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**Title** An Argument from Khabar-e-Wahid in Case of Umoom-e-Balwa

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## **An argument from Khabar-e-Wahid in Case of Umoom-e-Balwa**

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So far, about three research papers have been published on this subject. Ammar Khan Nasir has written an article entitled "The scope of acceptance of Akhbar-e-Ahad by Hanafi jurists", The knowledge obtained and the rulings derived from Akhbar-e-Ahad have been examined. Therefore, Imam Shafi'i, Ibn al-Qayyim, Imam Shah Waliullah and Khatib Baghdadi have adopted this principle in different places.

"خبر الاحاد عند الحنفية و بعض التطبيقات الفقيه في العبادات اولمعاملات"

This research paper is written by Sulaiman About Yahya and Ahmad About Alwan, in which they differed on the terminology of Khabar-e-Wahid's Hujjat-e-Khabar-e-Wahid. By mentioning it, the difference between the majority and the Hanafi jurists has been clarified.

According to the author, in four of the six jurisprudential applications are the religions of the majority, while the two are the religion of the Ahnaaf.

The Hanafis have a few conditions for the acceptance of Khabar-e-Wahid, which are eight in total, of which four are related to Nafs-e-Khabar and four are related to the narrator. And the battle of opinions is very important, and the Hanafis stand alone in this condition. Not only Imam Ibn Hazm's position on this condition is different, but the majority of jurists agree with Imam Ibn Hazm. That condition is that if the Khabr-e-Wahid is against Umoom-e-Balwa then is it worthy of an argument or not? For the Hanafis it is not worthy of argument. For other people, including Imam ibn Hazm, it is worthy of argument. In this regard, we will first describe the definition of Umoom-e-Balwa. What is meant by Umoom-e-Balwa? Then we will discuss that Khabre-e Wahid can be used for making an argument in case of Umoom-e-Balwa

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### Definition of Umoom-e-Balwa:

The Umoom-e-Balwa is defined by the principled jurists in these words,

هو ما يحتاج اليه الكل حاجة متاكدة تقتضى السؤال عنه مع كثرة تكرره، وقضاء العادة  
بنقله متواتراً<sup>1</sup>

Translation: Umoom-e-Balwa refers to a verb which is in dire need of everyone, which is frequently asked about due to its frequent repetition, and usually such an act needs to be repeated.

### Religion of Imam ibn Hazm:

Imam Ibn Hazm's position is very clear that according to him when the Khabr-e-Wahid is narrated by an Adil Ravi, whether it is an umoom-e-balwa or else and has strongly criticized his opponents, especially the Hanafis in this matter. He writes:

"السنن بقبول القول اهل من انه يدعى ممن الورع بقلة الدين في المتحكمين بعض قال وقد"  
الواحد خبر فيه يقبل لم البلوى به يعظم مما كان اذا الخبر ان الأحاد طرق من<sup>2</sup>

Due to the lack of piety in the religion, some believers, who claim to accept the Akhbar-e-Ahad, say that when the news is related to Umoom-e-Balwa, then Khabr-e-Wahid is not acceptable.

Evidences of Ibn Hazm:

Allama Ibn Hazm has presented arguments on this principle, which will be sorted, writes in Al-Ahkaam

باطل فهو مكذبا هذا كان وما دليل، بلا مجردة دعوى القائل هذا قول ان هذا من يكفى و"<sup>3</sup>  
"مطرح"

In other words, in the case of Umoom-e-Balwa, not accepting the Akhbar-e-Wahid is just a claim, which has no evidence. Thus, another place writes<sup>4</sup> "قال ابو محمد و هذا كلام فاسد متناقض that this word is erroneous, there is contradiction in it. That they think their claim is baseless.

2. The great companions of the Prophet (peace and blessings of Allah be upon him) sometimes did not know some of the rules, even though they were related to the Umoom-e-Balwa.

If only one or two companions knew about it and they told it, then others would have acted on it immediately. Imam Ibn Hazm writes from place to place.

وانما بلغت من على حجة ليس غيره او صاحب من عنه غاب عن السنة مغيب ان"<sup>5</sup>  
"السنة في الحجة"

That is, the concealment of the Sunnah on someone, whether he is a narrator or something else, is not a hidden proof for the one to whom the Sunnah has reached, because the argument is in the Sunnah (not in the narrator, etc.) so he described his belief in these words: Abu Muhamma says:

عن به يخرج تاولاً فيه فيتناول الحديث يبلغه الصحابة من صاحب ووجدنا  
6"السنن من كثير يبلغهم لم بانهم يعترفون و يقرون مم ظاهره، ووجدنا

Similarly, the hadith of Abu Hurairah is mentioned:

من اخوانى وان الاسواق فى الصفق يشغلهم كان جرين المها من اخوانى مريرة ان ابى عن"  
7اموالهم على القيام يشغلهم كان الانصار

After this, the hadiths which are related to the Akhbar-e-Ahaad , and most of the Companions did not know about them, and when someone told them, they immediately followed them.

