

## Was the span of creation six days or eight days?

Verses 7:54, 10:3, 11:7, and 25:59 clearly state that God created "the heavens and the earth" in six days.

But does the detailed description in 41:9-12 of the creation procedure add up to eight days? This is the common contention and one of the undeservingly pervasive 'mathematical errors in the quran'

Dissecting the problematic verses, 49:9-12, we see

The verses of 41:9-12 speak of **overlapping actions in spans of four and two days each**. The adverbs are the keys to understanding this. The verses of 11 and 12 use the adverbs "thummah" and "fa" which imply consecutiveness of action. Neither of these two, however, are used in verse 10 (the only one which mentions four days) which instead uses the adverb "wa" implying parallel, or "overlapping" actions. In other words, **the grammar tells us that the four days mentioned in 10 are a continuation of the two mentioned in verse 9**.

The **four days** of "measuring the earth's sustenance" **refers to the two days of the creation of the earth in addition to the two days of the "spreading out of the earth's features"**



Let us base this notion with a simple analogy to truly demonstrate the tenuousness of this claim:

"Hasan is now 34 years old. He started primary school when he was 6, then spent 12 years studying in high school, and spent 24 years training to be the world's greatest theologian. Then he settled down over the last 4 years being a great chef."

Their contention is akin to the following:

$$6 + 12 + 24 + 4 = 46 \neq 34 \text{ 🤔🤔🤔🤔}$$

The key here is the phrase "**and spent 24 years**".

It did not say **then**, rather, it said **and**. We now realise that he was training to be the world's greatest theologian **WHILST STUDYING IN HIGH SCHOOL**, ie **OVERLAPPING EVENTS**.

