

 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) 

COMPLETE 4 VOLUMES

By
Abu Hibbaan & Abu Khuzaimah Ansaari

www.Ahlulhadeeth.wordpress.com

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Haddad & Their Muqallideen Pertaining To The Oft Quoted Narration
of Abu Ayoob al-Ansaari (رضي الله عنه)*

Complete 4 Volumes

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Quoted Narration of Abu Ayoob al-Ansaari (رضي الله عنه)

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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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INTRODUCTION

All praise and thanks are due to Allaah, we seek His Help and we seek His Forgiveness. We seek refuge with Him from the evil of our souls and the evil of our actions. Whosoever Allaah guides then none can misguide him, and whosoever Allaah leaves to stray then none can guide him. I bear witness that there is none worthy of worship save Allaah, the One Who has no partner and we bear witness that Muhammad (*sallallaahu 'alayhi wa sallam*) is his servant and Messenger.

"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Aadam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All Watcher over you." [Sooratun-Nisaa', 4:1]

"O you who believe! Fear Allaah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islaam (as Muslims) with complete submission to Allaah." [Soorah Aali-Imraan 3:102]

"O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger, he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise). [Sooratul-Ahzaab 33:70-71]

As for what follows: Verily the most truthful speech is the Word of Allaah and the best guidance is the guidance of Muhammad (*sallallaahu 'alayhi wa sallam*), and the worst of affairs are the newly invented matters (in the Religion) and every newly invented matter is an innovation and every innovation is a going astray and every going astray is in the Fire.

To Proceed

In September 2002 we received an email from a brother asking for information with regards to a narration that was causing some concern. The email contained a passage from an article authored by Gibril Fouad Haddad in which he presented a narration of Abu Ayoob al-Ansaari (رضي الله عنه) as an evidence for kissing, touching and rubbing graves and tombs. Without thinking about it too much we compiled a

very brief article in response highlighting just some of the basic points. Which we then emailed to the brother and also posted on a forum.

Then on the 15th of July 2005 Abul Hasan Hussain Ahmed (alias Hussain Ahmed and many others) authored a medium sized article in response. This in turn was posted on sunni forum (a deobandee hanafee persuasion forum) under the following title.
“Reply to Abu Khuzaimah and Abu Hibban on their claims against Dr GF Haddad”

Which can be seen here

<http://www.sunniforum.com/forum/showthread.php?7104-Reply-to-Abu-Khuzaaimah-and-Abu-Hibban-on-their-claims-against-Dr-GF-Haddad>

Abul Hasan Hussain Ahmed very cunningly provides a clause out option for himself and says, “I have put the following together in haste before travelling for the next 3 days, so if any mistakes have crept in I apologise.” Well if such was the case, it was not such a pressing issue that he had to complete it before he left, we are sure it could have been completed upon his return.

If one also scrolls to the bottom of the link you may also see a promoter of Abul Hasan Hussain Ahmed, the beggar aka faqir expressing his delight as if he were a pet. Let it also be known faqir is barailwee whereas Abul Hasan Hussain Ahmed has leanings to the deobandee sect. This proves this association under the guise of helping each other under the universal banner of Hanafiyyah.

When we first saw the article we thought there were only a few points that needed answering and the bulk of his article was just sheer lies, deceit and the usual dogmatic hanafee polemics which we have been accustomed to over the years. At the same instance we also thought it would be a waste of time to compile a response because it would inevitably fall on bigoted staunch minds. With time constraints, one thing leading to another and one day leading to the next, our minds turned to other issues and in this way our response was left unauthored.

Then came the time when Abul Hasan Hussain Ahmed, with his constant innate desire to please the masses, released his answer to our compilation on the issue of Taraweeh being 8 or 20 titled, ‘al-Qaul as-Saheeh Fee Masalatut Taraaweeh’

See here,

<http://ahlulhadeeth.files.wordpress.com/2007/09/alqaulassaheeh.pdf>

We compiled and released the ‘al-Qaul’ in 1424H / 2003ce and Abul Hasan Hussain Ahmed feebly answered it in 1430H / 2009ce ie approximately 6 year later. During this the hanafee quarters were rejoicing as if they had achieved a sense of salvation and redemption.

Low and behold, Allaah the Mighty and Majestic allowed us time and we were able to compile this small treatise with regards to the narration of Abu Ayoob (رضي الله عنه). As this issue was related to Aqeedah it was more deserving and pertinent to be answered and in doing so, we highlighted the deficiency and weakness in the Aqeedah of the Soofee Hanafee Mr Abul Hasan Hussain Ahmed and the soofee G F Haddad.