1. Abu Bakr Siddiq did not know the inheritance of grandmother. Muhammad ibn Muslimah and al-Mugheerah ibn Shoubah told Abu Bakr al-Sadiq about this matter.<sup>8</sup>
2. Abu Bakr Siddiq did not know how many shrouds the Prophet (peace and blessings of Allah be upon him) was wrapped in, Ayesha told him.<sup>9</sup>
3. Hazrat Omar did not know the issue of isteezan, how many times permission should be sought? Abu Musa Ash'ari told him.<sup>10</sup>
4. Hazrat Omar was not aware of Isqaat ul Janeen and was told later.<sup>11</sup>
5. Umar became angry with Oina ibn Hasan, so Harr ibn Qays reminded him of the command of Allah: **الجاهلين عن اعرض و بالعرف و امر خذ العفو** <sup>12,13</sup>
6. Despite the issue of expulsion of Jews and Christians from the Arabian Peninsula, which was well-known, Abu Bakr Siddiq did not remember the entire period of the Khilafah and Hazrat Umar did not remember till the end of the Khilafah, but when he received this news, he did not leave any Jews and Christians in the Arabian Peninsula.<sup>14</sup>
7. What should be done if an epidemic like plague spreads in an area? Hazrat Umar did not know about it. Hazrat Abdul Rahman bin Awf told him.<sup>15</sup>
8. Hazrat Umar asked Abu Waqid Laithi which Surahs the Holy Prophet used to recite on Eid-ul-Fitr and Eid-ul-Adha, although the Holy Prophet had performed these two prayers for many years, it was no secret.<sup>16</sup>
9. Hazrat Umar was unaware of what Islam had commanded about arsonists. Hazrat Abdul Rahman bin Awf explained the ruling.<sup>17</sup>
10. He had accepted Jizyah from the Magi of Bahrain but Hazrat Umar had forgotten.<sup>18</sup>

11. Hazrat Umar forbade Mughalat fil muhoor, so a woman reminded him that this is a ruling against the Qur'anic verse, so he returned.<sup>19</sup>
12. Hazrat Umar forbade Hasan ibn Thabit from reciting poetry in the mosque. Hazrat Hasan and Abu Hurayrah told him that he had recited poetry in the presence of the Holy Prophet. Hazrat Umar became silent.<sup>20</sup>
13. Most of the Ansar and Muhajireen such as Hazrat Uthman, Hazrat Ali, Talha, Zubair, Hazrat Hafsa and others were ignorant of the issue of the obligation of Ghusl Min al ilaaj.<sup>21</sup>
14. Ayesha Umm Habiba, Ibn Umar, Abu Hurayrah, Abu Musa, Zayd ibn Thabit, Saeed ibn Musaab and the great jurists of Madinah were ignorant of the issue of ablution with water warmed with fire.<sup>22</sup>

After the narration of these events, Allama Ibn Hazm writes: "

بكلامه يبالي لا من قاله ما يبطل هذا بعد ما وكله هذا و تعم و به البلوى تعظيم هذا كل و"  
23"الواحد خبر فيه يقبل لم البلوى به تعم مما كان اذا لامر ان والمالكين الحنفيين من

All these incidents are related to Umoom-e-Balwa. All these incidents and their subsequent arguments invalidate the view of the Hanafis and Malikis who do not pay much attention to their statements that news alone is not acceptable in Umoom-e-Balwa.

In this way he has recorded about sixteen other incidents which are contained in his book Al-Ahkaam.

The essayist mentions a few as an example. As an argument, Imam Ibn Hazm points out the contradiction of the opposing party in this matter, that those who do not accept the Akhbar-e-Ahaad in general are sometimes oppose their own principles. This is a clear contradiction. Therefore, he writes:

"والعجب ان كلتا الطائفتين قد قبلت اخبارا خالفهما غيرهم تعم البلوى، كقبول الحنفيين الوضوء من الضحك وجهله غيرهم. - - ومثل هذا كثير جدا"<sup>24</sup>

Therefore, Allama Ibn Hazm has mentioned two such places where the Hanafis deviate from their principle.

