

**Answering The Lies of  
Abul Hasan Hussain Ahmed**

**Gibril Fouad Haddad**  
**& Their Muqallideen Pertaining To**  
**The Oft Quoted Narration of**

**Abu Ayoob al-Ansaari (رضي الله عنه)**

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**VOLUME 2**

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*By*

*Abu Hibbaan & Abu Khuzaimah Ansaari*

*[www.Ahlulhadeeth.wordpress.com](http://www.Ahlulhadeeth.wordpress.com)*

*Answering The Lies of Abul Hasan Hussain Ahmed, Gibril Fouad  
Haddad & Their Muqallideen Pertaining To The Oft Quoted Narration  
of Abu Ayoob al-Ansaari (رضي الله عنه)*

*Volume 2*

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Answering The Lies of  
Abul Hasan Hussain Ahmed,  
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(In this treatise we have also answered and refuted, Shaikh Zafar Ahmed Uthmaanee Hanafee, Muhammad Alawee al-Malikee Soofee, Mahmood Sa'eed Mamduh Soofee, the lying Soofee Eesaa al-Himyaree, Abu Layth and others. Similarly we have shown the contradictions, inconsistencies and the incongruity of Abul Hasan Hussain Ahmed and Gibril Fouad Haddad from the ink and words of their own Hanafee elders like Shaikh Zafar Ahmed Uthmanee, Shaikh Abdul Fattah Abu Guddah, Shaikh Abdul Hayy Lucknowee, Shaikh Shu'ayb al-Arba'a'oot and their underlings pertaining to Hadeeth and its Sciences. Furthermore, we have shown this from books that have been verified and checked by Abul Hasan Hussain Ahmed and Gibril Fouad Haddad's teachers, those they have alleged 'ijazahs' from and those who are their trusted authorities, from the likes of Shaikh Noor ud deen Ittar, Muhammad Awaamah, Shaikh Shu'ayb al-Arba'a'oot and so on)

By

Abu Hibbaan & Abu Khuzaimah Ansaari

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## LOOKING AT THE NARRATORS IN DETAIL

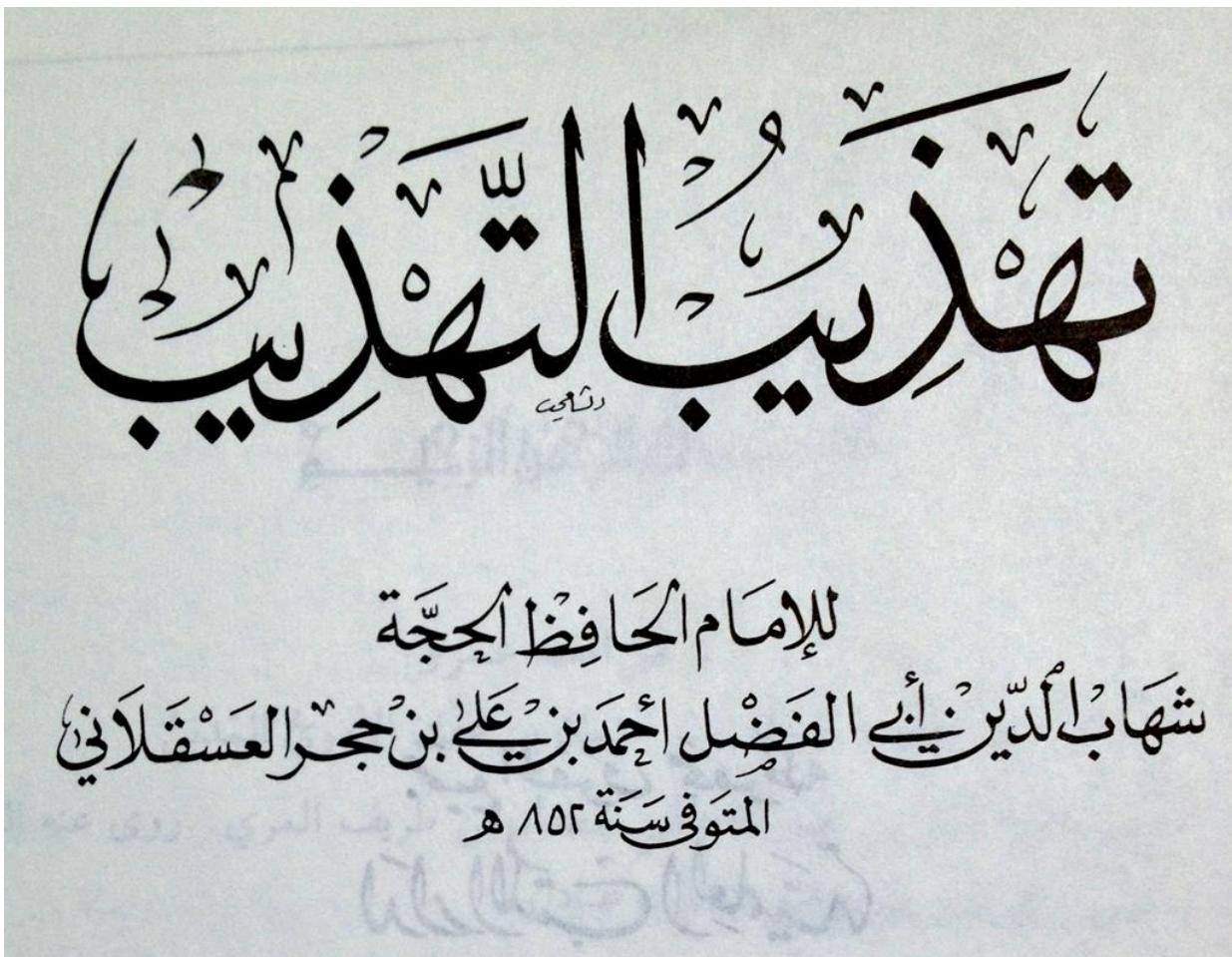
### THE FIRST CHAIN

(1) Abdul Maalik bin Amr from Katheer bin Zaid from Dawood bin Abee Saaleh

### KATHEER BIN ZAID

### HAAFIDH IBN HAJR

Haafidh Ibn Hajar said in *Tahdheeb ut-Tahdheeb* (8/360-361 no.5831)



٥٨٣١ - زادت في - كثير بن زيد الأسلمي، ثم الشهري مولاهم، أبو محمد  
الحنفي، / يقال له ابن صافنة وهي أمها.

روى عن ربيع بن عبد الرحمن بن أبي سعيد وسالم بن عبد الله بن عمر  
والوليد بن كثير والمطلب بن عبد الله بن حنطب، وعبد الرحمن بن كعب بن مالك  
وعثمان بن ربيعة بن الهدير، وعثمان بن سعيد بن نوقل وعمر بن عبد العزيز  
وإسحاق بن عبد الله بن جعفر بن أبي طالب، وزينب بنت تبيط امرأة أنس بن مالك  
وغيرهم. وعن عالك بن أنس والدر اوردي، وسلامان بن بلال وعبد العزيز بن أبي  
حازم وحماد بن زيد وأبو أحمد التزيري، وأبو بكر الحنفي وأبو عامر العقدي  
وسفيان بن حمزة الأسلمي وابن أبي قديك، وحاتم بن إسماعيل وعثمان بن  
عمر بن فارس وأخرون.

قال عبد الله بن أحمد عن أبيه: ما أرى به بأساً وقال عبد الله بن الدورقي عن  
ابن معين ليس به بأس وقال معاوية بن صالح وغيره عن ابن معين صالح وقال ابن  
أبي خيثمة عن ابن معين ليس بذلك وكان أولاً قال ليس بشيء وقال ابن عمارة  
الموصلي ثقة وقال يعقوب بن شيبة ليس بذلك الساقط وإلىضعف ما هو وقال أبو  
زرعة مصدق فيه لين وقال أبو حاتم صالح ليس بالقوى يكتب حدديثه وقال النسائي  
ضعيف وقال ابن عدي وتروي عنه نسخ ولم أره بأساً وأرجو أنه لا بأس به  
وذكره ابن حبان في الثقات وقال ابن سعد: توفي في خلافة أبي جعفر وكان كثير

٣٦١

ال الحديث وقال خليفة توفي في آخر خلافة أبي جعفر وكانت وفاة أبي جعفر سنة (١٥٨).

قلت: وجزم ابن حبان بوفاته فيها وقال أبو جعفر الطبرى وكثير بن زيد عنهم ممن لا يحتاج بنقله وخلطه ابن حزم بكثير بن عبد الله بن عمرو بن / عوف فقال في الصلح رويانا من طريق كثير بن عبد الله وهو كثير بن زيد عن أبيه عن جده حديث الصلح جائز بين المسلمين الحديث. ثم قال كثير بن عبد الله بن زيد بن عمرو ساقط متفق على اطراجه وإن الرواية عنه لا تحل وتعقبه الخطيب بما ملخصه أن الحديث عند (د) من رواية كثير بن زيد عن الوليد بن رباح عن أبي هريرة وعند (ت) من رواية كثير بن عبد الله بن عمرو بن عوف عن أبيه عن جده فهما اثنان اشتركا في الاسم وسياق المتن واختلفا في النسب والسنن فظنهما ابن حزم واحداً وكثير بن زيد لم يوصف بشيء مما قال بخلاف كثير بن عبد الله الآتي واختلف على كثير بن زيد في شيخه فقيل كما تقدم عند أبي داود وأخرجه البزار من رواية العقدي عن كثير فقال عن الحارث بن أبي يزيد عن جابر.

We have copy and pasted it here and highlighted the relevant parts in red,

"ز د ت ق - كثیر" بن زید الْأَسْلَمِي ثُمَّ السَّهْمِي مُولَاهُمْ أَبُو مُحَمَّدِ الْمَدِينِي

يقال له بن صافنة وهي أمه روى عن ربيح بن عبد الرحمن بن أبي سعيد

وسالم بن عبد الله بن عمر والوليد بن كثير والمطلب بن عبد الله بن حنطبل

وعبد الرحمن بن كعب بن مالك وعثمان بن ربيعة بن الهذير وعثمان بن سعيد بن نوفل وعمر بن عبد العزيز وإسحاق بن عبد الله بن جعفر بن أبي طالب وزينب بنت نبيط امرأة أنس بن مالك وغيرهم وعنده مالك بن أنس والدارودي وسلمان بن بلال وعبد العزيز بن أبي حازم وحماد بن زيد وأبو أحمد الزبيري وأبو بكر الحنفي وأبو عامر العقدي وسفيان بن حمزة الأسلمي وابن أبي فديك وحاتم بن إسماعيل وعثمان بن عمر بن فارس وآخرون قال عبد الله بن أحمد عن أبيه ما أرى بن بأسا وقال عبد الله بن الدورقي عن بن معين ليس به بأس وقال معاوية بن صالح وغيره عن بن معين صالح بن أبي خيثمة عن بن معين ليس بذاك وكان أولاً قال ليس بشيء وقال بن عمار الموصلي ثقة وقال يعقوب بن شيبة ليس بذاك الساقط وإلى الضعف ما هو وقال أبو زرعة صدوق فيه لين وقال أبو حاتم صالح ليس بالقوى يكتب حدشه وقال النسائي ضعيف وقال بن عدي وتروى عنه نسخ ولم أر به بأس وأرجو أنه لا بأس به وذكره بن حبان في الثقات وقال بن سعد توفي في خلافة أبي جعفر وكان كثير الحديث وقال خليفة توفي في

آخر خلافة أبي جعفر سنة 158 قلت وحزم بن حبان بوفاته فيها **وقال أبو**

**جعفر الطبرى وكثير بن زيد عندهم من لا يتح ب neckline وخلطه بن حزم بكثير**

بن عبد الله بن عمرو بن عوف فقال في الصلح رويانا من طريق كثیر بن عبد

الله وهو كثیر بن زید عن أبيه عن جده حديث "الصلح جائز بين المسلمين"

الحادي ثم قال كثیر بن عبد الله بن زید بن عمرو ساقط متفق على إطراحته

وأن الرواية عنه لا تحل وتعقبه الخطيب بما ملخصه أن الحديث عند د من

رواية كثیر بن زید عن الوليد بن رباح عن أبي هريرة وعن د من رواية

كثیر بن عبد الله بن عمرو بن عوف عن أبيه عن جده فهما اثنان اشتركا في

الاسم وسياق المتن واختلفا في النسب والسنن فظنهما بن حزم واحدا وكثیر

بن زید لم يوصف بشيء مما قال بخلاف كثیر بن عبد الله الآتي واختلف على

كثیر بن زید في شيخه فقيل كما تقدم عند أبي داود وأخر جه البزار من

رواية العقدي عن كثیر فقال عن الحارث بن أبي يزيد عن جابر

In summary of the main statements

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"Abdullaah ibn Ahmad reports from his father Ahmad, "I do not see any problem with him."

Doorqee reports from Ibn Ma'een who said no harm in him, Mu'awiyyah and others report Ibn Ma'een said righteous, Ibn Abee Khaithamah reports Ibn Ma'een said he is not that strong he also said he is nothing.

Ibn A'mmaar al-Mawsoolee said trustworthy,

Ya'qoob bin Shaybah said he is not that (strong) and he is dropped to what is weak.

As for what is said with regards to his weakness Abu Zur'ah said, truthful but he had weakness.

Abu Haatim said righteous but not strong, write his hadeeth.

an-Nasaa'ee said weak.

Ibn 'Adiyy said copy from him as I do not see a problem with him and I hope nothing is wrong with him.

Ibn Hibbaan mentioned him in his ath-Thiqaat (book of trustworthy narrators)

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*Abu Ja'afar Tabaree said he is not worthy of evidence that he is copied from."*

(*Tahdheeb ut-Tahdheeb* (8/360-361 no.5831) of Ibn Hajar, Edn. 1<sup>st</sup>, Daar al-Kutub al-Ilmiyyah, 1415H / 1994ce, Beirut, Lebanon. Ed. Mustafa Abdul Qaadir A'taa)

## ENTER ABU LAYTH, HIS SAGA & JOINING THE BANDWAGON

Without going into too much detail into his article, as it is a blatant verbatim repetition of Abul Hasan Hussain Ahmed's article, we thought that we would answer some of his feeble points (his actual copy and paste attempt can be found at the following link

<http://www.seekingilm.com/archives/192>

We have already shown some of the gems of his scholarship in a previous section and we would like to illustrate more of his plagiarist literacy mastery that he attempted to compile whilst copying Abul Hasan.

We actually like this guy because he actually admitted he was just going to copy and paste Abul Hasan Hussain Ahmed's article and present some of his own LITTLE research, this is at the very least some honesty and far better than what we can anticipate from Abul Hasan with regards to honesty and integrity.

He said,

“Upon first stumbling upon this narration I was reading Shaykh Shu’ayb Al-Arna’ut’s edition of the Musnad of Imam Ahmad. After this

narration he stated, “Its chain is weak due to the *Jahaalah* (unknownness) of Dawud ibn Abi Salih.”

When I posted this text, seeking further clarification, on the old Seekingilm forums the brother known as ‘Faqir’ posted a refutation by Shaykh Abul Hasan on two individuals (Ie us Abu Hibbaan and Abu Khuzaimah) who had weakened this narration. Their argument was based upon the following points:

- 1) Kathir ibn Zayd is weak.
- 2) Dawud ibn Abi Saalih is unknown.

The brother Abul Hasan sufficiently squelched these individuals, may Allah guide them and us. It is here that I will abridge his research without delving into the polemical distractions that occurred in the article. I shall be producing my own research as well. I ask Allah ta’ala to bless Shaykh Abul Hasan for his endeavor as well as those who seek the truth sincerely.

## OUR REPLY TO THE BLATANT PLAGIARIST

**AMAZING** So Shaikh Shu'ayb weakens this narration and he is unquenched and Abul Hasan Hussain Ahmed squelched us because we presented some basic arguments which showed its weakness, how strange there is no squelching of Shaikh Shu'ayb al-Arnaa'oot who also weakened it. Just amazing!!! Hizbiyyah and selective understanding at its best.

He says our argument was based on two points, when we only mentioned Dawood ibn Abee Saaleh in just one sentence and even that was a typo. How fair is it to say this was one of our main points when we just wrote one sentence about it?. He further says, “It is here that I will abridge his research without delving into the polemical distractions that occurred in the article.”

Look here Abul Hasan, even Abu Layth admits your article was based on polemical distractions. What is also laughable after reading his sentence, “I shall be producing my own research as well.”

He said “**their argument was based.....**” have we missed something again, surely Abu Layth cannot be that dazed and in an esoteric soofee trance that in just 3 paragraphs he is lost, confused and dumfounded

and we are sorry to say, totally ignorant of what he has written and what he is attributing to us. Abu Layth, look Shaikh Shu'ayb al-Arnaa'oot said exactly the same as what we said.

So how can you say this is our argument when you yourself in your confused state of mind have already attributed the same reasons to Shaikh Shu'ayb al-Arnaa'oot for weakening this report. You yourself mention Shaikh Shu'ayb weakening it, then what is the significance and point of saying, “**their argument was based on the following points** ie our points!!! No not our points but also Shaikh Shu'ayb points, YES THE TEACHER OF ABUL HASAN, the same Shaikh Shu'ayb al-Arnaa'oot.

He starts his article of by saying, “Abdul-Maalik ibn ‘Amru>>Kathir ibn Zayd>>from Daawud ibn Abi Saalih who said:” He later says “..Ya'qub ibn Abi Shayba said...” no its Yaqoob bin Shaybah who is abundantly cited throughout the books of rijaal.

Abu Layth said Ibn Hajar in his conclusion upon Zayd in his Taqrib states, “Saduq (truthful), made mistakes.” ((Taqrab #5611)) Hafith Shu'ayb Al-Arna'ut disagrees with Ibn Hajar in his gloss of Taqrab and states, “Rather he is Saduq (truthful) and Hasan Al-Hadith (good in narrating) just as Al-Busairi stated in his Misbaah Az-Zujaajah...” ((Tahrir entry 5611 ))

This is adopting a contradictory double policy, negating what “Hafith” Shu'ayb al-Arnaa'oot said about this hadeeth and then taking

his opinion over Ibn Hajar's in *Taqreeb*, this is contradictory to say the least and toying with what suits his needs.

Furthermore, Shaikh al-Busairee saying he is Hasan al-Hadeeth is known due to Katheer being truthful but weak (in his memory and precision) maybe when he has supporting narrations because al-Busairee himself said Katheer ibn Zaid was problematic and differed over. (Refer to his *Misbah az-Zujaajah* (3/296).

al-Busairee at the very most declared a chain to be Hasan that included Katheer ibn Zaid more than likely on the basis of their being other supporting narrations backing Katheer up, based on his memory or precision which may have deteriorated over time.

He goes onto say he does not have the *Nataa'ij*, okay so we have scanned that and presented it here for you, then why did he try to be a hero. He then goes onto say Ustadh Hamzah Zain authenticated it. We say did you also read his comments!!!!

If someone says Hamzah Ahmad az-Zain said the chain is authentic in his notes to the *Musnad* (17/42-43 no.23476) Edn. 1<sup>st</sup> 1416H / 1995ce, Daar ul-Hadeeth, Cairo, Egypt) then in reply we say read all of his notes and his authentication holds no weight in contradiction to the research of the majority. Secondly it is not detailed

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enough to show how and why it is authentic and how the jahalah of Dawood ibn Abee Saaleh was alleviated.

We can also say Shaikh Ahmad Abdur Rahmaan al-Banna [1378H] was also unsure of its grading and may have leaned towards its weakness as he also quotes the words of al-Haithamee.

(Refer to his *al-Fath ar-Rabbaaneey Sharh Tarteeb Musnad al-Imaam Ahmad bin Hanbal ash-Shaybaanee* with *Buloogh al-Amaanee Min Asraar al-Fath ar-Rabbaanee* (no.12091 pg.4490) Edn.1<sup>st</sup> 1425H / 2004ce, Bayt al-Afkaar ad-Dauliyyah, Jordan & KSA. Ed. Hisaan Abdul Mannaan).

We have also mentioned in more detailed in a later section that both Mr Mahmood Sa'eed Mamduh and Mr Eesaa ibn Maan'e al-Himyaree admit and accept there is weakness in the chain!!! (see a later section).

It has been cited above that Shaikh Shu'ayb al-Arnaa'oot also graded this narration to be weak in his checking of the *Musnad Ahmad* (38/558 no.23585).

There are numerous others who have weakened this report, we have the likes of Haafidh Ibn Hajar al-Haithamee in the '*Haashiyah al-Aydah*' (pg.502) who clearly grades the narration weak.

Shaikh Minaawee also eludes to it generally being weak by bringing the statements of the scholars of hadeeth in his *Faidh al-Qadeer*.

Allaamah al-Muftee Muhammad ibn Ibrraheem Aal-ash-Shaikh also clearly graded it weak in his *ash-Shifaa as-Sadoor*.

Ustaadh Sayyid Abu A'mmah Sayyid Ibrraheem bin Mustafaa also graded this narration to be weak in his notes and study to the 'Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar' (pg.22) of Haafidh Ibn Hajar al-Haithamee. (Edn. 1<sup>st</sup>, 1412H / 1992ce, Daar us-Sahaabah Lit-Turaath, Tantaa, Egypt. ed.)

١١ - حديث ضعيف رواه أحمد (٤٢٢/٥) والحاكم في المستدرك (٤١٥/٤) وصححه ووافقه الذهبي والحديث من روایة داود بن صالح عن أبي أبوب. وداود هذا نكرة لا يعرف ولم يرو عنه إلا الوليد بن كثير وقال ابن حجر والحديث الذي رواه رواه أحمد والحاكم من طريق العقدي عن كثير عن داود عن أبي أبوب فأخى أن يكون قوله (روى عنه الوليد بن كثير) وهو وإنما هو كثير بن زيد والله أعلم انتهى بمعناه من التهذيب (٣/١٨٨). وانظر أيضاً الميزان للذهبي .

والعلة الأخرى للحديث أن الراوي عن كثير بن زيد لينه غير واحد ومن وافقه فصيغه في التوثيق فربة من الثالبين فقال النساء ضعيف. وقال أبو جعفر الطبرى هو من لا يتحقق بتقله وقال ابن أبي حاتم صالح ليس بالقوى يكتب حدبه و قال ابن معين ليس به بأس وفي روایة ليس بذلك وكان قال أولاً ليس بشيء النظر المزيد في ترجمته في التهذيب (٨/٤١٤).

The late Muftee of the south of Saudi Arabia. Allaamah Ahmad an-Najmee also weakened this narration. (Refer to his *Awdheh al-Ishaarah Fee Radd A'la Man Ijaaz al-Mamnoo'a Minaz-Ziyaarah* (pg.420-421)

Imaam Tabaraanee also eludes to the weakness of this narration in both places in his *al-Awsth*.

Haafidh Noor ud deen al-Haithamee also eludes to the weakness of this narration in his *Majma'a az-Zawaa'id*.

Lets us also not forget Imaam al-Albaanee who also categorically declared this narration to be weak in his '*Silsilah Ahadeeth ad-Da'eefah*'.

What more do you want!!!

## IMAAM DHAHABEE ON KATHEER IBN

### ZAID

## IMAAM DHAHABEE IN HIS *MEEZAAN UL-EI'TIDAAL*

Haafidh Dhahabee said in *Meezaan ul-Ei'tidaal*,

مِيزَانُ الْعِدْلِ

فِي نَفْتُرِ الرِّجَالِ

تأليف

الإمام الحافظ شمس الدين محمد بن أحمد الذهبي

الوفى سنة ٧٤٨ هـ.

ويَلِيهِ

ذِيْلِ مِيزَانِ الْعِدْلِ

للإمام أبي الفضل عبد الرحيم بن الحسين العراقي

الوفى سنة ٨٠٦ هـ.

٦٩٤٤ [٤٤٦٤ ت] - كثير بن زيد (د، ت، ق) الأسلمي المدائني<sup>(١)</sup>. عن سعيد المقري .