We would like to now look at the unity of G F Haddad and Abul Hasan Hussain Ahmed and their deceptive ploy to the world in professing variants beliefs when they are the same. The difference being that G F Haddad manifests his beliefs openly whilst the latter has developed a superb tendency of presenting this periodically.

G F HADDADS TEACHER'S

Let us begin with the G F Haddad and his biography. He claims to have studied with the following,

“Among the teachers he has been honoured to read with are Shaykh Dr. Nur al-Din ‘Itr, Shaykh Adib Kallas, Shaykh Wahbi al-Ghawji, Shaykh Muhammad al-Ya‘qubi, Shaykh Adnan al-Majd, Shaykh Mu‘tazz al-Subayni, Shaykh Dr. Samir al-Nass, Shaykh Dr. Wahba al-Zuhayli, Shaykh ‘Abd al-Hadi Kharsa, and Shaykh Muhammad Muti‘ al-Hafiz. He also holds ijazas from Shaykh Dr. Muhammad ibn ‘Alawi al-Maliki and Shaykh Husayn ‘Usayran, the last of the close students of the pious Qadi Shaykh Yusuf al-Nabhani, as well ijazas from more than 100 shaykhs from Algeria to Yemen - Allah reward them all and continue to benefit us through them.”

Taken from

<http://www.sacredknowledge.co.uk/index.php/biographies-of-scholars/272-shaykh-gibril-haddad.html>

ABUL HASAN HUSSAIN AHMED’S TEACHER’S

From Syria:

The Hanafi faqih and aqida specialist, Shaykh Wahbi ibn Sulayman Ghawiji al-Albani (died on February 21st 2013 aged 90), The Aqida specialist, Shaykh Adib Kallas (d.2009 aged 89)..... Amongst his living Shuyukh are the Muhaddith of Syria, Dr. Nurud-Din Itr

From Lebanon:

The late Shafi' Muhaddith, Shaykh Hussain Usayran (d. 2005 aged 94) of Beirut...

And in the beginning of the biography it says, "He has also received various forms of classical warrants of authorisation known as **Ijaza** from more than 100 learned scholars of various Muslim lands:"

Taken from

http://www.sunnicourses.com/ourteacher_shaykhabulhasanhussaina_hmed.html

So here is the thing, both of them at least shared 4 teachers. These teachers were not any normal teachers but rather they were specialists in Aqeedah and fiqh. So we ask when they shared the very same 4 teachers and 2 of them were specialists in Aqeedah, why is there a huge difference in their Aqeedah, or is it really the same???

For example we know that both of them are Asha'aree's and Matureedee's. However we know and it is well established that G F Haddad has the same Aqeedah of the soofee barailwee's and this is

evident from his various works and is well accepted amongst all quarters.

Even the deobandee quarters have refuted him on certain points and G F Haddad has also similarly lashed out against the works of Shaikh Shah Ismaa'eel Dehalwee for which the deobandee's have rebuked him. Furthermore G F Haddad has also lashed out against Shaikh Taqee Uthmaanee just on the topic of Meelaad and in general he refers and equates deobandees as wahabee's.

He is a strong proponent of the Messenger of Allaah (ﷺ) being omnipresent ie Haadhir Naadhir, he believes and promotes Istighatha with other than Allaah, building structures and masjids over graves, touching, kissing and rubbing graves so on and so forth. You also find G F Haddad professing great love and veneration of Ahmed Raza Khan Barailwee and his works!!!

So when G F Haddad learnt all of this from their so called Aqeedah specialists, the same Aqeedah specialists Abul Hasan Hussain Ahmed learnt from, what expectations can we have with regards to his Aqeedah? In essence how is it possible for 2 individuals who had the same specialist Aqeedah teacher's to have different variant Aqeedah's and remember they shared 4 teachers and both of them managed to attain and gather ijazahs from 100 scholars!!!

Dear readers this is the first calamity of these 2 individuals who have over the years styled themselves to be the defenders of the Soofee Ashaa'irah and the madhab of the mutakallimoon and proponents of futile beliefs. We know that Abul Hasan leans towards the deobandee school of thought with regards to their fiqh and Aqeedah, yet he is dubious and cunning enough to play it away and says he is just a Hanafee. This will be shown later insha'Allaah.