1. Laughter breaks the ablution.
- 2- Ablution is broken by vomiting and hemorrhage, although this is the Khabr-e-Wahid.<sup>25</sup>

### **Hanafi religion:**

According to the Hanafi fundamentalists, Khabr-e-Wahid is not the only argument in the case of Umoom-e-Balwa, unless it reaches the level of fame, or it is accepted by

the people. <sup>26</sup> However, the debate regarding the religion of the Hanafis remains, Khabar-e-Wahid alone is not objectionable in any case, or in certain cases it is not objectionable, the traditions in the Hanafi books are different, so Imam Ibn al-Hammam Tahrir and the commentators, Ameer Alhaaj and Ameer Badshah, has narrated that in the case of a Umoom-e-Balwa, the news alone does not prove its obligation until it has reached the level of fame or is accepted by the people. That in the case of general blasphemy, the news alone does not prove the obligation.<sup>27</sup>

"مسئلة خبر الواحد فيما يتكرر وتعم به البلوى كخبر ابن مسعود في مس الذكر لا يثبت الوجوب دون اشتهار او تلقى الامة بالقبول"<sup>28</sup>

It has been mentioned in general that news in the form of Umoom-e-Balwa is not the only argument. There is also one of them, which has a fame in the name of Umoom-e-Balwa.

فمن العلل التي يردها اخبارا لاحاد عند اصحابنا: ما قاله عيسى بن ابان ذكر ان خبر الواحد يرد - - او يكون من الامور العامة، فحج خبر خاص لا تعرفه العامة<sup>29</sup>"

In the same way, Imam Surakhsi, has discussed:

فاما القسم الاول و هو ثبوت الانقطاع فعلى اربعة اوجه - - او يكون حديثا شاذا لم يشتهر فيما تعم به البلوى "<sup>30</sup>

Fakhr-ul-Islam Bazdavi and his commentator Abdul Aziz al-Bukhari state the same issue in the same way.

"واما الانقطاع الباطن فنوعان انقطاع بالمعارضه - - والثالث ما شذ من الحديث فيما اشتهر من الحوادث وعم به البلوى فورد مخالفاً للجماعة - قوله: واما القسم الثالث - - لا يقبل عند الشيخ ابي الحسن الكرخي من اصحابنا المتقدمين و هو مختار المتأخرين منهم<sup>31</sup>..."

Alama Bahr ul Uloom in his book Fawatih ur Rahamoot narrates in his book:

"واعلم ان الذي يظهر في تحرير المسئلة من كتب الكرام، ان الخبر الشاذ المروي من احد او اثنين فيما به البلوى، وورد مخالفاً لما يعلمه الجماعة - - ويكون مردودا<sup>32</sup>

Know that what has been revealed to me from the books of the elders of the religion is that such a news, which rarely has one or two narrators, is related to a matter which contains a Umoom-e-Balwa, while on the contrary such news, be that as it may, many people narrate and follow it. If they knew the first news and followed it, such news would be rejected and the second news which has many narrators would be valid. Whether related to permissible or delegated work or obligatory and haraam.

It is clear from these writings that in case of Umoom-e-Balwa among Hanafis, the Khabr-e-Wahid is not objectionable in any degree, nor does it prove its obligation, nor is it possible to prove the Sunnah and Mustahab.

### Evidences of Hanafis:

The Hanafis have given many arguments for their position.

1. It was Muhammad (PBUH) responsibility to convey every aspect of the religion to the ummah, which the ummah needed. Allah Says.

"يا ايها الرسول بلغ ما انزل اليك من ربك"<sup>33</sup>

When there is an issue that everyone needs and ordinary people are affected. In this regard, it is necessary that the instructions of the Messenger of God should be general and known to all.

Now when the news of such a case is known to one person or two persons instead of many people. They will say, "These two or one of the servants have forgotten, or the command has been revoked, of which the rest are aware."

So Imam Surakhshi writes

لان صاحب الشرع كان ماموراً بان يبين للناس ما يحتاجون اليه<sup>34</sup>

2. The second argument given by Sahib Talweeh is that all the Companions were just, And they were commanded to convey his(PBUH) words and deeds and Shariah to the ummah. Now when there is news which is Umoom-e-Balwa and the minority except the majority copies it, the court is affected. And it turns out that they have failed to fulfill their responsibility of preaching. So it is written

"اما الاول فلان الخبر الشاذ مع عموم البلوى يعارض الادلة الدالة على وجوب تبليغ

الاحكام وتادية مقالات النبي ﷺ او ادلة الدالة على عدالة الصحابة لان بترك التبليغ ان

