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8. Sunni Athar Misused About Mut'ah

There are a few reports in the Sunni books, which some from the Ahl al-Sunnah quote to "prove" that certain Sahabah and Tabi'in later abandoned their positive views of *mut'ah*. Generally, the views of the Sahabah and others are of zero value in determining the morality and permissibility of anything in Islam.

What matters to a Muslim is only what his Lord says. Of course, Allah has revealed the Verse of *al-Mut'ah* in His Book, and that *ayah* is still unabrogated till this very moment. With this fact, nothing else matters to us. Yet, we will look at the reports about the alleged reversal of certain Sahabah and Tabi'in on *mut'ah*. This is primarily to ensure that history is not distorted.

Athar One

Imam Abu 'Awanah (d. 316 H) records:

> قال يونس قال ابن شهاب وسمعت الربيع بن سبرة يحدث عمر بن عبد العزيز، [وأنا جالس أنه قال: ما مات ابن عباس حتى رجع عن هذا الفتيا

Yusuf – Ibn Shihab:

I heard al-Rabi' b. Sabrah narrating to 'Umar b. 'Abd al-'Aziz [while I was sitting]. He said: "**Ibn 'Abbas did not die until he had withdrawn from this *fatwa*.**"[1]

This report is *munqati'* (disconnected), and therefore *da'if*. Al-Rabi' did not hear from Ibn 'Abbas, even though they were contemporaries; and he did not give the source of his information either.

No wonder, 'Allamah al-Albani (d. 1420 H) declares:

> وجملة القول: أن ابن عباس رضى الله عنه روى عنه فى المتعة ثلاثة أقوال:

الأول: الإباحة مطلقا.

الثانى: الإباحة عند الضرورة.

والآخر: التحريم مطلقا , وهذا مما لم يثبت عنه صراحة , بخلاف القولين الأولين , فهما ثابتان عنه.

The summary is: three opinions are narrated from Ibn ‘Abbas, may Allaah be pleased with him, about *mut’ah*:

The one: he permitted it unconditionally.

The second: he permitted it in cases of necessity.

The last: he forbade it unconditionally, **but this is from what is NOT authentically transmitted from him**, unlike the first two opinions which are authentically transmitted from him.2

Al-Hafi too is not left out:

وأما ابن عباس فروى عنه أنه أباحها وروى عنه أنه رجع عن ذلك قال ابن بطال روى أهل مكة واليمن عن ابن عباس إباحة المتعة وروى عنه الرجوع بأسانيد ضعيفة وإجازة المتعة عنه أصح وهو مذهب الشيعة

As for Ibn ‘Abbas, it is narrated concerning him that he permitted it, and it is also narrated concerning him that he withdrew from that. Ibn Bal said: The people of Makkah and Yemen narrated that Ibn ‘Abbas permitted *mut’ah*, **and it is (also) narrated concerning him with *da’if* chains that he withdrew**. That he permitted *mut’ah* (till death) is more authentically transmitted, and it is the *madhhab* of the Shi’ah.3

Ibn ‘Abbas apparently permitted *mut’ah* till his last breath on the earth.

Athar Two

Imam al-Jasas (d. 370 H) submits:

ومما يدل على رجوعه عن إباحتها ما روى عبد الله بن وهب قال: أخبرني عمرو بن الحارث أن بكير بن الأشج حدثه: أن أبا إسحاق مولى بني هاشم حدثه: أن رجلا سأل ابن عباس فقال: كنت في سفر ومعي جارية لي ولي أصحاب فأحللت جاريتي لأصحابي يستمتعون منها؟ فقال: ذاك السفاح، فهذا أيضا يدل على رجوعه.

From what proves his withdrawal from its permissibility is what ‘Abd Allah b. Wahb narrated: ‘Amr b. al-

Harith – Bukayr b. al-Ashja – **Abu Ishaq, freed slave of Banu Hashim**:

A man asked Ibn ‘Abbas, and said, “I am on a journey, and there is with me a slave-girl belonging to me, and I have companions. So, do I make my slave-girl available to my companions so that they do *mut’ah* with her?” He said, “That is fornication.”

And this too proves his withdrawal.[4]

Al-Jasas’ conclusion from this *athar* reveals his deep ignorance about *mut’ah*. Temporary marriage can be done only with a single man at a time; and after its conclusion, if there was intercourse, the woman observes her obligatory *‘iddah* period. What Abu Ishaq was asking about was more like sex slavery or an orgy: the slave girl would be available to his companions generally, and whichever of them wanted sex would just go to her anytime he wanted. What then about the compulsion of *‘iddah* which the woman must fulfil after each *mut’ah*?