So when we know Abul Hasan leans towards and sympathises with the deobandees. Let us give you one basic and brief example. When we quoted some statements of the caller to Shirk, ie Ahmad Raza Khan rebuking and refuting the deobandee scholars so much so that he practically made takfeer of them. Abul Hasan Hussain Ahmed got a little hot under the collar and vented his anger because he could not say this outright as this would have exposed him as a hidden deobandee sympathiser.

So when Abul Hasan leans towards the deobandee school of thought and G F Haddad is an ardent proponent of the barailwee soofee school of thought we ask what Aqeedah did both of them actually learn from their teachers who specialised in Aqeedah, in that both of them are confused in their Aqeedah.

We personally think there is no difference both are soofee Asha'aree and Matureedee's with the main intent of exerting their efforts against Ahlus Sunnah, the Ahlul Hadeeth and Salafee's. They have concocted this evolving manhaj just to attack and revile the pristine and clear Aqeedah of Ahlus Sunnah. We will insha'Allaah show at some other time this new madhab they have formed.

The fact of the matter is irrespective of their Aqeedah they unify themselves under the banner and guise of Hanafiyyah with the sole intent of attacking Ahlus Sunnah whilst ignoring their own differences. However it does not stop at this as we know they themselves differ in their Aqeedah but yet they are hell bent in defending each other. What kind of manhaj is this?

So this is just one example of Abul Hasan Hussain Ahmed running to the defence of his fellow soofee Asha'aree brother, all in the name of bigoted staunch blind following. Much more can be said about these two and their imcompetent and repugnant 'scholarship's' but this should suffice for now insha'Allaah.

Let us now move on and talk about Abul Hasan Hussain Ahmed and his polemics.

THE REALITY OF ABUL HASAN HUSSAIN AHMED

This individual, who is a chemist and school teacher from East London, a claimant of scholarship. We have shown his desire's with regards to him wanting to be a scholar. Over the years from his various posts on the different forums he has moved up the rank from brother Hussain Ahmed, to brother Abul Hasan, then to Sidi Abul Hasan then Dr Abul Hasan and now Shaikh Dr. Abul Hasan.

He has been posting on various internet forums like Sunni Forum and Marifah. He has since debunked Sunni forum or they debunked him and hence has moved on to graze new pastures. Inadvertently he has been using his portal website of Sunni courses to disseminate some of his meagre writings.

In recent times he and his cohorts have set up yet another calamity under the title of Darut Tahqiq and insha'Allaah we will show the calamities therein at a different time.

We will now address some basic fundamental flaws Abul Hasan Hussain Ahmed and his cohorts have been demonstrating in their internet thuggery and child playground tactics.

(1) POSTING AND USING DIFFERENT NAMES

Abul Hasan Hussain Ahmed posts and causes trouble in different places with different kunyahs and names. He does this for a number of reasons, sometimes to cause trouble, sometimes to gain information and sometimes to secretly praise himself.

We would not be surprised if his real name was Muhammad Hussain Ahmed. Sometimes he uses the Kunyah of Abu Zahra and sometimes Abu Maryam. Most of the time he uses his main kunyah ie Abul Hasan. He builds a sensation of grandeur, scholarship and a high station and position for himself due to his desire of wanting fame under his title of Shaikh Dr. Abul Hasan Hussain Ahmed.

So he goes to the various forums and platforms with a whole array of names praising himself. So they go to all the different websites causing trouble and inciting hatred and fuelling animosity. Abul Hasan Hussain Ahmed ie Abu Zahra frequents all the different websites like a pet soldier just in order to defend and praise Abul Hasan and to just paste irrelevant links to Abul Hasans books in a bid to praise him amongst the masses and raise his status for showing off, or is this the doing of Abul Hasan himself to praise himself we ask?

For example another good brother said,

Submitted on 2012/12/17 at 9:32 am

I am wandering if this is the same Abu Zahra who posts random links to us abuzahra1425@yahoo.co.uk
<mailto:abuzahra1425@yahoo.co.uk>

Dear readers this shows Abu Zahra does this everywhere, traversing the internet and causing trouble ruthlessly. If they were upon the Haqq they would just make their bayaan and let it stand, yet this is not the case as they inwardly feel a sense of weakness, a tremor and wavering belief in the truth and hence their need and desire to falsely subdue others. Just because they feel weak, feeble and uncertain, causing confusion and anarchy elsewhere will not make them stronger or firmer because Ahlus Sunnah are strong alhamdulillaah.