كان تركا للواجب لزم عدم عدالتهم وان لم يكن تركا للواجب لزم عدم وجوب

التبليغ<sup>35</sup>

3. The third argument is written by Abdul Aziz Al-Bukhari: He says that if the matter is Umoom-e-Balwa, is usually asked about it, and when there are many questions, there will be more answers, and when there are more answers, there will be more imitators, That is why the news of sale, marriage and divorce became common and advertised, And when no news is advertised, we find out that it is forgotten or canceled.<sup>36</sup>
4. The fourth principles of the Hanafis have made it a condition to follow the news alone, this does not mean that Khabr-e-Wahid is not the only reason for action, However, if any problem is found in Khabar-e-Wahid, due to which it becomes more weak, it will not be applicable, as if the news is against the only book of Allah, the famous Sunnah or the Mutawatra, obviously, these arguments are stronger than the

Akhbar-e-Ahaad and in contrast, the Akhbar-e-Ahaad becomes weak, One of the reasons to not follow Khabr-e-Wahid in case of Umoom-e-Balwa are these weak points. <sup>37</sup>The Hanafis have made this condition for the sake of precaution and for the glory and dignity of the Sunnah so that everyone does not present his words in the color of Hadith Rasool, therefore, the researcher of the time, Wahba Al-Zuhili, has stated the root cause of difference to be caution and the glory of the Sunnah. The Hanafis understood that precaution is in it that the general rules of the Qur'an and Sunnah should be followed, the rest of the Imams thought that the hadith should be followed as much as possible there is caution in this. <sup>38</sup>

5. It is not only the religion of the Hanafis to declare the Akhbar-e-Wahid invalid for some reason even the Companions and their followers reject the hadiths for various reasons, so this time Dr. Wahba Al-Zakheli writes

“اتفق الصحابه على العمل بخبر الواحد وموكما عرفنا. - - الا ان الصحابة كانوا يتفاوتون في طريق اثبات السنة بخبر الواحد وفيما يرونه محققاً للاطمئنان والثقة والتثبت والايمان بصحة ثبوت الحديث عن الرسول<sup>39</sup>”

Abu Bakr al-Jassas narrates various such incidents in Al-Fusul through Imam Isa ibn Aban regarding the abrogation of Akhbar-e-Ahad for reasons, where the Companions have stopped following Khabar Wahid,<sup>40</sup> some of which are as follows

- 1- Hadrat Umar rejects the hadith of Istizan-e-Thalasal, narrated by Abu Musa al-Ash'ari the reason for this was that he recited the verse of the Qur'an<sup>41</sup>

“لاتدخلوا بيوتاً غير بيوتكم”<sup>42</sup>; is against, In which there is no mention of asking for permission three times, therefore Hazrat Umar found it strange that only Abu Musa knew about mentioning permission three times no one else knows, although it is Umoom-e-Balwa and everyone needs it now and then, that's why Umar said, "Witness", so Abu Sa'eed al-Khudri testified." <sup>43</sup>

2. The hadeeth of Hazrat Ammar that it is permissible to perform tayammum for a junub was rejected by Umar and Ibn Mas'ud, The reason for this was that Hazrat Ammar said that the witnesses of this hadith are Umar himself with me and Hazrat Umar did not remember that, for this reason, Farooq Azam, in spite of Ammar was Just and trustworthy, did not trust him in this matter.<sup>44,45</sup>

3. Both Hazrat Ayesha and Abdullah bin Abbas have narrated the hadith of Abdullah bin Umar that the deceased is punished for lamenting his family as long as they keep lamenting and had rejected, saying that the Qur'anic verse <sup>46</sup>“ولا تزروا وزارة وزر اخرى” was against the last.



4. Ibn 'Abbaas (may Allaah be pleased with him) rejected the hadeeth on the subject of ablution, saying:

<sup>47</sup> "انا نتوضاء بالحميم وقد اعلی النار" that we perform ablution with hot water even though it has been heated with fire.

5. Hazrat Ayesha's position regarding the vision of the Almighty in the event of Miraj that <sup>48</sup>"من زعم ان محمدا رای ربه فقد كفر

"لا تدرکه الابصار و هو یدرک الابصار" <sup>49</sup>Against the last.

Abu Bakr al-Jassas, after quoting Imam Isa ibn Aban, wrote that Isa ibn Aban argued from these incidents that the religion of the Salaf-e-Saliheen was that the Akhbar-e-Wahid was based on such reasons is rejected. <sup>50</sup>

Answer to the arguments of Allama Ibn Hazm:

The arguments given by Imam Ibn Hazm regarding his religion

1. The first of these arguments was that in the case of Umoom-e-Balwa, not accepting Khabar-e-Wahid is a claim which is without any argument, but the author of the article proved by giving many arguments on this claim that this claim of Hanafis is not invalid. There are evidences for that.