Anyway, the *riwayah* is ضعيف *a’if*. This is what al-Hafiظ (d. 852 H) states about its main narrator:

> أبو إسحاق الدوسي مولى بني هاشم مقبول

Abu Ishaq al-Dawsi, freed slave of Banu Hashim: ***Maqbul***.[5]

Uncorroborated reports of *maqbul* narrators are ضعيف *a’if*; as al-Hafiظ confirms:

> مقبول " حيث يتابع، وإلا فلين الحديث "

Maqbul (accepted) where he is seconded (i.e. from the same Shaykh). **Otherwise, he is weak in *hadith***.[6]

Of course, this one by Abu Ishaq has no corroboration. As such, it is ضعيف *a’if*.

Athar Three

Imam ‘Abd al-Razzaq (d. 211 H) documents:

> عبد الرزاق عن ابن عيينة عن إسماعيل عن قيس] عن عبد الله بن مسعود [قال: كنا نغزو مع رسول الله صلى الله عليه وسلم فتطول عزبتنا فقلنا: ألا نختصي يا رسول الله فنهانا، ثم رخص أن نتزوج المرأة إلى أجل بالشئ، ثم نهانا عنها يوم خيبر، وعن لحوم الحمر الانسية

‘Abd al-Razzaq – **Ibn ‘Uyaynah** – Isma’il – Qays – [‘Abd Allah b. Mas’ud]:

We were on an expedition with the Messenger of Allah, peace be upon him, and our celibacy had been prolonged. So, we said, “Should we castrate ourselves?” But, he forbade us. **Then, he permitted that we should do *nikah* (marriage) with the woman for a specified period with something. Then, he forbade us from it on the Day of Khaybar** and from the flesh of domestic asses.[7]

However, this same *hadith* has been recorded by al-Bukhari (d. 256 H) with significant differences:

> حدثنا قتيبة بن سعيد حدثنا جرير عن إسماعيل عن قيس قال : قال عبد الله كنا نغزو مع رسول الله صلى الله عليه و سلم وليس لنا شيء فقلنا ألا نستخصي ؟ فنهانا عن ذلك ثم رخصلنا أن ننكح المرأة بالثوب ثم قرأ علينا { يا أيها الذين أمنوا لا تحرموا طيبات ما أحل الله لكم ولا تعتدوا أن الله لا يحب المعتدين }

Qutaybah b. Sa’id – **Jarir** – Isma’il – Qays – ‘Abd Allah (b. Mas’ud):

We were on an expedition with the Messenger of Allah, peace be upon him, and we had nothing with us. So, we said, “Should we castrate ourselves?” But, he forbade us to do that. Then, he permitted us to do *nikah* (marriage) with the woman, giving her a garment (as the dowry). **Then, he recited to us** {O you who believe! **Do not make *haram* the good things which Allah has made *halal* for you**; and do not exceed the limits; surely Allah does not love those who exceed the limits}.[8]

This version which Jarir transmitted from the same Isma’il mentions no prohibition of *mut’ah* at Khaybar. Moreover, in it, Ibn Mas’ud quoted Qur’an 5:87 to Qays to defend its permissibility. This apparently took place *after* the death of the Messenger of Allah, *sallallahu ‘alaihi wa alihi*.

This is also what yet another narrator transmitted from Isma’il. Imam Ahmad (d. 241 H) records:

> حدثنا عبد الله حدثني أبي ثنا وكيع عن بن أبي خالد عن قيس عن عبد الله قال كنا مع النبي صلى الله عليه و سلم ونحن شباب فقلنا يا رسول الله ألا نستخصي فنهانا ثم رخص لنا في ان ننكح المرأة بالثوب إلى الأجل ثم قرأ عبد الله { لا تحرموا طيبات ما أحل الله لكم }

‘Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – **Waki’** – (Isma’il) Ibn Abi Khalid – Qays – ‘Abd Allah:

“We were with the Prophet, peace be upon him, and we were youths. So, we said to the Messenger of Allah, “Should we castrate ourselves?” But, he forbade us (to do that). **Then, he permitted us to do *nikah* (marriage) with the woman for a stipulated period**, giving her a garment (as the dowry).” Then, ‘Abd Allah recited, {**Do not make *haram* the good things which Allah has made *halal* for you**} [5:87].[9]

