



HADITH

SOURCE OF EXTREMISM & TERRORISM

YEAR HOSSAIN
ABU JAFAR MD SUHAG MONI



This work is dedicated to the memory of all the innocent people of all religions and belief systems who have died at the hands of Islamic terrorism all around the globe. May God help us to defeat extremism and terrorism wherever it may be, and help us restore the true face of Islam as a religion of freedom, democracy, tolerance, justice, peace and human rights.

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ABOUT US



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M.A. MARKETING (2015)



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We are Quran-only Muslims. In other words, we are Quranists. The whole point of Quranism is to place your trust only in the Quran. We believe in Islam as the religion of freedom, democracy, tolerance, justice, peace and human rights. We fight the terrorists' culture from within Islam, using Quran as the only source of guidance. We are UK based bloggers and writers, and we operate www.banglaquranists.com, which is a Quran-only information site.

ABOUT THE BOOK

1. We were born and raised as Sunni Muslims in Sunni Muslim Majority Bangladesh. For as long as we can remember, the Quran and the Sunnah of the Prophet Muhammad was part of our daily existence. In our early years, the Quran was always on the top shelf in our family room and our Madrasa. This was the same in every Muslim house, we can remember. We were taught that the Quran was the word of our Allah revealed to our Prophet Muhammad for the guidance of mankind in this world. That it contained guidance on every aspect of our life from how to conduct our social and family and business affairs through religious rituals to how to urinate and wash ourselves. Literally, it was a complete code of practice for the creation of Allah, not just Muslims.

2. But, what our parents and Madrasa teachers never taught us was that Hadith or (the so called Sunnah of the Prophet Muhammad) did not come from the Quran, but from people who came many generations after the death of our Prophet Muhammad. We like millions of students of the Quran in the early years of our learning life did not know the difference between Quran and Hadith. All we knew was that you had to yawn, eat, dress, urinate or have a shower in a prescribed manner because the Prophet Muhammad did the same, and Allah said we would be punished if we did not follow the Quran and the Prophet. We refer to “yawn, eat, dress, urinate or shower” because those were important activities of our early life experiences. These activities slowly expanded to how to speak to elders, how to avoid the company of girls, how our sister’s had to wear the veil in public, men grow a beard, etc. We were constantly reminded that if we did not follow the rules we would be punished by Allah in Hell. Then came a time when we did not question anything to do with Islam. We just accepted everything as coming from what we thought was the Quran.

3. We have never doubted the Quran. We have always believed the Quran to be the word of Allah. We also genuinely believe that Prophet Muhammad was chosen by God to deliver His message. We are very proud Muslims.

4. When we came to the UK from Bangladesh, all we saw was Islam and Terrorism in the same sentence in newspapers and TV/Sky news channels. We also noticed how the media and politicians used the word “Islamist” and “Islamism” to separate the activities of the Terrorist from the religious activities of “Muslims” and “Islam”. At the time, these labels to us seemed very childish because we felt like the many other Muslims around the world that the Western politicians had created these labels for two reasons: (1) to justify killing Muslims who were at War with them ; and (2) to prevent Islamophobia in the West by appealing to the non-Muslim public that innocent Muslims living in the

West should not be targeted as they are followers of Islam and are peaceful people also being targeted by Islamists, but that it was the “Islamists” who were killing innocent people and that the West was at War with Islamism not Islam. This seemed childish because whichever way you viewed it, the people being killed were Muslims, and because of the way terrorism was being interpreted by Muslim scholars in Bangladesh. The West had oppressed Muslims for so many centuries, and we Muslims were defending our religion and property (for example, Palestine) because our Governments were in the pockets of Western governments. This was the understanding we had arrived in the UK from Bangladesh with. Therefore, we were not bothered about the way Islam and Muslims were being portrayed in the Western media. All we knew was that normal Muslims had suffered so much that they had decided to take on the fight to defend their religion and property themselves because their Governments were not standing up for their religion or rights.

5. Overtime, while searching the internet for articles on 'Islam' to increase our understanding of Islam, we encountered an idea which we had not encountered before, the idea that Quran stood on its own and rejected any other source of revelation. This was the "Quranism" doctrine which was to change our life in ways we could not even imagine back then. It took us few years to come to accept this principle due to the fact that we were very much entrenched in traditional Islam. During this time, we researched into traditional Islam as much as we could and found questions which were unanswered back then and remain unanswered till today. These questions scared us because they undermined what we held dear in the world, our religion.

6. What was most confusing for us was that as children we were taught that the Torah and Bible were corrupted because their followers changed the Torah

and Bible to suit their needs. What we discovered was that what Muslim scholars have done to the Quran is the exact same thing the Jewish scholars did to the Torah, and the Christian scholars did to the Gospels of Christianity. Indeed the time span between death of Prophet Muhammad, and the compilation of Hadith was almost the same as that between the departure of Jesus and compilation of the Bible. How can Sunni Muslims reject one but accept the other?

7. What was even more frustrating for us was the idea that important rules that we follow on apostasy, war, adultery, and fornication and other important aspects of the Muslim codes of behaviour came not from the Quran but from Hadith written some 200 years after the death of our Prophet Muhammad.
8. Our query is why did our religious scholars not introduce us to these important topics and differences?

Everything we had learned as children about Islam and everything we had been told about why Muslims were engaged in Terrorism changed our views in ways we could not even imagine. If you look at the evidence that Hadiths are not part of Islam, we think it's logical. The arguments against Hadith are so much superior from the Quranists side. We researched on this topic a lot. You will find our research in this field on our website **www.banglaquranists.com** and can decide for yourselves if the Quran alone is what Allah wanted all of us to follow or not. We believe Quranism came into existence from the day Allah revealed the first verse of the Quran, and its unlimited potential to change the world for better as well as to offer humanity solutions for its current problems has been prevented by fabricated Hadiths falsely attributed to our Prophet Muhammad.

9. Bangladesh has the fourth largest Muslim population in the world. In 2011, the Muslim population in Bangladesh was estimated at 146 million which made

up 90% percent of the population. Most Muslims in Bangladesh are Sunnis. This means the Sunnah of the Prophet Muhammad is very important to Bangla Muslims. This also means that the Sunnah that Muslims follow come from the same fabricated hadiths.

10. Having thoroughly researched everything we have reached the conclusion that Hadith is the root cause of all the divisions and terrorism within Islam and we want the world and especially the millions of Muslims of Bangladesh to know why hadiths are the root cause of all the divisions and extremism within Islam. In fact, the rise we are witnessing in extremism and terrorism in Bangladesh and the world stems from fabricated hadiths for which there is no evidence in the Quran. The Extremist Sunnis attribute these fabricated hadiths to the Prophet Muhammad and demand submission.