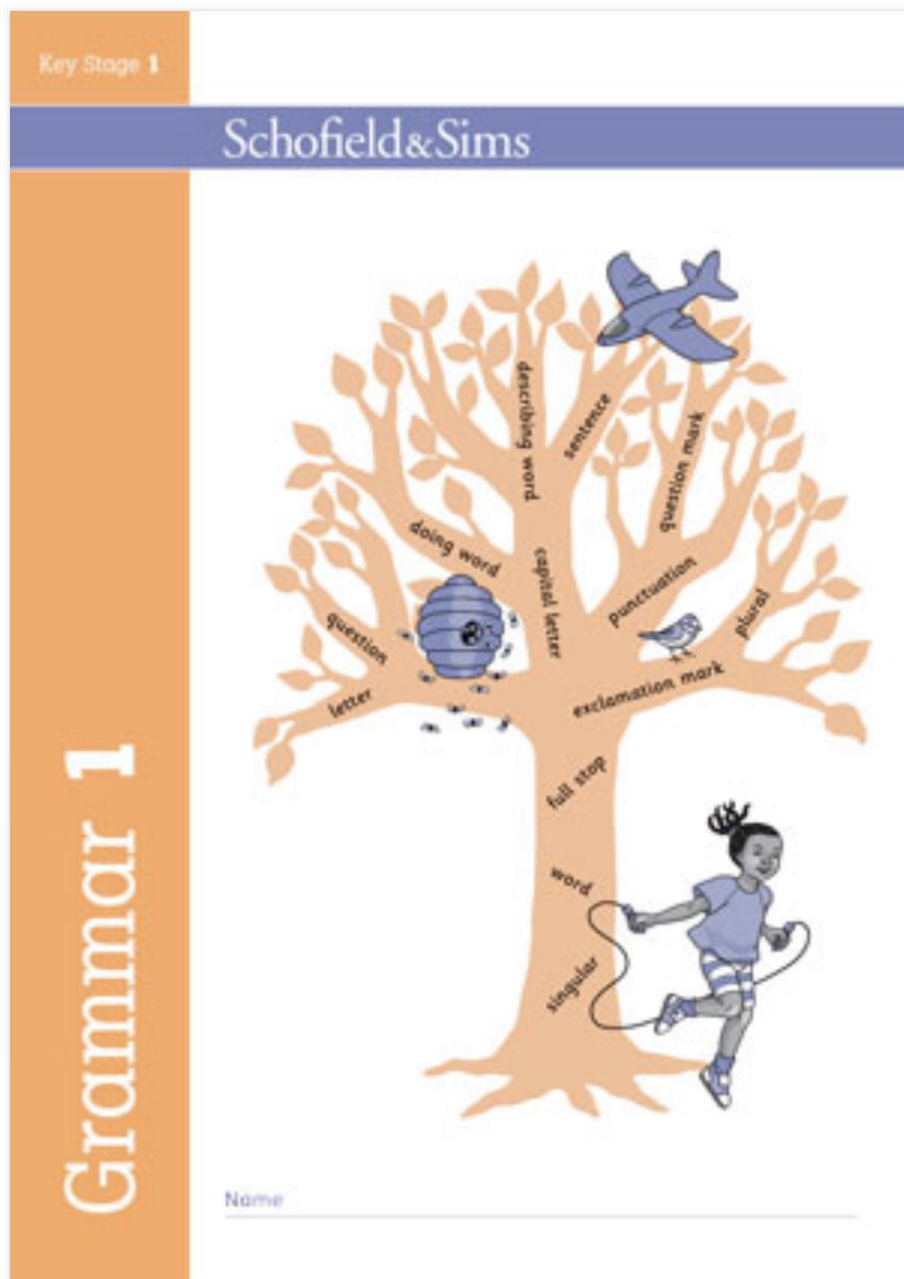


If someone continues to pervade this weak and fallacious notion, send them this

# Grammar and Punctuation Book 1 (Year 1)

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The mufasssireen themselves addressed this erroneous contention

Al-Qurtubi said:

“in four days” – this is like someone saying, “I set out from Basra to Baghdad in ten days and to Kufa in fifteen days, i.e., **a total time of fifteen days.**” (al-Jaami’ li Ahkaam al-Qur’aan, vol. 15, p. 343).

Al-Baghawi said: “in four days” means the creation of what is in the earth. The measuring of the sustenance was on Tuesday and Wednesday, which along with Sunday and Monday add up to four days. This is like saying “I was married to a woman yesterday and **today I’m married to two**” – **one of whom is the woman whom he married the day before.**

Tafseer al-Baghawi, 7/165

Al-Zajjaaj said: “in four days” **means two days added to the previous two days.**

Al-Kashshaaf, vol. 3, p. 444

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There is no contradiction between the time period mentioned in these verses and the other verse which says that it was six days.

In these verses – from Soorah Fussilat – we see that Allaah is telling us that He “created the earth in two Days”.

Then He “placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers)” in four days equal– i.e., in two days that were added to the two days in which He created the earth, so the total is four days. It does not say that the creation of the mountains and the measuring of the sustenance took four days.

Perhaps the confusion which is mentioned in the question stems from this, i.e., from thinking that the four days are added to the two days in which the earth was created, equaling six, and then adding the two days in which the heavens were created (“Then He completed and finished from their creation (as) seven heavens in two Days”) – making a total of eight days, not six days. But this confusion can be dispelled by dealing with this mistaken notion. So the earth was created in two days, and the mountains were created and the sustenance measured in two more days which makes a total of four, i.e., this took the other two days. Then the creation of the seven heavens took two days. So the total is six days of the Days of Allaah, may He be glorified and exalted.

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Now onto the next claim.

missionary critics of Islam have felt the pressure somehow to find new ways to attack the Islamic sources on similar lines.


What they tend to exploit is the wording of the following hadith:

عن أبي هريرة، قال: أخذ رسول الله صلى الله عليه وسلم بيدي فقال: «خلق الله عز وجل التربة يوم السبت، وخلق فيها الجبال يوم الأحد، وخلق الشجر يوم الاثنين، وخلق المكروه يوم الثلاثاء، وخلق النور يوم الأربعاء، وبث فيها الدواب يوم الخميس، وخلق آدم عليه السلام بعد العصر من يوم الجمعة، في آخر الخلق، في آخر ساعة من ساعات الجمعة، فيما بين العصر إلى الليل

Usually it is translated as:

It was narrated that Abu Hurairah said: "The Messenger of Allah took my hand and said: 'Allah, (Glorified and Exalted is He,) created the earth on Saturday, and over it He created the mountains on Sunday. He created the trees on Monday, He created things entailing labor on Tuesday, He created light on Wednesday, He scattered the animals in it on Thursday, and He created Adam, peace be upon him, after 'Asr on Friday, the last of creation in the last hour of Friday, between 'Asr and nightfall."

According to critics, this opposes the notion that the word 'yawm' means 'unspecified period of time' as opposed to one 24 hour day.

We begin by prefacing this argument with substantiation that the word 'yawm' does indeed conform to our notions. 

**•That “yawm” can mean a very long span of time is established. E.W. Lane writes: “time absolutely, whether night or not, little or not: this is the proper signification;”(Arabic-English Lexicon, 3064) Hans Wher says; “also: age, era, time ...” (A Dictionary of Modern Written Arabic, 1110) Raghib al-Asbahani said the same (al-Mufradat fi Gharib al-Qur’an, 894)•**

So the word 'yawm' is a period of time.. possibly even an epoch.

Beyond their contentions that this hadith apparently confirms 'yawm' to be a singular day, they say, it raises scientific question of the nature Muslims raise regarding the Biblical account given in the Book of Genesis i.e. how the trees existed before the creation of light since photosynthesis is imperative for all life in the botanic kingdom.