2. The second argument was given that when Adil Ravi narrates, it is necessary to accept it, whether it is related to Umoom-e-Balwa or not. The answer is that the narration of Adil Ravi is also acceptable among the Hanafis. But this ruling is not general but conditional and it is not against the Shari'ah to accept the conditions, so it is weak for the Hanafis to keep this rule general.

3. As a third argument, Imam Ibn Hazm has narrated the deeds of some of the companions of the Prophet (peace and blessings of Allaah be upon him) that they often did not know the hadeeths. A Companion used to know a hadith from one or two narrators and evidences of such events are discussed. The incidents narrated by Allama Ibn Hazm are reviewed. <sup>51</sup>

Inheritance issues are considered to be one of the most precise and subtle issues and are not Umoom-e-Balwa. Siddiq Akbar did not consider the statement of Mughirah ibn Shu'bah to be sufficient but asked him to bear witness to it, so Muhammad ibn Muslimah testified. <sup>52</sup>

It is very difficult to know how many shrouds the Prophet (peace and blessings of Allaah be upon him) was clothed in.

If the issue of Istizan is considered to be related to the Umoom-e-Balwa, at most it can be said that Umar Farooq was unaware of it, but to say that this news was the only news is an understatement, because this issue was known to the entire Ansar

community. Abu Musa al-Ash'ari was not the only narrator, so considering the words of the hadith, it is clear that

"لايقوم معك الا اصغر القوم"<sup>53</sup>

Regarding the obligation of Ghushl Min al Ilaj, Imam Ibn Hazm says that most of the Companions did not have this knowledge, although it is related to Umoom-e-Balwa, but it is not clear that it should be interpreted as Umoom-e-Balwa, because this shows that this matter is a very secret and rare issue, that it has to do with the relationship between the spouses, about which the mood of the Shari'ah is that it should not be disclosed.<sup>54</sup>

This is an overview of some of the incidents mentioned by Imam Ibn Hazm. In this way, if we look at each and every incident, it becomes clear that all these incidents are almost rare. The issue of Saqit ul Janeen that Farooq Azam was unaware of, Islam's ruling on arsonists, the expulsion of Jews and Christians from the Arabian Peninsula, etc. <sup>54</sup>

4. In the fourth argument, Allama Ibn Hazm has stated the contradiction in the religion of the Hanafis. The command comes up again and again because the people needed it. This incident has happened only once in the life of the Prophet (peace and blessings of Allaah be upon him). If it occurs again and again, as opposed to the issue of Rafa Yadain, then it needs to be repeated again and again.

"والقهقهة في الصلاة لا تكاد توجد الا نادرا من ليس له تثبت لامر الصلاة"<sup>55</sup>

Similarly, the second objection that the ablution is broken by vomiting hemorrhage, this matter is related to the Umoom-e-Balwa, although this is the only news that is against your principle, the answer is that this hadith was narrated from many companions of the Prophet. Therefore, Allama Zafar Ahmad Usmani has narrated this hadith from the narrations of about ten Companions in Ila-ul-Sunan. A few of them are mentioned.

1- It is narrated on the authority of Aisha that the Messenger of Allah said:

"من اصابه قئى او رعا ف او قلس او مذى فلينصرف"<sup>56</sup>

2-Through Ibn Umar

"اذا رعى الرجل في الصلاة او ذرعه القئى او وجد مذيا فانه ينصرف فليتوضا"<sup>57</sup>

3. The third narration has been narrated in Imam Tirmidhi by Hazrat Abu Al-Darda

"عن معدان بن ابي طلحة عن ابي الدرداء ان رسول الله ﷺ قاء فتوضاء فلقيت ثوبان في

مسجد دمشق- <sup>58</sup>

Imam Tirmidhi writes about this:

"وقد جود حسين المعلم هذا الحديث، وحديث حسين اصح شئى في هذا الباب "1 اور  
اس مسئله بے متعلق مزید لکھتے ہیں "وقد رأى غير واحد من اهل العلم من اصحاب  
النبي ﷺ وغيرهم من التابعين الموضوع من القئى والرعاف"

### Conclusion:

1. The majority of great jurists agree on the argument of Khabar Wahid.
2. According to the Hanafis, Khabr-e-Wahid is acceptable with only a few conditions.
3. According to Ahnaf, Khabr-e-Wahid will be acceptable if the it is not about Umoom-e-Balwa. The majority of jurists, including Imam Ibn Hazm, do not follow this rule.

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