Shaykh al-Arnau[illegible] comments:

إسناده صحيح على شرط الشيخين

Its chain is *sahih* upon the standard of the two Shaykhs[10]

Ahmad reports again:

حدثنا عبد الله حدثني أبي ثنا محمد بن عبيد ثنا إسماعيل عن قيس عن عبد الله قال كنا نغزو مع رسول الله صلى الله عليه و سلم وليس لنا نساء فقلنا يا رسول الله ألا نستخصي فنهانا عنه ثم رخص لنا بعد في أن نتزوج المرأة بالثوب إلى أجل ثم قرأ عبد الله { يا أيها الذين آمنوا لا تحرموا طيبات ما أحل الله لكم ولا تعتدوا إن الله لا يحب المعتدين

'Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – **Muhammad b. 'Ubayd** – Isma'il – Qays – 'Abd Allah:

"We were with the Messenger of Allah, peace be upon him, and we had no women. So, we said to the Messenger of Allah, "Should we castrate ourselves?" But, he forbade us to do it. **Then, he permitted us later to do *nikah* (marriage) with the woman for a stipulated period**, giving her a garment (as the dowry)." Then, 'Abd Allah recited, {**Do not make *haram* the good things which Allah has made *halal* for you**; and do not exceed the limits; surely Allah does not love those who exceed the limits } [5:87].[11]

Al-Arnau□ says:

إسناده صحيح على شرط الشيخين

Its chain is *sahih* upon the standard of the two Shaykhs.[12]

We see here that Ibn 'Uyaynah has fundamentally contradicted three *thiqah* narrator in his transmission from Isma'il b. Abi Khalid. This makes his report *shadh* and □*a'if*.

Well, al-Hafi□ is not going to give up that easily:

وظاهر استشهاد ابن مسعود بهذه الآية هنا يشعر بأنه كان يرى بجواز المتعة فقال القرطبي لعله لم يكن حينئذ بلغه الناسخ ثم بلغه فرجع بعد قلت يؤيده ما ذكره الإسماعيلي أنه وقع في رواية أبى معاوية عن إسماعيل بن أبي خالد ففعله ثم ترك ذلك قال وفى رواية لابن عيينة عن إسماعيل ثم جاء تحريمها بعد وفى رواية معمر عن إسماعيل ثم نسخ

Apparently, Ibn Mas'ud's use of this verse here as evidence shows that he considered *mut'ah* to be permissible. Thus, al-Qur□ubi said, "Maybe news of the abrogation had not reached him at that time. Then, it reached him, and he withdrew." I (al-Hafi□) say: He is supported by what al-Isma'ili (d. 371 H)

mentioned that it occurred in the report of Abu Mu'awiyah from Isma'il b. Abi Khalid: "So, he did it. Then, he abandoned that." He said: And in a report of Ibn 'Uyaynah from Isma'il: "Then, its prohibition came later." And in the report of Ma'mar from Isma'il: "Then, it was abrogated."[13]

Even al-Bayhaqi too makes some last-minute efforts:

> أخبرنا أبو عمرو الأديب أنبأ أبو بكر الإسماعيلي فذكر الحديث بإسناده عن عبد الله بن مسعود في المتعة قال عقبة وروى أبو معاوية عن إسماعيل بن أبي خالد عن قيس عن عبد الله هذا الحديث وقال في آخره ثم ترك ذاك قال وفي حديث بن المصفى عن بن عيينة عن إسماعيل في آخره ثم جاء تحريمها بعد وفي حديث عبد الرزاق عن معمر عن إسماعيل عن قيس بنسخ ذلك يعني المتعة

Abu 'Amr al-Adib informed us: Abu Bakr al-Isma'ili (d. 371 H) informed us and he mentioned the *hadith* with his chain from 'Abd Allah b. Mas'ud concerning *mut'ah*. He said at its end: and Abu Mu'awiyah narrated this *hadith* from Isma'il b. Abi Khalid from Qays from 'Abd Allah and he said at its end, "Then he abandoned that." He said, "And in the *hadith* of al-Musaffa from Ibn 'Uyaynah from Isma'il. At its end: "Then, its prohibition came later." And in the *hadith* of 'Abd al-Razzaq from Ma'mar from Isma'il from Qays, there is the abrogation of that, that is *mut'ah*.[14]

The first general problem with these new entries is their lack of clearly defined chains of transmission. With that, it is impossible to investigate their authenticity or make pronouncements on it. Meanwhile, unless their authenticity is known, they remain invalid evidences. Secondly, we see this phrase "So, he did it. Then, he abandoned that" which, obviously, is an interpolation in the unverifiable *riwayah* of Ibn Mas'ud. He could not have narrated about himself in such a manner. Lastly, the other reports only mention that *mut'ah* was prohibited or abrogated later, after Ibn Mas'ud had practised it.