11. Before becoming a Quranist, we quietly accepted the idea that organisations like Al-Qaeda and ISIS were fighting for Islam. However, after the discoveries we have made we know these organisations are evil and do not represent Islam. Extremist Sunni terrorists such as ISIS and Al Qaida are in fact a threat to world peace. ISIS and Al Qaida are extreme examples of what following Hadith means, and they have plenty of Hadith to feed their poisonous interpretation of religion with as we have discovered.

12. Sunni and Shia scholars claim that one who does not believe in the Hadith and Sunnah is a “kafir” (infidel). This book is a powerful answer to such people and the reader will judge by him or herself if one who rejects totally the Hadith and the Sunnah is an infidel or a true believer who stands up to defend true Islam. In fact, we will see in this book show that following hadiths to the letter leads to a corrupted form of religion and terrorist states such as Al-Qaeda and ISIS.

STRUCTURE & ORGINISATION OF THE BOOK

CHAPTER 1- WHAT IS SUNNAH & THE HADITH?

This chapter looks at Sunnah and Hadith.

CHAPTER 2- THE TRUE SOURCE OF HADITH

This chapter looks in detail at how the Hadith came about and when and the arguments about their true origins.

CHAPTER 3- HADITH & THE QURAN

This Chapter looks at evidence that Hadiths contradict the Quran

CHAPTER 4- SOURCES OF EXTREMISM & TERRORISM: HADITH OR QURAN?

This Chapter looks at evidence that Hadith, not the Quran, is the source of all extremism and terrorism.

CHAPTER 5- SUNNI EXTREMIST & TERRORIST ORGANISATIONS IN BANGLADESH

This Chapter looks at Sunnah and Sunni extremism and terrorism happening in Bangladesh.

CHAPTER 1

WHAT IS SUNNAH & HADITH?

13. **Sunnah** *"is the verbally transmitted record of the teachings, deeds and sayings, silent permissions (or disapprovals) of the Islamic Prophet Muhammad, as well as various reports about Muhammad's companions. The Quran and the Sunnah make up the two primary sources of Islamic law. The Sunnah is also defined as "a path, a way, a manner of life"; "all the traditions and practices" of the Prophet Muhammad that "have become models to be followed" by Muslims"*¹. Muslims who follow the Sunnah are also referred to as **Ahl as-Sunnah wa'l-Jamā'ah** ("people of the

¹ <https://en.wikipedia.org/wiki/Sunnah>

tradition and the community (of Muhammad)") or Ahl as-Sunnah for short².

14. Unlike the Quran, which was revealed to Prophet Muhammad by God, the Sunnah was not revealed by God and was not recorded and written during Prophet Muhammad's lifetime, but was collected and published at least two centuries after the death of Prophet Muhammad³.

² <https://en.wikipedia.org/wiki/Sunnah>

³ Abou El Fadl, Khaled (22 March 2011). "What is Shari'a?". ABC RELIGION AND ETHICS. Retrieved 20 June 2015 (see reference used in <https://en.wikipedia.org/wiki/Sunnah>)

TYPES OF SUNNAH

15. There are three types of Sunnah⁴:
 - 15.1. **Sunnah Qawliyyah** - the sayings of Prophet Muhammad, generally synonymous with “Hadith”, since the sayings of Prophet Muhammad are noted down by the companions and called “Hadith”.
 - 15.2. **Sunnah Fiiliyyah** - the actions of Prophet Muhammad, including both religious and worldly actions.
 - 15.3. **Sunnah Taqririyyah** - the approvals of the Prophet Muhammad regarding the actions of the

⁴ <https://en.wikipedia.org/wiki/Sunnah>

Companions which occurred in two different ways (when Prophet Muhammad kept silent for an action and did not oppose it, and when Prophet Muhammad showed his pleasure and smiled for a companion's action).

BOOKS OF SUNNAH

16. Sunni Muslims follow the *Kutub al-Sittah* (The Six Major Books). Shia Muslims do not follow The Six Major Books followed by Sunni Muslims. Therefore, the Sunnah of Shia Islam and the Sunnah of Sunni Islam refer to different collections of books. The primary collections of Sunnah of Shia Islam were written by three authors known as the “*Three Muhammads*” and consist of The Four Major Books⁵. In this book we do not address the Sunnah of Shia Islam in details but it might be noted that the **Usuli Twelver Shiite** Muslims do not believe that

⁵ <https://en.wikipedia.org/wiki/Sunnah>

everything in The Four Major Books is authentic. In Shia hadith one also finds hadiths attributed to **Ali** (who was not a Prophet but a companion of the Prophet Mohammad) in The Four Major Books⁶.

17. Although there are many alleged authentic Sunni Hadith collections⁷, the primary collections of Sunnah of Sunni Islam (Kutub al-Sittah) are as follows⁸:

1. Sahih Bukhari of Muhammad al-Bukhari (d. 870 A.D.)
2. Sahih Muslim of Muslim ibn al-Hajjaj (d. 875 A.D.)
3. Sunan Ibn Majah of Ibn Majah (d. 887 A.D.)
4. Sunan Abu Dawud of Abu Dawood (d. 889 A.D.)
5. Sunan al-Tirmidhi of Al-Tirmidhi (d. 892 A.D.)

⁶ <https://en.wikipedia.org/wiki/Sunnah>

⁷ https://en.wikipedia.org/wiki/List_of_Sunni_books

⁸ https://en.wikipedia.org/wiki/List_of_Sunni_books

6. Sunan al-Sughra of Al-Nasa'i (d. 915 A.D.)

18. The primary collections of Sunnah of Shia Islam (The Four Major Books) are as follows⁹:

1. Kitab al-Kafi by Muhammad ibn Ya'qub al-Kulayni al-Razi (329 AH),
2. Man la yahduruhu al-Faqih by Ibn Babawayh and Tahdhib al-Ahkam, and
3. Al-Istibsar (two books) both by Shaykh Tusi.

IMPORTANCE OF SUNNAH & HADITH IN ISLAM

19. Sunni and Shia Muslims point to a number of Quranic verses to claim that the Quran acknowledges Hadiths and Sunnah as an important part of Islam. We will later in this book prove that Sunni and Shia Muslims fabricated

⁹ <https://en.wikipedia.org/wiki/Sunnah>

Sunnah and Hadiths to impose traditions which contradict the Quran. But traditionally Sunni and Shia Muslims use verses of the Quran to justify the importance of Hadith and Sunnah as an important part of Islam. These are, for example, verses which say, “*Obey Allah and the Messenger*” (Quran 3:32, 5:92, 24:54, & 64:12). Other verses include “*Your companion [Muhammad] has not strayed, nor has he erred, Nor does he speak from [his own] inclination or desire*” (Quran 53:2-3). There are other similar verses of the Quran that are used to acknowledge Hadiths and Sunnah by Sunni and Shia Muslim scholars¹⁰ as part of Islam.