قال أبو زرعة: صدوق، فيه لين .

وقال النسائي: ضعيف . وروى ابن الدورقي عن يحيى: ليس به بأس .

وروى ابن أبي مريم، عن يحيى: ثقة .

وقال ابن المدائني: صالح، وليس بقوى .

هشام بن عبيدة الله، حدثنا سليمان بن بلال، حدثنا كثير بن زيد، عن الوليد بن رباح، عن أبي هريرة - مرفوعاً: «لا تتمنوا الموت؛ فإن هول المطلع شديد، وإن من السعادة أن يطيل الله عمر العبد ويرزقه الإنابة»<sup>(٢)</sup> .

وقد رواه البزار في مسنده، عن عدي، عن العقدي، حدثنا كثير بن زيد، حدثنا الحارث بن أبي يزيد، عن جابر - مرفوعاً: «لا تتمنوا الموت فإن هول المطلع شديد» .

فهذا مع نكارته له علة كما رأيت .

يحيى بن حسان، عن سليمان - يعني ابن بلال - عن كثير بن زيد، عن المطلب، عن زيد بن ثابت: نهى رسول الله ﷺ أن يكتب حدثه .

قال ابن عدي: لم أر بحديث كثير بأساً .

كثير بن زيد د، ت، ق الأسلمي المدائني. عن سعيد المقري.

قال أبو زرعة: صدوق، فيه لين .

وقال النسائي: ضعيف .

وروى ابن الدورقي عن يحيى: ليس به بأس .

وروى ابن أبي مريم، عن يحيى: ثقة.

وقال ابن المديني: صالح، وليس بقوى.

هشام بن عبيد الله، حدثنا سليمان بن بلال، حدثنا كثير بن زيد، عن الوليد

ابن رباح، عن أبي هريرة - مرفوعاً: لا تتمنوا الموت، فإن هول المطلع

شديد، وإن من السعادة أن يطيل الله عمر العبد ويرزقه الانابة. وقد رواه

البزار في مسنده، عن عده، عن العقدى، حدثنا كثير بن زيد، حدثنا

الحارث بن أبي يزيد، عن جابر - مرفوعاً: لا تتمنوا الموت فإن هول المطلع

شديد. فهذا مع نكارة له علة كما رأيت يحيى بن حسان، عن سليمان -

يعنى ابن بلال - عن كثير بن زيد، عن المطلب، عن زيد بن ثابت: نهى

رسول الله صلى الله عليه وسلم أن يكتب حدديثه.

قال ابن عدي: لم أر بحدث كثير بأسا.

"Abu Zur'ah said, truthful but he had weakness,

an-Nasaa'ee said weak,

Doorqee reports from Ibn Ma'een who said no harm in him, Ibnabee Maryam reports from Yahyaa (ibn Ma'een) who said trustworthy,

(Alee) Ibn al-Madeenee said righteous but he was not strong.

Ibn Adiyy said I do not see a problem with katheer's hadeeth."

(Meezaan ul-Ei'tidaal (5/489 no.6944) Edn. 1<sup>st</sup>, Daar al-Kutub al-Ilmiyyah, 1416H / 1995ce, Beirut, Lebanon. Ed. Shaikh Alee Muhammad Mu'awwad and Shaikh Adil Ahmad Abdul Mawjood with Ustaadh Dr. Abdul Fattah Abu Sinnah)

## **HAAFIDH DHAHABEE IN HIS *MUGHNEE FIDH-DHU'AFAA***

Imaam Dhahabee also cites him in one of his books of weak narrators ie in his *alMughnee Fidh-Dhu'afa*,

He says, "Katheer ibn Zaid, al-Aslamee al-Madanee, narrates from al-Maqburee. Abu Zur'ah said, "Truthful but has weakness." Nasaa'ee said. "Weak." And another time he said, "Permissible in Hadeeth." (*al-Mughnee Fidh-Dhu'afa* (2/128 no.5080).

# المُعْتَدِلُ

في الضعفاء

للإمام الحافظ شمس الدين محمد بن عثمان الذهبي

ولد سنة ٦٧٣ وتوفي سنة ٧٤٨

رحمه الله تعالى

كتبه

نور الدين عسرة

أستاذ التفسير وعلوم القرآن

والحديث وعلومه

كلية الشريعة - جامعة دمشق

٥٠٨٠ - (د ت ق ) / كثير بن زيد الأسلمي المدنی ، عن المقبری . قال أبو زرعة : «صَدُوقٌ فِيهِ لِينٌ» . وقال النسائي : «ضَعِيفٌ» . وقال آخر «جائز الحديث» .

(al-Mughnee Fidh-Dhua'afa Wal-Matruokeen (2/128 no.5080). Edn.? Idaarah Ihyaa at-Turaath, Qatar. Ed. Noor ud deen Ittar.) The alleged teacher of Abul Hasan Hussain Ahmed.

It's funny how a 'STUDENT' does not even know the checking's of this own teachers. At least for the sake of his teacher's honour, Abul Hasan should have known his teacher has done some work on this book and hence he should have referred to it.

I suspect this would have been a very difficult task especially since he was too busy eating burgers in the fast food takeaways of Beirut and Damascus!!!

## HAAFIDH DHAHABEE IN HIS AL-KAASHIF

Imaam Dhahabee also included his entry in another book and said, “*Katheer ibn Zaid al-Aslamee Abu Muhammad al-Madanee, narrates from al-Maqburee and a group, Ibn Abee Fudaik and others narrate from him.* Abu Zur’ah said, “Truthful but has weakness.”

(Refer to his *al-Kaashif* (2/144 no.4631) with Sabt al-Ajmees notes) Edn. 1<sup>st</sup>, Daar ul-Qiblah Lil-Thaqaafah al-Islaamiyyah and Mu’assasah Uloom al-Quraan, 1413H / 1992ce, Jeddah, KSA. Ed. Muhammad Awaamah Hanafee (the student of Abu Guddah Abdul Fattah Hanafee) and Ahmad Muhammad Nimr al-Khateeb checking and referencing, and the one whom Abul Hasan has ijaazah from !!!!

الْكَافِي

فِي مَعْرِفَةِ مَنْ لَهُ رَوَايَةٌ فِي الْكِتَابِ السِّتَّةِ  
لِإِمامِ شَمْسِ الدِّينِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ أَحْمَادَ الْذَّهَبِيِّ الدِّمشْقِيِّ  
وُلِدَ سَنَةً ٦٧٣ - وَتَوَفَّى سَنَةً ٧٤٨

وَحَاشَتِهُ

لِإِمَامٍ بُرْهَانَ الدِّينِ أَبِي الْوَفَاءِ إِبْرَاهِيمَ بْنِ مُحَمَّدِ سَبْطَابْنِ الْعَجَمِيِّ الْحَاجَبِيِّ  
وُلِدَ سَنَةَ ٧٥٣ - وَتَوَفَّى سَنَةَ ٨٤١ هـ  
رَحِمَهُمَا اللَّهُ تَعَالَى

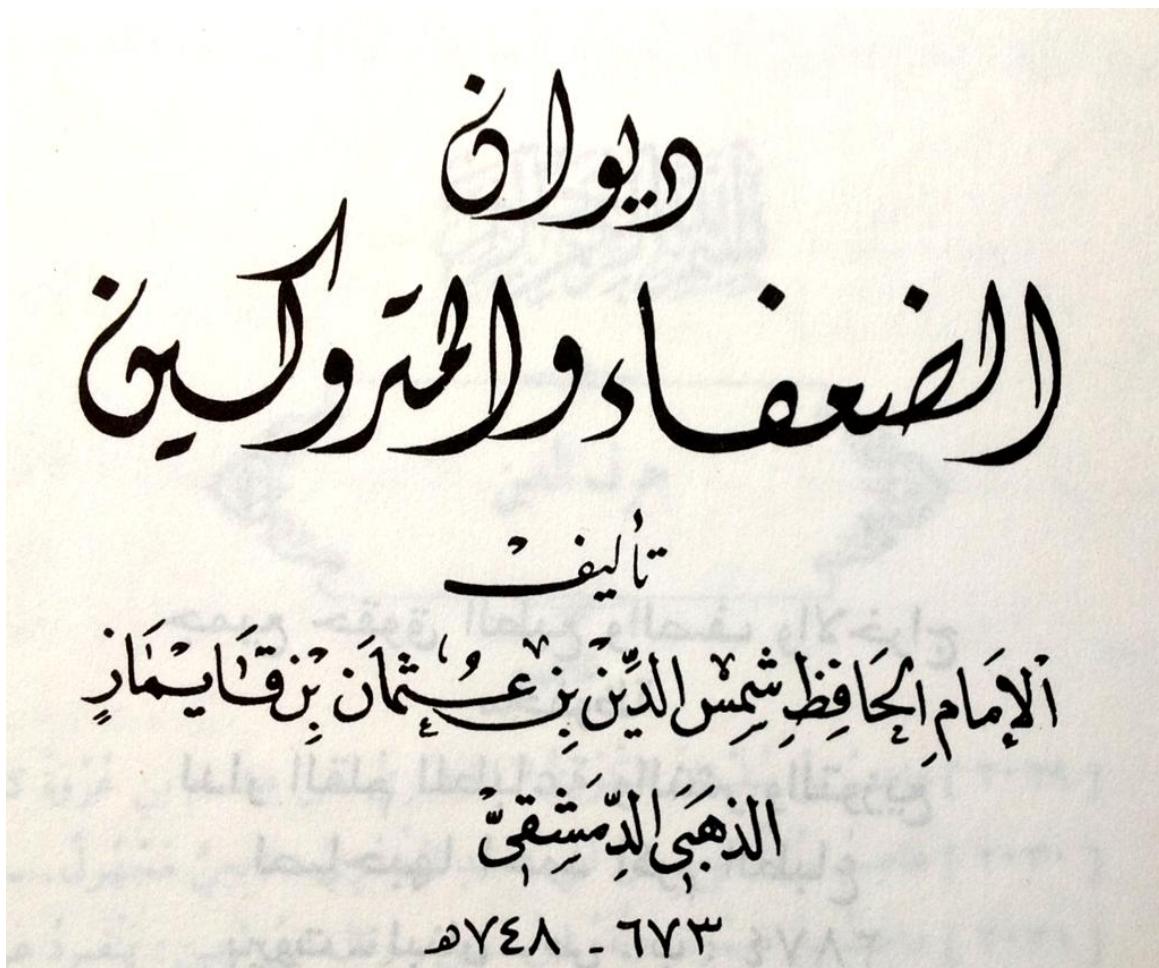
فَابْلَهُمَا بِأَصْبِلٍ مُؤْلِفِيهِمَا  
وَقَدْمَ لَهَا وَعَلَى عَلَيْهَا  
أَحْمَدُ مُحَمَّدُ الْخَطَّابُ  
مُحَمَّدُ رَعَامُ

٤٦٣ - كثير بن زيد الأسلمي أبو محمد المدنى، عن المقبرى، وطائفة، وعن ابن أبي فديك، وآخرون  
قال أبو زرعة: صدوق فيه لين. د ت ق.

*al-Kaashif* (2/144 no.4631)

## HAAFIDH DHAHABEE IN HIS *DEWAAN ADH-DHU'AFAA WAL-MATROOKEEN*

Imaam Dhahabee yet again brings Katheer ibn Zaid in another of his books of weak and abandoned narrators ie *Deewaan adh-Dhu'afa Wal-Matrookeen*, he says,



[ ٣٤٧١ ] كَثِيرُ بْنُ زَيْدٍ الْأَسْلَمِيُّ الْمَدَنِيُّ : ضَعْفُهُ النَّسَائِيُّ وَغَيْرُهُ - د، ق -

"Katheer bin Zaid al-Aslaamee al-Madanee, an-Nasaa'ee and others weakened him." (Deewaan adh-Dhu'afa WalMatrookeen (2/258 no.3471), Edn 1<sup>st</sup>, Daar ul-Qalam, Beirut, Lebanon, 1408H / 1988ce. Ed. A group of scholars.

## HAAFIDH IBN ALJAWZEE

Haafidh Ibn al-Jawzee brings Katheer ibn Zaid in his book of weak and abandoned narrators, *Kitaab adh-Dhu'afaa Wal Matrookeen* of Ibn al-Jawzee,

# كتاب الضيقان والمترؤكين

تأليف

الشيخ الإمام

جمال الدين أبي الفرج عبد الرحمن بن علي بن محمد  
ابن الجوزي . . . . الواقع البغدادي  
رحمه الله

٢٧٨٦ - كثير بن زيد، أبو محمد، المدنى، مولى المسلمين :  
ويقال له: ابن صافية<sup>(٤)</sup> وهي أمه :  
قال يحيى: ليس بذلك القوى، وقال مرة: ثقة، وقال مرة: ليس بشيء  
وقال النسائي: ضعيف. وقال أبو زرعة: لين.

"Yahyaa (ibn Ma'een) said he is not that strong another time he said trustworthy another time he said he is nothing, an-Nasaa'ee said he is weak and Abu Zur'ah said he is weak." (Kitaab adh-Dhu'afaa Wal Matrookeen of Ibn al-Jawzee (3/22 no.2786), Edn 1<sup>st</sup>, Daar ul-Kutub al-Ilmiyyah 1406H / 1986ce, Beirut, Lebanon. Ed. Abu Fida Abdullaah Qaadhee)

## IMAAM IBN ADIYY

Imaam Ibn Adiyy in his biography of Katheer ibn Zaid said,

# الْكَامِلُ يُنْصَفُ الْرِّجَالُ

للأمام أبا حاتم  
أبي محمد عتبة السبن عدي الجرجاني  
٢٧٧ - ٣٦٥ هـ

**كثير بن زيد مولى بنى سهم مدنى  
ويقال له ابن صافية وهي أمه<sup>(١)</sup>**

يكنى أبا محمد مدنى هكذا ذكره الواقدي .

حدثنا أحمد بن علي بن بحر ، ثنا عبد الله الدورقي ، ثنا يحيى بن معين قال : كثير بن زيد الأسلمي ليس به بأس .

حدثنا علان ، ثنا ابن أبي مريم سمعت يحيى بن معين قال : كثير بن زيد ثقة .  
سمعت أحمد بن حفص يقول : سئل أحمد بن حنبل يعني وهو حاضر عن التسمية في  
الوضوء فقال : لا أعلم فيه حديثاً يثبت أقوى شيء فيه حديث كثير بن زيد ، عن ربيع وريبح  
رجل ليس بمعرفة .

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١ - كثير بن زيد الأسلمي هو السهمي مولاهم أبو محمد المدنى يقال له ابن صافية وقيل ابن صافية وهي أمه . قال الدورقى عن ابن معين ليس به بأس وقيل العكس وضعفه يعقوب بن شيبة والنمسانى وثقة ابن عمار الموصلى وقال أبو حاتم صالح وقال أبو زرعة صدق فيه لين وذكره ابن حبان فى الثقات مات سنة ١٥٨ وجزم ابن حزم بذلك ، تهذيب التهذيب ٤١٤/٨ .

حدثنا محمد بن يحيى الموزي ، ثنا أبو عبيد القاسم بن سلام ، ثنا زيد بن حباب أو بلغني عنه عن كثير بن زيد ، عن ربيع بن عبد الرحمن بن أبي سعيد ، عن أبيه ، عن جده ، عن النبي صلى الله عليه وسلم قال : [ لا صلاة لمن لم يذكر اسم الله عليه ]. وهذا لا أعلم يرويه عن كثير بن زيد غير زيد بن حباب .

حدثنا محمد بن علي بن نعيم ، ثنا محمد بن عبدالله بن عمار ، ثنا العافى بن عمران ، عن كثير بن زيد الأسلمي قال : سمعت سالم بن عبدالله بن عمر يحدث ، عن أبيه قال : قال رسول الله صلى الله عليه وسلم : [ لا ينبغي للمرء أن يكون لهاناً ] .

حدثنا بهلول الأنباري ، ثنا ابراهيم بن حمزة بن محمد بن حمزة بن مصعب بن الزبير بن العوام ، ثنا عبد العزيز يعني ابن أبي حازم ، عن كثير بن زيد ، عن الوليد بن رباح ، عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال لعلي : [ أنت مني بمترة هارون من موسى بالنبوة ] .

ويؤسناده أن رسول الله صلى الله عليه وسلم قال : [ المسلمين على شر وطهم ] .

وقال رسول الله صلى الله عليه وسلم : [ الصلح جائز بين الناس ] .

وقال رسول الله صلى الله عليه وسلم : [ يُجيز على المسلمين ادناهم ] .

وقال رسول الله صلى الله عليه وسلم : [ لا ينبغي لذى الوجهين أن يكون أمنياً عند الله ] .

حدثنا عمر بن سنان ، ثنا يعقوب بن كاسب ، ثنا ابن أبي حازم ، عن كثير بن زيد ، عن الوليد بن رباح ، عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال : [ صلوا في مراح الغنم وامسحوا رُغامها<sup>(١)</sup> فإنها من دواب الجنة ] .

حدثنا عمر ، ثنا يعقوب ، ثنا سفيان بن حمزة ، عن كثير بن زيد ، عن الوليد بن رباح ، عن أبي هريرة أنه قال : « ما رأيت أحداً أخف صلاة ولا أتمّ من رسول الله صلى الله عليه وسلم » .

حدثنا عمر بن بكار القافلاني ، ثنا محمد بن سعيد العطار ، ثنا هشام بن عبيد الله الرازبي حدثنا سليمان بن بلال ، ثنا كثير بن زيد ، عن الوليد بن رباح ، عن أبي هريرة ، عن جابر قال : قال رسول الله صلى الله عليه وسلم : [ لا تَمْنَوْا الموت فإن هول المطلع شديد وإن من السعادة أن يطيل الله عمر العبد ويرزقه الإنابة ] .

حدثنا أحمد بن المتنع ، ثنا جعفر بن مسافر ، ثنا يحيى بن حسان ، عن سليمان يعني ابن بلال ، عن كثير بن زيد ، عن المطلب ، عن زيد بن ثابت قال : « نهى رسول الله صلى الله عليه وسلم أن يُكتبَ حديثه » .

حدثنا الحسين بن اسماعيل قال ، ثنا أبو هشام الرفاعي ، ثنا أبو خالد الأحمر ، ثنا كثير بن

١ — الرغام = التراب .

زيد ، عن المطلب بن عبد الله بن المطلب ، عن مصعب بن سعد ، عن أبيه قال : قال رسول الله صلى الله عليه وسلم : [ من دعا بداعه يonus استجيب له ] .

حدثنا محمد بن الحسن القصير ، ثنا إبراهيم بن عبد الله الهمروي ، ثنا عيسى بن يonus ، ثنا كثير بن زيد ، عن الحارث بن أبي زيد ، عن جابر بن عبد الله قال : قال رسول الله صلى الله عليه وسلم : [ لا تمنوا الموت فإن هول المطلع شديد وإن من سعادة المرء أن يطول عمره ويرزقه الله الإنابة ] .

حدثنا أحمد بن حفص ، ثنا الصلت بن مسعود ، ثنا عبد العزيز بن محمد الدراوردي ، ثنا كثير بن زيد عن زينب ، عن أنس بن مالك قال : « لما دفن النبي صلى الله عليه وسلم عثمان بن مظعون احتمل صخرةً عظيمة فجعلها إلى جنب قبره ». .

قال الشيخ : ولـكثير بن زيد غير ما ذكرت من الحديث ويروي ابن أبي حازم وسفيان بن حمزة وسلمان بن بلال كل واحد منهم ، عن كثير بن زيد ، عن الوليد بن رباح ، عن أبي هريرة ، عن النبي صلى الله عليه وسلم نسخة ويرويه عن ابن أبي حازم ابراهيم بن حمزة وأبو مصعب وابن كاسب وغيرهم . ويرويه عن سفيان بن حمزة ابراهيم بن المنذر وابن كاسب وغيرهما ويروي عن سليمان بن بلال ابن وهب فكل واحد منها ينفرد عنه بهذا الإسناد بنسخة ، وربما اتفقا في شيء منه ولـكثير بن زيد ، عن غير الوليد بن رباح أحاديث لم أنكرها ولم أرجو أن لا بأس به . بحديثه بأساً وأرجو أن لا بأس به .

(al-Kaamil Fidh-Dhu'afaa Fir-Rijaal (6/2087-2089), Daar ul-Fikr Edn)

# الْكَامِلُ فِي ضُعْفِ الرِّجَالِ

تأليف  
الإمام الحافظ أبي أحمد عبد الله بن عبيدي البحرياني  
المتوفي سنة ٢٦٥هـ

كتاب زيد مولى بن سهم، مدني<sup>(١)</sup>  
١٦٠٣ / ٥ ويقال له: ابن ما فنه وهي أمه

يُكنى أبو محمد مدني، هكذا ذكره الواقدي.

حدثنا أحمد بن علي بن بحر، ثنا عبد الله الدورقي، ثنا يحيى بن معين قال: كثیر  
بن زید الاسلامی لیس به باس.

حدثنا علان، ثنا ابن أبي مریم، سمعت يحيى بن معین قال: كثیر بن زید ثقة.

(al-Kaamil Fidh-Dhu'afa ar-Rijaal (7/204 no.1603) Edn. 1<sup>st</sup> Daar ul-Kutub al-Ilmiyyah 1418H / 1997ce, Beirut, Lebanon)

كثير بن زيد مولىبني سهم مدني ويقال له بن صافية وهي أمه.

يكنى أبا محمد مدني هكذا ذكره الواقدي. حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ بْنِ بَحْرٍ،

حَدَّثَنَا عَبْدُ اللَّهِ الدُّورَقِيُّ، حَدَّثَنَا يَحْيَى بْنُ مَعِينَ قَالَ كثير بن زيد الأسلمي

ليس به بأس. حَدَّثَنَا عَلَانُ، حَدَّثَنَا ابْنُ أَبِي مَرِيمٍ سَمِعْتُ يَحْيَى بْنُ مَعِينَ قَالَ

كثير بن زيد ثقة.

سَمِعْتُ أَحْمَدَ بْنَ حَفْصَ يَقُولُ سَئَلَ أَحْمَدَ بْنَ حَنْبَلَ يَعْنِي، وَهُوَ حَاضِرٌ عَنْ

التسمية في الموضوع؟ فَقَالَ: لَا أَعْلَمُ فِيهِ حَدِيثًا يَثْبِتُ أَقْوَى شَيْءٍ فِيهِ حَدِيثٌ

كثير بْنُ زيد عن ربيح وربيح رجل ليس معروفا.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْمَرْوَزِيُّ، حَدَّثَنَا أَبُو عُبَيْدَ الْقَاسِمُ بْنُ سَلَامٍ، حَدَّثَنَا

رَيْدُ بْنُ حُبَابٍ أَوْ بَلَغَنِي عَنْ كُثِيرٍ بْنِ زَيْدٍ عَنْ رُبَيْحٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ

أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا صَلَاةَ

لِمَنْ لَمْ يَذْكُرْ اسْمَ اللَّهِ عَلَيْهِ.

وهذا لا أعلم يرويه عن كثير بن زيد غير زيد بن حباب.

حَدَّثَنَا مُحَمَّدُ بْنُ عَلَيٍّ بْنُ نُعَيْمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ عُمَارَ، حَدَّثَنَا

الْمُعَافَى بْنُ عِمْرَانَ عَنْ كَثِيرٍ بْنِ زَيْدٍ الْأَسْلَمِيِّ، قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ

اللَّهِ بْنِ عُمَرَ يُحَدِّثُ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

لَا يَنْبَغِي لِلْمَرءِ أَنْ يَكُونَ لِعَانًا

، حَدَّثَنَا بُهْلُولُ الْأَنْبَارِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ بْنِ مُحَمَّدٍ بْنِ حَمْزَةَ بْنِ

مُصْعَبٍ بْنِ الزُّبَيْرِ بْنِ الْعَوَامِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي حَازِمٍ عَنْ كَثِيرٍ

بْنِ زَيْدٍ عَنِ الْوَلَيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لِعَلَيٍّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

إِلَّا النُّبُوَّةَ.

— وَيَأْسِنَادِهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

قَالَ: الْمُسْلِمُونَ عَلَى شُرُوطِهِمْ.

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصُّلُحُ جَائِزٌ بَيْنَ النَّاسِ.

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُجِيرُ عَلَى الْمُسْلِمِينَ أَذْنَاهُمْ.

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَنْبَغِي لِذِي الْوَجْهَيْنِ أَنْ يَكُونَ  
أَمِينًا عِنْدَ اللَّهِ.

حَدَّثَنَا عُمَرُ بْنُ سِنَانٍ، حَدَّثَنَا يَعْقُوبُ بْنُ كَاسِبٍ، حَدَّثَنَا ابْنُ أَبِي حَازِمٍ عَنْ  
كَثِيرٍ بْنِ زَيْدٍ عَنِ الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: صَلُّوا فِي مِرَاحِ الْغَنَمِ وَامْسَحُوا  
رَغَامِهَا فَإِنَّهَا دُوَابُ الْجَنَّةِ.

حَدَّثَنَا عُمَرُ، حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا سُفْيَانُ بْنُ حَمْزَةَ عَنْ كَثِيرٍ بْنِ زَيْدٍ عَنِ  
الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: مَا رأَيْتُ أَحَدًا أَخْفَى صَلَاةً، وَلَا  
أَتَمَّ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

حَدَّثَنَا عُمَرُ بْنُ بَكَارٍ الْقَافْلَانِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ الْعَطَّارُ، حَدَّثَنَا هِشَامُ  
بْنُ عُبَيْدِ اللَّهِ الرَّازِيُّ، حَدَّثَنَا سَلِيمَانَ بْنَ بَلَالَ، حَدَّثَنَا كَثِيرٍ بْنِ زَيْدٍ عَنِ  
الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ

عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَمَنُوا الْمَوْتَ فَإِنَّ  
هَوْلَ الْمَطْلَعَ شَدِيدٌ وَإِنَّ مِنَ السَّعَادَةِ أَنْ يُطِيلَ اللَّهُ عُمَرَ الْعَبْدِ وَيَرْزُقُهُ  
الِّإِنَابَةَ.

حَدَّثَنَا أَحْمَدُ بْنُ المُمْتَنَعِ، حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ، حَدَّثَنَا يَحْيَى بْنُ حَسَانَ عَنْ  
سُلَيْمَانَ يَعْنِي ابْنِ بِلَالٍ عَنْ كَثِيرٍ بْنِ زَيْدٍ عَنِ الْمُطَلِّبِ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ  
نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُكْتَبَ حَدِيثُهُ.

حَدَّثَنَا الْحُسَيْنُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو هِشَامَ الرَّفَاعِيَّ، حَدَّثَنَا أَبُو  
خَالِدُ الْأَحْمَرُ، حَدَّثَنَا كَثِيرُ بْنِ زَيْدٍ عَنِ الْمُطَلِّبِ بْنِ عَبْدِ اللَّهِ بْنِ الْمُطَلِّبِ عَنْ  
مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ  
دَعَاءِ بُدُّعَاءِ يُونُسَ اسْتُجِيبُ لَهُ.

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْقَصِيرُ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْأَهْرُوِيُّ، حَدَّثَنَا  
عِيسَى بْنُ يُونُسَ، حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ عَنِ الْحَارِثِ بْنِ أَبِي زَيْدٍ عَنْ جَابِرِ بْنِ  
عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَمَنُوا الْمَوْتَ فَإِنَّ

هَوْلَ الْمَطْلَعِ شَدِيدٌ وَإِنَّ مِنَ سَعَادَةِ الْمَرءِ أَنْ يَطُولَ عُمُرُهُ وَيَرْزُقُهُ اللَّهُ  
الِّإِنَابَةَ.

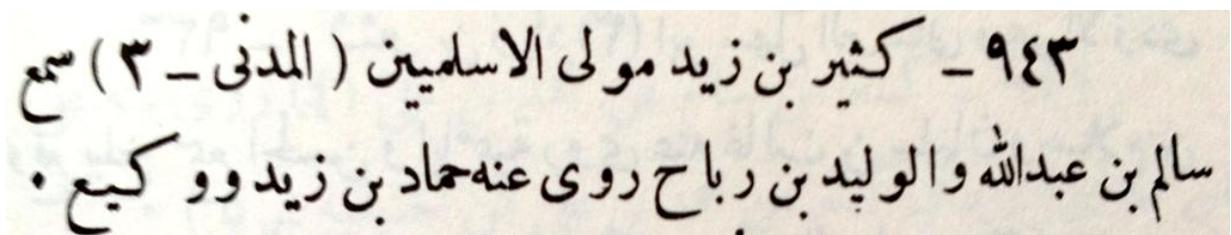
حَدَّثَنَا أَحْمَدُ بْنُ حَفْصٍ، حَدَّثَنَا الصَّلْتُ بْنُ مَسْعُودٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ  
مُحَمَّدٍ الدَّارَوَرْدِيُّ، حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ عَنْ زَيْنَبَ، عَنْ أَنَّسِ بْنِ مَالِكٍ قَالَ:  
لَمَّا دَفَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُثْمَانَ بْنَ مَظْعُونٍ احْتَمَلَ صَخْرَةً  
عَظِيمَةً فَجَعَلَهَا إِلَى جَنْبِ قَبْرِهِ.

قَالَ الشِّيخُ: وَلَكَثِيرُ بْنُ زَيْدٍ غَيْرُ مَا ذَكَرْتُ مِنَ الْحَدِيثِ وَيَرْوِي بْنُ أَبِي حَازِمٍ  
وَسَفِيَانُ بْنُ حِمْزَةَ وَسَلِيمَانُ بْنُ بَلَالَ كُلُّ وَاحِدٍ مِنْهُمْ وَكَثِيرُ بْنُ زَيْدٍ عَنِ  
الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَسْخَة  
وَيَرْوِيَهُ، عَنْ أَبِي حَازِمٍ إِبْرَاهِيمَ بْنَ حِمْزَةَ، وَأَبُو مَصْعَبَ، وَابْنَ كَاسِبٍ  
وَغَيْرِهِمْ وَيَرْوِيَهُ عَنْ سَفِيَانَ بْنَ حِمْزَةَ إِبْرَاهِيمَ بْنَ الْمَنْذَرِ، وَابْنَ كَاسِبٍ وَغَيْرِهِمَا  
وَيَرْوِيَهُ عَنْ سَلِيمَانَ بْنَ بَلَالَ بْنَ وَهْبٍ وَكُلُّ وَاحِدٍ مِنْهُمَا يَنْفَرِدُ عَنْهُ هَذَا  
الْإِسْنَادُ بَنْسَخَةً، وَرُبُّمَا اتَّفَقُوا فِي شَيْءٍ مِنْهُ وَلَكَثِيرُ بْنُ زَيْدٍ عَنِ غَيْرِ الْوَلِيدِ بْنِ  
رَبَاحٍ أَحَادِيثُهُ لَمْ أَنْكِرْهَا وَلَمْ أَرْ بِهِ حَدِيثَهُ بِأَسَا وَأَرْجُو أَنَّهُ لَا بَأْسَ بِهِ.

“Doorqee reports from Ibn Ma’een who said no harm in him, Ibn Abbee Maryam reports from Yahyaa ibn Ma’een who said Katheer ibn Zaid is trustworthy..... Ibn Adiyy said I do not see a problem with his hadeeth and I hope nothing is wrong with him.” (al-Kaamil Fidh-Dhu’afa ar-Rijaal (7/204 no.1603) Edn 1<sup>st</sup>, 1418H / 1997ce, Daar ul-Kutub al-Ilmiyyah, Beirut Lebanon)

## IMAAM BUKHAARI

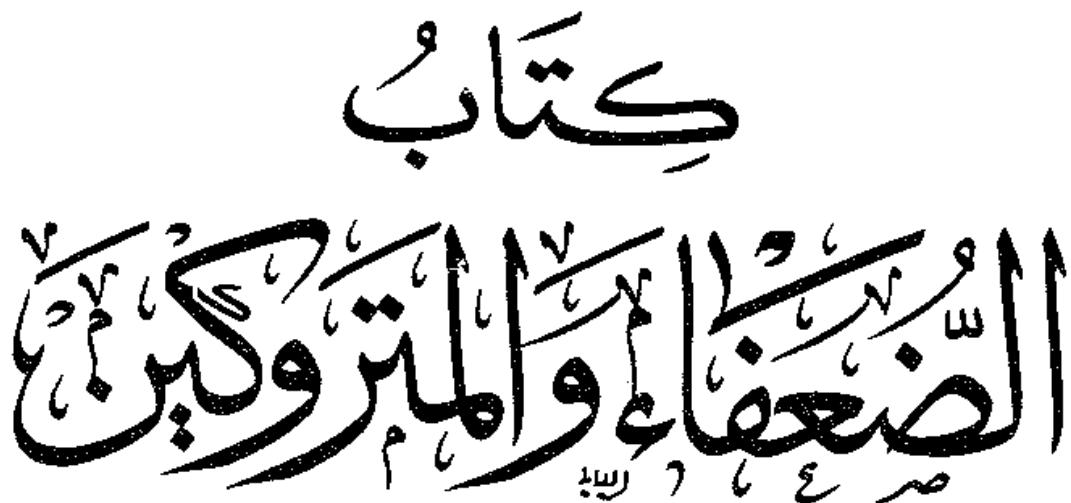
Imaam Bukhaari also brings Katheer ibn Zaid in his book and says the following



“Katheer bin Zaid, the servant of the Aslam’s, al-Madanee. He heard from Saalim bin Abdullaah and al-Waleed bin Rabaah. Hamaad ibn Zaid and Wakee narrate from him. (Taareekh al-Kabeer (7/216 no.943)

## IMAAM NASAA'EE

Imaam Nasaa'ee said,



تأليف  
أبي عبد الرحمن أخْمَدْ بْنُ شَعِيبِ النَّسِائِيِّ  
المتوفى سنة ٢٣٣ هـ

كثیر بن زید: ضعیف . (٥٣٠)

"Katheer ibn Zaid is Weak." (adh-Dhu'afaa Wal-Matookeen, (pg.206 no.530) Edn 1<sup>st</sup>, Mu'assasah al-Kutub ath-Thaqaafiyyah, 1405H/1985ce, Beirut, Lebanon.)

### كثیر بن زید ضعیف

(pg.89 no.505) Edn 1<sup>st</sup>, Daar al-Wa'aee 1396H / 1976ce, (Aleppo (Halab), Syria) (for further scans see later)

## IMAAM IBN HIBBAAN

### ATH-THIQAAT

Imaam Ibn Hibbaan cited him in his book of trustworthy narrators *ath-Thiqaat* (7/354),



كتاب الثقات  
للإمام الحافظ محمد بن جيان بن أَحْدَأْبِي حَاجِمِ  
التعيمي البستي  
( المتوفى سنة ٣٥٤ = ٩٦٥ م )

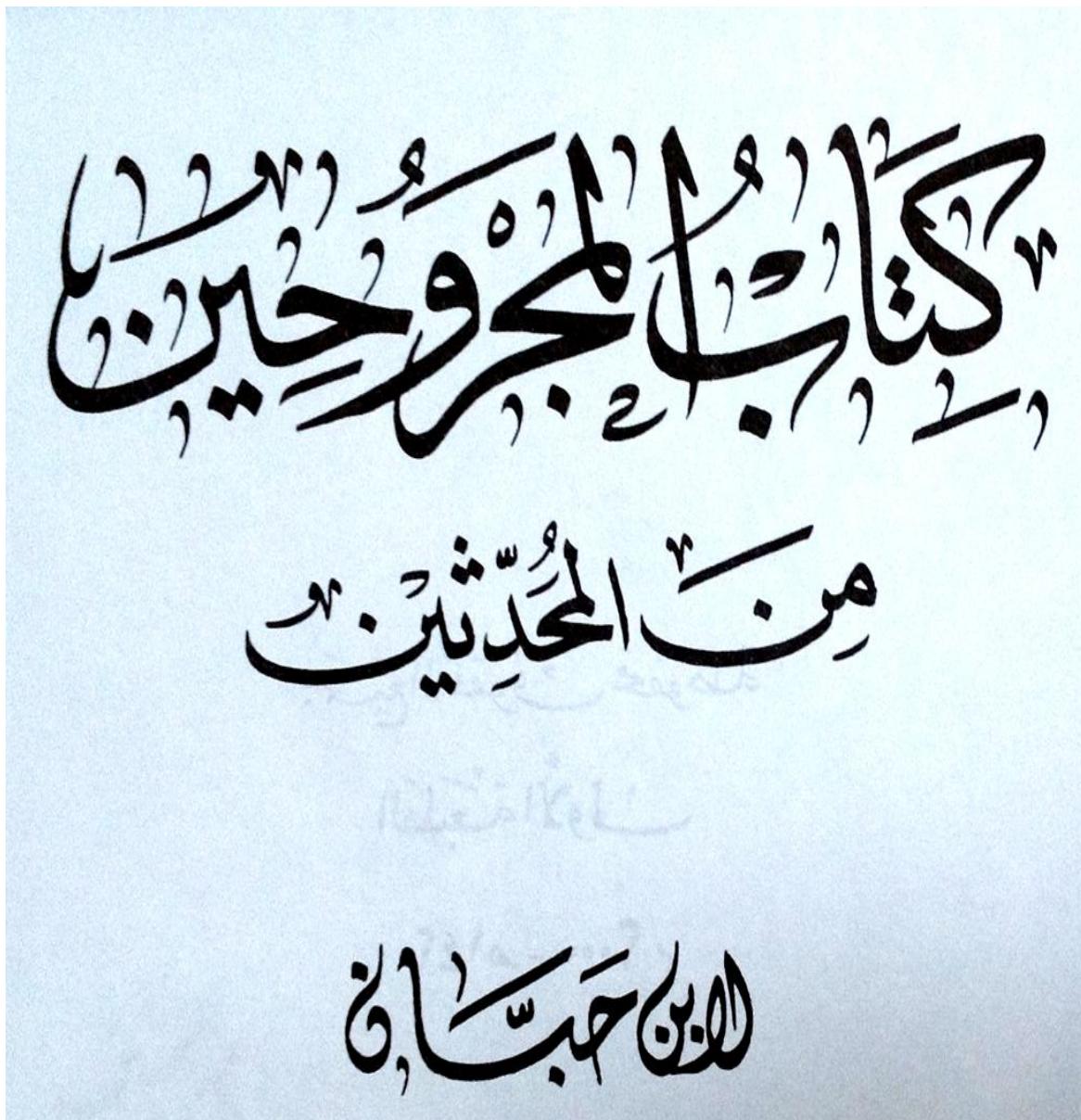


﴿كثيرٌ﴾ بن زيدٌ، مولى الأسلميين ، من أهل المدينة ، روى عن الوليد بن رباح و سالم بن عبد الله ، روى عنه حماد بن زيد و وكيع بن الجراح ، كنيته أبو محمد . مات سنة ثمان و خمسين و مائة في آخر أيام أبي جعفر .

“Katheer bin Zaid, the servant of the Aslam’s, from the people of Madeenah. He narrates from al-Waleed bin Rabaah and Saalim bin Abdullaah. Hamaad ibn Zaid and Wakee bin al-Jarrah narrate from him. His Kunyah is Abu Muhammad and he died in the year 158H in the last days of Abee Ja’afar (the ruler).” (Kitaab ath-Thiqaat (7/354), Edn 1<sup>st</sup>, Matba’at Majlis Da’iratul-Ma’arif al-Uthmaaniyyah, Hydrabaad Daccan, India, 1393H / 1973ce. Ed. Dr. Muhammad Abdul Mo’eed Khaan)

## AL-MAJROOHEEN MINAL MUHADDITHEEN WADH-DHU’AFAA WAL-MATROOKEEN

However he also brings him in his book of weak and disparaged narrators, titled *al-Majrooheen Minal Muhadditheen Wadh-Dhu’afaa Wal-Matookeen*, (*The Disparaged, Weak Abandoned From The Scholars of Hadeeth*)



٨٩١ - كثير بن زيد<sup>(١)</sup>

يوري عن عبدالله بن كعب بن مالك، وهو الذي يقال له: كثير أبو النصر، روى عنه عبيد الله بن عبدالمجيد الحنفي، كان كثير الخطأ على قلة روایته، لا يعجبني الاحتجاج به إذا انفرد.

سمعت الحنبلي يقول: سمعت أحمد بن زهير، يقول: سئل يحيى بن معين عن كثير بن زيد؟ فقال: ليس بذاك القوي، وكان قال: لا شيء ثم ضرب عليه.

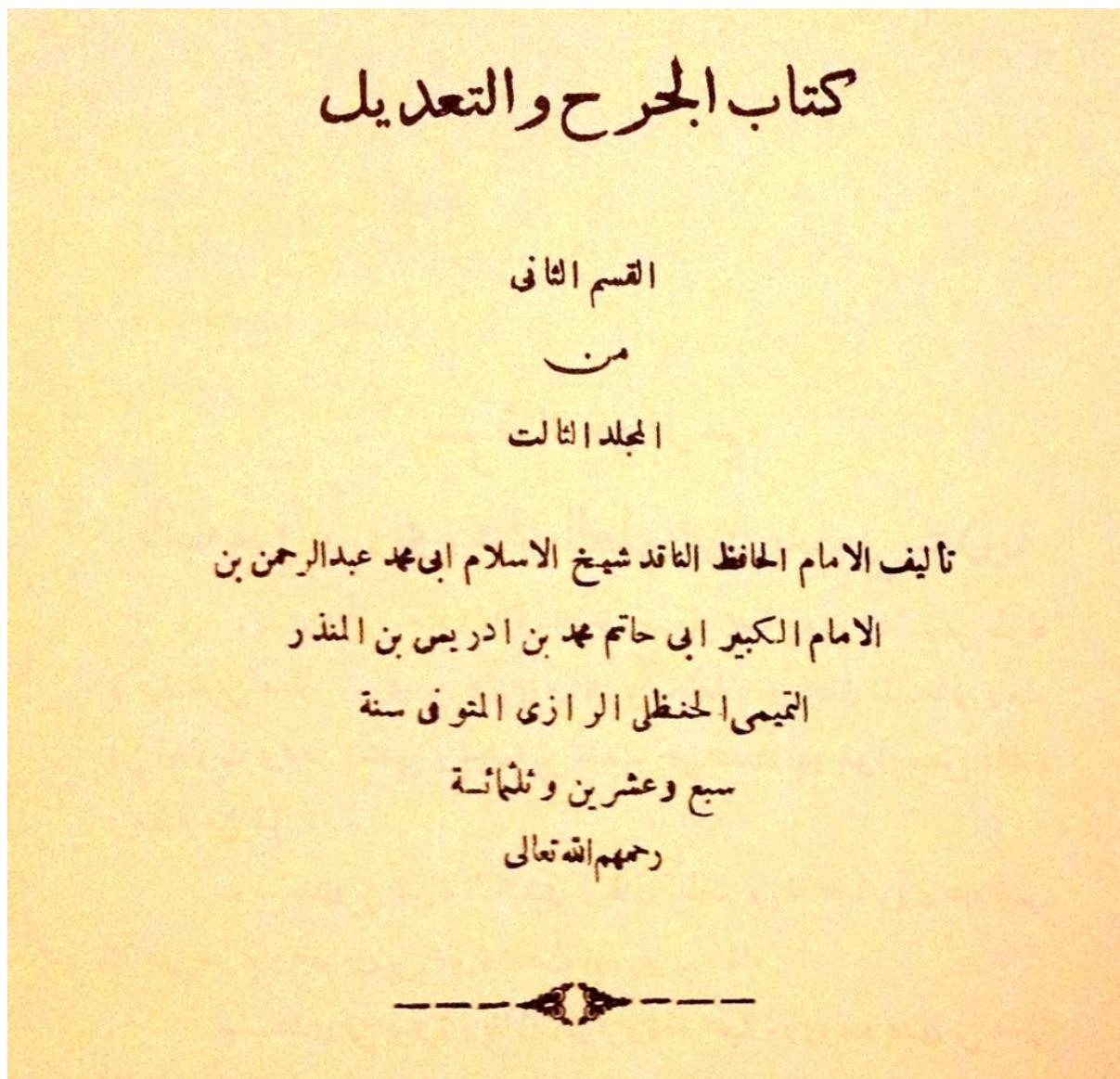
Imaam Ibn Hibbaan said “Katheer bin Zaid: Narrates from Abdullaah bin Ka’ab bin Maalik who said Katheer Abu Nadhar. Ubaidullaah bin Abdul Majeed al-Hanafee narrates from him. He made many mistakes in a few narrations, I do not use him as evidence when he is alone (in reporting). I heard al-Hanbalee say I heard from Ahmad bin Zuhair who said I asked Yahyaa ibn Ma’een about Katheer ibn Zaid and he said, He is not that strong and then he said nothing and then he hit upon him.”

(al-Majrooheen Minal Muhaditheen Wadh-Dhu’afaa Wal-Matookeen (2/227 no.891), Edn. 1<sup>st</sup>, Daar us-Samee’e, 1420H / 2000ce, Riyaadh, KSA. Ed. Shaikh Hamdee Abdul Majeed as-Salafee).

In another edition, (2/222 no.894), Edn 1<sup>st</sup>, Daar ul-Waa’ee, Halab, Syria, 1396H. Ed. Mahmood Ibrraheem Zayad)

## IMAAM IBN ABEE HAATIM

Imaam Ibne Haatim also brings him in his *alJarh*, and says,



٨٤١ - كثير بن زيد مولى الأسلميين أبو محمد توفي في آخر زمان  
 أبي جعفر روى عن سالم ونافع ومطلب وربيع بن عبد الرحمن والوليد  
 ابن رباح وعثمان بن عبد الله بن سراقة روى عنه حماد بن زيد وعبد العزيز بن أبي  
 حازم وحاتم بن اسماعيل وعبد العزيز الدراودي وأبونباتة يونس بن يحيى  
 وعيسي بن يونس وكيم وابو احمد الزبيري وأبو عامر العقدى وسفيان بن حمزه  
 سمعت أبي يقول ذلك .

نا عبد الرحمن أنا أبو بكر بن أبي خيثمة فيما كتب إلى قال سئل يحيى بن  
 معين عن كثير بن زيد فقال ليس بذلك القوى، نا عبد الرحمن قال سئل أبي عن  
 كثير بن زيد فقال صالح (ليس بالقوى - ١) يكتب حدبه، نا عبد الرحمن قال  
 سئل أبو زرعة عن كثير بن زيد فقال هو صدوق فيه لين .

"Abu Bakr ibn Abee Khaithamah has in his book he said that he asked Yahyaa ibn Ma'een about Katheer ibn Zaid and he said he is not that strong; Abdur Rahmaan (ie Ibn Abee Haatim himself) said I asked my father (Abu Haatim) about Katheer ibn Zaid, he said righteous but he is not strong, write his hadeeth. Abdur Rahmaan said I asked Abu Zur'ah about Katheer bin Zaid he said, he is truthful but he had weakness."

(al-Jarh Wat-Ta'deel (7/150-151 no.841) Edn. 1<sup>st</sup>, Matba'a Majlis Da'iratul-Ma'rif al-Uthmaaniyyah, Hydrabaad Daccan, India, 1372H / 1952ce.)

## IMAAM ALEE IBN AL-MADEENEE

Imaam Ibn Abee Shaybah said he asked Alee ibn Madeenee about Katheer ibn Zaid, he replied and said,

سُؤالاتِ محمد بن عثمان بن أبي شيبة  
لِعَلِيٍّ بْنِ الْمَدِينِيِّ  
فِي الْجَزْعِ وَالْتَّعْجِيلِ

(٩٧) وسائلت علياً عن كثير بن زيد<sup>(٤)</sup>? فقال: هو صالح، وليس بالقوى.