But, we know from the more authentic *ahadith* that he continued to defend the legitimacy, morality and permissibility of *mut'ah* after the departure of the Messenger. If he had truly narrated about its prohibition or abrogation, why would he do that?! The contradiction of these unverifiable reports against the more authentic *athar* makes them (i.e. the unverifiable reports) *munkar* and *da'if* by default.

Meanwhile, Imam Abu Yusuf al-Ansari (d. 182 H) tables this new *hadith* as well:

> قال حدثنا يوسف عن ابيه عن ابي حنيفة عن حماد عن إبراهيم عن عبدالله بن مسعود رضى الله عنه انه قال شكونا العزوبة فأحلت لنا المتعة ثلاثا قط ثم نسختها آية النكاح والعدة والميراث

Yusuf – his father – **Abu Hanifah** – Hammad – **Ibrahim** – 'Abd Allah b. Mas'ud, may Allah be pleased with him:

We complained of celibacy. So, *mut'ah* was made *halal* for us for three days only. Then, the Verse of *al-Nikah*, and *al-'Iddah* and Inheritance abrogated it.[15]

Concerning Abu Hanifah, Imam Ibn Hibban (d. 354 H), despite his notorious leniency, has this to say:

> حدث بمائة وثلاثين حديثا مسانيد ماله حديث في الدنيا غيرها أخطأ منها في مائة وعشرين حديثا. إما أن يكون أقلب إسناده أو غير متنه من حيث لا يعلم فلما غلب خطؤه على صوابه استحق ترك الاحتجاج به في الاخبار

He narrated 130 full-chained *ahadith*. He had no other *hadith* in this world except them. He made mistakes in 120 of them. He either changed its chain or altered its text, inadvertently. So, since his mistakes were more than his correct transmissions, it is appropriate to **forsake** taking his reports as *hujjah*.[16]

As such, he was *matruk*; and that makes this *athar* severely weak.

Secondly, Ibrahim in the chain – and he was Ibrahim al-Nakh'ai – was born in 46 H while Ibn Mas'ud died in 32 H. So, the already terribly *da'if* chain is also *munqati'* (disconnected)!

Apart from its general worthlessness, this *hadith* falsely attributes deep ignorance of *mut'ah* to Ibn Mas'ud. Whoever forged the *riwayah* apparently did not know that temporary marriage was a *nikah* in Islam, and that there was *'iddah* in it, and that there was inheritance in it where both parties agreed on it! Worse still, it is possible to have a valid marriage without inheritance between the two parties – such as one between a Muslim and a non-Muslim. Did the forger know that? Clearly, he did not. In fact, even Ibn Mas'ud himself used to refer to *mut'ah* as a *nikah*! Yet, the forger obviously was not aware of that too!

Imam al-Bayhaqi (d. 458 H) then gives us further reports about Ibn Mas'ud:

> وعن سفيان قال قال بعض أصحابنا عن الحكم بن عتيبة عن عبد الله بن مسعود قال نسختها العدة والطلاق والميراث قال العدني يعني المتعة ورواه الحجاج بن أرطأة عن الحكم عن أصحاب عبد الله عن عبد الله بن مسعود قال المتعة منسوخة نسخها الطلاق والصداق والعدة والميراث

Sufyan – **one of our companions** – **al-Hakam b. 'Utaybah** – 'Abd Allah b. Mas'ud: "It was abrogated by *'iddah*, divorce and inheritance." Al-'Adani said: "He meant *mut'ah*."

Al-Hajjaj b. Arا**at** – al-Hakam – **companions of 'Abd Allah** – 'Abd Allah b. Mas'ud: "*Mut'ah* was abrogated, and its abrogation was by divorce, dowry, *'iddah*, and inheritance."[17]

The first one is *da'if* by default. "One of our companions" in its *sanad* is unknown. Moreover, al-Hakam b. 'Utaybah was **born** in 47 H, while Ibn Mas'ud **died** in 32 H! So, the chain is equally *munqati'*.