¹⁰ See the collection of verses of the Quran at <https://en.wikipedia.org/wiki/Sunnah>

DIFFERENCE BETWEEN SUNNAH & HADITH

20. In everyday understanding, for a Sunnah of the Prophet Muhammad to be valid, it has to be authenticated by a Hadith, that is the Sunnah has to come from the **Kutub al-Sittah**. But, the difference between Sunnah and Hadith depends sometimes on context. Otherwise they are used as synonyms. For example, Muhammad O. Farooq states that although Sunnah and Hadith are not the same, since the time of Imam Al-Shafi'i (the founder of the Shafi'i school), "*there has been rather broad agreement that Hadith must be the basis for authentication of any Sunnah*"¹¹. When looking at the biographical records of Muhammad, Sunnah often is used as synonymous with Hadith¹². Classical Islam often makes

¹¹ Farooq, Mohammad Omar (2011-01-01). "Qard Hasan, Wadiah/Amanah and Bank Deposits: Applications and Misapplications of Some Concepts in Islamic Banking". Rochester, NY. SSRN 1418202 (see reference used in <https://en.wikipedia.org/wiki/Sunnah>)

¹² <https://en.wikipedia.org/wiki/Sunnah>

no difference between Sunnah and Hadith¹³. However, in the context of Sharia law, Malik ibn Anas and the Hanafi scholars differentiate between Sunnah and Hadith"¹⁴.

¹³ <https://en.wikipedia.org/wiki/Sunnah>

¹⁴ <https://en.wikipedia.org/wiki/Sunnah>

CHAPTER 2

THE TRUE SOURCE OF HADITH

21. Are the hadiths really the sayings of Prophet Muhammad? In this Chapter we examine the true source of Hadith.

WHEN WAS HADITH REVEALED & RECORDED?

22. As pointed out in Chapter 1, unlike the Quran, which was revealed to Prophet Muhammad by Allah, the Sunnah was not revealed by Allah and was not recorded and written during Prophet Muhammad's lifetime, but was collected and published a long time after the death of Prophet Muhammad. What we also learned in Chapter 1 was that the varieties of Hadith or types of Sunnah we

have today are the verbally transmitted records of the sayings, actions or deeds of the Prophet Muhammad. What this means is that the hadiths we have today were collected all by word-of-mouth through several people that the Hadith collectors considered reliable¹⁵. Hadiths can be divided into *mutawatir* (transmitted via numerous chains of narrators) and *ahad* (anything that is not *mutawatir*)¹⁶.

23. Muslims who have done a lot of research into the true origins of Hadith have found out that *“for the **first two centuries** of Islam, there were no hadith books or so-called tafsir books. These were written much later when the prophetic prohibition to write his hadiths were broken. **For the first two centuries**, the Muslims performed all obligations stated in the Qur'an. The environment was filled with distorted hadiths and lies attributed to the Prophet but this did not prevent the Muslims to carry out*

¹⁵ <http://www.guidedislam.com/hadith.html>

¹⁶ Hallaq, Wael (1999). "The Authenticity of Prophetic Ḥadīth: A Pseudo-Problem". *Studia Islamica*. 89: 75–90. JSTOR 1596086 as cited in https://en.wikipedia.org/wiki/Criticism_of_Hadith

Quranic commandments". The wide variety of hadith we have today were collected all by word-of-mouth through several people that they deemed "trustworthy". This whole concept in itself is very unreliable¹⁷. Sunni orthodox Muslims do not deny the existence of fabricated hadiths, but believe that through the work of Hadith scholars, these false hadiths have been largely destroyed¹⁸. We have found, however, that this claim of the Sunni orthodox Muslims is not true because of plenty of evidence regarding the true authenticity of hadiths.

AUTHENTICITY OF HADITH

24. According to **Daniel Brown** there exist three major causes of corruption of Hadith: political conflicts, sectarian prejudice, and the desire to translate the underlying meaning, rather than the original words

¹⁷ <http://www.guidedislam.com/hadith.html>

¹⁸ Nasr, Seyyed Vali Reza. "Shi'ism", 1988. p. 35 as cited in https://en.wikipedia.org/wiki/Criticism_of_Hadith

verbatim¹⁹. According to **Wael Hallaq** the main problem with Hadith is its authenticity.²⁰ According to a Hadith scholar **Khaled Abou El Fadl**, "*the late documentation of the Sunna meant that many of the reports attributed to the Prophet...at least are of dubious historical authenticity*"²¹. For example, it has been reported that **Imam Bukhari** stated that he recorded 300,000 hadiths in total, but only accepted a few thousand of them in his collection. Similarly with **Imam Muslim**, he collected 300,000 hadiths, but only accepted a few thousand of them in his collection based on his own criteria²². This suggests that the authors of the **Kutub al-Sittah**, along with other Hadith collectors, chose the hadiths they considered were authentic into their collection.

¹⁹ Brown, Daniel W. "Rethinking Tradition in Modern Islamic Thought", 1999. p. 113 & 134 as cited in https://en.wikipedia.org/wiki/Criticism_of_Hadith

²⁰ Hallaq, Wael (1999). "The Authenticity of Prophetic Ḥadīth: A Pseudo-Problem". *Studia Islamica*. 89: 75–90. JSTOR 1596086 as cited in https://en.wikipedia.org/wiki/Criticism_of_Hadith

²¹ Abou El Fadl, Khaled (22 March 2011). "What is Shari'a?". ABC RELIGION AND ETHICS. Retrieved 20 June 2015 as cited in <https://en.wikipedia.org/wiki/Sunnah>

²² <http://www.guidedislam.com/hadith.html>

25. **Daniel Brown** points out that a group referred to as **Ahl al-Kalam**, who lived during the time of **Al-Shafii** also questioned the authenticity of the Hadith. The Prophetic example, they argued, "has to be found elsewhere – first and foremost in following the Qur'an"²³. The **Mu'tazilites**, who came after the Ahl al-Kalam, also questioned the reliability of hadiths, which they regarded as “mere guesswork and conjecture, while the Quran was complete and perfect, and did not require the Hadith or any other book to supplement or complement it”²⁴.
26. In nineteenth century, **Syed Ahmed Khan** questioned the authenticity of many, if not most, hadiths"²⁵. Syed Ahmed Khan's student, **Chiragh Ali**, suggested almost all