"I asked Alee (ibn al-Madeenee) about Katheer bin Zaid, he said He is righteous but he is not strong." (Suwaalaat Ibn Abbee Shaybah Lee Alee Ibn al-Madeenee (pg.95 no.97) Edn.1<sup>st</sup>, Maktabah al-Ma'arif, 1404H / 1984ce Riyaadh, KSA. Ed. Muwaffiq bin Abdullaah bin Abdul Qaadir.)

## IMAAM AHMAD BIN HANBAL

Imaam Abdullaah ibn Ahmad asked his father, Imaam Ahmad bin Hanbal about Katheer ibn Zaid, he said

# كتاب العِكْلَ وَ مَعْرُوفَةُ الرِّجَالِ

لِإِنْسَانٍ  
أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ حَبْلَ رَحْمَةُ اللَّهِ  
(١٦٤ - ٢٤١)

تحقيق و تحرير  
الكتور رضي الله بن محمد عباس

٢٤٠٦ — سألت أبي عن كثير بن زيد فقال: ما أرى به بأس (٥).

"I asked my father about Katheer bin Zaid he said I don't see any harm in him." (*al-Ellal Wa-Ma'arifah ar-Rijaal* (2/317 no.2406) Edn. 2<sup>nd</sup>, Daar ul-Khaanee, 1422H / 2001ce, Riyaadh, KSA. Ed. Shaikh Dr. Waseeullaah bin Muhammad Abbaas)

Shaikh Waseeullaah Abbaas also elucidates that although he is truthful and more than one person has said he is Hasan al-Hadeeth but others have also weakened him. (in his notes to Katheer, *al-Ellal Wa-Ma'arifah ar-Rijaal* (2/317) and he is Hasan al-Hadeeth by having supporting narrations. In this incidence he is alone.

## **IMAAM ABU ZUR'AH AR-RAAZEE**

Imaam Abu Zur'ah was asked questions about narrators by Imaam al-Barzai'ee, and Imaam Abu Zur'ah would respond, hence he said about Katheer ibn Zaid,

# كتاب الصعفاء لأبي زرعة الرزي

## وأهربه

## على أسئلة البرذعي

٥٨٩ - (ردت ق) كثير بن زيد الأسلمي ثم السهمي مولاهم أبو محمد  
المدني، ت ١٥٨ هـ، قال عنه: (صدق فيه لين)<sup>(١)</sup>.

"Truthful but he had weakness (layyin)." (Kitaab adh-Dh'ufaa of Abu Zur'ah ar- Raazee (3/925 no.589) Edn. 2<sup>nd</sup>, Daar ul-Wafaa, Cairo, Egypt, Maktabah Ibn al-Qayyim, al-Madeenah, KSA, 1409H / 1989ce. Ed. Dr. Sa'adee al-Haashimee)

Refer to a later section on the discussion of the meaning of 'Layyin'.

## IMAAM IBN ABEE KHAITHAMAH

In his book of ‘Taareekh’, Imaam Ibn Abee Khaithamah said that he asked Yahyaa ibn Ma’een about Katheer bin Zaid, to which he replied,

# القائمة الكبيرة

المُعْرُوفُ بِ

# نَارِجِيَّةٌ مُّبَشِّرَةٌ

تألیف

أبي يَكْرَمْشَهْ زَهِيرْ بْنُ حَرْبٍ

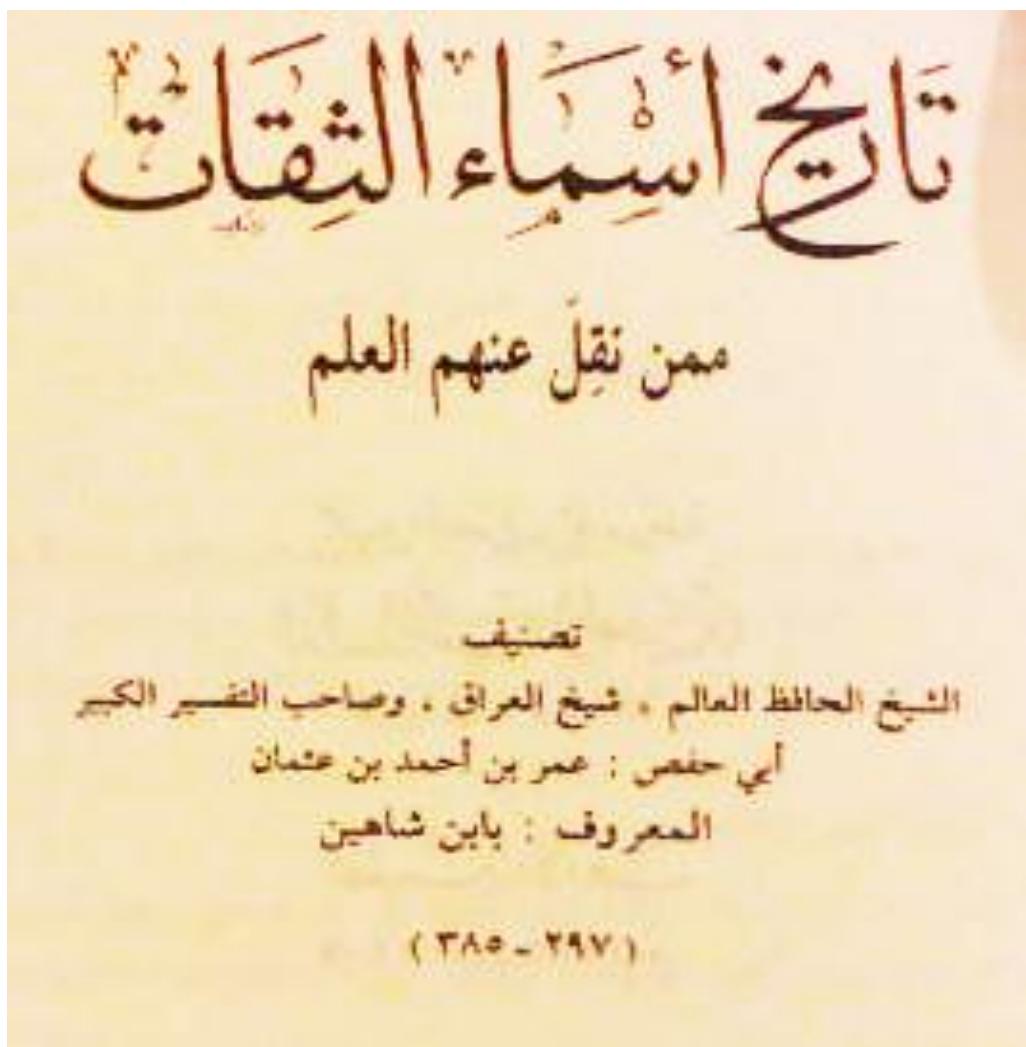
المنوفي عام ٢٧٩

(٣٢٣٠) [كثير بن زيد]<sup>(٩)</sup> :  
وَسُئِلَ يَحْيَى بْنُ مَعْيَنٍ : أَعْنَ كَثِيرَ بْنَ زَيْدٍ ، رَوَى عَنْهُ (عَبْدُ الْمُجِيدِ الْخَنَفِيِّ)<sup>(١)</sup> ؟  
قَالَ : لَيْسَ بِذَاكَ الْقَوِيِّ ، وَكَانَ قَالَ أَوْلَ : لَيْسَ بِشَيْءٍ .

"I asked Yahyaa ibn Ma'een about Katheer ibn Zaid, and Abdul Majeed Hanafee narrates from him. He said he is not that strong and he said at first he is nothing." (Taareekh al-Kabeer ie Taareekh Ibn Abbee Khaithamah (2/335-336 no.3230) Edn.1<sup>st</sup>, al-Farooq al-Hadeethiyyah, 1424H / 2004ce, Cairo, Egypt. Ed. Salaah bin Fathee Hilaal)

## HAAFIDH ABU HAFS IBN SHAHEEN

He cites him in his book and brings the statement of Imaam Ahmad bin Hanbal,



١١٢٥ - وكثير بن زيد<sup>(٣)</sup> : ما أرى به بأساً .

"Katheer ibn Zaid: (Ahmad bin Hanbal), "I do not see any harm with him." (Taareekh Asmaa ath-Thiqaat (pg.273 no.1125) Edn. 1<sup>st</sup>, Daar al-

Kutub al-Ilmiyyah, 1406H / 1986ce, Beirut, Lebanon. Ed. Dr. Abdul Mut'ee Ameen Qala'jee.

In another edition,

كتاب  
النهاية في الفتاوى

تأليف  
احفظائي حفص  
عمير بن شاهين

المتوفى سنة ٣٨٥ هجرية

## ١١٧٩ — وَكَثِيرٌ بْنُ زِيدٍ ، مَا أَرَى بِهِ بَأْسًا .

"Katheer ibn Zaid: (Ahmad bin Hanbal), "I do not see any harm with him." (*Taareekh Asmaa ath-Thiqaat* (pg.194 no.1179) Edn. 1<sup>st</sup>, Daar us-Salafiyyah, Kuwait. 1404H / 1984ce. Ed. Subhee as-Saamar'ai)

The likes of Abul Hasan Hussain Ahmed should eat up their words in that we have gone out of our way in bringing statements concerning Katheer ibn Zaid from the various uncommon books of rijaal showing we don't just quote things to win an argument, rather from this article you will find we have presented everything from our research. This allows the reader to make their own judgement and opinion as opposed to confusing and mixing the issues.

## OTHER SCHOLARS WHO SPOKE ABOUT

### KATHEER IBN ZAID

#### HAAFIDH IBN KATHEER

According to the principles of Abul Hasan Hussain Ahmed because these principles are acceptable according to him,

Haafidh Katheer mentions a hadeth in his Tafseer which contains Katheer ibn Zaid and he says,

هَذَا إِسْنَادٌ غَرِيبٌ، وَفِيهِ بَعْضُ الضُّعْفَاءِ

“This Chain is odd and it some of the narrators in it are weak.” (Tafseer Ibn Katheer (8/43) Soorah al-Mujaadilah verse 9-10)

#### SHAIKH AL-BAUSAIREE

It has also been mentioned previously that al-Bausairee said Katheer ibn Zaid was problematic and differed over. (Refer to his *Misbah az-Zujaajah* (3/296))

## SHAIKH THANULLAAAH MAZHAREE HANAFEE

Shaikh Thanullaah Mazharee Hanafee said

**كثیر بن زید و كثیر ضعیف**

“Katheer bin Zaid, and Katheer is weak.” (Tafseer Mazharee (3/53)

## SHAIKH SHUA'YB AL-ARNA'OOT HANAFEE

Shaikh Shu'ayb al-Arnaa'oot and others after referencing this hadith in their checking of Musnad Ahmad said in the notes,

٢٣٥٨٥ - حديث عبد الملك بن عمرو، حدثنا كثير بن زيد، عن داود ابن أبي صالح قال:

أقبل مروان يوماً فوجده رجلاً واعضاً وجهه على القبر، فقال: أتدرى ما تصنع؟ فأقبل عليه فإذا هو أبو أيوب، فقال: نعم، جئت رسول الله صلى الله عليه وسلم آت الحجر، سمعت رسول الله صلى الله عليه وسلم يقول: لا تُنكروا على الدين إذا ولته أهله، ولكن انكروا عليه إذا ولته غير أهله<sup>(١)</sup>.

= وأخرجه أبو عوانة في البر والصلة كما في «التحف المهرة» ٤/٤٧٨ من طريق روح ابن عبادة، بهذا الإسناد.

وهو عند مالك في التموذج ٩٠٦/٢ - ٩٠٧، ومن طريقه أخرجه البخاري في «الصحيح» ٦٠٧٧، وفي «الأدب المفرد» ٤٠٦، ومسلم ٢٥٦٠، وأبو داود ٤٩١١، وأبو عوانة في البر والصلة - كما في «التحف المهرة» ٤/٤٣٧٨ -، واثنائي في مستدله ١١٠٩ و ١١١٠، وأبي حبان ٥٦٦٩ و ٥٦٧٠، والطبراني ٣٩٥٠، والقضاعي في «مسند الشهاب» ٨٨١، والبيهقي في «الشعب» ٦٦١٧، والبغوي ٣٥٢١، وانظر (٢٣٥٢٨).

(١) إسناده ضعيف لجهة داود بن أبي صالح، وكثير بن زيد مختلف فيه، حسن الفول فيه جماعة، وضيقه آخرون، وفي منه تكارة، وأخرجه الحاكم ٤/٥١٥ من طريق أبي عامر عبد الملك بن عمرو، بهذا الإسناد، وصححه!

وآخرجه الطبراني في «الكبير» ٣٩٩٩، وفي «الأوسط» ٢٨٦ (٣٩٦٦) و (٣٩٦٦) من طريق حاتم بن إسماعيل، عن كثير بن زيد، عن العطّاب بن عبد الله بن حبيب قال: قال أبو أيوب الأنصاري... فذكره دون قصة، وشيخ الطبراني فيه: أحمد ابن رشدين النصري، وهو ضعيف.

“The chain is weak due to Dawood ibn Abee Saaleh being unknown and Katheer ibn Zaid is differed upon. A group has said he is hasan and others have weakened him and the text seems dubious. Haakim Transmitted in (4/515), via the route of Abee Aamir Abdul Maalik bin Amr with this chain and he authenticated it. Transmitted Tabaraanee in al-Kabeer (no.3999) and in al-Awsth (no.286) and (no.3962) via the route of Haatim ibn Ismaa’eel from Katheer ibn Zaid from Muttalib bin Abdullaah bin Hantab who said Abu Ayoob al-Ansaari... and he mentioned it without the incident. And in it (ie the chain) is the teacher of Tabaraanee, Ahmad ibn Rishdeen al-Misree and he is weak.” (Shaikh Shu’ayb al-Arnaa’oots, Adil Murshid et al’s, checking of Musnad Ahmad (38/558 no.23585)

**SHAIKH      ZAFAR      AHMAD      UTHMANEE  
THANWEE HANAFEE DEOBANDEE**

As cited before even Zafar Ahmad Uthmanee Thanwee Hanafee also elucidated to the weakness of this narration after citing it he said, “al-Haythami said: “Ahmad and at-Tabraanee in al-Kabeer and al-Awsth narrated it, and Katheer ibn Zaid is in it, who was declared trustworthy by a group and weakened by an-Nasaa’ee and others.” (E’laa as-Sunan, (10/507 under no.3058), 3<sup>rd</sup> Edn 1415H, Idaraah al-Quraan Wal-Uloom al-Islaamiyyah, Karachi, Pakistan. Dar al-Kutub al-Ilmiyyah Edition of the E’laa as-Sunan is (10/553).

It must also be noted even Shaikh Zafar Ahmed Uthmaanee Thanwee accepted the chain was Hasan and not Saheeh and so he begins the passage by saying, “Ahmad narrated with a good (hasan) chain...” (*E’laa as-Sunan* 20/507). Well of course he will say Hasan because in his incorrect understanding and in a desperate attempt he tries prove the narration is Hasan by falsely presenting these narrations as supports for each other.

In fact most of Shaikh Zafar Ahmed’s work in this chapter has been a copy and paste job from the *Wafaa al-Wafaa* of Shaikh Samhudee, which does not present a great deal concerning his original scholarship. This is neither the time nor place to look at the work of *E’laa as-Sunan* and if Allaah wills, the credentials of the *E’laa* as well as its author can be shown at a different time.

Other scholars of hadeeth have also elucidated the weakness of this report and we have quoted them throughout this treatise, from them the likes of Haafidh Ibn Hajar al-Haithamee, Shaikh Abdur Ra’oof al-Minawee, Shaikh al-Albaanee and other researchers.

Shaikh Taariq bin Ewaadillaah has discussed this narration and its various routes at great length and in detail, thereby clarifying some of the atrocious calamities and dire claims made Mr Mahmood Sa’eed Mamduh. In this regard Shaikh Taariq also grades this narration

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to be weak. (Refer to his ‘Talya’atu Siyaanatul Hadeeth Wa-Ahliha Man Ta’adee Mahmood Sa’eed WaJahalaha’ (pgs.82-88)

Shaikh Amr Abdul Munim also grades the chain and this narration to be weak and presents his answer to Mr Mahmood Sa’eed Mamduh’s contradictory deceptions in a very succinct manner. (refer to his *Hadam al-Minaarah LeeMan Sahhaha Ahadeeth at-Tawassul Waz-Ziyaarah* (pg.195-198)

## LOOKING AT THE TERMINOLOGIES OF THE SCIENCES OF HADEETH

We have mentioned numerous times that Katheer ibn Zaid is weak, which is due to his precision and accuracy ie his dhabit and not his adal as he is known to be truthful and honest. Hence under such circumstances he just needs a supporting narrator to alleviate his problem, ie his lack of precision.

This is what the scholars of hadeeth have mentioned and we have quoted them above, for example saying write his hadeeth because it will benefit or it will be beneficial, provided it has supporting narrations which highlight the same meaning.

*I do not see anything wrong with him, no harm in him, righteous, he is not that strong, he is nothing, he is dropped, truthful but he had weakness, write his hadeeth. Weak, copy from him as I do not see a problem with him and I hope nothing is wrong with him. He is not worthy of Hujjah to be copied from.*

All of these words allude to Katheer ibn Zaid generally being differed over and proving an element of his weakness due to his precision and accuracy although he was truthful, which has never been denied or rejected. It can also be argued he may be Hasan al-Hadeeth

## IMAAM IBN SALAAH AND IBN ABEE HAATIM ON ‘SADOOQ’ AND ‘THERE IS NO HARM IN HIM’

This further supported by the words of Shaikh Ibn as-Salaah in his ‘Uloom al-Hadeeth.’

Haafidh Ibn Salaah said in his ‘Muqaddimah Ibn as-Salaah Fee Uloom al-Hadeeth’ “Secondly: Ibn Abbee Haatim said, when it is said the narrator is Sadooq Or Muhalluhus-Sidq (at a level of truth) or La basa bihi (there is no harm in him) then he from those whose hadeeth are written but they are looked into ie verified. I say (ie Ibn as-Salaah says): It is (correct) as he said as for these words do not apprise the condition of Dhabit (ie precision), so his hadeeth are looked into and tested (ie scrutinised) until the Dhabit becomes known as has been mentioned previously in the beginning of this category.”

(*Muqaddimah ibn as-Salaah Fee Uloom ul-Hadeeth* (pg.122-123), Edn 1<sup>st</sup>, 1406H / 1986ce, Daar ul-Fikr, Beirut, Lebanon and Syria. Ed. Noor ud deen Ittar, Abul Hasan Hussain Ahmed teacher!!!)

(Imaam Ibn Abbee Haatim has cited this in the introduction to his book ‘al-Jarh Wat Ta’deel.’ (*Tuqaddimah al-Jarh Wat-Ta’deel*) also cited by Shaikh Abdul Hayy Lucknowee in *ar-Raf’u Wat-Takmeel Fee Jarh Wat-Ta’deel*)

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Imaam Ibn Ma'een himself explained what he means, it is reported from him that he said, "When I say about someone, "There is no harm in him," it means he is trustworthy (ie Thiqah) according to me."

(*Taareekh Ibn Abbee Khaithamah* (1/114) and *al-Kifaayah Fee Ilm ar-Riwaayah* edn (pg.11), edn (pg.22) of Imaam Khateeb al-Baghdaadee also refer to the Introduction of '*Leesaan ul-Meezaan*' (1/99+) Shaikh Dhiyaa ur Rehmaan al-A'dhamee discusses and expands on this issue in his *Darasaat FilJarh Wat-Ta'deel* (pg.254-255)

The late Indian Scholar, Shaikh Abdul Hayy Lucknowee Hanafee has also mentioned this and Shaikh Abdul Fattah Abu Guddah also agreed with him (Refer to *ar-Raf'u Wat-Takmeel Fee Jarh Wat-Ta'deel* of Shaikh Abdul Hayy Lucknowee Hanafee (pg.145+) Edn.8<sup>th</sup> 1425H / 2004ce, *Sharka Daar al-Bashaa'ir al-Islaamiyyah*, Beirut, Lebanon)

This means that according to one report Imaam Ibn Ma'een did say Katheer was trustworthy and some of the authors of the books of rijaal have categorically mentioned this from Imaam Ibn Ma'een that he said Katheer was Thiqah.

Shaikh Mustafaa al-A'dhamee also mentions this in his notes to a hadeeth containing Katheer. (refer to the section regarding Dr. Mustafaa al-A'dhamee on Katheer example 1 & 2, but it is also strange that only this grading was mentioned and not the others as he is not strong!!!)

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However this is Imaam Ibn Ma'ees's wording and his intent behind the words there is no harm in him. Yet he also says about Katheer that he was not strong and another time he said he was not that strong and so on so forth.

This could also be understood in line with what Imaam Ibn Abee Haatim said ie “...when it is said the narrator is Sadooq or Muhalluhus-Sidq (at a level of truth) or La basa bihi (there is no harm in him) then he from those whose hadeeth are written but they are looked into ie verified.”

## THE SCHOLARS ON THE WORDS '*HE IS NOT STRONG*'

..

This suggests Imaam Ibn Ma'een had different gradings on Katheer ibn Zaid. He often says about him, “He is not strong,” which more than likely his final is grading. This then allows us to conclude Imaam Ibn Ma'een's conflict in his grading renders Katheer to be not that strong and or render his authentication of him to be questionable at the very least and or very inconclusive, yet he is still honest and does not drop to the rank of being weak.

Furthermore Shaikh Suyooti in his 2 books, 'at-Ta'aqabat' and in 'an-Nukt al-Badee'at' said “Whoever has been attributed with the words, “He is

*not strong” then his narrations will only reach the level of Hasan except with supports (or supporting narrations (ie therefore without supports his narrations will be weak).” (at-Ta’aqabaat (pg.53)*

Shaikh Muhammad Qaim Sindhee also quotes this from Shaikh Suyootee in his well known book ‘al-Fauz al-Kiraam.’ Abul Hasan Hussain Ahmed is definably aware of this book I’m sure it is in his 5 top most quoted books because of its strong link to the issue of hands on the chest.

Shaikh Ameer Alee Hanafee in his notes to *Taqreeb ut-Tahdheeb* said the term “*He is not strong*” is applied to people who are truthful (ie not on liars). (at-Tadhneeb (pg.24).

Shaikh Abdur Rahmaan Mu’allimee al-Yamaanee Salafee said (*He is not strong*) this term implies some sort of restriction on a narrator from reaching the complete rank of being strong ie trustworthy. (refer to his outstanding monumental masterpiece ‘at-Tankeel Bee Maa Fee Taaneeb al-Kawtharee Minal Abaateel’ (1/232) Edn. 2<sup>nd</sup>, 1406H, Maktabah al-Ma’arif, Riyaadh, KSA)

According to the well known and famous Hanafee scholar Abdul Hayy Lucknowee Hanafee he said “*He is not strong*” is a form of criticism on a narrator ie Jarh. He also said this criticism does not negate a

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narration from being Hasan rather it is not Saheeh. (*Ghayth al-Ghumaam* (pg.158).

So how can this narration of Katheer ibn Zaid be Saheeh, it has to be at the very least Hasan even if that for arguments sake. Thus for this narration to be Hasan it has to have a supporting narration, which is missing.

Shaikh Ameer Alees statement coupled with the others, elucidate that such words of criticism drop the rank of the narrator from Saheeh to Hasan, even though he might be truthful and this is further supported by Shaikh Mu'allimees statement as well as Shaikh Abdul Hayys.

Imaam Dhahabee also says, “*He is not that strong,” is not criticism that renders (a narrator to be) corrupt.*” (*al-Muwaqidhah* (pg.82) and (pg.319) of the *Kifaayatul Hafdhah Sharh al-Muqaddimah al-Muwaqidhah* of Shaikh Saleem al-Hilaalee, edn. 2<sup>nd</sup> 1422/H / 2001ce, Maktabah al-Furqaan, UAE)

This benefits us because this criticism shows Katheer ibn Zaid may be of the level of Hasan and his hadeeth will only be Hasan if he has a supporting narration which will establish the meaning of his narration.

