
The unauthentic narration of the hair dresser of Pharaoh's daughter

Translated by Abbas Abu Yahya

Article taken and slightly adapted from: followingthesunnah.wordpress.com

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Taken from: 'Silsilah ahadeeth ad-Daeefah' 2/880

A summary of the research by the Muhaddith, Shaykh, Allamaa' Muhammad Naasir uddeen al-Albaanee ¹(رَحْمَةُ اللَّهِ)

Allaah ²(عزوجل) revealed miracles as an evidence against the people. One of the great miracles which Allaah showed the people was of the three who spoke in the cradle. This has been authentically narrated without a shadow of doubt. It was collected, authentically by the two great scholars of hadeeth, Imaam Bukhaaree and Imaam Muslim in their authentic books.

The following narration is the authentic one:

Narrated by Aboo Hurairah ³(رضي الله عنه) that the Prophet ⁴(صلى الله عليه وسلم) said, **"None spoke in cradle but three: (The first was) Jesus, (the second was), there a man from Banees Israaeel called Jurayj. While he was offering his prayers, his mother came and called him. He said (to himself), 'Shall I answer her or keep on praying?' (He went on praying) and did not answer her, his mother said, "O Allaah! Do not let him die till he sees the faces of prostitutes."**

So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her and then later she gave birth to a child and claimed that it belonged to Jurayj.

The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Jurayj performed the ablution and offered prayer, and then came to the child and said, 'O child! Who is your father?' The child replied, 'The shepherd.' (After hearing this) the people said, 'We shall rebuild your hermitage of gold,' but he said, 'No, of nothing but mud.'

(The third was the hero of the following story) A lady from Banees Israaeel was nursing her child at her breast when a handsome rider passed by her. She said, 'O Allaah! Make my child like him.' On that the child left her breast, and facing the rider said, 'O Allaah! Do not make me like him.' The child then started to suck her breast again. (Aboo Hurairah further said, "As if I were now looking at the Prophet sucking his finger (in way of demonstration.") After a while the people passed by, with a lady slave and she (i.e. the child's mother) said, 'O Allaah! Do not make my child like this (slave girl)! On that the child left her breast and said, 'O Allaah! Make me like her.'

¹ (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah have mercy on him

² (عزوجل) (Azza wa Jaal) Mighty and Majestic is He

³ (رضي الله عنه) (rad iyallaahu `anhu) May Allaah be pleased with him

⁴ (صلى الله عليه وسلم) May the peace and blessings of Allaah be upon him

The unauthentic narration of the hair dresser of Pharaoh's daughter

When she asked why, the child replied, 'The rider is one of the tyrants while this slave girl is falsely accused of theft and illegal sexual intercourse.'⁵

As for the story of the hairdresser of the daughter of Pharaoh, which is not authentic, but it is weak (da'eef) is narrated as follows:

[[It was narrated that Ibn Abbaas (رضي الله عنه) said: The Messenger of Allaah (صلى الله عليه وسلم) said: **On the night on which I was taken on the Night Journey, a beautiful fragrance came to me. I said: O Jibreel, what is this beautiful fragrance? He said: This is the fragrance of the hairdresser of Pharaoh's daughter and her children. I said: What is their story? He said: Whilst she was combing the hair of Pharaoh's daughter one day, the iron comb fell from her hand and she said, Bismillaah (in the name of Allaah). The daughter of Pharaoh said: You mean my father? She said: No. My Lord and the Lord of your father is Allaah. She said: I will tell him about that. She said: Yes.**

So she told him and he summoned her and said: O So and so, do you have a Lord other than me? She said: Yes, my Lord and your Lord is Allaah. He ordered that a cow made of copper be heated up, then he ordered that she and her children be thrown into it. She said: I have a request to make of you. He said: What is your request? She said: I would like my bones and my children's bones to be gathered together in one cloth and buried. He said: This will be done for you.

He ordered that her children be thrown into it in front of her, one by one, until they came to the last one who was an infant boy who was still being breastfed. It was as if she wavered because of him, but he said: O mother, go ahead, for the punishment of this world is easier to bear than the punishment of the hereafter. So she went ahead. Ibn Abbas (رضي الله عنه) said: Four infants spoke: Eesa ibn Maryam (عليه السلام), the companion of Jurayj, the witness of Yoosuf and the son of the hairdresser of Pharaoh's daughter.]]

It has been narrated by Ibn Abbaas (رضي الله عنه) and collected by Imaam Ahmad (رضي الله عنه) in his 'Musnad' and Hakim in 'al-Mustadrak'. Ad-Dhahabee and Ibn Katheer had authenticated it. And from the contemporary scholars, the likes of Ahmad Shaakir and al-Arnaoot have also followed them and authenticated this story.

However, the Muhaddith of Sham, Shaykh Muhammad Naasir uddeen al-Albaanee (رحمته الله) disputes their claim. The Shaykh (رحمته الله) discusses this narration in his amazing work entitled 'Silsilah ahadeeth ad-Da'eefah'. He says that this wording is batil.

The following is a summary of his research:

1-The hadeeth of Hakim has two narrators in its isnaad who do not have biographies.

2- The Shaykh (رحمته الله) said it is batil for two reasons:

(i) The narration firstly mentions there were three who spoke in the cradle, but then mentions the names of four individuals.

(ii) This narration is different to the wording in the authentic hadeeth of Bukhaaree and Muslim.

3- All the other narrations have defects in their asaneed. Here the Shaykh (رحمته الله) begins to discuss a lot of technical detail.

⁵ Authentically reported in Saheeh al-Bukhaaree

The unauthentic narration of the hair dresser of Pharaoh's daughter

4- The Shaykh (رَحْمَةُ اللَّهِ) said: 'I did not find any authentic hadeeth which negates the number of babies who spoke in cradle are mentioned in the hadeeth of Bukhaaree and Muslim. Except what is in the story of the boy of the people of the ditch, where he said to his mother, 'O mother be patient, since indeed you are upon the truth.' as narrated by Ahmad (رَحْمَةُ اللَّهِ).

5- The Shaykh (رَحْمَةُ اللَّهِ) continues later on by saying: 'then, what is apparent in the Qur'aan from the story of the witness to what happened to Prophet Yusuf (عليه السلام) is that the witness was a man not a baby child in the cradle.

If it had been a baby then just the baby saying that she is a liar would be sufficient as absolute evidence, since it would have been a miracle. There would be no need for saying [**and a witness of her household bore witness**], nor any need for living proof of the innocence of Yusuf (عليه السلام) which is the saying from the verse. [**If it be that his shirt is torn from the front, then her tale is true and he is a liar! But if it be that his shirt is torn from the back.....**]

Ibn Jareer⁶ (رَحْمَةُ اللَّهِ) narrates an isnaad where all the narrators are trustworthy on the authority of Ibn Abbaas (رضي الله عنه) that the person who witnessed what happened to Prophet Yusuf (عليه السلام) was a man who had a beard, and this the stronger opinion.

Allaah knows best.

6- The Shaykh (رَحْمَةُ اللَّهِ) mentions:

(Benefit): what has been mentioned in some tafseer books and other than them, that from those who also spoke in the cradle were Ibraaheem, Yahiya and Muhammad -alayhim as-Sallam ajmaeen- there is nothing narrated from the Prophet (صلى الله عليه وسلم). This is what you should know.

If one requires more detailed information then they can refer to 'Silsilah ahadeeth ad-Daeefah' 2/880

⁶ Muhammad Ibn Jareer at-Tabaree, the compiler of the famous Tafseer of the Noble Qur'aan called Tafseer at-Tabaree.