

Wasathiyah Islam Paradox

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There is paradox in Wasathiyah Islam, and will be explained below:

The first hadith: “There was a blind man who had a wife from his former slave and this woman always criticized and slandered the Prophet (PBUH). Long story short, this woman was killed by this blind man. Heard the incident. Rasulullah SAW said, “Watch that the blood of the woman is hadar” (hadar, that means the blood of the woman who abused the Prophet was in vain, there should be no reprisal for the murderer and may not be subjected to diyat / blood ransom. So it can be killed).

The above hadith is found in Sunan Abi Dawud and Sunan an-Nasa’i; Shaykh al-Albani confirmed it. al-Hakim said it was valid according to the requirements of Imam Muslim.

It is found that the narrators of the Hadith above generally have tsiqah value, except for ‘Uthman al-Syahham which is a little’ problematic - and therefore opens up opportunities for us to negate the hadith in the book Mizanul I’tidal, Utsman al-Syahham Ya’ya Said al-Qattan deems it problematic: sometimes the history is acceptable and sometimes it is not (yu’raf wa yunkar). Imam an-Nasa’i who also narrated a similar hadith in his book apparently also considered al-Syahham to be unreliable (laysa bil qawi). Imam Bukhari never even took the hadith from him.

The second hadith: there was a Jewish woman who often denounced and slandered the Prophet (PBUH). Because of this action the woman had been strangled to death by a man. It turns out that Rasulullah SAW made his blood legal.

This hadith was narrated by Sunan Abi Dawud. Imam Baihaki said the sanad is authentic according to the requirements of the Bukhari-Muslim.

Shaykh al-Albani confirmed this second narration in his book Irwaul Ghalil, but in his other book Sahih wa Dhaif Sunan Abu Dawud, he kept this second hadith sanad. My research has focused on a narrator named Sya’bi who in this second hadith claims to be narrated directly from Ali ibn Abi Talib. Imam Daruquthni said that Sya’bi only narrated the Hadith from Ali only once (harfan wahidan) and that hadith is contained in Sahih Bukhari, not this second hadith. This means that it should be assumed that this second hadith has the status of mursal, or there is a disconnect from Ali to Sya’bi. The name of the Jewish woman and who was the man who strangled her was not stated.