Another important aspect of this hadith is that even though it is included in Sahih Muslim **some scholars have put its authenticity to question.**

Besides the objections on its narrative authority, it is held that it contradicts the Qur'anic declaration that the heavens and the earth were created in six days and that earth itself was created in four days. This is important because the general educated presumption is that the hadith narrations in Sahih Bukhari and Sahih Muslim are all reliable. Hadith rejecters (of both

the blunt and the minced kind) and modernists tend to use this report as an inductive argument against the reliability of reports based on the study of chain of authorities (isnad).

Though in principle, questioning this hadith has to have no real fallout on the generally agreed notion of the authenticity of Muslim's narrations there is danger of the ignorant making a rant with this. In this paper, however, we shall dwell on the understanding of the actual content (matn) of the hadith, and shall suffice with merely the overview of the criticism on its chain of narrators (isnad).

Some scholars have raised questions about its chain of narrators (isnad) and argued that the hadith involves some **mistake or inadvertence on the part of some narrator**.

Those who have raised such questions include:

- al-Bukhari (al-Bukhari, Muhammad bin Isma'il, Tarikh al-Kabir, Vol.1, 413)
- 'Ali bin al-Madini (al-Bayhaqi, Abu Bakr, al-Asma' wa as-Sifat, Vol.2, 256)
- Ibn Kathir (Ibn Kathir, 'Imad ad-Deen, Tafsir al-Qur'an al-'Azim, Vol.1,123)
- Ibn Taymiyyah (Ibn Taymiyya, Taqi ad-Deen Ahmad, Majmu'a al-Fatawa, Vol.17, 235)
- Ibn al-Qayyim (Ibn al-Qayyim, Shams ad-Deen, al-Minar al-Manif fi as-Sahih wa Da'if, 84-85)

and others. At the same time there are scholars who have accepted the hadith as authentic. They are:

- Muslim bin Hajjaj (Sahih Muslim)
- Ibn Hibban (al-Andalusi, Ibn Hibban, as-Sahih, Hadith 6161 All the narrations in his collection were "sahih" to him.)
- Ibn al-Anbari (Ibn al-Jawzi, Zad al-Maysar fi 'Ilm at-Tafsir, Vol.2, 127)
- Ibn al-Jawzi Abu Hayyan al-Andalusi (Ibn al-Jawzi, Kashaf al-Mushkil, Vol.3, 580)
- ash-Shawkani (ash-Shawkani, Muhammad bin 'Ali, Fath al-Qadir, Vol.1, 73)
- al-Muallimi (al-Muallimi, Abdul Rahman bin Yahya, al-Anwar al-Kashifa, Vol.1, 188-193)
- Ahmad Shakir (Ahmad Shakir (ed.), Musnad Ahmad, Vol.8, 282 Hadith 8323)
- al-Albani (al-Albani, Nasir ad-Deen, Silsala Ahadith as-Sahihah, Vol.4, 449 No. 1833, Vol.2, 725-727)

Tahqiq al-Mishkat, No.)

•al-Heveni (al-Heveni, Abu Ishaq (ed.), Tafsir Ibn Kathir, Vol.2, 230-233)

The majority of those who classed it sahih such as ibn hibban.. abu hayyan.. etc.. are lenient graders and you can refer to *Hadith Sciences* to see how their gradings work.

Those who said its chain of narrators has problems said it is a narration of **Ka'b al-Ahbar**. The first to say this was al-Bukhari who said:

وقال بعضهم: عن أبي هريرة عن كعب، وهو أصح

“And some have said: ‘(It is reported from) Abu Huraira (who) related from Ka'b.’ And this is more authentic.”

(al-Bukhari, Muhammad bin Isma'il, Tarikh al-Kabir, Vol.1, 413)

However, al-Albani rejected this saying it is a claim without evidence and the “some” who said this are not known. (al-Albani, Nasir ad-Deen, Silsala Ahadith as-Sahihah, Vol.4, 449)

Nevertheless, it is evident that scholars who questioned this hadith **did so not merely on the account of its contents**. In fact they **had reservations on its chain of authorities (isnad) as well**. This argument will not focus on dissecting and scrutinising the isnad of this hadith but rather we will be examining the text itself, it's Matn.