²³ Brown, Daniel W., *Rethinking Tradition in Modern Islamic Thought*, Cambridge University Press, 1996 (Paperback 1999), pp. 15–16; excerpted from Abdur Rab, *ibid*, pp. 199–200, as cited in https://en.wikipedia.org/wiki/Criticism_of_Hadith

²⁴ Brown, Daniel W., *Rethinking Tradition in Modern Islamic Thought*, Cambridge University Press, 1996 (Paperback 1999), pp. 15–16; excerpted from Abdur Rab, *ibid*, pp. 199–200, as cited in https://en.wikipedia.org/wiki/Criticism_of_Hadith

²⁵ Esposito, John L, *Islam – The Straight Path*, Oxford University Press, 1991, p. 134. as cited in https://en.wikipedia.org/wiki/Criticism_of_Hadith

the hadith collections were fabrications²⁶. **Muhammad Iqbal**, another Hadith scholar, who never rejected the hadiths altogether, argued for limitations on its usage²⁷. **Ghulam Ahmed Pervez**, a student of Iqbal, also pointed out that, "no steps were taken by the Prophet or by his immediate followers to preserve the integrity of hadith"²⁸. **John Esposito** notes that "Modern Western scholarship has seriously questioned the historicity and authenticity of the hadith", saying that "the bulk of traditions attributed to the Prophet Muhammad were actually written much later"²⁹. Other Western scholars have also questioned the reliability and authenticity of hadith³⁰. As a Quranist website put it brilliantly "a story narrated

²⁶ Latif, Abu Ruqayyah Farasat. The Quraniyun of the Twentieth Century, Masters Assertion, September 2006. . as cited in https://en.wikipedia.org/wiki/Criticism_of_Hadith

²⁷ "IQBAL AND HADITH". Retrieved 22 March 2015 as cited in <https://en.wikipedia.org/wiki/Sunnah>

²⁸ Parwez, Ghulam Ahmed, Salim ke nam khutut, Karachi, 1953, Vol. 1, 43; cited in Daniel Brown, 1996, op. cit., p. 54; cited in Abdur Rab, op.cit, p. 202. , as cited in https://en.wikipedia.org/wiki/Criticism_of_Hadith

²⁹ Esposito, John (1998). Islam: The Straight Path. Oxford University Press. p. 67. ISBN 0-19-511234-2. as cited in

https://en.wikipedia.org/wiki/Criticism_of_Hadith

³⁰ See the full article "Criticism of Hadith" at https://en.wikipedia.org/wiki/Criticism_of_Hadith

across 200 years by 6 to 10 different men in a chain is very difficult to authenticate”³¹.

HADITH FORGERY

27. Because we cannot do justice to what we are trying to say about forged Hadith, we have lifted and copied the following texts of *paragraphs 1-3, 5-6, 8, 10 and 19* from the book, "**The Textbook of Hadith Studies**" by **Mohammad Hashim Kamali: Chapter 7: "Hadith Forgery"**³². These paragraphs from the book explain in complete language why Hadith is not reliable and explain in more detail what **Daniel Brown** cited as the three major causes of corruption of Hadith.

³¹ <http://www.guidedislam.com/hadith.html>

³² As cited and used for the article "The True Origins of Hadith" by <http://www.guidedislam.com/hadith.html>

Paragraphs 1 to 3:

Extensive forgery in hadith was commonly known and acknowledged to have occurred in the early decades of the advent of Islam.

A forged hadith or al-mawdu, may be defined as a report, invented by a liar, who has attributed it to the Prophet and it may include either the text or both the text and isnad of the report....Hadith forgery has not been confined to isolated cases but took rather a wide dimension barely before the end of the first generation of Muslims in Madina. A part of this phenomenon has been associated with the expansion of the territorial domains of the Islamic state and the ever increasing number of new immigrants of Persians, Romans, Egyptians, Syrians and others who were easy prey to misguided influences against hadith.

The historical origins of forgery in hadith are somewhat uncertain. While some observers have given the

caliphate of Uthman as a starting point, others have dated it a little later, at around the year 40 hijra, when political differences between the fourth caliph, Ali and the governor of al-Sham, Muawiya, led to military confrontation and the division of Muslims into various factions. According to a third view, forgery in hadith started even earlier, that is, during the caliphate of Abu Bakr when he waged the war of apostasy (ridda) against the refusers of zakah. But the year 40 is considered the more likely starting point for the development of serious and persistent differences in the community. Muslims were thus divided and hostility between them acquired a religious dimension when they began to use the Qur'an and Sunna in support of their claims. When the misguided elements among them failed to find any authority in the sources for their views, they either imposed a distorted interpretation on the source material, or embarked on outright fabrication.

Paragraphs 5 to 6:

Forgery in hadith is believed to have begun in the context of personality cults (fada'il -al-ashkhas) which

aimed to credit or discredit leading political figures with exaggerated claims. Political differences between Ali and Abu Bakr, Ali and Muawiya, Ali and Aisha, between Abd Allah b. Zubayr and Abd al-Malik b. Marwan, and generally between the Umayyads and Abbasids were among the causes for hadith forgery. Numerous fabricated hadith have thus been recorded in condemnation of Muawiya including, for example, the one in which the Prophet is quoted to have ordered the Muslims "When you see Muawuya on my pulpit, kill him."

Paragraph 8:

The heretic faction known as al-Zanadiqa, (pl. of Zindiq), owing to their hatred of Islam, fabricated hadith which discredited Islam in the view of its followers. Included among such are: "eggplants are a cure for every illness"; and "beholding a good-looking face is a form of ibada". It is reported that just before his execution at the time of Caliph al-Mahdi, one of the notorious fabricators of hadith, Abd al-Karim b. Abu al-Awja, confessed that he had fabricated 4,000 ahadith in

which halal was rendered haram and haram was rendered halal. It has been further reported that the Zanadiqa have fabricated a total of 14,000 ahadith, a report which may or may not be credible. For a statement of this nature tends to arouse suspicion as to its veracity: even in fabricated matters, it is not a facile task to invent such a vast number of hadith on the subject of halal and haram.

Paragraph 10:

Known among the classes of forgers are also professional story-tellers and preachers (al-qussas wa al-waizun) whose urge for popularity through arousing emotional response in audience led them to indulge in forgery. They made up stories and attributed them to the Prophet.