In fact Haafidh Ibn Hajar quotes Imaam Ibn Qataynah al-Faasee as saying, “Imaam Ibn Ma’een when he says about some narrations (ie the narrators in them) that they are nothing he actually means they have very few hadith.”

(*Hadee as-Saaree Muqaddimah Fath ul-Baaree* (pg.421), Allaamah Sakhawee also mentions this in ‘Fath ul-Mugeeth.’ Shaikh Abdul Hayy Lucknowee Hanafee also says something similar in his ‘Raf’u Wat-Takmeel’ (pg.140+). Shaikh Muhammad Qaim Sindhee says it refers to a narrator who does not have many narrations. (Refer to his *Fauz al-Kiraam*)

The Indian hadith and rijal scholar, researcher, research fellow and former teacher in the faculty of Hadith in Jaamia Islaamiyyah ie Madinah University, Shaikh Dr. Dhiyaa ur Rehmaan al-A’dhamee also eludes to such points in his study of Jarh and Ta’deel titled ‘Darasaat Fil-Jarh Wat-Ta’deel’ Edn. 1<sup>st</sup>, 1403H / 1983ce, Maktabah Salafiyyah, Waransee (Banaaras) India).

Shaikh Dhiyaa ur Rehmaan al-A’dhamee explains the words, ‘He is nothing’ can infer one of two meanings the first being it means the narrator has a few hadith which has been mentioned above or the second meaning that such a narrator is weak according to the majority. (*Darasaat Fil-Jarh Wat-Ta’deel* (pgs.256-257)

Haafidh Ibn Hajar al-Asqalaanee categorises the words, ‘He is nothing,’ ‘He is not that strong,’ and ‘He is not strong’ as words of Jarh ie criticism. (refer to his *Leesaan ulMeezaan* (1/102) Daar ul-Kutub al-Ilmiyyah)

However we know there is not a single chain that establishes the same meaning or text via a different route that does not contain Katheer ibn Zaid. We have also shown that Katheer ibn Zaid is in every chain. So tell us? How can this narration be Saheeh when it contradicts everything we have cited and referenced above!!!

It also shows Imaam Ibn Ma’een words ie there is no harm in him or he is not that strong, although they do not denote severe criticism, at the same instance it is unfair and totally careless to use them as words of praise!!! Rather it would be fair to say to be cautious and open with regards to supporting narrations.

Funnily enough Abul Hasan Hussain Ahmed fails to assert a specific grading on this narration and in his conclusion hides behind Imaam Haakim’s and Imaam Dhahabee grading of Saheeh. Throughout his article he has shown ruthless disregard for the truth and does not once offer a grading but rather just deliberately and manipulatively causes confusion by lying on the scholars of hadeeth.

Let it also be known no one other than the 2 Imaams cited above declared this narration to be authentic. We will show further Insha'Allah, such gradings by these 2 Imaam are seriously problematic and are unreliable. There is a possibility that Suyootee may have also authenticated it.

If there are other scholars who have authenticated this narration, we would like to know and we are indeed still open to new information and research.

This narration reaching the level of Hasan has been questioned based on the gradings and the wordings used by the scholars of rijaal. Therefore based on requiring a supporting narration for this report of Katheer, it is very safe to conclude it is weak which is in line with the understanding of the phrases used for Jarh and Ta'deel by the scholars of hadeeth and the latter day Hanafee scholars.

### ***'SADOOQ YUKHTI'- TRUTHFUL BUT MAKES MISTAKES***

We can expand the argument here say Yukhti (makes mistakes) according to some hadeeth masters is restricted to lying or this is what they mean. We do not believe this is the case here as Katheer ibn Zaid was truthful but it may be possible that some of the mutaqaddimeen

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scholars believed this and hence why they used yukhti and remember this is only a possibility.

For example the scholars and Imaams of Hadeeth from the Hijaaz restricted yukhti to mean a liar. (Refer to *Muqaddimah Fath ul-Baaree*, ie *Hadee as-Saaree* (pg.427). Allaamah Muhammad Murtadha Zubaidee cites from ‘at-Tawsheeh’ that people from the other areas followed the methodology of the Hijaazee’s. (refer to his *Taaj al-Uroos* (1/451). Shaikh Zafar Ahmad Thanwee also cites this principle. (Refer to his *Qawaa'id Uloom al-Hadeeth* (pg.43). As does the late Hanafee scholar, Shaikh Anwar Shaah Kashmiree (refer to his *al-Urf ash-Shadhee* (pg.113)

We have also discussed Imaam Abu Zur'ah's grading of Layyin in a later section titled **IMAAM DHAHABEE'S GRADINGS & THE GRADING OF LAYYIN BY IMAAM ABU ZUR'AH AR-RAAZEE** so please refer to it.

### **'SAALEH' OR 'SAALEH UL-HADEETH'**

Next we have the grading of Imaam Abu Haatim as quoted from him by his son, Imaam Abdur Rahmaan Ibnabee Haatim, he said,

معین عن کثیر بن زید فقال لیس بذلک القوی ؟ ذا عبد الرحمن قال سئل ابی عن

کثیر بن زید فقال صالح (ایس بالقوی - ۱) یکتب حدیثه ؟ ذا عبد الرحمن قال

(ie Ibn Abee Haatim himself) said I asked my father (Abu Haatim) about Katheer ibn Zaid, he said righteous but he is not strong, write his hadeeth." (al-Jarh Wat-Ta'deel (7/150-151 no.841) Edn. 1<sup>st</sup>, Matba'a Majlis Da'iratul-Ma'arif al-Uthmaaniyyah, Hydrabaad Daccan, India, 1372H / 1952ce.)

So lets us now examine Imaam Abu Haatims words of Saaleh ie righteous, let's have a look at Abul Hasan Hussain Ahmed's own Hanafee researching Scholar, Shaikh Abdul Fattah Abu Guddah and what he had to say, through whom Abul Hasan has 2 running chains of ijaazah principally in hadeeth as well as all the books 'Allama' Shaikh Abdul Fattah Abu Guddah had transmitted to him (Refer to this conceited claim later),

He says in his notes,

# الْفَوْزُ لِلشَّهِيدِينَ

في

## الجُرُحُ وَالتَّعْدِيلُ

للإمام أبي الحسنات محمد عبد الحفيظ الكنوي الهندي

ولد ١٢٦٤ وتوفي ١٣٠٤

رحمه الله تعالى

حققه وخرج بضوئه وعلق عليه

عبد الفيتاح أبو غدة

(١) هكذا يقولونه دائمًا في مقام التعديل للراوي: (صالحُ الحديث)، بإضافةِ (الحديث) إلى (صالح)، أما إذا قالوا فيه: (صالح)، أو (شيخُ صالح)، بدون إضافةِ (الحديث) إليه، فإنما يعنون به الصلاحية في دينه، جرّياً على عادتهم في إطلاق الصلاحية، حيث يريدون بها الدين، أما حيث أريد الصلاحية في الحديث فيقيّدونها.

"So this is what they always say in the situation of praise for a narrator; Saaleh ul-Hadeeth with the addition of al-Hadeeth with Saaleh. When it is said (by Abu Haatim), "Saaleh" or "Shaikh Saaleh" without the word "Hadeeth" he means and refers to the individuals proficiency and aptitude in the deen, because when he refers to someone's deen (ie religion in general) he limits this to their proficiency and when he means and refers to their proficiency in Hadeeth he restricts it to hadeeth." (hence he says Saaleh al-Hadeeth instead of just Saaleh) (in his notes to *ar-Raf'u Wat-Takmeel Fil Jarh Wat-Ta'deel* (pg.138)

Yet again and again we see testimonies against Abul Hasan's 'SCHOLARSHIP' and his '100 IJAZAHS.' If this is the result of the culmination of all these ijaazahs and not knowing what your own Shuyookh wrote, it is most definitely a disturbing thought and a volatile disregard for the Islamic sciences.

Furthermore, Haafidh Ibn Hajar has also said the same in his ‘an-Nukh’ (2/680) and also quoted Haafidh Khaleel, as well as Haafidh Sakhawee who has expanded on this discussion in his ‘Fath ul-Mugeeth’ (pg.84) under the discussion of munkar)

So even here if we take *Saaleh* to mean *Saaleh ul-Hadeeth* after a big push then still according to Imaam Abu Haatim it means that such a narrator’s hadeeth are written for reliability (ie they need to be verified in terms of their reliability.)

He says, “*When it is said Saaleh ul-Hadeeth then his hadeeth are written due to reliability.*” (Refer to *al-Jarh Wat-Ta’deel* (2/37). So in this regard this also sheds light and further explains the second part of Imaam Abu Haatim’s statement where he says, “*write his hadeeth.*”

Also note here the same answer should be applied to the statement of Imaam Alee ibn al-Madeenee wherein he said *Saaleh Laisa bil-Quwee*, righteous but not strong from the *Meezaan* as cited previously.

As for Imaam Ibn Hibbaan bringing Katheer ibn Zaid’s entry in the ‘ath-Thiqaat’ and in also in the abandoned narrators, this then renders his grading to be null or void and however yet the criticism is given precedence. It is also known that Imaam Ibn Hibbaan had a very lenient criterion for any narrators to be added in the ‘ath-Thiqaat.’

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Haafidh Ibn Hajar has indicated this in his ‘Leesaan ul-Meezaan’ (1/107), Daar al-Kutub al-Ilmiyyah)

So let us ask here, why was there a childish rampage and a dummy throwing session when Abul Hasan claimed we left out alleged statements of praise, when here we find they were not even praises as such!!!!

Let us now move on and expand on this discussion with the intent of showing Imaam Dhahabee’s answering and dismissing some of the light praises for Katheer ibn Zaid. We know Imaam Dhahabee brings Katheer ibn Zaid in his ‘alMughnee Fidh-Dhu’afa’ ie a book of rijaal on weak narrators. Then in the introduction of the aforementioned book he says,

مجهول»\* ، وذكرت خلقاً منهم لم أعرف حاله ولا روى عنه سوى  
رجل واحد متناً منكراً ، وكذا لم أذكر فيه من قيل فيه : محله الصدق ،  
ولا من قيل فيه : يكتب حدیثه ، ولا من : لا بأس به ، ولا من قيل  
فيه : هو شیخ ، أو هو صالح الحدیث ، فان هذا باب تعديل ، وكذا

"I will not mention (those narrators in this book) about whom it has been said, Muhallahu Sidq, nor him about whom it has been said 'Write his hadeeth' nor him (about whom it has been said) 'There is no harm in him' or him about whom it has been said 'He is a Shaikh' or he is Saaleh ul-Hadeeth, as they are from the angle of praise..." (*al-Mughnee Fidh-Dhua'afa Wal-Matrookeen* (1/35)

Then we say, what a deep intricate point. So here Imaam Dhahabee by bringing Katheer in his '*al-Mughnee*', which by default renders the light praises for Katheer to be invalid in addition to the fact he himself mentions these praises in his '*Meezaan*' and here he is rendering them to be null and void on a mere account of him bringing Katheer in the '*al-Mughnee*'!!! This valid point is due to be noted.

We have written in some detail regarding the words used by the scholars to show to you dear readers, that Abul Hasan Hussain claims we only quote statements to win our arguments but here we have elaborated on most of the statement of the scholars to add weight to Abul Hasan's contention and we have gone out of our way as can be seen above.

However this has not yielded anything different or any other additional information other than just lengthening the discussion. So we ask? What was Abul Hasan's point when he said we only quote what seems to win our argument!!! Just a cheap ploy and childish antics.

## DAWOOD BIN ABEE SAALEH

GF Haddad makes a mistake here in that he says the narrator is Dawood ibn Saaleh, whether he did this intentionally or it was a typo, will never be known. If this was done deliberately then it would have been a very clever attempt in trying to deceive the people because Dawood ibn Saaleh is truthful and has no criticism.

Thereby confusing the people in showing he is the actual narrator who was truthful. Yet we know the actual narrator is Dawood ibn Abee Saaleh and it cannot be verified if he is trustworthy and this is where the contention lies.

Also dear readers please note here Abul Hasan attempts to refute us here by saying we should have picked up on this and yet at the same instance he does not even utter a single word against GF Haddad not even a simple word that maybe this was a typo. This is what you call blindly defending falsehood in the name of your fellow soofee Ash'aaree madhabee.

The claim above is further highlighted by the fact that there seems to be some confusion with regards to who the actual narrator is because in the books of narrators there are at least 3/4 different narrators with the name of Dawood Ibn Abee Saaleh and this confusion is further

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enhanced by the fact that these narrators have different titles and attributions (ie kunyahs and attributions like al-Madanee, or al-Laithee), sometimes one attribution is used in a book of history and sometimes a different attribution.

In order to make a distinction between these narrators and to specify which narrator we actually seek in order to look at their trustworthiness which in turn will lead to the grading of the narration, we need to investigate this further.

This is done in a number of ways ie looking at birth and death dates but one of the most common ways is to look at the people these narrators narrated from and which narrators narrated from them and the one that is synonymous with the chain in question will be the one under scrutiny.

It is highly interesting to note here that it is only Imaam Ibn Abee Haatim who highlights that Katheer ibn Zaid narrates from Dawood ibn Abee Saaleh, none of the other books of Rijaal or Taareekh mention this at all. They do however mention Katheer narrated from Muttalib bin Abdullaah.

## IMAAM BUKHAARI ON DAWOOD IBN ABEE SAALEH IN HIS *TAAREEKH AL-KABEER*

Imaam Abu Abdullaah Ismaa'eel, Shaikh ul-Islaam, al-Haafidh, the Imaam of the World, al-Bukhaari, the great hadeeth master brings at least 3 Dawood Ibn Abee Saaleh's in his monumental and gold standard history of narrators, *Taareekh al-Kabeer*,

# كتاب التعليق الكبير

تأليف

الحافظ النقاد شيخ الإسلام جبل الحفظ وامام الدنيا  
أبي عبد الله اسماعيل بن ابراهيم الجعفي البخاري  
المتوفى سنة ٢٥٦ هجرية - ٨٦٩ ميلادية.

٧٩١ - داود بن أبي صالح (١)، روى عنه أبو عبد الله

الشقرى (٢) .

٧٩٢ - داود بن أبي صالح المزني (٣) عن نافع عن ابن عمر:

نهى النبي صلى الله عليه وسلم أن يمشي بين المرأتين - حدثناه ابن  
بخي قال حدثنا أبو قتيبة عن داود، ولا يتابع عليه .

٧٩٣ - داود بن أبي صالح (٤) مولى الأنصار التمار المدنى،

سمع سالم بن عبد الله وأباه وأمه، سمع منه هشام بن عروة وعبد العزيز  
ابن محمد والوليد بن كثير، قال محمد بن عبد الله بن عبيد سمع جده  
عبيدا حدثنا مصعب بن ثابت حدثنا داود بن أبي صالح التمار مولى  
أبي قتادة سمع أبا إمامه، نسبة ابن جريج .

791 - دَاؤدْ بْنُ أَبِي صَالِحٍ ، رَوَى عَنْهُ أَبُو عَبْدِ اللَّهِ الشَّقْرِي .

792 - دَاؤدْ بْنُ أَبِي صَالِحٍ الْمَزْنِي عَنْ نَافِعٍ عَنْ أَبْنِ عُمَرَ : نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُمْشَى بَيْنَ الْمَرْأَتَيْنِ - حَدَّثَنَا أَبْنُ يَحْيَى قَالَ حَدَّثَنَا أَبُو قُتَيْبَةَ عَنْ دَاؤدْ، وَلَا يَتَابُعُ عَلَيْهِ.

793 - دَاؤدْ بْنُ أَبِي صَالِحٍ مَوْلَى الْأَنْصَارِ التَّمَارِ الْمَدَنِيِّ، سَمِعَ سَالِمَ بْنَ عَبْدِ اللَّهِ وَأَبَاهُ وَأَمَّهُ، سَمِعَ مِنْهُ هَشَامَ بْنَ عُرْوَةَ وَعَبْدَ الْعَزِيزِ ابْنَ مُحَمَّدٍ وَالْوَلِيدَ بْنَ كَثِيرٍ، قَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ عُبَيْدٍ سَمِعَ جَدَهُ عُبَيْدًا حَدَّثَنَا مُصْعِبُ بْنُ ثَابَتٍ حَدَّثَنَا دَاؤدْ بْنُ أَبِي صَالِحٍ التَّمَارِ مَوْلَى أَبِي قَتَادَةَ سَمِعَ أَبَا إِمَامَةَ، نَسْبَهُ أَبْنَ جَرِيجٍ .

Taareekh al-Kabeer (3/234 nos.791, 792 and 793) of Imaam al-Bukhaaree,  
Copy of the Hydrabaad Daccan Edn., Edn. 1<sup>st</sup>, Daar ul-Fikr, 1407H /  
1986ce, Beirut, Lebanon. Ed. Dr Muhammad Abdul Mo'eed Khan)

It seems like the Dawood we require is **no.793** and the reason for this is the narrator Waleed ibn Katheer and we have mentioned previously as Haafidh Ibn Hajar has clarified and corrected Imaam Dhahabee's mistake of saying it was Waleed ibn Katheer instead of Katheer ibn Zaid. (refer to (*Tahdheeb ut-Tahdheeb* (3/170 no.1872) it also seems quite possible and feasible that Imaam Dhahabee got this from Imaam Bukhaari's '*Taareekh al-Kabeer*.' Allaah knows best.

Dear readers you can see from the above it is impossible to make this distinction however,

## **IMAAM ABDUR RAHMAAN IBN ABEE HAATIM ON DAWOOD IBN ABEE SAALEH IN HIS AL- *JARH WAT-TA'DEEL***

Imaam Ibn Abee Haatim brings two Dawood Ibn Abee Saaleh's, which allows us to eliminate one, and says,



# كتاب الجرح و التعديل

تأليف

الامام الحافظ شيخ الاسلام ابى محمد عبد الرحمن بن ابى حاتم  
محمد بن ادريس بن المنذر التميمي الخنضلى الرازى  
(المتوفى ٣٢٧ هـ رح)

١٩٠١ - داود بن أبي صالح روى عن [أبي - ١] أیوب روى عنه  
كثیر بن [زبد - ٢] سمعت أبي يقول ذلك .

١٩٠٢ - داود بن أبي صالح الليثي روى عن نافع روى عنه أبو عبد الله  
الشقرى (٣) سمعت أبي يقول ذلك وسألته عنه فقال : هو مجهول حديث  
بحديث منكر . حدثنا عبد الرحمن قال سئل أبو زرعة عن داود بن أبي  
صالح فقال : لا اعرفه إلا في حديث واحد يرويه عن نافع [عن - ٤]  
ابن عمر عن النبي صلى الله عليه وسلم ، وهو حديث منكر .

(al-Jarh Wat-Ta'deel (3/416 nos.1901, 1902).

1901 - داود بن أبي صالح روى عن أبي أیوب روى عنه كثیر بن زید

سمعت أبي يقول ذلك .

1902 - داود بن أبي صالح الليثي روى عن نافع روى عنه أبو عبد الله

الشقرى سمعت أبي يقول ذلك وسألته عنه فقال : هو مجهول حديث

منكر . حدثنا عبد الرحمن قال سئل أبو زرعة عن داود بن أبي صالح فقال : لا

أعْرَفُهُ إِلَّا فِي حَدِيثٍ وَاحِدٍ يَروِيهُ عَنْ نَافِعٍ عَنْ أَبْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ حَدِيثٌ مُنْكَرٌ

It is evident the narrator in question is narrator (**no.1901**) and it is not al-Laithee as some have thought. This was also the opinion of Abu Haatim because this is what his son, Ibn Abee Haatim said, “I heard my father say that (ie this).” (*al-Jarh Wat-Ta’deel* (3/416 no.1901). If some claim the narrator is al-Laithee, then he has also been heavily criticised as you can see from the Jarh.

Imaam Ibn Abee Haatim does not bring any statements of Tadeel (praise) or Jarh (criticism) so according to him there were not any either way, this is a point to be noted as this is a specific terminology of Imaam Ibn Abee Haatim.

Some have claimed Imaam Ibn Abee Haatim remaining silent on a narrator is his indication that he is trustworthy according to him, however this principle is incorrect and not established. Imaam Ibn Abee Haatim said himself in the Introduction of *al-Jarh Wat-Ta’deel* that any narrator that he brings without any criticism or praise, then he just includes these narrators just for completions sake and then if he find a statement he will include it. (*al-Jarh Wat-Ta’deel* 1/37-38).

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So the narrator we are interested in is Dawood ibn Abee Saaleh **Hijaazi** and we find this with further research by looking at other books listed below. The narrator we are looking for is NOT Dawood ibn Abee Saaleh **al-Laithee al-Madanee** who was heavily criticised with being munkar al-hadeeth and narrating fabricated narrations.

The confusion here is that the Hijaazi Dawood ibn Abee Saaleh is also known and attributed with the title of al-Madanee, therefore some have thought he is al-Laithee, in case this weakens their argument as al-Laithee is even more weak and severely problematic.

This difference and distinction has also been mentioned in *Tahdheeb ul-Kamaal Fee Asmaa ar-Rijaal* (8/403-404 nos.1765 and 1766) of Imaam al-Mizzee.

Also refer to the *Khulaasah Tazheeb Tahdheeb ul-Kamaal* of Khazrajee (1/109-110 no.1924), with the checking of Abu Guddah Abdul Fattah Hanafee.

Imaam Dhahabee also makes this distinction in his *Meezaan ul-Ei'tidaal* (3/14 no.2620).

## THE DISTINCTION OF HAAFIDH IBN HAJR

Haafidh Ibn Hajar also makes a distinction that allows us to single out Hijaazi refer to his *Ithaaf ul-Mahrah* (4/358 no.4368) and (9/86 no.10525) as he does in *Tahdheeb ut-Tahdheeb* (3/169-170 no.1872),

Haafidh Ibn Hajar in the second reference from his *Ithaaf*, brings al-Laithee as this is evident from the person he narrates from.

لِمَنْ أَعْلَمُ الْجَانِبُ الْمُكْرَبُ

بِالْفَوَادِ الْمُبْتَكَرَةِ مِنْ أَطْرَافِ الْعَشِيرَةِ

لِإِمامِ الْحَافِظِ أَحْمَدَ بْنِ عَلَىٰ بْنِ مُحَمَّدِ بْنِ جَعْلَانِ الْعَسْقَلَانِيِّ

(٢٨٥٣-٧٧٣)

11 ★ / داود بن أبي صالح ، عن أبي أويوب

٤٣٦٨ - حديث : «لا تبكونوا على الدين إذا ولد أهله . . .» الحديث ، وفيه  
قصة له مع مروان .

أحمد: ثنا أبو عامر العقدي عبد الملك بن عمرو.

كم في الفتنة: ثنا أبو العباس محمد بن يعقوب، ثنا العباس بن محمد، ثنا أبو عامر العقدي، ثنا كثير بن زيد، عن داود بن أبي صالح، قال: أقبل مروان يوماً فوجد رجلاً واسعاً وجهه على القبر، فقال: أتدرى ما تصنع؟ فأقبل عليه، فإذا هو أبو أويوب، فقال: نعم جئت رسول الله ﷺ وما جئت الحجر. . . ثم ذكر الحديث.

(Ithaaf ul-Mahrah Bil-Fawaa'id il-Mubtakarah Min Atraaf al-Ashraaf (4/358) of Haafidh Ibn Hajar al-Asqaalaanee, Edn. 1<sup>st</sup>, Mujma' al-Maalik Fahd and Markaz Khimah as-Sunnah Was-Seerah an-Nabawiyyah, 1415H / 1995ce, Madeenah, KSA. Ed. Dr. Zuhair bin Naasir al-Naasir and Dr. Abdullaah Muraad Alee.