We can easily establish that the matn of this hadith was not incorporative of Israeeliyyat. For this reason, it is difficult to ascribe this to Ka'b Al Ahbar who incorporated many israeeliyyat into his reports -

**The narration counts Saturday among the days of creation which plainly contradicts the Jewish idea of Sabbath.**

Furthermore, Ka'b al Ahbar's other narrations **do indeed take into Sabbath**; At-Tabari narrates:

عن كعب، قال: بدأ الله خلق السموات والأرض يوم الأحد والاثنين

Ka'b said: “Allah started the creation with the heavens and the Earth on Sunday and Monday.” (al-Tabari, Abu Ja'far, Tarikh ar-Rusul wal Muluk, Vol.1, 44, Translated in Rosenthal, Franz, The History of al-Tabari, Volume 1- General Introduction and from the Creation to the Flood, 211 As-Suyuti tells us Ibn Abi Shaybah related the same from Ka'b al-Ahbar (al-Durr al-Manthur, Vol.3, 473) )

Moreover, another Jewish convert Abdullah bin Salam has reported the same (Al-Dhahabi, Shams ad-Din, al-'Uluw li-'Aliy al-Ghaffar, Hadith 312; the report is sahih.)

**Their accounts mention the beginning of creation on Sunday and ending on Friday. This is because they came from Jewish background and related things from their knowledge of that tradition.**

This is important to observe since the chain of the narrators is not such that the hadith may be overlooked and understood as fabrication or altogether baseless. **Even the scholars who criticized it said it involves some mistake or inadvertence and therefore it was suggested that it perhaps originally came from Ka'b. But here we see that the subject matter is such that we cannot count it as one of Isra'iliyat reported by Ka'b.** (Twakkal, Abd Alfatah, Ka'b al-Ahbar and the Isra'iliyyat in the Tafsir Literature (Master's thesis at McGill University 2007), 52-53).

This creation of different objects on weekdays mentioned in this hadith does not explain the Qur'anic account of creation of the heavens and the Earth in Six Days (al-ayyam as-sitta). This is established plainly through a version of the hadith with an-Nasa'i that first mentions the creation of the heavens and the Earth in six "ayyam" (unspecified spans of time) before the mention of creation of different things on weekdays.

عن أبي هريرة، أن النبي صلى الله عليه وسلم أخذ بيدي قال: «يا أبا هريرة، إن الله خلق السموات والأرضين وما بينهما في ستة أيام، ثم ... استوى على العرش يوم السابع، وخلق التربة يوم السبت، والجبال يوم الأحد

Narrated Abu Huraira: The Prophet, may the peace and blessings of Allah be upon him, held my hand and said, "O Abu Huraira! Verily Allah created heavens and the earths and whatever is between them in six days. Then he ascended to the Throne on the seventh day. He created earth on Saturday, and mountains on Sunday ... (an-Nasa'i, Ahmad bin 'Abdur-Rahman, Sunan al-Kubra, Hadith 11328; al-Albani graded it as jayyid (good). See, Mushtasar al-'Uluw, 112)

This shows the hadith neither contradicts the Qur'an nor explains the "day" (yawm) in the six-day creation account.

al-Albani writes:

أن هذه الأيام الستة غير الأيام السبعة المذكورة في الحديث، وأنه - أعني الحديث - تحدث عن مرحلة من مراحل تطور الخلق على وجه الأرض حتى صارت صالحة للسكنى، ويؤيده أن القرآن يذكر أن بعض الأيام عند الله تعالى كآلف سنة، وبعضها مقداره خمسون ألف سنة، فما المانع أن تكون الأيام الستة من هذا القبيل؟ والأيام السبعة من أيامنا هذه؟ كما هو صريح الحديث

The six days mentioned in the Qur'an are different than the seven days mentioned in this hadith. The hadith talks about a stage from the stages of creation on the surface of the Earth until it became suitable for life. This is supported by the fact that Qur'an says some of days (ayyam) with Allah are equal to a thousand years and some are fifty-thousand years.

What forbids six days to be from this kind and the seven days (of hadith) to be like our days, as it is explicit in the hadith? (al-Albani, Nasir ad-Din, Tahqiq al-Mishkat, Vol.3, 1597-1598 Hadith 5734

Lest one say it involves Fallacy of Equivocation, it should be noted that the meaning of the word “yawm” is unrestricted (see note 1 above) as such but once specific weekdays (e.g. yawm al-ahad = Sunday) are mentioned it is taken in its evident restricted sense. So the variance follows the restricted/specific and unrestricted/unspecific usage.)

As to the creation of things on respective week days, **the hadith only tells us what object was completed on what day of the week without having to say anything about the total span of time consumed in the process.** This is clear from the accounts of the creation of man which according to this hadith happened on Friday.