The second *athar* is *da'if* by default, as well.. "Companions of 'Abd Allah" in its chain are unknown! In addition, this is what al-Hafi submits about al-Hajjaj:

حجاج بن أرطاة الفقيه الكوفي المشهور أخرج له مسلم مقرونا وصفه النسائي وغيره بالتدليس عن الضعفاء وممن أطلق عليه التدليس بن المبارك ويحيى بن القطان ويحيى بن معين وأحمد وقال أبو حاتم إذا قال حدثنا فهو صالح وليس بالقوي

Hajjaj b. Ar□at, the Kufan jurist, well-known. Muslim narrated from him while attaching others with him, **and al-Nasai and others qualified him with doing *tadlis* from □*a'if* narrators. Among those who also described him with *tadlis* were Ibn al-Mubarak, Yahya b. al-Qa□□an, Yahya b. Ma'in and Ahmad**. Abu Hatim said, "If he said, 'he narrated to us' then he is good. And he is not strong."[18]

Al-Hafi□ has placed him in the fourth category of *mudalisun*. Explaining what that means, he states:

الرابعة :من اتفق على أنه لا يحتج بشئ من حديثهم الا بما صرحوا فيه بالسماع لكثرة تدليسهم على الضعفاء والمجاهيل كبقية بن الوليد

The fourth (category): those about whom there is consensus that they cannot be relied upon as *hujjah* in anything of their *ahadith* except what they explicitly declare to have heard, due to the frequency of their *tadlis* from □*a'if* and *majhul* narrators, like Baqiyyah b. al-Walid.[19]

With al-Hajjaj being like that, it is very obvious that his *riwayah* about Ibn Mas'ud above is □*a'if*, as he has narrated it in an *'an-'an* manner.

Then, 'Abd al-Razzaq closes this section with this final report on Ibn Mas'ud:

عبد الرزاق عن الثوري عن صاحب له عن الحكم قال: قال ابن مسعود: نسخها الطلاق، والعدة، والميراث.

'Abd al-Razzaq – al-Thawri – **a friend of his** – **al-Hakam** – Ibn Mas'ud:

It was abrogated by divorce, *'iddah* and inheritance.[20]

This one is indeed very easy. The friend of al-Thawri is unknown and al-Hakam did not hear from Ibn Mas'ud. So, it is terribly □*a'if*.

Those who quote these □*a'if* reports seek to establish that Ibn Mas'ud later changed his view about the legitimacy of *mut'ah*. However, they have no reliable proof. As such, their effort is "dead on arrival". Meanwhile, according to the *tafsir* of the Messenger of Allah, as narrated by Ibn Mas'ud (which he also personally adopted), *mut'ah* is one of the good things mentioned in Qur'an 5:87. So, naturally, to "prove" that *mut'ah* is abrogated, our opponents must prove that the *ayah* has been abrogated. Well, no creature can do that, till the Hour!

Athar Four

Imam al-Bayhaqi records:

> أخبرنا أبو عبد الله الحافظ أنبأ أبو محمد الحسن بن سليمان الكوفي ببغداد ثنا محمد بن عبد الله الحضرمي ثنا إسماعيل بن إبراهيم ثنا الأشجعي عن بسام الصيرفي قال سألت جعفر بن محمد عن المتعة فوصفتها فقال لي ذلك الزنا

Abu 'Abd Allah al-Hafi – **Abu Muhammad al-Hasan b. Sulayman al-Kufi** – Muhammad b. 'Abd Allah al-Ha□rami – Isma'il b. Ibrahim – al-Ashja'i – Bassam al-Sayrafi:

I asked Ja'far b. Muhammad concerning *mut'ah*, and I described it. So, he said to me, "That is *zina*."[21]

This *athar* does not give the details of what Bassam al-Sayrafi described as *mut'ah*, which Imam al-Sadiq, *alaihi al-salam*, allegedly called "zina". Perhaps, he had (given) a very wrong concept of temporary marriage. Who knows? Anyway, Abu Muhammad al-Hasan b. Sulayman al-Kufi in the *sanad* is *majhul*. So, the report is □*a'if*.