## IMAAM DHAHABEE

He brings him in his *Meezaan ul-Ei'tidaal* and says,

الأنصاري . روى عنه الوليد بن كثير فقط .  
[... - دَاؤدُ بْنُ أَبِي صَالِحٍ<sup>(٥)</sup> ، حجازيٌّ . لَا يُعْرَفُ . لِهِ عَنْ أَبِي أَيُوبٍ ٢٦٢٠]

"He is not known, he narrates from Abu Ayoob Ansaari and only al-Waleed ibn Katheer narrates from him." (Meezaan ul-Ei'tidaal (3/14 no.2620)

We know from the basic aspects of the sciences of hadeeth that if a narrator is unknown, then in order to alleviate his unknownness and to achieve recognition, the criteria is that 2 or more narrators must narrate from him in order to surpass the barrier of being unknown ie majhool.

Imaam Dhahabees clarification that Dawood ibn Abee Saaleh is (majhool) unknown is solidified as we cannot find anyone narrating from him except just one narrator and that is as you know by now, only Katheer ibn Zaid. Therefore Dhahabee's grading seems to be that he is majhool.

It will be extremely surprising if the soofee hanafees even begin to entertain the discussion in identifying Katheer ibn Zaid and al-Waleed ibn Katheer as 2 separate narrators, this indeed will be a great deception yet somehow this may not surpass their credentials.

Especially the school teacher, who after being intoxicated with gases and fumes of elements of the periodic table and the traumatic bellowing of his pupil winding him up will no doubt coerce him into resorting to such drastic approaches and utilising this as a form of venting his anger.

## HAAFIDH IBN HAJR

Haafidh Ibn Hajar starts Dawood ibn Abi Saalehs biography by saying note there is a narrator with the same name so make a distinction.

١٨٧٢ - تمييز - داود بن أبي صالح حجازي .

روى عن: أبي أويوب الأنصاري . وعنده: الوليد بن كثير .

قلت: قرأت بخط الذهبي: لا يعرف . وقال في «الميزان»: / لم يرو عنه غير الوليد بن كثير .

قلت: الحديث الذي أشار إليه أخرجه أحمد، والحاكم من طريق العقدي، عن كثير، عن داود عن أبي أويوب، فأخشى أن يكون قوله: «روى عنه الوليد بن كثير» وهمًا، وإنما هو كثير بن زيد، والله أعلم.

Haafidh Ibn Hajar goes onto correct the mistake of Imaam Dhahabee and says,

**"no. 1872 - Distinction,** Dawood bin Abee Saaleh Hijaazee, narrates from Abee Ayoob al-Ansaari and al-Waleed ibn Katheer narrates from him. I say I read what Dhahabee wrote, He is not known and he said in al-Meezaan "no one narrated from him except al-Waleed ibn Katheer." I say the hadeeth he is referring to is the one that has been transmitted by Ahmad and al-Haakim via the route of al-Aqadee from Katheer from Dawood from Abu Ayoob and but I'm afraid, (his saying) "narrates from him al-Waleed ibn Katheer" is a mistake (ie Dhahabees) as it is actually Katheer ibn Zaid and Allaah knows best." (refer to Tahdheeb ut-Tahdheeb (3/170 no.1872)

It is worth noting Haafidh Ibn Hajar also said al-Waleed ibn Katheer narrates from Dawood ibn Abee Saaleh and it is only later he corrects Imaam Dhahabee's alleged mistake and then says Wallahu A'lam. Furthermore, this show Haafidh Ibn Hajar and Imaam Dhahabee agreed on Dawood bin Abee Saaleh being unknown.

Haafidh Ibn Hajar said in his *Taqreeb ut-Tahdheeb* with the checking of Muhammad Awwamah Hanafee, the student of Abu Guddah Abdul Fattah Hanafee, said

داود ابن أبي صالح حجازي مقبول من الشالحة تمييز

"Dawood ibn Abee Saaleh, Acceptable, (distinction)" (*Taqreeb ut-Tahdheeb* (pg.199 no.1792) Edn 1<sup>st</sup> 1406H / 1986ce, Daar ur-Rasheed, Syria, with Muhammad Awwaamah Hanafees checking)

In another edition,

١٧٩٢ - داؤدُ بْنُ أَبِي صَالِحٍ ، حِجَازِيٌّ : مُقْبُلٌ ، مِنَ الْثَالِثَةِ . تَمِيزٌ .  
= الاستدراكات : تَفَرَّدَ عَنْهُ الوليدُ بْنُ كَثِيرٍ ، وَقَالَ الذَّهَبِيُّ : لَا  
يُعْرَفُ .

(*Taqreeb ut-Tahdheeb* (pg.186 no.1792), Edn 1<sup>st</sup>, Bayt al-Afkaar ad-Dauliyyah, Ammaan, Jordan and Riyaadh, KSA 1426H /2005ce, Ed. Hisaan Abdul Mannaan with the Introduction of Shaikh Muhammad Ibraaheem Shaqrah)

Dear readers note Haafidh Ibn Hajar has not authenticated Dawood Ibn Abee Saaleh, it is possible he agreed with Imaam Dhahabee's grading in his *Tahdheeb* as he does not say anything contradictory except the mistake of Imaam Dhahabee with regards to the narrators name.

Then in the ‘Taqreeb’ he says maqbool ie acceptable so with no ta’deel or Jarh, Dawood cannot be classed as a trustworthy narrator because nothing is really known about him. Haafidh Ibn Hajar further explains what he means when he says maqbool ie acceptable,

## WHAT DOES HAAFIDH IBN HAJR MEAN WHEN HE SAYS ‘MAQBOOL’

In the Muqaddimah of ‘Taqreeb’ he explains what he means by maqbool,

السادسة : مَنْ لِيْسَ لَهُ مِنَ الْحَدِيْثِ إِلَّا قَلِيلٌ ، وَلَمْ  
يُتَبَّعْ فِيهِ مَا يَرْكَعُ حَدِيْثُهُ مِنْ أَجْلِهِ ، وَإِلَيْهِ الإِشَارَةُ بِلِفْظِ :  
مَقْبُولٌ ، حِيثُ يَتَابِعُ ، وَلَا فَلَيْئُ الْحَدِيْثِ .

“The Sixth Level ie someone who is from those who has a few hadeeth and it is not established that anyone rejected his Hadeeth. So in this is an indication by (what we mean by) the word ‘Maqbool’ (acceptable), (this is only) when supported by (other narrators via other chain), and if not then (the narrator will be) weak (Layyin ul-Hadeeth).” (Taqreeb ut-Tahdheeb (pg.17), Edn 1<sup>st</sup>, Bayt al-Afkaar ad-Dauliyyah, Ammaan, Jordan and Riyaadh, KSA. 1426H / 2005ce)

So this shows as we have mentioned previously that no one other than Katheer ibn Zaid narrates this report from Dawood ibn Abee Saaleh and there is not a single report mentioning this incidence from

Dawood Ibn Abee Saaleh that is narrated from a different narrator other than Katheer ibn Zaid.

This therefore proves and shows only one narrator narrates this incidence from Dawood Ibn Abee Saaleh and there are no supporting narrations (from Dawood). In light of this Dawood ibn Abee Saaleh according to Haafidh Ibn Hajar is also weak in hadeeth.

So looking at Ibn Hajrs grading from both ‘Tahdheeb’ and ‘Taqreeb’ then we have no grading from him in ‘Tahdheeb’ he just repeats what Dhahabee said followed by his correction and then he concludes in ‘Taqreeb’ which summarises ‘Tahdheeb’ that he is maqbool ie acceptable but we have showed from Haafidh Ibn Hajrs own words and clarification of what he means by maqbool that Dawood ibn Abee Saaleh is graded weak.

This is from the sign of the people of the truth in dealing with these issues meaning Haafidh Ibn Hajar graded him maqbool ie if another narrator was found who narrated from Dawood ibn Abee Saaleh this would change his condition and his narration would be taken as his grading would by default, be elevated from weak (layyin) to maqbool ie accepted.

Haafidh Ibn Hajar left this open for possibilities which is a sign of wanting to reach the truth and the way of Ahlul Hadeeth, as opposed to

showing signs of blind bigoted hanafee staunch taqleed. In the bigger picture of things it shows the jahalah (being unknown) can always be potentially removed.

Furthermore we are able to support this claim with the understanding of the late Hanafee Scholar, Shaikh Zafar Ahmed Uthmaanee Thanwee. He says about a narrator (Abu A'ishah), “*In Taqreeb it says he is MAQBOOL but a majhool (an unknown narrator) cannot be graded as being MAQBOOL (ie accepted) therefore his unknownness will prevail and have precedence,*” (Refer to his *E'laa as-Sunan* 8/105).

So even according to Shaikh Zafar Ahmed Uthmaanee Thanwee Deobandee Hanafee, Dawood ibn Abee Saaleh being graded as Maqbool by Haafidh Ibn Hajar still renders him to be unknown and hence the narration is weak.

Dawood ibn Abee Saaleh is majhool according to Imaam Dhahabee, weak and unknown according to Haafidh Ibn Hajar due to the condition set forth in the Muqaddimah of ‘Taqreeb’.

Haafidh Ibn Hajar said, “*The narration of an unknown narrator will not constitute or be utilised as evidence.*” (Fath ul-Baaree (1/246), (3/348), (6/635), (9/174), (10/40) and (10/195)

Haafidh Ibn Hajar also said, “The people who are unknown are not adul (ie trustworthy or upright).” (*Fath ul-Baaree* (13/316). He also said, “An unnamed (narrator ie Mubham) is equivalent to a majhool (unknown) narrator and their narrations are weak.” (*Fath ul-Baaree* (6/635, 9/633, 11/548)

Shaikh Zaila’ee Hanafee quotes for Haafidh al-Bazzaar and Haafidh Ibn Daqeeq al-Eid as saying, “an unknown person will not be used as evidence.” (*Nasb ur-Raayah* (1/415 and 2/111).

The same has been alluded in the following works so please refer to them for more comprehension,

‘al-Kifaayah Fee Ilm ur-Riwaayah’ (pg.149) of Imaam Khateeb al-Baghdaadee,

‘al-Mudkhal Illad Dalaa’il an-Nabuwah’ of Imaam Baihaqee (1/46) and also his ‘Ma’arifus Sunan Wal-Aathaar’ (1/32, 144),

‘at-Taqayyad Wal-Aydah’ (pgs.144-145) of Haafidh al-A’raaqee,

‘Fath ul-Mugheeth’ (1/299-300) of Haafidh Sakhawee,

‘al-Baa’ith al-Hatheeth’ (pg.97) of Haafidh Ibn Katheer,

‘Tadreeb ur-Raawee’ (1/383+) of Haafidh Suyootee

---

and Shaikh Jamaal ud deen Qaasimees ‘Qawaa’id ut-Tahdeeth’ (pg.195)

In such a situation the scholars of hadeeth and rijaal have declared narrators like Dawood ibn Abee Salaah to be either Majhool ul-Haal or Majhool al-Ain (or Mastoor according to Haafidh Ibn Hajrs terminology) (Refer to *Tafseer ibn Katheer* (1/138), *Leesaan ul-Meezaan* (3/77), *Tahdheeb ut-Tahdheeb* (1/391) and *Meezaan ul-Ei’tidaal* (4/25)

All of this alludes that unknown people do not constitute evidence and nor can they be used as trustworthy narrators.

The above discussion, poses those who authenticate this report with a massive problem, as some have found out and that is, in order to remove the single report problem with Dawood ibn Abee Saaleh al-Hijaazee they have resorted to treacherous deception and whilst trying to catch thin air said, “Oh no he is Not Hijaaze he is Dawood ibn Abee Saaleh al-Laithee.”

Why, because he has more than one narrator narrating from him hence he is known. This then poses for them especially Abul Hasan Hussain Ahmed, GF Haddad and the new pupil Abu Layth, and the infamous errand boys Abu Zahra and Faqir with a huge problem in that al-Laithee was munkar al-hadeeth and a narrator of fabricated narrations.

# RE-ENTER ABU LAYTH, ABUL HASAN HUSSAIN AHMEDS PLAGIARIST AND HIS DIABOLICAL BLUNDER & SHAIKH MINAAWEE'S GRADING OF THIS NARRATION

We would like to finish this section in just showing Abu Layth in being careful without the deep knowledge of the science of hadeeth and ilm ur-Rijaal. Abu Layth said,

So that I, or anyone else, does not have to respond to one of the many mistakes of a certain fringe sect (referring to us ie the Salafee's) amongst the Muslims in our times who weaken this hadith, (others before our time have weakened it too!!!) I will mention here that this Dawud ibn Abi Saalih, as said by Ibn Hajar and other than him, is from the Hijaaz. (Wow as if this is some sort of detailed research, “I will mention here” just get on with it)

He is NOT the Dawud ibn Abi Saalih Al-Laythi (and in the Taarikh called “Al-Muzani”) who is weak and of whom Ibn Hibban said reported fabrications. (True mentioned in *al-Majrooheen Minal Muhaditheen of Ibn Hibbaan*) Such dishonesty by the opponents of this hadith only show their own negligence. (Oh yeh we will see, read below)

It is interesting to note that a site called Al-Soufiya that was created to attack Tasawwuf and the Sufis, (Hmmm see below) actually made this horrid blunder (We will see what you say after reading what we have cited below) while at the same time accusing Habib Ali Jifri (Mr Shirk and Bidah himself, Ahlul Zaigh Wad-Dhalaal) of intellectual dishonesty, while they quote, without shame (That's fresh coming from the shameful plagiarist), in their supposed refutation (you can take that up with your scholars) of Dawud ibn Abi Salih that he reported fabrications.

Abu Layth look

# فَضْلُ الْقِرْبَانِ

شرح أرجح أحاديث الصغيرة  
للعلامة المناوى

وهو شرح تقىيى للعلامة المحدث

محمد المدعو بعد الرؤوف المناوى

على كتاب «الجامع الصغير» من أحاديث البشير النبى

للحافظ جلال الدين عبد الرحمن السيوطي

تقى الله بعلومهما

# ابن حجر الراوی

صحت هذه الطبعة وتريلك على عدة نسخ من أمهها نسخة نفيسة خططت في سنة ١٠٩٢هـ  
وعلق عليها تعليقات قيمة ثمينة من الملايين الأجلاء

(لَا تَكُونُوا عَلَى الدِّينِ إِذَا وَلَيْهِ أَهْلُهُ؛ وَلَكِنْ ابْكُوا عَلَيْهِ إِذَا وَلَيْهِ غَيْرُ أَهْلِهِ) وَهَذَا كَانَ الْعُلَمَاءَ يَغَارُونَ عَلَى دِقَبِقِ الْعِلْمِ أَنْ يَدْعُوهُ لِغَيْرِ أَهْلِهِ وَسُئَلَ الْحَبْرُ عَنْ تَفْسِيرِ قَوْلِهِ تَعَالَى، أَنَّهُ الَّذِي خَاقَ سَبْعَ سَوْفَاتٍ وَمِنَ الْأَرْضِ مُثْلِهِنَّ، فَقَالَ السَّائِلُ وَمَا يُؤْمِنُكَ نَفِي إِنْ أَخْبَرْتَنِكَ بِتَفْسِيرِهِ كَفَرْتَ فَإِنَّكَ تَكْذِبُ بِهِ وَنَكْذِبُكَ بِهِ كَفَرْ بِهَا فَالْمُسَأَةُ الدِّيقَةُ لَا تَبْذِلُ لِغَيْرِ أَهْلِهَا كَالْمَرْأَةُ الْمُحْسَنَةُ الَّتِي تَهْدِي إِلَى حَضْرِبِ مَقْعِدٍ كَمَا قَبْلَهُ خَوْدُ نَزْفٍ إِلَى حَضْرِبِ مَقْعِدٍ • (حَمْ) وَالظَّرَآنُ فِي الْأَوْسَطِ (كَ) كَاهُمْ مِنْ حَدِيثِ عَبْدِ الْمَلِكِ بْنِ عَمْرُو عَنْ كَثِيرِ بْنِ زَيْدٍ عَنْ دَاؤِدَ بْنِ أَبِي صَالِحٍ (عَنْ أَبِي أَيُوبِ) الْأَنْصَارِي فَالْمُسَأَةُ دَاؤِدُ مَرْوَانُ بْنُ الْحَكْمَ لَوْجَدَ رَجُلًا وَاضْعَافَهُ عَلَى الْقَبْرِ أَيْ قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَنْدَرِي

**ما تصنِّعُ ؟ فَأَقْبَلَ عَلَيْهِ قَيْدًا هُوَ أَبُو أَيُوبَ لَقَالَ نَعَمْ جَنْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَمْلِمْ الْحَجَرَ سَعْتَهُ يَقُولُ لَا تَكُونُوا أَخْرَى. قَالَ الْمُبِشِّعُ عَقْبَ عَزْرُوْهُ لِأَحْمَدَ وَالظَّرَآنِي : فِيهِ كَثِيرُ بْنُ زَيْدٍ وَنَفِيْهِ أَحْمَدُ وَغَيْرُهُ وَضَعْفُهُ النَّسَانِيُّ وَغَيْرُهُ رَوَاهُ سَفِيَّانُ بْنُ حَمْزَةَ عَنْ كَثِيرِ بْنِ زَيْدٍ عَنْ الْمَطْلَبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ بَدَلَ دَاؤِدَاهُ؛ وَكَثِيرُ بْنُ زَيْدٍ أَوْرَدَهُ الذَّهَنِيُّ فِي الْفَضْلَاءِ وَقَالَ ضَعْفُهُ النَّسَانِيُّ وَقَبْلَهُ غَيْرُهُ وَدَاؤِدُ بْنُ أَبِي صَالِحٍ قَالَ أَبْنُ حَبَّانَ يَرْوِيُ الْمَوْضُوعَاتِ**

The Egyptian Scholar Zain ud deen Muhammad Abdur Ra'oof bin Taaj, famously and well known as Minaawee [1031H] and highly respected amongst all circles said,

"Haithamee said after attributing (the hadeeth) to Ahmad and Tabaraanee, "In it (ie the chain) is Katheer ibn Zaid, Ahmad and others said he was trustworthy, an-Nasaa'ee and others weakened him. Narrated Sufyaan bin Hamzah from Katheer bin Zaid from al-Muttalib bin Abdullah bin Hantab instead of Dawood. As for Katheer ibn Zaid Dhahabee mentioned him in ad-Dhu'afa (Deewaan adh-Dhu'afaa wal-Matruokeen) and said, "an-Nasaa'ee

weakened him and as well others before him. As for Dawood bin Abee Saaleh **Ibn Hibbaan said He narrates fabricated (mawdoo) narrations.**" (Faidh al-Qadeer Sharh Jaam'e as-Sagheer (6/386-387 no.9728) Edn. 2<sup>nd</sup>, Daar al-Ma'arif 1391H / 1972ce, Beirut, Lebanon.

So Shaikh Minaawee said the above about the very same hadeeth under discussion. First and foremost this sheds some light that Minawee also held this narration to be weak or even fabricated as he cited Dhahabee on weakening Katheer and Ibn Hibbaan on the fabrications of Dawood ibn Abee Saaleh.

Remember Abu Layth said,

So that I, or anyone else, does not have to respond to one of the many mistakes of a certain fringe sect amongst the Muslims in our times who weaken this hadith,

So Shaikh Minaawee seems to have weakened this hadeeth. Fringe sect!!! what a joke

Remember Abu Layth said

Such dishonesty by the opponents of this hadith only show their own negligence.

That's right this is what you believe, the respected and well known Shaikh Minaawee is dishonest, your opponent and negligent according to you!!!

Remember Abu Layth said

It is interesting to note that a site called Al-Soufiya that was created to attack Tasawwuf and the Sufis, actually made this horrid blunder (We will see what you say after reading what we have cited below) while at the same time accusing Habib Ali Jifri of intellectual dishonesty, while they quote, without shame, in their supposed refutation of Dawud ibn Abi Salih that he reported fabrications.

They were merely probably answering you and it is you who has made the horrid, sick and disastrous blunder in rebuking and refuting Shaikh Minaawee. So this is the intellectual dishonesty your applying on Shaikh Minaawee, this is indeed shocking and most ignorant of you.

The reality or situation maybe that the people Abu Layth is referring to above may have whilst consulting the books of the well known and respected Scholars amongst us come us across 'Faidh al-Qadeer' with regards to this hadeeth in their research and cited what they did. We mentioned the above just to show if you claim and attribute, dishonesty, negligence to a certain fringe sect in this time then apply the same to Shaikh Minawee.

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Your feeble refutation of the Ahlul Hadeeth, Ahlus Sunnah and the Salafee's and trying to be too clever for your own good will and has fallen back on you, slapping your own face highlighting your arrogance and enmity for Ahlus Sunnah.

The reality is Shaikh Minaawee erred and made a mistake as our, honest, just and open minded Scholar of hadeeth, Muhammad Naasir ud deen al-Albaanee highlighted in his book, which will be discussed later. So unlike the staunch and bigoted Hanafee and Soofees, we want to and will stick to the truth and we advise you to do the same. Use this as a lesson.

## THE CONFUSION OF MR MAHMOOD SA'EED MAHDUH ON KATHEER IBN ZAID & DECLARING THE CHAIN TO BE WEAK.

It would be most pertinent to gloss over Mr Mahmood Sa'eed Mamduh's work, 'Raf ul-Minaarah Lee-Takhreej Ahadeeth at-Tawassul Waz-Ziyaarah' which the likes of GF Haddad, Abul Hasan Hussain Ahmed utilise and not to mention even their **Muhammad bin Alawee al-Maalikee as-Soofee** utilises this work in his books.

He says at one place in his book he refers to Mr Mamduh as "ash-Shaikh Mahmood Sa'eed Mamduh... and quotes him extensively throughout his book.

وقال الشيخ محمود سعيد مدوح في تخریج هذا الحديث بعد  
تحقيق علمي مفيد : إنه حديثُ حسنٍ ولا بدّ ، وهذا ما تقتضيه قواعد  
الحديث<sup>(١)</sup> ... الخ .

Then he goes onto praise this book and says,

٣- رفع المنارة لتأثیریج أحادیث التوسل والزيارة ، لأنھینا الفاضل المحدث المسند الشیخ محمود سعید مدوح ..

وهو کتاب عظیم یقع فی ثلاثة صفحات استو غب فیه المؤلف ما یتعلق بأحادیث التوسل والزيارة ، و قال فی المقدمة :

He also praises him yet again and his book. ('Ziyaarah an-Nabawiyah Fee Dh'u al-Kitaab Was-Sunnah' (pg.213) edn. ? Daar Jawaameh al-Kalim, Cairo, Egypt. Of Sayyid Muhammad bin Alawee al-Maalikee al-Hasanee, revised by Dr. Atiyyah Mustafaa Muhammad Hussain.

Muhamamd Alawee and Mr Mahmood Sa'eed Mamduh throughout the aforementioned books also praise their fellow soofee churchfathers and teachers, the Ghumaree's and their clan!!!

Mr Mahmood Sa'eed Mamduh discusses this report over 3 pages in the aforementioned book (pages 234-236). In these 3 pages Mr Mahmood Sa'eed Mamduh argues Katheer ibn Zaid is hasan in hadeeth. He cites Imaam Dhahabee on Dawood ibn Abee Saaleh who said he was unknown in *Meezaan* (2/9) and that Ibn Abee Haatim remained silent in *Jarh* (3/416) and that Haafidh Ibn Hajar distinguished him to be maqbool (acceptable).

He goes onto say Imaam Haakim's authentication and Imaam Dhahabee agreeing with him is in essence an authentication of the narrator.