Allah Almighty says in the Holy Qur’an:

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا

“Has there [not] come upon man a period of time when he was not a thing [even] mentioned?” (Verse 76:1)

Explaining the verse Ibn al-Jawzi writes:

أنه آدم عليه السلام. والحين الذي أتى عليه: أربعون سنة، وكان مصوراً من طين لم يُنفخ فيه الروح، هذا قول الجمهور

“He is Adam and the time that came upon him was forty years when was shaped out from clay yet the spirit was not breathed into him. This is the opinion of the majority.” (Ibn al-Jawzi, Abu al-Faraj, Zad al-Maysar fi ‘ilm at-Tafsir, Vol.4, 374)

In a narration it is stated:

عن أبي هريرة، قال: قالوا يا رسول الله متى «وجبت لك النبوة؟ قال: «وآدم بين الروح والجسد»

Abu Huraira narrated: “They said: ‘O Messenger of Allah! When was the Prophethood established for you?’ He said: ‘While Adam was between (being) soul and body.’” (At-Tirmidhi, Abu ‘Eisa, al-Jami’, Hadith 3609 Classified as sahih by al-Albani)

This hadith actually explains the “period of time when Adam,” the father of mankind, “was not a thing mentioned.” (Ibn Taymiyyah, Taqi ad-Deen Ahmad, Majmu‘a Rasa’il wa Masa’il, Vol.4, 8-9, see also; at-Tahawi, Abu Ja’far, Sharh Mushkil al-Athar, Vol.15, 233-234)



And like the hadith under discussion there are other reports about creation of Adam on Friday narrated by Abu Huraira (Muslim bin Hajjaj, as-Sahih, Hadith 1976 (854-17)), Aws bin Aws (as-Sajistani, Abu Dawud, as-Sunan, Hadith 1047 Classified as sahih by al-Albani), and Sa'd bin 'Ubadah (Ahmad bin Hanbal, al-Musnad, Hadith 22457 Authenticated by Shu'ayb al-Arna'ut).

These hadith reports suggest the creation of Adam was a process that continued for a certain period of time exceeding forty years. **Therefore, narrations about creation of Adam on Friday can be understood to mean perfection and completion of the said process (I say it is about completion/perfection of the creation because some reports about creation of Adam say on Friday the spirit was infused into him which obviously marked the completion of his creation. (cf. Qur'an 15:28-29) Al-'Ayni commenting to a hadith on the virtues of Friday reported from Abu Huraira, said:**

قوله: "فيه خلق آدم" المراد منه: نفخ الروح فيه. قال العزيمي: تلج في آدم الروح يوم الجمعة

**"The words 'Adam was created on this day' mean 'the Spirit was infused into him [on this day]'. Al-'Azizi said, 'The spirit was infused into Adam on Friday'" (Sharh Sunan Abu Dawud, Vol.4, 362)**

**Use of the word "khalaq" does not preclude this interpretation for it has been used for all the various stages of human creation. See, for instance, Qur'an 4:1, 23:12-14 and 39:6)**

The same may be said of creation of rest of the things on other days mentioned in the hadith of Abu Huraira. **Regardless of the time it took for the creation of any of the objects each was completed and perfected on the respective day of the week.**

Now onto the scientific claim that apparently the report presupposes the creation of trees before light.

The above argument also entails the sequence is not implied. The purpose of the hadith, it appears, is only to tell that all the days of the week the process of creation continued. This is to reject the idea of God resting on Saturday and the Jewish belief of Sabbath.

Moreover, the order of mention does not necessarily imply sequence of creation except for the creation of Adam which is categorically mentioned to be the last of all. **Use of the conjunction "wa" (and) does not imply relative order.** Fakhr ad-Deen ar-Razi (d. 606 AH) reiterated this point over and over again in his commentary. For instance, at one point he stated:

الواو للجمع المطلق لا للترتيب

“The letter ‘waw’ denotes unrestricted conjunction and not relative order.” (Ar-Razi, Fakhr ad-Deen, Mafatih al-Ghayb, Vol.8, 319, also see Vol.2, 438; Vol.6, 516; Vol.8, 206, 218, 238 et al.)

**This is exactly the same as the notion mentioned at the very beginning of this analysis. The adverb ‘wa’ indicates parallel or ‘overlapping’ actions.**

The significance of this point along with earlier observations is that the **hadith does not imply the creation of trees before the creation of light. It only means in the overall Creation Plan when the creation of trees was completed it was Monday and the same in case of light happened on a Wednesday. And as we know, every Wednesday is followed by a Monday of the subsequent week. The purpose of the hadith is not to describe the sequential plan of creation but only to tell us that something was created and perfected on every day of the week regardless of the order and intervening period between the (perfection of the) creation of those different things.**

Moreover, the word “noor” does not necessarily mean “light.” Explaining “makrooh” and “noor” Ibn al-Athir al-Jazri said:

المكروه) : ضد المحبوب، كأن المراد به هاهنا: الشر، لقوله في الحديث: «وخلق النور يوم الأربعاء» والنور خير

“al-Makruh”: Opposite of the liked. Here it means evil as the hadith further says, “And He created al-noor on Wednesday.” Nur is goodness (al-Jazri, Ibn al-Athir, Jami’ al-Usul fi Ahadith ar-Rasul, Vol.4, 25).