Athar Five

Imam Abu 'Awanah documents:

> حدثنا محمد بن إسحاق الصغاني ويحيى بن أبي طالب قالا: ثنا عبد الوهاب بن عطاء قال: أنبا عبد الملك بن جريج، عن عبد العزيز بن عمر، أن الربيع بن سبرة، حدثه عن أبيه قال ... : إذا كان يوم التروية قام النبي صلى الله عليه وسلم بين الحجر والركن فقال: ألا إني كنت أمرتكم بهذه المتعة، وإن الله قد حرمها إلى يوم القيامة، فمن كان استمتع من امرأة فلا يرجع إليها، وإن كان بقي من أجله شيء فلا يأخذ منها مما أعطاها شيئا.
>
> قال ابن جريج يومئذ: اشهدوا أني قد رجعت عنها بعد ثمانية عشر حديثاً أروي فيها لا بأس بها.

Muhammad b. Ishaq al-Saghani and Yahya b. Abi □alib – **'Abd al-Wahhab b. 'A□a** – 'Abd al-Malik b. Jurayj – 'Abd al-'Aziz b. 'Umar – al-Rabi' b. Sabrah – his father: ....

On the Day of *al-Tarwiyah*, the Prophet, peace be upon him, stood between *al-Hijr* and *al-Rukn* and said, "I used to ORDER you to perform this *mut'ah*. However, Allah has (now) made it *haram* till the Day of *al-Qiyamah*. Therefore, whosoever is doing *mut'ah* with any woman, he should not return to her. And even if his period still remains something, he must not take back from her whatever he has given her."

Ibn Jurayj said on that day, "**Testify that I have (now) withdrawn from it after eighteen *ahadith* that I**

narrated concerning it that there is no problem with it."[22]

This *athar* is often vaunted by our brothers from the Ahl al-Sunnah as evidence that Ibn Jurayj later abandoned *mut'ah*. However, the most relevant part of it is actually *da'if* ! Ibn Jurayj had "informed" Wahhab b. 'Ada of the *hadith* of 'Abd al-'Aziz b. 'Umar. However, the last part of the entire *riwayah* is different from the main report, and is not part of what Ibn Jurayj "informed" 'Abd al-Wahhab from 'Abd al-'Aziz. Rather, it was 'Abd al-Wahhab himself who was personally telling his student of what Ibn Jurayj allegedly declared. It is this part that our Sunni brothers present to us; and it is this part that is *da'if* in its *sanad*.

Al-Hafiz states about 'Abd al-Wahhab:

> عبد الوهاب بن عطاء الخفاف البصري صدوق معروف من طبقة أبي أسامة قال البخاري كان يدلس عن ثور الحمصي وأقوام أحاديث مناكير

'Abd al-Wahhab b. 'Ata al-Khaffaf al-Basri: *Saduq* (very truthful), well-known, from the *tabaqah* of Abu Usamah. **Al-Bukhari said, "He used to do *tadlis* in *ahadith* of *manakir* (repugnancies) from Thawr al-Himsi and several people**."[23]

Interestingly, al-Hafiz has put him in the third category of *mudalisun*. In the *Introduction* to his book, he has explained what this means:

> الثالثة :من أكثر من التدليس فلم يحتج الأئمة من أحاديثهم الا بما صرحوا فيه بالسماع ومنهم من رد حديثهم مطلقا ومنهم من قبلهم كأبي الزبير المكي

The third (category): those who did *tadlis* A LOT. As a result, the Imams did not take their *ahadith* as *hujjah* except that which they explicitly stated to have heard. Among them (i.e. the Imams) were those who rejected their *ahadith* unconditionally, and among them were those who accepted them, like Abu al-Zubayr al-Makki.[24]

Basically, the above *athar* is *da'if*, because 'Abd al-Wahhab did NOT explicitly state that he "heard" that declaration from Ibn Jurayj. Instead, he only stated: "Ibn Jurayj said". Of course, both of these statements are different:

(a) I heard Ibn Jurayj saying such-and-such; and

(b) Ibn Jurayj said such-and-such.

In the first one, there is no doubt that the speaker heard Ibn Jurayj. However, in the second, there is no evidence of that. The speaker could simply have heard a third person who claimed that Ibn Jurayj said

such-and-such. In these days of ours, we often see Muslim scholars who proclaim on pulpits "the Prophet said such-and-such" and we know that they never heard directly from him. In fact, on several occasions, such *ahadith* turn out to be outright fabrications!