# فَحْشَ الْمُنْكَرِ

لِتَخْرِيجِ

أَحَادِيثِ التَّوْسِيلِ وَالزِّيَارَةِ

بِقَلْمَنْ

مُحَمَّدٌ سَعِيدٌ مُبْرَجٌ

عَفَّا اللَّهُ تَعَالَى عَنْهُ

فإذا تشدلت وأعرضت عن تصحيح المأكِم ومرافقة الذهبي له لأنَّ  
التصحيح هو توثيق للراوي فهذا الإسناد فيه ضعف يُسرِّ يزول بالتتابع  
ودواود بن أبي صالح قد تابعه المطلب بن عبد الله بن حنطَب فيما أخرجه  
الطبراني في المعجم الكبير (٤/١٨٩) والأوسط (١/١٩٩)، وأبو الحسين  
يعْسُى بن الحسن في أخبار المدينة (كما في شفاء السقام ص ١٥٢).

Mr Mahmood Sa'eed Mamduh agrees that there is a weakness in  
the chain which is alleviated by a supporting chain via the route of  
Muttalib bin Abdullaah bin Hantab, hence he says,

**فهذا الإسناد فيه ضعف يُسرِّ يزول بالتتابع،**

"As for this chain it has a light weakness which is removed with a  
supporting (narration)" (Raf al-Minarah Lee-Takhreej Ahadeeth at-Tawassul  
Waz-Ziyaarah (pg.235) Edn al-Maktabah al-Azhariyyah Lil-Turaath 1426H  
/ 2006ce, Cairo, Egypt)

والمطلب بن عبدالله بن حنطسب صدوق ويدلس، ومثله يصلح  
للمتابعة صرح بالسماع أو لم يصرح، أدرك أباً أويوب أو لم يدركه.

فغاية هذا الإسناد أنه فيه انقطاع يسير قد زال بالمتابعة المقدمة.

وبهذه المتابعة يثبت الحديث ويصير من قسم الحسن لغيره، والله

أعلم.

He goes onto say and acknowledges that “Mutaalib bin Abdullaah bin Hantab who although is truthful used to commit tadlees. He (ie Muttalib) and those similar to him are good to be used or serve to be fit as supporting narrators whether he clarified if he clearly heard the narration or not or whether he met Abu Ayoob or not. Therefore this chain although having a light disconnection (ie a breakage in the chain) may still be used as a supporting narration to the narration that has preceeded. This supporting narration establishes the hadeeth and becomes from the category of al-Hasan Li-Ghayrihi and Allaahs knows best.” (Raf ul-Minaarah (pg.235)

This speech of Mr Mahmood Sa'eed Mamduh is riddled with confusion, contradictions and wishful thinking. His saying that Imaam Haakim and Haafidh Dhahabee's authentication is in essence

authentication of the narrators is incorrect and wishful thinking as we have shown numerous example how Imaam Dhahabee and Imaam Haakim themselves have differed with the grading and the narrators in these chains themselves, please refer to further sections in this treatise. Mr Mahmood is certainly plucking red herrings from thin air and Mr Mahmood using this principle is indeed shocking.

Secondly it is not an established principle that Imaam Dhahabee's agreement with Imaam Haakim is absolute authentication of any narration as Imaam Haakim is known to be mutasaahil.

Saying Dhahabee's agreeing with Haakim's authentication is an essence authentication of the narrator is yet a futile principle and none of the scholars of hadeeth have used this. This is a deceptive ploy to present a weak method of trying to establish the authentication or trustworthiness of a narrator.

We also find from the above passage the school teacher Abul Hasan Hussain Ahmed (do you remember your meeting with Mahmood Sa'eed Mamduh - the isnaad beggar) copied this passage in this response to us and we would also like to remind the readers of Abul Hasan Hussain Ahmed's claim he once made when we has saying, "oh people lack original research and they copy and paste... etc." when he himself has been been always copy and pasting from others and this is the level of research more like his intellectual fraud.

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This is what he said, “and al-Hakim and al-Dhahabi considered his narration to be sound enough as can be gauged from the scan above – as they couldn’t have graded the narration to be Sahih unless they considered all the narrators in the Isnad to be trustworthy, truthful or acceptable at the least.” Yes this is very original research right!!! Nothing but intellectual fraud and we will Insha’Allah show this at another time.

Mr Mahmood acknowledges the position of the scholars of hadeeth on Dawood ibn Abee Saaleh, that he is unknown and hence his weakness and he also reiterates this weakness himself.

He also acknowledges Muttalib bin Abdullaah bin Hantab to be a mudallis and we know what the ruling concerning a mudallis narrator is. Then he makes a sheer abhorrent, contradictory and an ignorant statement from the angle of science of hadeeth, he says whether he clarified he heard the narration or not or if he met Abu Ayoob (رضي الله عنه) or not, it is still good to be used as a support!!! WHAT, Sheer nonsense and toying with the established principles of hadeeth!!!!

What kind of usool and principles are these, which are against the understanding of the great scholars and hadeeth masters. So a mudallis narrator who is allegedly reporting an incidence whether he clarified he actually heard this narration or not, if he was doing tadlees or whether he actually met Abu Ayoob (رضي الله عنه), does not matter and yet after all of this

he is still good to be used as a support for the other narrator who narrates the same incident except that he is unknown!!!

This is just an absurdity, far from the sciences of hadeeth and nothing but sharp theological mutazilee rhetoric and a weak feeble attempt in clutching on to straws with regards to authenticating this narration by any means possible. Even if this means formulating new ideas and abandoning the well known established principles of hadeeth which have been used and practiced for thousands of years, this is the reality of Mr Mahmood.

Then he further goes onto to admit the chain is broken and this broken chain is supported by another chain which contains a narrator who is unknown!!! Dear readers your probably getting the picture after having no answer to these problems, futile and concocted points have been self formulated in order to alleviate these problems.

This narration is nowhere near the rank of Hasan Lee-Ghayrihi as each chain has its own problem and a narration only reaches the rank of Hasan if the narrators have issues with their precision or accuracy not if they are unknown or mudallis. So how are the other narrations supports when they themselves are severly weak.

Furthermore, the discussion pertaining to Hasan Li-Ghayrihi is another detailed discussion which is way beyond the scope of this small

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article, suffice it to say the Hasan li-Ghayrihi has become a clause out for these Soofee Hanafees to hide behind.

Dear readers Mr Mahmood Sa'eed Mamduh has failed miserably in answering the problems with these narrations and ended up admitting their weaknesses as one can see from the scans above. Mr Mahmood seems to be in a deep soofee ecstatic wahdatul wajood trance which has led him to such elaborate fairy tales.

He has been emphatically refuted by Shaikh Amr Abdul Munin Saleem in '*Hadam al-Minaarah LeeMan Sahhaha Ahadeeth at-Tawassul Wa-Ziyaarah,*'

Also in the treatise titled, '*Taudheeh al-E'baarah Fir-Radd A'la Saahib Kitaab Raf al-Minaarah Fee Ahadeeth az-Ziyaarah,*' by al-Faadhil Abdul Ghaffaar bin Muhammad.

From the likes who has also refuted his books is Shaikh Taariq bin Ewaadillaah, Shaikh Taariq refuted 2 of his books, the first titled, '*Radd'a al-Jaanee al-Muta'adee Alal al-Albaanee*' refuting Mahmood's '*Tanbiyyah al-Muslim Ilaa Ta'adee al-Albaanee A'la Saheeh Muslim*' and his '*Raf al-Minaarah*' in his memorable work titled, '*Talya'atu Siyaanatul Hadeeth Wa-Ahliha Man Ta'adee Mahmood Sa'eed Wa-Jahalaha.*'

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## SHAIKH AMR ABDUL MUNIM SALEEM ON MAHMOOD SA'EED MAMDUH

Shaikh Amr Abdul Munim Saleem said, “This chain is rejected for a number of reasons, it is unknown, rather it is an error on part of Katheer ibn Zaid who was in essence himself truthful except that his memory was spoken about. Abu Zur’ah said truthful but had weakness, an-Nasaa’ee said weak, Abu Haatim said good but not strong but write his hadeeth, and Ibn Ma’een said in one report he is nothing in another report he said, he is not that strong and in a third report he said there is no harm in him, Ahmad said I do not see any harm in him.

As for the author (ie Mr Mahmood Sa’eed Mamduh) he has caused strange confusion and mixing in attempting to strengthen this hadeeth and in doing so he has deceptively carried out a huge deception in order to reach his purpose and goal, he said [most of which has been cited above].”

Shaikh Amr goes on to answer Mr Mahmood Sa’eed Mamduh and says, “This statement contains contradictions and confusion. Firstly as for Dawood binabee Saaleh he is unknown (ie Majhool) and no one narrates from him except Katheer ibn Zaid and no one authenticated him to be reliable except the authentication of Haakim of this hadeeth and then as for Haakim he is mutassahil as has already been mentioned previously.

As for the claim of the author that Dhahabee also agreed in this authentication then it is well known that Dhahabee after mentioning this incident in his Talkhees he mentioned Haakims grading and when he intends to refute this he says, “I Say....” And then when he does not mention Haakims grading on the hadeeth he agrees with it. This is especially when he said in al-Meezaan “Hijaazee, not known and he narrates from Abu Ayoob and al-Waleed ibn Katheer narrates from him.”

This is a mistake of al-Haafidh adh-Dhahabee as al-Haafidh (Hajr) clarified in at-Tahdheeb that it is Katheer bin Zaid that narrates from him and adh-Dhahabee mixed up the names and erred.

As for the statement of al-Haafidh (ie Ibn Hajr), “Maqbool” (accepted) then he is Ghair Maqbool (ie he is not accepted) because no one narrates from him other than one person, no one trustworthy or weak and the likes of this is that which has been established in the science of hadeeth to be majhool al-Ayn (ie totally unknown) and the hadeeth of the likes of such people cannot be used as evidence, nor will they benefit as supporting narrations and nor will their narrations be used strengthen....” (Hadam al-Minaarah LeeMan Sahhaha Ahadeeth at-Tawassul Waz-Ziyaarah, (pg.196-197) slightly abridged and adapted) Edn.1<sup>st</sup>, 1422H / 2001ce, Daar udh-Dhiyaa, Tantaa, Egypt)

Shaikh Amr Abdul Munim goes onto answer that Katheer ibn Zaid has erred as he differs in naming his Shaikhs he heard this incident

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from. Sometimes he narrates it from Dawood ibn Abee Saaleh and sometimes Muttalib bin Abdullah bin Hantab.

When he narrates from the latter as in Tabaraanees ‘al-Kabeer’ and *al-Awsth* he just mentions the hadeeth without the incident of Abu Ayoob (رضي الله عنه) ie having his face on the grave and Marwan questioning him. On the contrary the report from Dawood bin Abee Saaleh does, so how can one report be a support for the other when he does not even mention the same incident under question!!!

He goes onto say Katheer ibn Zaid reports from his teacher Dawood ibn Abee Saaleh who is unknown and according to the people of knowledge he is also alone in reporting this incident from Dawood as mentioned earlier because the route via Muttalib bin Abdullah bin Hantab does not even mention this incident.

Furthermore Tabaraanee said this hadeeth is not reported from Abu Ayoob (رضي الله عنه) except with this chain and Haatim is alone in reporting it. Therefore this report is not known and referring to the fact that it is not preserved, so all of this is from the erring of Katheer ibn Zaid.

Shaikh Amr goes on to conclude that the first report is reported by someone who is alone in reporting it and he happens to be unknown ie majhool and as for the second report it is disconnected and therefore the narration of a narrator who is known does not add support to other

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narrations as this is something well established in the science of hadeeth.  
(abridged and adapted from *Hadam al-Minaarah* (pgs.197-198)

## SHAIKH TAARIQ BIN EWAADILLAAH ON MR MAHMOOD SA'EED MAMDUH

Shaikh Taariq bin Ewaadillaah said, “*This chain cannot be used as evidence.*” (*Talya'atu Siyaanatul Hadeeth Wa-Ahliha Man Ta'adee Mahmood Sa'eed Wa-Jahalahu*’ (pg.84) and he cites Haafidh Dhahabee and Haafidh Ibn Hajar on Dawood ibn Abee Saaleh and Ibn Hajar’s saying maqbool is only when there is a supporting narration otherwise he is weak and we know he is alone in reporting it as its supporting narrations is not preserved, hence this narration is weak.

He also goes onto say all the narrations are via the route of Katheer ibn Zaid and so the same problem persists with them. (abridged from (*Talya'atu Siyaanatul Hadeeth Wa-Ahliha* (pg.84)

**MR EESAA BIN ABDULLAAH BIN MAAN'E  
AL-HIMYAREE DECLARED THIS  
NARRATION TO BE WEAK AND ALSO  
PLAGIARISES MR MAHMOOD SA'EED  
MAMDUH WORDS**

Mr Himyaree compiled what he thought was his masterpiece on Tawassul, in this book he brings the narration of Abu Ayoob (رضي الله عنه) for making Tawassul with the Messenger of Allaah (صلوات الله عليه وسلم) after his demise. In doing so he clearly admits the chain is weak and then copies and pastes the words of his former partner, Mr Mahmood Sa'eed Mamduh.

Here is the scan from the *at-Ta'ammul*,

# التأمُّل في حقيقة التوسل

أو البرُوق  
بأنْ نفِي التوسل فسوق  
واثباته لذاته دون الله مروق

تأليف

خادم العلم الشريف

د. عيسى بن عبد الله بن محمد بن دانع الحميري

الدليل الخامس: وروى الإمام أحمد والحاكم عن داود بن أبي صالح قال: أقبل مروان يوماً فوجد رجلاً واضعاً وجهه على القبر، فقال: أتدرى ما تصنع؟ فأقبل عليه فإذا هو أبو أيوب الأنصاري فقال: نعم جئت رسول الله عليه صلوات الله عليه وسلم آت الحجر، سمعت رسول الله عليه صلوات الله عليه وسلم يقول: «لا تبكونوا على الدين إذا ولد أهله، ولكن ابكونوا عليه إذا ولد غير أهله»<sup>(٢)</sup>.

In the footnotes he says

(٢) رواه الإمام أحمد (٤٢٢/٥)، ومن طريقه ابن عساكر في تاريخه (٢٤٩/٥٧)، ورواه من طريقين آخرين (٢٤٩/٥٧ - ٢٥٠)، والحاكم في المستدرك (٤/٥١٥) وقال: صحيح الإسناد، ووافقه الذهبي. وإسناده فيه ضعف يسير ولكنه يزول بالتتابع.

at-Ta’ammul Fee Haqqeeqat ut-Tawassul (pg.316) edn. 2<sup>nd</sup>, 1428H / 2007ce, of Eesaa bin Abdullaah ibn Maan’e al-Himyaree.

Here Mr Eesaa Himyaree cites some references and brings the controversial authentication of Imaam Haakim and then says, ““As for

*this chain it has a light weakness but it is removed with a supporting (narration)"*

So Mr Eesaa Himyaree, the blind follower that he is - just copied and pasted the exact words of Mr Mamduh except one additional word. This shows these arguments to date remained unanswered and hence the ploy by these soofees who continuously concoct new fabricated answers. However a time comes when no alternative explanations remain and the truth must be accepted.

In this regard it can be said that both Mr Mahmood Sa'eed Mamduh and Mr Eesaa Himyaree categorically accept and admit that this narration under question and discussion has weakness.

So when two more of GF Haddads and Abul Hasans trusted authorities agree to the weakness of the chain. We wonder what possess them to remain bigoted and staunch with regards to forcing the authenticity of this narration!!! Is this not a prime example of being bigoted and blind.

## THE SECOND CHAIN

(2) Sufyaan bin Bishr from Haatim bin Ismaa'eel from Katheer ibn Zaid from Muttalib bin Abdullaah

SUFYAAN BIN BISHR & HAATIM IBN ISMAA'EEL

Imaam Tabaraanee cites this narration in al-Kabeer and twice in *al-Awsth* and all 3 chains contain Sufyaan bin Bishr and Haatim ibn Ismaa'eel as we have referenced previously. After his first citing it in *al-Awsth* he says,

٢٨٤ - حدثنا أَحْمَدُ بْنُ رَشِيدٍ ، قَالَ : نَا سَفِيَّانَ بْنَ بَشِيرَ الْكُوفِيِّ ، قَالَ : نَا حَاتِمَ بْنَ إِسْمَاعِيلَ ، عَنْ كَثِيرِ بْنِ زِيدٍ ، عَنِ الْمُطَلَّبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ .  
(١٨ - ب)

عَنْ أَبِي أَيُوبِ الْأَنْصَارِيِّ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « لَا يَبْكُوا عَلَى الدِّينِ إِذَا وَلَيْتُمُوهُ أَهْلَهُ ، وَلَكِنْ يَبْكُوا عَلَيْهِ إِذَا وَلَيْتُمُوهُ غَيْرَ أَهْلِهِ ». \*

\* لا يُروى هذا الحديث عن أبي أيوب إلا بهذا الإسناد ، تفرد به : حاتم<sup>(١)</sup>.

"This hadeeth is not narrated from Abu Ayoob except with this chain and Haatim (ibn Ismaa'eel) is alone in reporting it." (Tabaraanee in *al-Awsth* (1/94 no.284), Edn 1<sup>st</sup>, 1416H / 1995ce, Daar al-Harmain, Cairo, Egypt. Ed. Taariq bin Ewaadillaah and Abdul Muhsin bin Ibbaaheem

Tabaranee after the second referencing in *al-Awsth* says,

٩٣٦٦ - حدثنا هارون بن سليمان أبو ذر : ثنا سفيان بن بشر<sup>(٢)</sup> الكوفي : نا حاتم بن إسماعيل ، عن كثير بن زيد ، عن المطلب بن عبد الله بن حنطب ، قال : قال أبو أيوب الأنصاري لروان بن الحكم : قال رسول الله ﷺ : « لا تبكونوا على الدين إذا وليتُموه أهله ، ولكن ابكونوا عليه إذا وليتُموه غير أهله ». لا يُروى هذا الحديث عن أبي أيوب إلا بهذا الإسناد ، تفرد به : سفيان بن بشر<sup>(٣)</sup> \*

"This hadeeth is not narrated from Abu Ayoob except with this chain and Sufyaan bin Bishr is alone in reporting it." (Tabaraane in *al-Awsth* (9/144 no.9366)

So both Sufyaan bin Bishr and Haatim bin Ismaa'eel are alone in reporting this narration. If someone argues both reports support each other, then the answer is that both reports contain Sufyaan bin Bishr

and Haatim ibn Ismaa'eel, therefore both were alone in reporting it. Sufyaan narrates from Haatim in both chains.

This was Imaam Tabaraanees way of showing that both narrators are problematic even though both of them are in both chains, Imaam Tabaraanees mentions the affair of one in the first citation and then the problem with the other in the second citation.

The only difference is that Imaam Tabaaraanees teachers differ in both narrations and they are also weak (refer to a section further ahead titled **AHMAD BIN RISHDEEN, HAROON BIN SULEIMAAN.**) The other problem with both chains is that Muttalib ibn Abdullaah is in them and his affair has preceded.

Sufyaan bin Bishr is also unknown.

Haafidh al-Haithamee said about him, "I do not know him." (*Majma'a az-Zawaa'id* (9/123 no.14743, Edn. 1<sup>st</sup>, 1422H / 2001ce, Daar ul-Kutub al-Ilmiyyah, Beirut, Lebanon, ed. Muhammad Abdul Qaadir Ahmad A'taa) and (9/130 no.14743), Maktabah al-Qudsee, Cairo)

١٤٧٤٣ - وَعَنْ كَعْبَ بْنِ عَجْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسْبِبُوا عَلَيْهِ، فَإِنَّهُ مَمْسُوسٌ فِي ذَاتِ اللَّهِ» <sup>(٤)</sup>.

رواه الطبراني في الكبير والأوسط، وفيه سفيان بن بشر، أو بشير، متأخر ليس هو الذي روى عن أبي عبد الرحمن الجيلاني، ولم أعرفه، وبقية رجاله وثقوا، وفي بعضهم ضعف.

Haafidh Ibn Qattan al-Faasee [628H] said about Sufyan, “This man's affair is unknown.” (Bayaan al-Wahm Wal-Eehaam Fee Kitaab al-Ahkaam (3/214 no.935), Edn? 1418H / 1997ce, Daar Tayyibah, Riyaadh, KSA, ed. Dr. al-Hussain Ayat Sa'eed)

This is also the opinion of Imaam al-Albaanee in his various books (eg *Irwaa ul-Ghaleel* (4/94), *as-Saheehah* (4/139 no.1607).

Imaam Nawaab Siddeeque Hasan Khan also said some have weakened him. (refer to his *ar-Raudatun Nadiyyah* (1/232) *Ma'a at-Ta'leeqaat ar-Radhiyyah* (2/28) of Imaam al-Albaanee.

This is what Imaam Abul Qaasim at-Tabaraanee thought of these reports. As for his saying this hadeeth is not reported from Abu Ayoob (رضي الله عنه) except with this chain, then this can be understood in the way that both reports do not mention Abu Ayoob (رضي الله عنه) placing his face on the

grave and hence Imaam Tabaraanee may not have even thought that it was part of this narration. As you will also recall he does not mention this incident in the report he transmits in the *Mu'ajam al-Kabeer*.

## KATHEER IBN ZAID

Refer to First chain as the discussion concerning him has preceded.

## MUTTALIB BIN ABDULLAAH BIN HANTAB

He was truthful as the scholars of hadeeth have elucidated but there was a problem with Irsaal and he would also do tadlees. We know the ruling pertaining to narrators who do tadlees and this can be abundantly found in the books of the sciences of hadeeth.

Haafidh Ibn Hajar said about him,

المطلب ابن عبد الله ابن المطلب ابن حنطب ابن الحارث المخزومي صدوق

كثير التدليس والإرسال من الرابعة

“al-Muttalib ibn Abdullaah ibn al-Muttalib ibn Hantab ibn al-Haarith al-Makhzomee, Truthful but did lot of tadlees and irsaal, was from the fourth level.” (Taqreeb ut-Tahdheeb (pg.534 no.6710) Edn. Daar ur-Rasheed, Syria with Muhammad Awwamah Hanafees checking)

In another edition,

٦٧١٠ - المطلب بن عبد الله بن المطلب بن حنطسب بن  
الحارث المخزومي : صدوق كثير التلليس والإرسال ، من الرابعة .

ر٤ .

(Taqreeb ut-Tahdheeb (pg.596 no.6710), Edn 1<sup>st</sup>, Bayt al-Afkaar ad-Dauliyyah, Ammaan/Jordan and Riyaadh/KSA 1426H / 2005ce)

Shaikh Hamdee Abdul Majeed as-Salafee in his notes to Tabaraanees al-Mu'ajam al-Kabeer said, “.....Narrated ak-Haakim (4/515) Haakim authenticated it and Dhahabee agreed, and this is from their (ie Haakim's and Dhahabee's) where the mistake is with Haakim as according to Ahmad in his chain it is Dawood ibn Abee Saaleh instead of al-Muttalib bin Abdullaah who is in (the chain) here and in al-Awsth and he is unknown and the same Muttalib bin Abdullaah is truthful but used to do a lot of tadlees,

omissions (irsaal) and would not clearly say he heard the hadeeth.” (Mu’ajam al-Kabeer (4/158)

٢١٩ - قال في المجمع (٤٢٢/٥) رواه احمد (٢٤٥/٥) والطبراني في الكبير وأولاً وسط (٣٩٩٩) مجمع البحرين) كثير بن زيد وثقة احمد وغيره وضعفه النسائي وغيره . ورواية الحاكم (٤/٥١٥) وصححه ووافقه الذهبي ، وهو من أوصافها حيث عند الحاكم كما هو عند احمد في اسناده داود بن أبي صالح بدل المطلب بن عبد الله هنا وفي الاوسط وهو مجہول ، والمطلب بن عبد الله صدوق كثیر التدليس والارسال ولم يصرح بالتحديث .

So there is no problem with him being truthful, but this alone is not sufficient as he did a lot of tadlees and Irsaal. There is also another potential problem and that is due to Muttalib bin Abdullaahs Irsaal and tadlees it seems like very improbable and highly unlikely that he was even around at the time of this incidence.