Paragraphs 11-13:

Juristic and theological differences constitute another theme of forgery in hadith. The ulama were thus divided into the Ahl al-Sunna, Mutazila, Jabriyya,

Murijia etc., and they disagreed over many issues, such as the attributes of God, the definition of faith (iman), whether faith is only a state of mind or that it relates to both belief and conduct, whether faith is liable to increase or decrease, whether the Qur'an is created or uncreated and so forth. Some of these differences are known to have led to exaggerated statements, even forgery, in hadith.

Another category of fabricated hadith is associated with the religious zeal of individuals whose devotion to Islam led them to careless ascription of hadith to the Prophet. This is illustrated by the forgeries committed by Nuh b. Abi Maryam on the virtues of the various suras of the Qur'an. He is said to have later regretted what he did and explained that he fabricated such hadith because he saw people who were turning away from the Qur'an and occupying themselves with the fiqh of Abu Hanifa and the battle stories of Muhammad b. Ishaq and that he did so as part of carrying out hisba, that is promoting good and forbidding evil, and that he "lied for the Prophet and not against him". This is

considered as one of the worst forms of forgery as it almost succeeds to be convincing and becomes difficult to isolate.

Paragraph 19:

Qur'an commentaries (tafsir) in both the tafsir bil-mathur (commentary based on precedent) and tafsir bil-ray varieties have not escaped forgeries especially in regard to what is known as Jewish anecdotes (Israliyat). It is noted in this connection that prior to Islam when the Bedouin and illiterate strata of the Arabian people wanted to learn more about certain subjects such as the origins of creation and its mysteries, turmoil and fitna, and so forth they asked the Jews and Christians who has known of such subjects from the Torah and the Bible. Later when these people converted to Islam they conveyed the information they had in their commentaries and elaborations on the Qur'anic passages, especially on subjects outside the area of the ahkam. Some of the recognised names among the ahl al-kitab such as Abd Allah b. Sallam, Kab al-Ahbar, and Wahb b. Munabbih were famed for their anecdotes and

stories some of which then found their way into the context of the Qur'anic commentaries. Since these were stories and anecdotes outside of the ahkam, their veracity was often overlooked.

DEMANDS FOR THE REMOVAL OF USELESS HADITHS

28. **Jamal al-Banna**, an Arabic writer, argues that at least 653 of the hadiths as written in Bukhari and Muslim are not correct and should be rejected. The Arabic book is entitled “**The Cleansing of Bukhari and Muslim from Useless Hadiths (2008)**”³³. The writer excludes six kinds of hadiths as highlighted by Guided Islam’s article on “**The True Origins of Hadith**”³⁴:

1. Those that explain the Qur’an: the Qur’an can’t be explained by hadiths.

³³ As cited in <http://www.guidedislam.com/hadith.html>

³⁴ <http://www.guidedislam.com/hadith.html>

2. Those that talk bad about women – like the one's that call them equal to dogs and cows and to beat them up and so on.
3. Those that forbid the freedom of religion and that threaten those who leave Islam.
4. Those with extreme ideas for encouraging people into Islam and the ones threatening people with physical violence.
5. Those that talk about Muhammad's miracles.
6. Some others of which he thinks that the story is not true at all.

CHAPTER 3

HADITH & THE QURAN

29. In Chapter 2, we established that the true source of most hadiths is not Prophet Muhammad but men who forged hadiths for various purposes. We also established that hadiths as we know them today came two centuries after the death of Prophet Muhammad. In this Chapter we develop on these finding to show how there is no justification for them in the Quran and how most Muslims have been following these anti-Quranic texts for many centuries blindly.

30. Guided Islam's article on "**The True Origins of Hadith**" asks the following questions: *"Hadith books may contain more details. But are those details helpful and consistent with the Qur'an? How does a believer decide between conflicting details? Does he just pick the word of his favourite Imam? If we follow the words of a particular, favourite imam, does that mean that we are really following the practice of the Prophet?"*³⁵
31. The answer to these questions is given by the writers of the article titled "**Hadiths – the Cancer of Islam**", when they say, *"A number of Hadiths led to the creation of religious laws that violate and contradict the letter and spirit of the Holy Quran. Instead of acknowledging that such hadiths are false, proving that hadiths as a whole are not reliable and extremely dangerous when it comes to preserve the integrity and purity of Islam, Sunni and Shia Muslims chose to betray God and his revelations by giving*

³⁵ <http://www.guidedislam.com/hadith.html>

precedence to Hadiths over the Quran, some even going as far as saying that some hadiths abrogate the Quran”³⁶.

32. Guided Islam’s article on **“The True Origins of Hadith”** also challenges the Sunni and Shia Muslims claim that the Quran acknowledges hadiths and Sunnah as an important part of Islam, for example, the verses which say, *“Obey Allah and the Messenger”* (Quran 3:32, 5:92, 24:54, & 64:12). Their article disputes this claim by saying that *“Do any of the many verses of the Quran which command to “Obey God and the messenger” tell us to “follow God and the hadiths and sunnah which were going to be written down 200 years after Muhammad passed away”? Of course not. On the contrary, such verses tell us that:*

(1) When Muhammad was alive, the believers had the obligation to obey him in every way. The Prophet would never issue something outside of

³⁶ <http://www.quranaloneislam.net/hadiths-the-cancer-of-islam>

the Qur'an or something that would contradict with the Qur'an.

(2) Now that Muhammad is dead, we have to obey God and the messenger's teachings that are perfectly preserved directly in the Qur'an, and certainly not the unreliable fables written down 200 years after his death by mostly those of Persian descent who's forefathers belonged to the ancient fire worshiping religion known as Zoroastrianism.

God proclaims that His book is fully detailed and is all we need to follow to become true Muslims³⁷.

33. They then go onto cite a number of Quranic verses, which include verses 6:114, 18:54, 6:38, and 16:89 to support their claims³⁸.

³⁷ <http://www.guidedislam.com/hadith.html>

³⁸ <http://www.guidedislam.com/hadith.html>

HADITH CONTRADICTS THE QURAN

34. All the arguments that hadiths contradict the Quran have been taken from Guided Islam's article on "The True Origins of Hadith³⁹", which lists some 20 fabricated hadiths, and from the article "Hadiths – the Cancer of Islam"⁴⁰, which lists some 50 hadiths. We recommend the reader to read these articles for details on all the fabricated hadiths. We have used a sample of some of the most important Sunni hadiths in this Chapter to prove our point that hadiths actually contradict the Quran. These same hadiths are also the primary source of Islamist extremism and terrorism around the world.