As per this interpretation the hadith would mean, “He created the trees on Monday, He created the evil on Tuesday, He created the goodness on Wednesday,”

**This understanding makes the question of trees coming to existence before light totally irrelevant.** Regardless, even so, the purpose of the hadith is not to iterate sequence anyway.

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So what *is* the intended purpose of the hadith?

It is important to note that The mention of different facts about physical phenomenon is **only for the purpose of bringing out such a point and making it easy to understand for the listener.**

Shah Wali Ullah (d. 1176 AH) states:

وَمَنْ سِيرَتَهُمْ أَلَّا يَشْتَغَلُوا بِمَا لَا يَتَعَلَّقُ بِتَهْذِيبِ النَّفْسِ وَسِيَاسَةِ الْأُمَّةِ كَيِّانِ أَسْبَابِ حَوَادِثِ الْجَوِّ مِنَ الْمَطَرِ وَالْكَسُوفِ وَالْهَالَةِ وَعَجَائِبِ النَّبَاتِ وَالْحَيَوَانَ وَمَقَادِيرِ سِيرِ الشَّمْسِ وَالْقَمَرِ وَأَسْبَابِ الْحَوَادِثِ الْيَوْمِيَّةِ وَقِصَصِ الْأَنْبِيَاءِ وَالْمُلُوكِ وَالْبِلْدَانِ وَنَحْوَهَا اللَّهُمَّ إِلَّا كَلِمَاتٍ يَسِيرَةً أَلْفَهَا أَسْمَاعُهُمْ، وَقَبْلَهَا عُقُولُهُمْ يُؤْتَى بِهَا فِي التَّذْكِيرِ بِأَلَاءِ اللَّهِ وَالتَّذْكِيرِ بِأَيَّامِ اللَّهِ عَلَى سَبِيلِ الْإِسْتِطْرَادِ بِكَلَامٍ إِجْمَالِيٍّ يَسَامِحٌ فِي مِثْلِهِ بِإِيرَادِ الْإِسْتِعَارَاتِ وَبِالْمَجَازَاتِ، وَلِهَذَا الْأَصْلُ لِمَا سَأَلُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ لَمِيَّةِ نَقْصَانِ الْقَمَرِ وَزِيَادَتِهِ أَعْرَضَ اللَّهُ تَعَالَى عَنْ ذَلِكَ إِلَى بَيَانِ فَوَائِدِ الشُّهُورِ فَقَالَ: {يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتٌ لِلنَّاسِ وَالْحَجِّ} وَتَرَى كَثِيرًا مِنَ النَّاسِ فَسَدَ ذَوْقُهُمْ بِسَبَبِ الْأَلْفَةِ بِهَذِهِ الْفُنُونِ أَوْ غَيْرِهَا مِنَ الْأَسْبَابِ، فَحَمَلُوا كَلَامَ الرَّسُولِ عَلَى غَيْرِ مَحْمَلِهِ، وَاللَّهُ أَعْلَمُ

“In their conduct (the prophets) did not occupy themselves with what had no relevance for refining the soul and the governing of the community. They did not explain the events of the atmosphere like rain, eclipses, rings around the sun or moon, the wonders of plants and animals, the measurement of the paths of the sun and moon, the causes of daily events, and the stories of the prophets, kings, countries and so on, unless they used simple words with which their audience was familiar, and that their minds would accept if these were used to remind them of the blessings of God and the requital of God, unless this was by way of digression into a general discussion which is permitted in cases like this, through introducing metaphors and similes. This was basically the case when they asked the Prophet about the reasons for the waxing and waning of the moon, and God the Exalted turned from that to the explanation of the benefits of that waxing and waning, and said, "They ask you about the new moons, say they are times appointed for the people and the pilgrimages." (Qur'an 2:189) You may see many people whose taste is corrupted because of familiarity with these (technical) fields, or due to other causes, so that *they apply the words of the prophets to things to which they did not refer*, and God knows better.”[34-a]

(Wali Ullah, Shah, Hujjat Allah al-Baligha- The Conclusive Argument from God, Translated by Marcia K. Hermansen, 256)

See also Revelation like Ringing of Bell?

Now for this **particular hadith**, Scholars have already explained its intended purpose.