Similarly it can be deduced from the words of Haafidh Ibn Hajr that he may not have even heard from Abu Ayoob (ﷺ) and therefore it does not seem far fetched to say it is questionable if Muttalib heard from Abu Ayoob (ﷺ) is questionable at the very least, unless we have clear evidence that he heard directly from Abu Ayoob (ﷺ).

## FURTHER CLARIFICATION ON THE TADLEES AND IRSaal OF MUTTALIB BIN ABDULLAAH

Haafidh E'laa'ee said that Imaam Bukhaari said he does not know of a single companion that al-Muttalib bin Abdullaah bin Hantab heard from except that he witnessed the Prophet's (ﷺ) sermon. Imaam Tirmidhee said he heard Imaam Daarimee say the same. (Refer to his Sunan)

Alee Ibn al-Madeenee said he heard from Anas ibn Maalik (رضي الله عنه). Abu Haatim said most of Muttalib's hadeeth are mursal (ie hanging without a companion between him and the Prophet (ﷺ)).

He did not meet any of the companions except Sahl ibn Sa'ad (رضي الله عنه), Anas (رضي الله عنه) and Salamah ibn Akwa (رضي الله عنه) or those near their age and he goes onto mention more names. (*Jaam'e Tahseel Fee Ahkaam al-Maraaseel* (no. 774 pg.281) Ed. 1<sup>st</sup> 1398H/ 1978. Edn. 2<sup>nd</sup>, 1407H / 1986ce, Aalim al-Kutub and Maktabah an-Nadheeyyatul-Arabiyyah, Beirut, Lebanon. Ed. Shaikh Hamdee Abdul Majeed as-Salafee)

So when we know that Muttaalib did not meet or hear from Abu Ayoob (رضي الله عنه) and that he only met some of the companions that lived to

an old age, it must follow that he must have heard this incident from someone else or he is just narrating it without mentioning their name. In any case this leads us to conclude there is definitely tadlees or irsaal, both of which are considered to be weak according to the scholars of hadeeth.

Therefore there seems to be a problem with the chronology of this chain and the 3<sup>rd</sup> chain, as will be mentioned later inshaAllah.

## AHMAD BIN RISHDEEN, HAROON BIN SULEIMAAN

There are other problems with the chains Imaam Tabaraanee has brought and both narrators are the teachers of Imaam Tabaraanee. The chain in *al-Kabeer* and the first narration in *Awsth* contain Ahmad ibn Rishdeen. He is weak and there is speech concerning him, in fact some of the scholars of hadeeth like Imaam Nasaa'ee and Ahmad ibn Saaleh have even accused him of being a liar.

Yet some have praised him and said he was trustworthy like Ibn Qattaan and Muslimah bin Qaasim said he was trustworthy and acted upon ahadeeth. Ibn Yoonus said preserver of hadeeth.

Ahmad al-Haakim said look into him. Haithamee said weak, and another time trustworthy.

For the affair of Ahmad bin Rishdeen refer to *al-Jarh Wat-Ta'deel* (2/75). Imaam Ibn Abbee Haatim said, “I heard hadeeth from him in Misr, but I do not narrate them from him because the scholars of hadeeth have criticised them.”

*al-Kaamil Fidh-Dhu'afa* (1/201). Imaam Ibn Adiyy said, “He had many hadeeth many of which were rejected by the scholars of hadeeth, yeh his hadeeth are written in support of weak hadeeth.”

*Taareekh Dimashq* (5/233),

*Siyaar al-A'laam an-Nabula* (14/16),

*al-Meezaan ul-Ei'tidaal* (1/ 278 no.537),

*al-Mughnee Fidh-Dhu'afa* (1/96 no.413)

*Leesaan ul-Meezaan* (1/363 no.813),

*Bayaan al-Waham Wal-Eehaam* (5/238),

*al-Asaamee Wal-Kunna* (3/88),

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Fath ul-Baab (no.1557),

al-Muthadham (12/250),

Taareekh al-Islaam (23/63),

Mu'ajam al-Asaamee ar-Ruwaah (1/134-135).

Haafidh al-Haithamee said, “He is weak.” in the *alMajma'a* (5/25 no.7925 and 6/694 no.10757) Edn. Maktabah Qudsee, Cairo Egypt. Ed. Hisaam ud deen Qudsee),

In the Majma'a az-Zawaa'id (5/16 no.7925) and (6/332 no.10757) edn. Daar al-Kutub al-Ilmiyyah)

## ٢٢ - باب في المغاربة

١٠٧٥٧ - عن عبد الله بن عمر، أن أنساً أغروا على إبل النبي ﷺ فاستاقواها وارتدوا عن الإسلام، وقتلوا راعي رسول الله ﷺ مؤمناً، فبعث النبي ﷺ في آثارهم فأخذوا فقطع أيديهم، وأرجلهم، وسمّل أعينهم<sup>(٢)</sup>.

**رواه الطبراني**، عن شيخه أحمد بن محمد بن الحجاج بن رشدين وهو ضعيف.

Refer also to ‘Irshaad al-Qaadhee Wad-Daanee Ilaa Taraajim Shuyookh at-Tabaraanee’ (pg’s 155-156 no.172) of Naif bin Salaah bin Alee al-Mansooree, Daar ul-Kayaan, UAE, Edn 1<sup>st</sup> 1427H / 2006ce )

Shaikh Allaamah Muhammad bin Abdul Haadee said, “He has speech concerning him.” (*as-Saarim al-Munkee* (pg.73), Edn 1<sup>st</sup> 1424H / 2003ce, Muassasah ar-Rayaan, Beirut, Lebanon, ed. Aqeel bin Muhammad al-Mqataree al-Yamanee, Introduced by the great Ahlul Hadeeth Salafee Hadeeth Master Allaamah al-Imaam Muqbil Ibn Haadee al-Waad’iee)

Imaam Muhammad Naasir ud deen al-Albaanee said he was accused of being a liar and lying and at other times Allaamah al-Albaanee said he was a liar, weak and accused by others of being a liar. (refer to his work *adh-Da’eefah* (2/12 no.879, 5943)

## THE STATEMENT OF ALLAAMAH IMAAM MUHAMMAD BASHEER AS-SEHSAWAANEE

al-Allaamah al-Kabeer Imaam al-Muhaddith al-Faqeeh Muhammad Basheer as-Sehsawaanee also alludes to this and says it is said in *al-Meezaan*, Ibn Adiyy said he was a lair and some of his things have been rejected and the same has been said in *Tanzeerah ash-Shareehah*.

Suyootee said in *Tadreeb ur-Raawee* (1/198) from the erroneous chains from Egypt are those of Ahmad bin Muhammad bin al-Hujaaj bin Rishdeen bin Sa'ad from his father from his grandfather.

al-Haafidh Ibn Hajar said in *Leesaan*, Muhammad bin Hajaaj bin Rishdeen from his father from his grandfather, Uqaili said look into his hadeeth.

Ibn Adiyy said the house of Rishdeen has been singled out with weakness, Rishdeen is weak, his son Hujjaaj is weak and Hujjaaj's son who is Muhammad is also weak. (I say) ie Sehsawaanee) his son Muhammad Ahmad is also weak as has preceded.

The above was adapted from the unanswered work till this day of al-Allaamah al-Kabeer Muhammad Basheer Sehsawaanees [d1326H] awe inspiring work, 'Syaanatul-Insaan Ann Waswasah ash-Shaikh Dahlaan' (pg.72) which he authored in refutation of the book authored by Shaikh Ahmad bin Zainee Dahlaan of Makkah titled, 'ad-Durrar as-Suniyyah Fir-Radd A'lal Wahaabiyyah' approximately 140 pages whereas *Syaanatul-Insaan* was approximately 560 pages.

In it the great Ahlul Hadeeth Salafee Hadeeth master obliterated Shaikh Dhalaans arguments comprehensively.)

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To read a his brief biography refer to

<http://ahlulhadeeth.wordpress.com/2007/09/14/allaamah-muhammad-basheer-sehsawaanee/>

# ضيـانـةـكـهـتـكـهـ

## عـنـوـسـةـالـشـيخـدـحـلـانـ

تأليف

العلامة الكبير ، المحدث الفقيه النحرير

محمد بشير التصواني الهندي

١٢٥٢ - ١٣٢٦

A refutation of

# الدَّكْرُ لِشَذِّيْهِ

## فِي الرَّدِّ عَلَى الْوَهَابِيَّةِ

تألِيفُ

السِيدُ أَحْمَدُ بْنُ السِيدِ زِينِ الدِّلَانِ

وقال في الميزان في ترجمة أحمد بن رشدين قال ابن عدى : كذبواه وأنكرت عليه أشياء . قلت : فمن أباطيله روایة الطبراني وغيره عنه قال : حدثنا حميد بن على البجلي الكوفي حدثنا ابن أبي لهيعة عن أبي عثانه عن عقبة بن عامر مرفوعا « قالت الجنة يا رب ، أليس وعدتني أن تزييني بركين؟ قال : ألم أزينك بالحسن والحسين؟ فماست الجنة كما تميس العروس » اه .

وقال في تنزيه الشريعة : أحمد بن محمد بن الحجاج بن رشدين بن سعد أبو جعفر المصري ، قال ابن عدى : كذبواه . اه . وقال السيوطي في التدريب : وأوهى أسانيد المصريين أحمد بن محمد بن الحجاج بن رشدين بن سعد عن أبيه عن جده عن قرة بن عبد الرحمن عن كل من روى عنه فانها نسخة كبيرة . اه . وقال الحافظ في اللسان : محمد بن حجاج بن رشدين المهرى عن أبيه عن جده قال العقيلي : في حديثه نظر ، روى عنه ابنه أحمد بن محمد ، ويروى أيضا عن ابن وهب . توفى سنة ٢٣١ . اه .

وقال ابن عدى : كأن بيت رشدين خصوا بالضعف ، رشدين ضعيف ، وابنه حجاج ضعيف ، وللحجاج ابن يقال له محمد ضعيف . قلت : وابن محمد أحمد ضعيف ، وقد تقدم ، ويقال له أحمد بن رشدين ينسب الى جده الاعلى . اه .

Syaanatul-Insaan Ann Waswasah ash-Shaikh Dahlaan' (pg.72)

It is noteworthy to mention that Mr Mahmood Sa'eed Mamduh has also alluded and acknowledged Ahmad ibn Rishdeen as being weak and that he has speech concerning him and that some have even accused him of being a liar.

However not being able to restrain himself he said those who say he was a liar did so by going beyond bounds. (Refer to his book '*Raf al-Minaarah*' (pg.370) which is filled with confounded contradictions. In another place he says that it is well known that Ahmad ibn Rishdeen has speech concerning him. ('*Raf al-Minaarah*' (pg.339).

Tabaraanee's second narration in *al-Awsth* contains Haroon bin Suliemaan whose kunyah is Abu Dharr and he is not known. It is unknown if anyone authenticated him or said he was trustworthy therefore it can neither be ascertained if anyone weakened him. Therefore he is unknown according to the sciences of hadeeth. This is what Haithamee and others have mentioned.

## THE STATEMENT OF SHAIKH TAARIQ BIN EWAADILLAAH

Shaikh Taariq bin Ewaadillaah said, "Ahmad bin Rishdeen he has speech concerning him rather others have said he was a liar, Abu Dharr is not known, the same affair is with his Shaikh, Sufyaan bin Bishr who is unknown."

(*Talya'atu Siyaanatul Hadeeth Wa-Ahliha Man Ta'adee Mahmood Sa'eed Wa-Jahalaha* (pg.83)

Shaikh Taariq also concludes this chain is not established due to the aforementioned problems, hence it is munkar without any reliability and nor is it preserved and what is correct is the hadeeth via the route of Dawood ibn Abee Saaleh from Abu Ayoob (رضي الله عنه) as its text is marfoo.

(*Talya'atu Siyaanatul Hadeeth Wa-Ahliha Man Ta'adee Mahmood Sa'eed Wa-Jahalaha* (pg.84)

## THE THIRD CHAIN

(3) Umar bin Khaalid from Abu Nabaatah from Katheer ibn Zaid from Muttalib bin Abdullaah bin Hantab

### ABUL HUSSAIN YAHYAA IBN AL-HASAN IBN JA'AFAR IBN UBAIDULLAH AL-HUSSAINEE

Abul Hussain Yahyaa ibn al-Hasan ibn Ja'far ibn Ubaidullaah al-Hussainee, the author transmits this chain in his book 'Akbaar al-Madeenah' yet his trustworthiness is not known ie if he was trustworthy or untrustworthy. Abul Hussain Yahyaa ibn al-Hasan reports this incidence in his book via his chain and in this manner he is by default a part of the chain, hence the need to verify his authenticity and trustworthiness is mandatory.

### UMAR BIN KHAALID

We have discussed this further at a later stage but suffice it to say Shaikh Subkee after citing chain from Akhbaar al-Madeenah said, Shaikh Subkee said himself after citing this report, "I say: "Abu Nabatah (is) Yoonus ibn Yahyaa, and those above him are trustworthy, and Umar bin

*Khaalid I do not know (ie don't know his trustworthiness)" (Shifaa us-Saqaam (pg.113) of the 1371H Indian Edn and (pg.343)*

Allaamah Muhammad ibn Ibrraheem Aal-ash-Shaikh said, "And Umar bin Khaalid is the reason why Subkee abstained from authenticating this hadeeth." (Shifaa as-Sadoor Fee ar-Radd A'lal Jawaab al-Mashkoor (pg.24)

This is what Subkee said in his *Shifaa us-Siqaam*,

فقد روى أبو الحسين يحيى بن الحسن بن جعفر بن عبيد الله الحسيني في كتاب «أخبار المدينة» قال: حدثني عمر بن خالد، ثنا أبو نباتة، عن كثير بن زيد، عن المطلب بن عبد الله بن حنطب قال:

أقبل مروان بن الحكم فإذا رأجل مُلتزم القبر، فأخذ مروان برقبته، ثم قال: هل تدرى ماذا تصنع؟

فأقبل عليه فقال: نعم، إني لم آت الحجر، ولم آت اللبَن، إنما جئت رسول الله ﷺ، لا تبكون على الدين إذا ولِيهُ أهله، ولكن ابكوا عليه إذا ولِيهُ غير أهله.

قال المطلب: وذلك الرجل، أبو أنيوب الأنباري رضي الله عنه.

قلت: وأبو نباتة يونس بن يحيى، ومن فوقه ثقات<sup>(١)</sup>، وعمر بن خالد لم أعرفه<sup>(٢)</sup>.

فإن صَحَّ هذا الإسناد<sup>(٢)</sup>، لم يُكره مَسْ جدار القبر، وإنما أردنا بذكره القَدْح في القطع بكراهية ذلك<sup>(١)</sup>.

(Shifaa us-Saqaam (pg.342-344), Edn. 1<sup>st</sup> Dar ul-Kutub al-Ilmiyyah, Beirut, Lebanon 1429H / 2008ce, ed. Hussain Muhammad Alee Shukree)

So Subkee himself is saying I don't know Umar bin Khaalid and he goes on to say if this chain was authentic then there would be no prohibition in touching the sidewall of the grave.

## THE CLARIFICATION OF ALLAAMAH MUHAMMAD IBN IBRAAHEEM AAL-ASH- SHAIKH

What further elucidates this is what Shaikh Muhammad ibn Ibraaheem said in expounding on Subkees statement, “*This is evidence that he was uncertain or unconvinced with regards to the occurrence of this incident.*” (*Shifaa as-Sadoor* (pg.25)

Allaamah Muhammad ibn Ibraaheem’s statement and his insight into Shaikhs Subkee’s position is indeed worth noting because 2 elements of Shaikh Subkee’s statement elucidate to the weakness of this narration. The first Subkee being unaware of Umar ibn Khaalid and the second, his saying, “*If the chain was authentic...*”

Shaikh Muhammad’s statement also refutes the position which the verifier of *Shifaa us-Saqaam*, Hussain Muhammad Alee Shukree wherein he says, “*As for this hadeeth is Insha’Allah Hasan.*” (in his checking of *Shifaa us-Saqaam* (pg.344).

How can it be Hasan, Shaikh Muhammad ibn Ibraaheem argues that Katheer ibn Zaid is in the chain and there is speech concerning

him, Shaikh Subkee abstained from authenticating it due to Umar ibn Khaalid (refer to his *Shifaa as-Sadoor* (pg.24).

Furthermore we have also mentioned at a later place in this article that the affair of the author of this book ie ‘Akhbaar al-Madeenah’ ie Abul Hussain Yahyaa bin al-Hasan is unknown.

So based on these 3 separate narrations, which all have their own respective problems how can this narration be Hasan, in addition to the fact that the supporting routes all have the same defect in them.

The first being Katheer ibn Zaid and if it is not him, it is Dawood ibn Abee Saaleh. If its not Dawood ibn Abee Saaleh it is Muttalib bin Abdullaah so on and so forth. We ask since when have the hanafees adopted the principle that numerous routes via a majhool narrator becomes Hasan!!!

As for Imaam Mizzee citing Umar bin Khaalid al-Makhzoomee being from amongst those who narrate from Yoonus in Yahyaa as he mentions in his *Tahdheeb al-Kamaal* (8/220), then this should not be confused with this with being any form of authentication or praise with regards to Umar ibn Khaalids trustworthiness.

## KATHEER IBN ZAID

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Refer to First chain as the discussion concerning him has preceded.

## **MUTTALIB BIN ABDULLAAH BIN HANTAB**

Refer to the Second chain as the discussion concerning him has preceded.

# ANSWERING SHAIKH ZAFAR AHMED UTHMAANEE'S ANSWER TO SUBKEE'S STATEMENT

## ***"I DO NOT KNOW WHO HE IS"***

Shaikh Zafar Ahmed Uthmaanee Thanawee Deobandee Hanafee attempted to answer Shaikh Subkee where he says he did not know who Umar ibn Khaalid was. Shaikh Zafar says, “*I say, this is not a problem since Ahmad narrated it from Abdul Maalik bin Amr who is trustworthy from Katheer ibn Zaid, and Subkee declared him to be trustworthy.*” (*E’laa as-Sunan* (10/507)).

This is a major discrepancy and more problematic and we don’t know how Shaikh Zafar Ahmed Thanwee could have even suggested this explanation as an answer and clause out for Umar ibn Khaalid as this in itself is riddled with confusion and contradictions.

The contention here in reality IS the authenticity of the Abdul Maalik bin Amr narration in the *Musnad Ahmad* and in the *Mustadrak* of Imaam Haakim and this is what we were questioning in the first place.

This narration ie of Abul Maalik bin Amr also contains Dawood bin Abee Saaleh who is unknown. So how can one narration containing

one unknown narrator support another narration which also contains an unknown narrator!!!! Secondly Katheer ibn Zaid is in both chains who is disputed and it would not be unfair to say due to his Dhabit he was falling into weakness.

Then in the narration of al-Hussainee we have Muttalib bin Abdullaah who poses an even bigger problem because he was a mudallis and did irsaal. We ask how can Abdul Maalik bin Amr's narration be used to alleviate the ignorance of Umar bin Khaalid when it is itself riddled with problems.

Furthermore, Katheer ibn Zaid narrates from Dawood ibn Abee Saaleh and he also narrates the same incident from Muttalib bin Abdullaah, ie indicating his lack or precision or possibly a weak memory.

In conclusion both narrations have their own major problems and even if both narrations were combined they contradict each other with regards to the chain and even with regards to the text. Furthermore, we know Abdul Maalik ibn Amr is trustworthy but where did Shaikh Zafar Ahmed get Subkee declaring him to be trustworthy, unless we have missed something.

This seemed to be a very far stretch of the imagination by Shaikh Zafar Ahmed and a desperate plea to authenticate this narration which was totally fruitless and in vain.

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## PROBLEMS WITH THE CHRONOLOGY OF THE 2<sup>ND</sup> & 3<sup>RD</sup> NARRATION

We say there is another problem and that is the chronology of this report ie was it possible for the narrators to have actually witnessed this incident. For example the main narrators are Dawood ibn Abee Saaleh and not a lot is known about him. The other main narrator is Muttalib bin Abdullaah bin Hantab and Imaam Dhahabee said he died at the end of 120H (*Siyhaar al-A'laam an-Nabula* (5/317 no.154)).

In the 2<sup>nd</sup> and 3<sup>rd</sup> chain Muttalib bin Abdullaah is the narrator and in Tabaraanee's book's, Muttalib narrates by saying Abu Ayoob (رضي الله عنه) said, so this leaves us with 3 possibilities, either he narrated this incidence based on actually witnessing it, or he narrated it from someone else or lastly he narrated it directly from Abu Ayoob (رضي الله عنه).

However we know from his biography that he never narrated from Abu Ayoob al-Ansaari (رضي الله عنه), so by default this renders the third possibility false. As for the second possibility that he narrated it from someone else, then we ask where is the evidence and clarification where he mentions who he heard it from directly. The third possibility is that he actually witnessed this incident and was present at the time, this would also fall in line with why Muttalib said what Abu Ayoob said (رضي الله عنه).

The first two possibilities render this narration to be mursal from first principles and also establish the criticism levied against Muttalib bin Abdullaah that we would do tadlees and irsaal to be absolutely correct.

Abu Ayoob al-Ansaari (رضي الله عنه) died between approximately 50H - 52H based on different opinions and he was martyred in Constantinople. Marwan Ibn al-Hakam died in the year 65H (refer to *Syaar A'laam an-Nabula* (3/476). This means Muttalib bin Abdullaah could have only witnessed this incident or he could have directly narrated it at the very latest at around 50-52H.

Muttalib ibn Abdullaah died in 120H and If we hypothetically assume Muttalib lived for approximately 80 years his birth date would have been around 40H, therefore he would have been child who was approximately 10 years old at the very latest possible time the incident could have occurred.

The average age was 70 years and this shows Muttalib was probably just born in 50H ie just possibly a baby at the latest possible potential time of the incident!!! Bear in mind this is all hypothetical and all sorts of possibilities are likely, yet this point is sufficient to add a wider scope to the contention of this report.

Furthermore according to ABU LAYTHs research, he says “**Abu Ayyub Al-Ansaari (radhiya allahu anhu)** died sometime around 50+

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A.H.....According to Hafith Shu'ayb, Muttalib heard from Sahl ibn Sa'ad who died between 80-91 A.H. according to Historians. Salamah ibn Al-Akwa' died around 74 A.H..."

So this poses more problems as the Companions he heard from died at least 20 years after Abu Ayoob died!!! What is further interesting is that there is nothing that restricts this incident to the last years of Abu Ayoobs (رضي الله عنه) life ie between 50-52H, because the incident could have occurred earlier and if this is the case it necessitates an increase in Muttalib's age in order for him to have witnessed it and this is very unlikely.

This also ties in with the overall information because we known Abu Ayoob (رضي الله عنه) was martyred in Constantinople and again this shows he was not in Madeenah during his last days. So with all of this coupled together, with all the information it is highly probable and likely that Muttalib ibn Abdullaah bin Hantab never actually witnessed this incident nor was he around at the time.

If it is argued he might have heard this from the younger companions, there where do we draw the line regarding this principle or rule as this can be applied everytime to any such situation and in this approach the importance of direct continuous chains is lost and diminished. This potential point is also refuted from the angle that Muttalib needs to mention clearly who he heard the narration from.

The fact is there is ambiguity with regards to the continuity of this chain especially after what Haafidh Hajar and other scholars of hadeeth have opined that Muttalib bin Abdullaah only met or saw some select companions, not including Abu Ayoob (رضي الله عنه).

## **End of Volume 2**

## **Please continue to Volume 3**

Completed in the blessed month of Ramadhaan 1434 / August 2013.

*And Allaah's aid and assistance is sought alone without going to graves.*

*We worship him Alone and single him out without associating  
any partners with him. He is alone and One.*

*The two weak slaves of Allaah in  
need of your urgent Duas*

*Abu Khuzaimah Ansaari & Abu Hibbaan*