ADULTERY & FORNICATION

35. There are numerous sahih (authentic) hadiths from Bukhari, Muslim and other famous hadiths collectors that make it absolutely clear that the punishment for adultery

³⁹ <http://www.guidedislam.com/hadith.html>

⁴⁰ <http://www.quranaloneislam.net/hadiths-the-cancer-of-islam>

is to be stoned to death. For example, "Sahih" hadith states that adultery and fornication should be punishable by stoning to death (*Reference: Sahih al-Bukhari 7543, In-book reference: Book 97, Hadith 168, USC-MSA web (English) reference: Vol. 9, Book 93, Hadith 633*). **Sahih Muslim, Book 017, number 4201**, also states that punishment for adultery is stoning to death. According to the authors of the article "Hadiths – the Cancer of Islam"⁴¹, *"In the Holy Quran, the punishment for married males or females and fornicators (the Quran does not make a difference between the two) is 100 (moderate) lashes (24:2). For instance, the Quran provides the example of married women who were former slaves and committed adultery, in which case they receive only "half the punishment" (4:25, $100/2 = 50$ lashes). To loathsome human beings who follow hadiths and claim that a married adulterer shall be stoned to death instead of applying the law of Allah (the Quran), I challenge them to divide death by two.... In the Holy Quran, the only people who ever engage in stoning to death are disbelievers (11:91, 18:20, 19:46, 26:116, 36:18). It is one of their long list of most*

⁴¹ <http://www.quranaloneislam.net/hadiths-the-cancer-of-islam>

abominable traits, as engraved in the Holy Quran. In other words, not only stoning to death the adulterer is not a Quranic law and contradicts the Quran, it is the signature mark of disbelievers (kafiroon) in the book of Allah!"

APOSTASY

36. There are numerous sahih hadiths from Bukhari and Muslim that order death penalty on apostates. For example, **Hadith al-Bukhari, Volume 4, Book 52, Number 260**, states: *"Narrated by Ikrima: Ali burnt some people and this news reached Ibn 'Abbas, who said, "Had I been in his place I would not have burnt them, as the Prophet said, 'Don't punish (anybody) with Allah's Punishment.' No doubt, I would have killed them, for the Prophet said, 'If somebody (a Muslim) abandons his religion, kill him". According to the authors of the article "Hadiths – the Cancer of Islam"⁴², "Yes, you read it right: This hadith alleges that Ali burned alive some people who abandoned Islam, and Ibn Abbas, who has such a good*

⁴² <http://www.quranaloneislam.net/hadiths-the-cancer-of-islam>

heart, is shocked by the fact that were burned alive. On the other hand, this pure, sensitive and gentle soul concurs that an apostate shall be put to death. This most unjust death sentence is no more than the Sunni version of religious freedom. It is the sentence universally accepted in the Sunni world. If Ali had really (God forbid) burned alive people for changing their religion, or even simply killed them (God forbid), he would have been thrown in the hellfire for having desecrated God's law in 2:256 where Allah proclaims: (2:256) **"There shall be no compulsion in religion..."** The above hadith therefore violates the law of Allah (the Holy Quran) in the most blatant manner, as the Quran makes it clear that killing a human being unjustly equates to killing the entire mankind (5:32)! If a Muslim decides to change his or her religion, there is absolutely no punishment to be applied according to the book of Allah, and his or her fate in this life and the hereafter rests with God alone".

KILLING NON-MUSLIMS (KAFIR)

37. There are numerous sahih hadiths from Bukhari and Muslim that permit the killing of non-Muslims. For example Sahih al-Bukhari, Volume 9, book 83, number 50, states: *“I asked 'Ali “Do you have any divine literature besides what is in the Qur'an?” Or, as Uyaina once said, “Apart from what the people have?” 'Ali said, “By Him Who made the grain split (germinate) and created the soul, we have nothing except what is in the Quran and the ability (gift) of understanding the Book of Allah, which He may bless a man with, and what is written on this sheet of paper.” I asked, “What is on this piece of paper?” He replied, “The legal regulations of Diya (Blood-money) and the (ransom for) releasing the captives, and the judgment that no Muslim should be killed in Qisas (equality in punishment) for killing a Kafir (disbeliever)”. According to the authors of the article “Hadiths – the Cancer of Islam”⁴³, “Quranic law is based on the law of retaliation or law of equivalence (called “Qisas”, 2:178). This hadith violates the law of equivalence which implies that anyone*

⁴³ <http://www.quranaloneislam.net/hadiths-the-cancer-of-islam>

who murders a human being is eligible for the death penalty, regardless of his or her religion. This said, the Quran does discourage capital punishment in general and opens the door to compensate the family if the brother of the deceased agrees not to go forward with the death penalty (2:178)".

HADITH ON JEWS & CHRISTIANS

38. There are numerous sahih hadiths that encourage disrespecting and killing Jews and Christians. For example, **Sahih Muslim 2167**, states: “*Do not initiate to the Jews and the Christians [the greeting of] salaam; and when you meet any one of them on the roads force him to go to the narrowest part of it*”. According to the authors of the article “Hadiths – the Cancer of Islam”⁴⁴, “*This despicable hadith grossly contradicts the Quran which advocates greeting people (regardless of their religion) with a better greeting than you are greeted with (4:86). We are encouraged to say “peace” even to unbelievers (43:89) and*

⁴⁴ <http://www.quranaloneislam.net/hadiths-the-cancer-of-islam>

Abraham said to his father “peace be upon you” despite the fact that he was an idol worshiper (19:47). In addition, the Quran encourages us to “invite to the path of our Lord with wisdom and kind enlightenment and debate with Jews and Christians in the best possible manner” (16:124-125). The above hadith exemplifies immorality. It is light years away from the purity of the Quran and is very typical of the disrespect and hatred towards Jews and Christians so deeply entrenched in hadiths”.

39. There are other fabricated hadiths which call Muslims to exterminate the Jews. For example **Sahih Muslim book 41, hadith 6981**⁴⁵, states: *“Ibn ‘Umar reported the messenger of Allah as saying: “You will fight against the Jews and you will kill them until even a stone would say: “Come here, Muslim, there is a Jew (hiding himself behind me); kill him!” According to Sahih Muslim, book 54, hadith 2922: “Abu Huraira reported that the messenger of Allah (PBUH) said: “The last hour will not come until the*

⁴⁵ <http://www.quranaloneislam.net/hadiths-the-cancer-of-islam>

Muslims will fight against the Jews; the Muslims will kill them until the Jews will hide themselves behind a stone or a tree, and the tree will say: "Muslim, servant of Allah, there is a Jew behind me; come and kill him!". According to the authors of the article "Hadiths – the Cancer of Islam"⁴⁶, "Sunnis frequently quote these so called "authentic hadiths" as a call to exterminate Jews. Do we really need to lower ourselves to the point of having to say that stones and trees do not speak?! Unfortunately, Sunnis and Shias are often filled with so much hatred that they can't even see the obvious: No, trees and stones do not speak; however, the above hadiths do speak for themselves for being so absurd, most despicable and profoundly racist. No wonder there is so much religious bias, hatred and racism in Sunni and Shia Islam".