Abu al-Qasim as-Suhayli (d. 581 AH) in his commentary to Ibn Hisham's edition of Ibn Ishaq's work stated:

وكان اليهود إنما اختاروا السبت لأنهم اعتقدوه اليوم السابع ثم زادوا لكفرهم أن الله استراح فيه تعالى الله عن قولهم لأن بدء الخلق عندهم الأحد وآخر السنة الأيام التي خلق الله فيها الخلق الجمعة وهو أيضا مذهب النصارى، فاختاروا الأحد لأنه أول الأيام في زعمهم وقد شهد "الرسول - صلى الله عليه وسلم - للفريقين بإضلال اليوم وقال في صحيح مسلم: "إن الله خلق التربة يوم السبت"

The Jews specified Saturday for they believed it is the seventh day. Moreover, they increased in their blasphemy by saying that Allah rested on this day -Allah is exalted above what they say! **This is because to them creation started on Sunday and the last of the six days on which Allah created things was Friday. Same is the stance of the Christians. They specified Sunday because to them it was the first of the days. And the Messenger of Allah, may the peace and blessings of Allah be upon him, testified that both Jews and Christians have missed the day (originally decreed to be specified in the True Revealed Religion).** He, as in Sahih Muslim, said: "Allah created Earth on Saturday." (as-Suhayli, Abu al-Qasim, Rawd al-Unuf, Vol.4, 57)

Ahmad 'Abdur-Rahman al-Banna as-Sa'ati (d. 1378 AH) commented:

وقوله يوم السبت فيه رد زعم اليهود أنه ابتداء في خلق العالم يوم الأحد وفرغ يوم الجمعة، واستراح السبت، قالوا: ونحن نستريح فيه كما استراح الرب. وهذا من جملة غباوتهم، وجهلهم، إذ التعب لا يتصور إلا على حادث.

"In the mention of creation of Earth on Saturday is **the rejection of the Jewish belief that Allah started the creation of the universe on Sunday, finished it on Friday and rested on Saturday (Sabbath)**. They say, 'We take rest on this day as God rested.' This from their ignorance for fatigue can affect only the non-Eternal (i.e. it cannot affect God)."

(As-Sa'ati, Ahmad Abdur-Rahman, al-Fath ar-Rabbani ma' Bulugh al-Amani, Vol.3, 3620)

Now let's look at some other claims:

### **Claim 1: The hadith contradicts the Quran**

The claim is that since the hadith mentions seven (week)days instead of six like in the quran, it contradicts it.

It has already been stated that the hadith neither explains the Qur'anic 'days' nor contradicts that account. This is an independent narrative aimed for a separate purpose. All this has been deliberated upon in the foregoing.

But to summarise, all of creation was created in 6 periods where the length these 6 periods in total >>>> 7 weekdays. And on those weekdays the finalisation and completion of a particular creation was done

Let's consider a diagram to help us visualise

Let's say we have 6 trays of 10 things each

[●●●●●●●●●●]

[●●●●●●●●●●]

[●●●●●●●●●●]

[●●●●●●●●●●]

[●●●●●●●●●●]

[●●●●●●●●●●]

As we have explicated, those 7 days are representative of a weekday or even a period (see the similes -> easier to understand case) in which a **particular creation was finalised**.

These 'week'days fall into those 6 'ayyaam' periods. Moreover, it's not even necessary for the above permutation of red circles (representative of those 'week'days) and blue circles (representative of the totality of each 'yawm' of the 6 'ayyaam'). We could very well possibly have different permutations of the red circles in different trays, but nevertheless, it matters not - the point of this analogy is to demonstrate that these 'week'days that a particular creation was finalised **FALLS IN THE SPAN** of those six 'ayyaam' mentioned in the quran.

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## **Claim 2: The hadith contradicts other ahadeeth**

It is also said that it contradicts another hadith report recorded by at-Tabari which says the Creation of Earth took place on Sunday and Monday and in which in total counts six days of creation i.e. Sunday to Friday. Al-Tabari writes:

*Now then, this being so, there is (also) a sound tradition from the Messenger of God told us by Hannad b. al-Sari, who also said that he read all of the hadith (to Abu Bakr)- Abu Bakr b. 'Ayyash- Abu Sa'd al-Baqqaal- 'Ikrimah- Ibn Abbas: The Jews came to the Prophet and asked him about the creation of the heavens and the earth. He said: God created the earth on Sunday and Monday. He created the mountains and the uses they possess on Tuesday. On Wednesday, He created trees, water, cities and the cultivated barren land. These are four (days). He continued (citing the Qur'an): 'Say: Do you really not believe in the One Who created the earth*

*in two days, and set up others like Him? That is the Lord of the worlds. He made it firmly anchored (mountains) above it and blessed it and decreed that it contain the amount of food it provides, (all) in four days, equally for those asking'- for those who ask. On Thursday, He created heaven. On Friday, He created the stars, the sun, the moon, and the angels, until three hours remained. In the first of these three hours He created the terms (of human life), who would live and who would die. In the second, He cast harm upon everything that is useful for mankind. And in the third, (He created) Adam and had him dwell in Paradise. He commanded Iblis to prostrate himself before Adam, and He drove Adam out of Paradise at the end of the hour. When the Jews asked: What then, Muhammad? He said: 'Then He sat straight upon the Throne.' The Jews said: You are right, if you had finished, they said, with: Then He rested. Whereupon the Prophet got very angry, and it was revealed: 'We have created the heavens and the earth and what is between them in six days, and fatigue did not touch Us. Thus be patient with what you say.'"*