Furthermore, this is childish immature behaviour which is expected of teenagers, whereas all three (or really 2 of them) Abul Hasan Hussain Ahmed, Abu Zahra and Abu Maryam claim they have teenagers of their own. If Abul Hasan really studied with the scholars as he claims, then surely he must have learnt some basic manners and adab. We ask where are the fruits of such teachings? Does he not teach his students not to behave in this childish and ridiculous way or is it because he is upon the same way?

Alhamdulillaah look at our scholars and students of knowledge, they make their bayaan, write or refute and thereafter remain firm and steadfast. They don't behave like immature spoilt children afterwards.

What does this say about Abul Hasan, does he not teach his students any manners or how to conduct themselves in religious affairs. Dear readers this shows their appauling manners and akhlaq. On the contrary if Abul Hasan does teach them manners why are they not listening to their Shaikh and his teachings. This, dear readers is the difference between us and them, we behave responsibly and manifestly established our positions and these 'boys' behave exactly like boys.

Let us now examine our statement that Abu Zahra and Abu Maryam are one and the same person. This essentially revolves around their style of writing, their expression and hatred of Ahlus Sunnah. Let us look at 2 examples.

Abu Zahra / Abu Maryam posted a comment on the www.Ahlulhadeeth.wordpress.com blog and in the process due to an error, Allaah exposed the liars. Abu Maryam attempted to post a comment on the blog but he totally forgot to change his email address. (he is also now using abuzahra1425@gmail.com)

Ie ie was logged in as Abu Zahra due to the Abu Zahra Email and then when he posted on the blog he thought he was Abu Maryam and so he typed in Abu Maryam yet the email showed up as abuzahra1425@yahoo.co.uk (the images are screen shots from the AhlulHadeeth Blog)



Abu Zahra

abuzahra1425@yahoo.co.uk

Dear readers look here,



Abu Maryam

abuzahra1425@yahoo.co.uk

This is a clear exposition of these liars by Allaah the Mighty and Majestic. Even the avatars are the same. So in the first instance Abu Zahra, when he usually comments or pastes absurdities, he does so

with his email of abuzahra1425@yahoo.co.uk with the normal blue avatar.

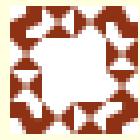
In the second instance he was signed in with the same email and this is the email that comes up. However when you comment on blogs, you have to insert your name and due to Allaah exposing him he thought he was Abu Maryam and wrote Abu Maryam but the abuzahra1425 email came up. Allaah exposes the liars!!!!

Here is another example,



Abu Zahra
sunnicourses.com x
abuzahra1425@yahoo.co.uk

When Abu Zahra signs in as Abu Maryam he signs in as,



Abu Maryam

abumaryam1390@gmail.com

This manifestly shows their lies and their lies upon lies. Once the assertion that Abu Zahra had done a hulloolee (soofee reincarnation) transformation to Abu Maryam was made on www.Ahlulhadeeth.wordpress.com and Abu Zahra denied this, he said (please zoom in) and note he swears by Allaah and here is caught red handed. So they even lie upon Allaah!!!

 Abu Zahra
sunnicourses.com x
abuzahra1425@yahoo.co.uk
2.217.20.102

Submitted on 2012/12/03 at 7:35 pm

Assalamu alaikum

I am still here and i subscribed to your blog more than 2 years back so i know what you are saying. Wallahi, I am Abu Zahra, the student of Sh. Abul Hasan, saheb. First of all, you know for a fact that i had email conversation with Abu Khuzaima some 5 years back, so i have no need to reinvent my kunya into Abu X, Y or Z.

So he totally denied that he was Abu Maryam, but we have proven that both are the same person. There is no excuse out and we shall see how they deny this!!! Their lie got caught red handed; such is the exposition of the kadhab's. Abu Maryams email abumaryam1390 is probably 1390 the hijree date for Abu Zahra's birthday and him

using abuzahra1425 may also again be a Hijree date for maybe his child's birthday.

Furthermore once this assertion was made that both Abu Zahra and Abu Maryam were both the same person, all of a sudden as we came to know there was a barrage of comments left by both of them (really one of them) under their different user names in a deceptive ploy to prove they were 2 separate people.

The second evidence that they are the same person is their style of vilification for example when Abu Zahra would post a comment he would rant and rave that Shaikh al-Albaanee was a watch maker and Abu Maryam would say exactly the same. Abu Zahra would rant that we rejected the Musnad of Alee ibn Ja'ad and Abu Maryam would bellow the same so on and so forth.