⁴⁶ <http://www.quranaloneislam.net/hadiths-the-cancer-of-islam>

SELF CONTRADICTIONARY HADITHS

40. Even the hadiths are crippled with contradictions. For example as Muslims we are required to urinate in a sitting position. But, there are conflicting hadiths on this requirement. One hadith says the Prophet Muhammad never urinated in a standing position (Masnad Hanbal, 6/136, 192, 213), but another says that the Prophet Muhammad urinated in a standing position (Sahih Al-Bukhari, 4/60, 62)⁴⁷.
41. As seen from above, countless hadiths contradict the Quran and thus should be classified as fabricated, regardless of them being "sahih" or not. We agree with the conclusions of the article on "The True Origins of Hadith"⁴⁸ that that Imam Bukhari and Imam Muslim were liars and that their fabricated hadiths should be completely rejected. Hadith is the work of the devil and all Muslims need to wake up to this fact. If a hadith

⁴⁷ <http://www.quranaloneislam.net/hadiths-the-cancer-of-islam>

⁴⁸ <http://www.guidedislam.com/hadith.html>

contradicts the Qur'an, then it is not possible for that hadith to be valid and truthful. The Quran reaffirms that the Prophet would have been destroyed if he issued a teaching that contradicts the Quran.

CHAPTER 4

SOURCES OF EXTREMISM & TERRORISM: HADITH OR QURAN?

42. In this Chapter, we establish how Hadith is the true source of extremism and terrorism, not the Quran.
43. Extremist Sunni terrorists such as ISIS and Al Qaida are a threat to peace and freedom on earth⁴⁹. As we showed in Chapter 3, the problem with following Hadith is that they contradict and are against the Quran, and lead to religious tyranny and terrorist states. ISIS and Al Qaida

⁴⁹ Terrorism – Never in my name:

<http://www.quranaloneislam.net/terrorism-not-in-our-name>

are extreme examples of what following Hadith means⁵⁰. But what does the Quran exactly say on extremism and terrorism? And, how do extremists Imams manage to call people to kill other Muslims and non-Muslims? There is plenty of evidence that the Quran condemns terrorism and promotes peace, freedom of faith, and respect for any human being on earth⁵¹.

HOW ARE ORDINARY MUSLIMS TARGETED BY EXTREMIST SUNNI & SHIA CLERICS TO JOIN TERRORIST ORGANISATIONS LIKE ISIS & ALQAEDA?

44. As the reader has seen in Chapter 3, hadiths recommend and require all good Muslims to stone to death the adulterer, to put to death the apostate, to hate the Jews & Christians, and to kill non-Muslims, etc. We as Quranists

⁵⁰ Terrorism – Never in my name:

<http://www.quranaloneislam.net/terrorism-not-in-our-name>

⁵¹ Terrorism – Never in my nam :

<http://www.quranaloneislam.net/terrorism-not-in-our-name>

believe that implementing such pagan hadiths is being guilty of the worst type of murder, and we have already shown that these satanic hadiths contradict the Quran. But the question is how do extremist clerics and their followers who believe in these satanic hadiths manage not only to get away with murder but also call others to terrorism? How do they manage to convince people to believe in statements other than those of Allah and His verses (Quran 45:5)?

45. Research carried out by Quranists has established the **golden rule hadiths** “which are the very type of hadiths that imams use to try to persuade themselves and their followers that following “hadiths other than God and His verses” (45:6) is the one true path of Islam⁵²”

⁵² <http://www.quranaloneislam.net/hadiths-the-cancer-of-islam>

THE GOLDEN RULE HADITHS

46. The golden rule hadiths are as follows⁵³:

- 46.1. **Sahih al-Bukhari, Book 2, Hadith 6:** “Narrated Anas: The Prophet (PBUH) said, “None of you will have faith till he wishes for his (Muslim) brother what he likes for himself.”
- 46.2. **Sahih Muslim, Book 1, Hadith 77:** “It is narrated on the authority of Anas b. Malik that the Prophet (PBUH) observed: “None amongst you believes (truly) until he loves for his brother” - or he said “for his neighbor” – “that which he loves for himself.”
- 46.3. **Sunan an-Nasa'i 5039, Book 47, Hadith 55:** “It was narrated from Anas bin Malik that: The Prophet (PBUH) said: “None of you has believed until he loves for his brother what he loves for himself.”

⁵³ <http://www.quranaloneislam.net/hadiths-the-cancer-of-islam>

47. According to the authors of the article “Hadiths – the Cancer of Islam”⁵⁴, *“When people see such “beautiful sahih hadiths” they often feel tears in their eyes or even start crying and tell themselves: “How could hadiths as a whole be false (including horrific laws that contradict the Quran) when you read hadiths that are so beautiful and profound?”. The “golden rule hadiths” are the kind of hadiths that a lot of imams typically quote and use as bait when they deliver sermons on Friday in order to give themselves good conscience and easily mislead people. So, you took the bait regarding the “golden rule hadiths”? The imam will tell you: “Congratulations! It means that you believe in hadiths and that you are a good Muslim”. He will then tell you that “if you are a true Muslim, you must also believe in sahih (authentic) hadiths in general.” And this is how they manage to lure people to swallow the poison regarding all the horrible hadiths...(kill the adulterer, kill the apostate, cut the hand of the thief, beat your wife, etc...)”.*

⁵⁴ <http://www.quranaloneislam.net/hadiths-the-cancer-of-islam>

IMPORTANT CHAPTERS OF THE QURAN AGAINST EXTREMISM & TERRORISM

48. We recommend the reader to read the article on **“Terrorism – Never in my name”** for more information on the Quranic verses we have used in this chapter⁵⁵.
49. The Quran declares that saving a life is the equivalent of saving the whole of humanity (*Quran 5:32*). The Quran forbids killing innocent non-Muslims who offer peace, even in times of war (*Quran 4:94*). Islamist terrorists act mercilessly, but God condemns those who persecute others like tyrants (*Quran 26:130*). Extremist and terrorists kill anyone who leaves Islam or they try to force people to believe in Islam but the Quran declares that there is no compulsion in religion (*Quran 2:256*). This means people have the right to choose their religion and we as Muslims cannot force someone to believe in Islam

⁵⁵ Terrorism – Never in my name :

<http://www.quranaloneislam.net/terrorism-not-in-our-name>

like ISIS and Al Qaeda and other extremist groups in Bangladesh and the world do every day. Even killing or persecuting Jews and Christians or others because of their religious beliefs is also unacceptable to God (*Quran 2:62*). The job of any God fearing Muslim is to invite non-Muslims to Islam with kind words and to debate with them in the best possible manner (*Quran 16:125*).

