

Question:

What is the ruling for a Muslim who calls hadīth oppressive. In the context that he is talking to a friend about their childhood experience with their mother which was not good and then saying he has read many hadīth which tell you to be kind to your mother even if she's bad to you. He then refers to these hadīth as oppressive. The person is fully sane and very well educated and fully aware of what he is saying.

Answer:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الجواب بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Know this that the Ahādīth of the Prophet ﷺ are also wahī (revelation) from Allāh (Almighty) and Allāh has mentioned this by way of proof in the Qur'ān:

“And he speaks not of his own desire. That is not but the revelation that is revealed to him.”

[Sūrah al-Najm verses 3-4]

So we are told the Prophet ﷺ only speaks by the command of Allāh. There are numerous ahādīth concerning having righteous behavior with parents with intense emphasis on this matter from the Noble Prophet ﷺ. This matter of righteousness to parents is emphasised to the extent that Allāh (Almighty) has raised the right of the parents high amongst creation. Allāh (Almighty) states:

“And your Lord commanded that worship not any else except Him and do good to parents.”

[Sūrah Banī Isrā'īl verse 23]

Thus where Allāh states His Oneness, that He has made it obligatory that you worship none besides Him, that you do not believe anyone as worthy of worship other than Him, He also mentioned alongside this as the second matter in the same verse; **“and do good to parents.”**

The Noble Prophet ﷺ thus gave clear explanation of this ayah in the Ahādīth as the best explanation of the Qur’ān are the noble Ahādīth. The Noble Prophet ﷺ mentioned clearly in many places that one should behave well with his parents to the extent that even if one’s parents were non-Muslims it is not permitted for any Muslim to behave badly with them, rather it is harām, harām, harām. [Good behavior with one’s parents is emphasised] to the extent that even if the parents were oppressive misbehavior towards them is impermissible.

Whoever dislikes this commandment of the Noble Prophet ﷺ then he is disliking the commandment of Allāh (Almighty) as He (Almighty) states:

“And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain from that.”

[Sūrah al-Hashr verse 7]

and

“And he speaks not of his own desire. That is not but the revelation that is revealed to him.”

[Sūrah al-Najm verses 3-4]

So the rejection of the command of the Noble Prophet ﷺ is the rejection of the command of Allāh (Almighty) and accusing Allāh (Almighty) of being oppressive. Calling Allāh (Almighty) and His Noble Prophet ﷺ oppressive is itself oppression, it is kufr (disbelief). What can be a greater oppression than disbelief?! To use such words in the right of Allāh (Almighty) and His Noble Prophet ﷺ, or to even think that oppression can issue from the court of Allāh (Almighty) and His Noble Prophet ﷺ this itself is kufr. Allāh (Almighty) is Pure from oppression He is free from every defect and oppression is a great defect. Allāh (Almighty) does not oppress and He has mentioned in the Qur’ān

“And I am never unjust to the slaves.”

[Sūrah Qāf verse 29]

To describe the Noble Prophet ﷺ as oppressive or to attribute oppression to Noble Prophet ﷺ in any way is intense disrespect and unbecoming of a believer and completely against the requisites of Imān.

This is because oppression is a defect and Allāh (Almighty) created the Noble Prophet ﷺ free from defects. Oppression is also a major sin (kabīrah) and the Prophets (may the peace and blessings of Allāh be upon them) are free from sins. Whosoever ascribes a major sin to the Prophets (may the peace and blessings of Allāh be upon them) has exited Islām. Such a person needs to renew his Imān. The one who calls the noble Prophetic Ahādīth oppressive should reflect on what a grave oppression he has done himself by saying such words. He should sincerely repent, renew his imān, and if he is married he should renew his nikāh (marriage contract) and absolutely refrain from repeating such words in the future.

والله تعالى اعلم ورسوله اعلم صلى الله عليه وآله وسلم

Answered by Muftī Muhamamd Aslam Ridā al-Shīwānī al-Maymanī