Another wonderous aspect of the declaration which ʻAbd al-Wahhab attributed to Ibn Jurayj is his alleged confession that he knew eighteen different *ahadith* on the permissibility of *mut'ah*, and yet would disregard them all and turn against them! ʻAbd al-Wahhab would have us believe that Ibn Jurayj was abandoning these eighteen *ahadith* in favour of this single one he narrated from ʻAbd al-ʻAziz b. ʻUmar?! What do these really people take us for?

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3. Shihab al-Din Ibn Hajar al-ʻAsqalani, Fath al-Bari Sharh □ahih al-Bukhari (Beirut: Dar al-Ma'rifah li al-□aba'ah wa al-Nashr; 2nd edition), vol. 9, p. 150
4. Abu Bakr Ahmad b. ʻAli al-Razi al-Jasas, Ahkam al-Qur'an (Beirut: Dar al-Kutub al-ʻIlmiyyah; 1st edition, 1415 H) [annotator: ʻAbd al-Salam Muhammad ʻAli Shahin], vol. 2, p. 186
5. Ahmad b. ʻAli b. Hajar al-ʻAsqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah al-ʻIlmiyyah; 2nd edition, 1415 H) [annotator: Mu□tafa ʻAbd al-Qadir ʻA□a], vol. 2, p. 355, # 7965
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7. Abu Bakr ʻAbd al-Razzaq b. Hamam al-□a'nani, al-Mu□annaf [annotator: Habib al-Rahman al-A'□ami], vol. 7, p. 506, # 14048
8. Abu ʻAbd Allah Muhammad b. Isma'il b. Ibrahim b. Mughirah al-Bukhari al-Ju'fi, al-Jami' al-□ahih al-Mukhta□ar (Beirut: Dar Ibn Kathir; 3rd edition, 1407 H) [annotator: Dr. Mu□□afa Dib al-Bagha], vol. 5, p. 1953, # 4787
9. Abu ʻAbd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qur□ubah) [annotator: Shu'ayb al-Arnaut], vol. 1, p. 432, # 4113
10. Ibid
11. Ibid, vol. 1, p. 420, # 3986
12. Ibid
13. Shihab al-Din Ibn Hajar al-ʻAsqalani, Fath al-Bari Sharh □ahih al-Bukhari (Beirut: Dar al-Ma'rifah li al-□aba'ah wa al-Nashr; 2nd edition), vol. 9, p. 102
14. Abu Bakr Ahmad b. al-Husayn b. ʻAli b. Musa al-Bayhaqi, Sunan al-Bayhaqi al-Kubra (Makkah al-Mukarramah: Maktabah Dar al-Baz; 1414 H) [annotator: Muhammad ʻAbd al-Qadir ʻA□a], vol. 7, p. 207, # 13958
15. Abu Yusuf Ya'qub b. Ibrahim al-An□ari, al-Athar (Beirut: Dar al-Kutub al-ʻIlmiyyah), p. 151, # 698
16. Abu Hatim Muhammad b. Hibban b. Ahmad al-Tamimi al-Busti, Kitab al-Majruhin [annotator: Mahmud Ibrahim Zayad], vol. 3, p. 63
17. Abu Bakr Ahmad b. al-Husayn b. ʻAli b. Musa al-Bayhaqi, Sunan al-Bayhaqi al-Kubra (Makkah al-Mukarramah: Maktabah Dar al-Baz; 1414 H) [annotator: Muhammad ʻAbd al-Qadir ʻA□a], vol. 7, p. 207, # 13957
18. Ahmad b. ʻAli b. Muhammad, Ibn Hajar al-ʻAsqalani, Ta'rif Ahl al-Taqdis bi Maratib al-Maw□ifin bi al-Tadlis (Jordan: Maktabah al-Manar; 1st edition) [annotator: Dr. A□im b. ʻAbd Allah al-Qaryuni], p. 49, # 118
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20. Abu Bakr ʻAbd al-Razzaq b. Hamam al-□a'nani, al-Mu□annaf [annotator: Habib al-Rahman al-A'□ami], vol. 7, p. 505, # 14044
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22. Abu ʻAwanah Ya'qub b. Ishaq al-Asfarani, Musnad Abi Awanah (Beirut: Dar al-Ma'rifah; 1st edition, 1419 H) [annotator:

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24. Ibid, p. 13

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