50. This is what the Quran teaches us about extremism and terrorism. God is against any kind of extremism or terrorism. God loves kind words and very well mannered debates between Muslims and non-Muslims. God hates those who kill innocent people and force people to believe in Islam. This means God hates the ISIS and other Muslim extremist fanatics. In the light of these verses of the Quran, the duty Muslims to condemn unconditionally any form of extremism or terrorism. We have to be heartbroken every time innocent people are killed, whether they are Christians, Jewish, Muslims, believers, or non believers. We all the children of Adam and Eve and all belong to one and the same family. We

Muslims must stop those who follow the path of radical Islam to change and follow Quran only. Extremists and terrorists using their fabricated hadiths are only *“spreading cancer in the name of Islam and in the name of God. God will punish in this world and the hereafter those who spread chaos and terror on earth, blaspheming in the name of God”*⁵⁶.

51. As we have seen, countless hadiths contradict the Quran and thus should be classified as fabricated, regardless of them being "sahih" or not. We believe that Imam Bukhari and Imam Muslim were liars and that their fabricated hadiths should be completely rejected. Hadith is the work of the devil and all Muslims need to wake up to this fact. If a hadith contradicts the Qur'an, then it is not possible for that hadith to be valid and truthful. The Quran reaffirms that the Prophet would have been destroyed if he issued a teaching that contradicts the Quran.

⁵⁶ Terrorism – Never in my name:

<http://www.quranaloneislam.net/terrorism-not-in-our-name>

52. As Muslims, the only shield we have against the reign of terror is to follow the Quran alone. The Quran condemns terrorism and promotes peace, freedom of faith, and respect for any human being on earth.

CHAPTER 5

SUNNI EXTREMIST & TERRORIST ORGANSIATIONS IN BANGLADESH

53. This Chapter looks at Sunni extremism and terrorism happening in Bangladesh. As Bangla Quranists, we wanted to highlight the rise of the tyranny of the Sunni extremists and terrorists in Bangladesh who are using Hadith to control innocent people.

54. According to World Bank estimates of 2016⁵⁷, the population of Bangladesh is 163 million. According to an estimate in 2011, the Muslim population of Bangladesh was 146 million, which made up 90% percent of the population⁵⁸. The current estimate of the Muslim population of Bangladesh is 89.5% (with the rise in population)⁵⁹. Bangladesh is the fourth largest Muslim populated country⁶⁰. Most Muslims in Bangladesh are Sunnis⁶¹. This means the Sunnah of the Prophet Muhammad is very important to Bangla Muslims. This also means that the Sunnah that Muslims follow come from the same fabricated hadiths that we have analysed in this book.

55. In fact, the rise we are witnessing in extremism and terrorism in Bangladesh⁶² and the world stems from

⁵⁷ <https://data.worldbank.org/country/Bangladesh>

⁵⁸ https://en.wikipedia.org/wiki/Religion_in_Bangladesh

⁵⁹ <https://edition.cnn.com/2016/07/02/asia/bangladesh-terror-groups/index.html>

⁶⁰ https://en.wikipedia.org/wiki/Religion_in_Bangladesh

⁶¹ https://en.wikipedia.org/wiki/Religion_in_Bangladesh

⁶² https://en.wikipedia.org/wiki/Terrorism_in_Bangladesh

fabricated hadiths for which there is no evidence in the Quran. The Extremist Sunnis attribute these fabricated hadiths to the Prophet Muhammad and demand submission.

56. Terrorism in Bangladesh can be divided between two groups and their affiliates: **Jamaatul Mujahideen Bangladesh (JMB)** is a local **ISIS** affiliate, while Bangladeshi extremist groups such as the **Ansarullah Bangla Team (ABT)** follow **Al-Qaeda**⁶³. JMB attacks have focused on religious minorities, such as Hindu clerics and minority Muslims from Shiite, Ahmadiyya and Sufi communities⁶⁴. ABT is the group that sent out a hit list of 84 "atheist" bloggers, and led to the murders of writers like Avijit Roy and prominent LGBT activists.

⁶³ <https://edition.cnn.com/2016/07/02/asia/bangladesh-terror-groups/index.html>

⁶⁴ <https://edition.cnn.com/2016/07/02/asia/bangladesh-terror-groups/index.html>

Much of its violence has been aimed at silencing liberal and secular voices⁶⁵.

57. We want the Bangla people to rise up against the tyranny of organisations who are killing innocent people in Bangladesh citing fabricated hadiths in the name of Islam. As Muslims, the only shield we have against the reign of terror is to follow the Quran alone. The Quran condemns terrorism and promotes peace, freedom of faith, and respect for any human being on earth. We must fight the terrorists' culture from within Islam, using Quran as the only source of guidance, not the fabricated Kutub al-Sittah (The Six Major Books of Sunni Islam) or The Four Major Books of Shia Islam, which are the terrorists' source of guidance.

58. As we saw in Chapter 4, Allah is against any kind of extremism or terrorism. Allah loves kind words and very

⁶⁵ <https://edition.cnn.com/2016/07/02/asia/bangladesh-terror-groups/index.html>

well mannered debates between Muslims and non-Muslims. Allah hates those who kill innocent people and force people to believe in Islam. This means Allah hates Jamaatul Mujahideen Bangladesh (JMB), the Ansarullah Bangla Team (ABT), and other Muslim extremist fanatics.

59. It is the duty every Muslim to condemn without conditions any form of extremism or terrorism. We have to be heartbroken every time innocent people are killed, whether they are Christians, Jewish, Muslims, believers, or non believers. We all the children of Adam and Eve and all belong to one and the same family. We Muslims must stop those who follow the path of radical Islam to change and follow Quran only. Extremists and terrorists using their fabricated hadiths are only spreading cancer in the name of Islam and in the name of Allah.
60. As we have established, hadiths contradict the Quran and thus should be classified as fabricated, regardless of them

being "sahih" or not. We believe that Imam Bukhari and Imam Muslim were liars and the fabricated Kutub al-Sittah (The Six Major Books of Sunni Islam) or The Four Major Books of Shia Islam, are the terrorists' source of guidance.

61. Hadiths should be completely rejected as Hadith is the work of the devil and all Muslims need to wake up to this fact.