(al-Tabari, Abu Ja'far, Tarikh ar-Rusul wal Muluk, Vol.1, 22, Translated in Rosenthal, Franz, The History of al-Tabari, Volume 1- General Introduction and from the Creation to the Flood, 187-188)

Even though al-Tabari suggests that this narration is sound **it is actually not**. A number of scholars have graded it as **dubious**.

The same report is given by al-Hakim in his al-Mustadrak and Abu Shaykh in his al-Azmah. Adh-Dhahabi in his annotations to al-Mustadrak point out the problem with its chain of narrators, **"Abu Sa'd al-Baqqal: Ibn Ma'in said, 'his narrations are not to be written.'"** (Adh-Dhahabi, Shams ad-Deen (annotator), al-Mustadrak lil-Hakim, Hadith 3997)

The researcher of al-Asbahani's al-'Azmah **also graded it as da'if (weak) for the same reason**. (al-Mubarakpuri, Ridauallah (ed.), al-Azmah li-Abi ash-Shaykh, Vol.4, 1362-163)

Likewise, in the critical edition of Tarikh al-Tabari **it has been counted as weak report**. (al-Barzinji and Hallaq, Da'if Tarikh al-Tabari, Vol.1, 9 No.12)

As-Suhayli taking evidence with the subject hadith of Abu Huraira contends against al-Tabari's position:

وما احتج به الطبري من حديث آخر فليس في الصحة كالذي قدمناه

**"The hadith with which al-Tabari sought evidence is not like the hadith we have brought forward"**  
(as-Suhayli, Abu al-Qasim, Rawd al-Unuf, Vol.4, 60)

**This highlight of the weakness of al-Tabari's report also frustrates the attempts of missionary critics of Islam who use it in an attempt to superimpose the 24 hours day**

interpretation of “yawm” (lit. day) to the Qur’anic accounts of creation of heavens and the earth in six ‘days’ (ayyam).

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### **Claim 3: The hadith contradicts with general consensus**

The alleged consensus, as stated by at-Tabari, is that the creation started on Sunday while this hadith begins with the mention of the earth on Saturday.

Firstly, as mentioned earlier at least **for this hadith no sequence is established**. Therefore, the **point is actually irrelevant for the purpose of this Hadith**.

Moreover, the said claim of **consensus (ijma’)** is **very much questionable even**. Not only that Ibn Ishaq (d. 151 AH) contended otherwise Abu Bakr Ibn al-Anbari (d. 328 AH) actually claimed consensus (ijma’) on creation starting on Saturday (Ibn al-Jawzi, Zad al-Maysar, Vol.2, 127; and al-Andalusi, Abu Hayyan, al-Bahr al-Muhit, Vol.5, 64).

It is true that Ibn Taymiyya (d. 728 AH) questioned Ibn al-Anbari’s claim but it **nevertheless refutes the consensus suggestion of at-Tabari**.

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### **Claim 4: The hadith does not mention the creation of the heavens**

It is also argued that while Qur’an mentions the creation of heavens within the six days but this hadith makes no mention of the creation of heavens. **\*\*This objection again misses the point that hadith under consideration is not expounding upon the six day creation account of the Qur’an\*\***. Also, it no way gives an elaborate and detailed description of creation that it must mention creation of heavens.

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### **Claim 5: Creation of earth happened in two days according to quran**

Another objection can be about the creation of earth that while Qur’an says it happened in two days (verse 41:9) this hadith says it happened on Saturday. This is, once again, answered by recounting to two primary positions taken in the explanation above **1) the hadith is no way explaining the Qur’anic accounts of creation, and 2) it only tells when on what weekdays the span of creation of each of the objects mentioned was completed**.

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To conclude:

- The **authenticity** of this hadith of Abu Hurairah though **questioned** by some has been **affirmed** by a number of scholars.

- The hadith does not contradict Qur'an nor does it define 'yawm' in the Qur'anic accounts of the creation.

- The hadith **neither gives an elaborate plan nor the sequence of creation of different things**. Likewise, it does **not give the span of creation of any of the things mentioned**. It only tells us as to **what day of the week creation of different things was completed and perfected as clear from collective understanding** of hadith reports about the creation of Adam. The same shall apply to the creation of other things mentioned in the hadith.

- The **purpose** of the hadith, as it appears, is **only to reject and refute the Judeo-Christian belief of Sabbath**

**end**

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