These individuals or person are so deceptive and sly that when it was claimed by the brothers on www.Ahlulhadeeth.wordpress.com that Abul Hasan was a school teacher they posted video allegedly of Abul Hasan in a bid to share false information and to throw us off our path. How deceptive is that!!!

After such revelations let us now move on and show the readers why we have always claimed Abul Hasan Hussain Ahmed and Abu Zahra are the same person.

Refer to the following articles for some more background

<http://ahlulhadeeth.wordpress.com/2012/12/03/abu-zahra-in-the-disguise-of-abu-maryam-the-rethorical-kalaam-used-in-arguments/>

<http://ahlulhadeeth.wordpress.com/2012/12/05/the-appearance-of-abu-zahra-and-abusing-imam-al-albaanee-imam-ibn-baaz/>

<http://ahlulhadeeth.wordpress.com/2012/12/05/returning-to-the-tadlees-of-amash-imam-ibn-abdul-barr-on-his-tadlees/>

When an individual writes literature whatever form it maybe in, no matter how much he tries to change his style of writing, it is very difficult because a an individual cannot change his mind or his mindset or his way of thinking in order to pretend to be a different person. This is why changing names does not help much as the writing styles and the usage of language cannot be significantly changed.

In this regard dear readers if you look at all of the posts and writings of Abu Zahra and Abul Hasan Hussain Ahmed you will find striking similarities and resemblance. Some of these similarities are manifest whilst others are apparent. The style of writing, the emotive language, the expression of anger, vilification, cheap ego points so on and so forth.

Secondly if you also look at some of the posts of Abu Zahra and how he talks about Abul Hasan in such detail and manner that only Abul Hasan could have written it. For example Abu Zahra posts on various places namely forums and makes statements about Abul Hasan that only Abul Hasan can say.

Lastly our main and most important point is that Abul Hasan Hussain Ahmed posted on the Arabic version of the Mutlaqa Ahle Hadis under his kunyah of Abul Hasan. At this point please note that we have categorically established that Abu Zahra and Abu Maryam are actually one and the same person.

Prior to this our opinion was that either Abu Zahra or Abul Hasan were 2 different people or Abu Zahra is actually a student of Abu Zahra as he claims (as he often foolishly boasts). There is a third possibility, that Abu Zahra is Abu Hasan's brother under the name of Sayf ad-Din Ahmed ibn Muhammad, the disgrace jaahil, ignorant

author of al-Albani unveiled, hence the constant running around and blind promotion of Abul Hasan.

The following is conclusive evidence that Abul Hasan is Abu Zahra and Abu Maryam. As per usual Abul Hasan in his begging for an ijazahs, request that the following names be included as part of that ijaazah. The post is from Abul Hasan as you can see from the screen shot. Then he says “**Dr. Hussain Ahmed al-Londonee**” and further on he says, “**The Well known Ahmed al-Londonee**” then the most important part, he lists his children and what a significant exposition this is,

HASAN AHMED (Abul Hasan Hussain Ahmed)

ZAHRA AHMED (Abu Zahra (Hussain Ahmed)

MARYAM AHMED (Abu Maryam (Hussain Ahmed) who was most likely born in 1425H.



This is such a serious exposition of these liars that need we say anymore. So there you have it in black and white Abul Hasan is Abu Zahra and he is Abu Maryam. He is the one who has been frequenting these forums and pretending himself to be his own student and defending and praising himself. Similarly it is Abul Hasan himself parading as a trouble maker, going to the forums and digging for

information and unleashing all sorts of profanities on the Muslims and Ahlus Sunnah especially the divine righteous scholars.

He has been doing all of this to spread his own fame in order to seek recognition, similarly saving his main Kunyah from any dirt and any other ignorant futile shenanigans he gets upto. This is treacherous, lying, deceitful and outright despicably vile. This contradicts even the basic teachings of Islaam, dear readers please note this is indeed a great deception.

These are just of his main ones, no doubt he has numerous aliases and identities. At times when he posts on different forums he pretends to be ignorant and yet at the same time he presents points that only Abul Hasan can bring. We and other brothers have been observing and dealing with his corruption and intellectual fraud for about or over a decade if not longer. This is his actual reality!!!

Another reason for these multiple identities is in order for them to go around causing trouble and behaving ridiculously immature and uttering all kinds of absurdities. One such example is their extreme hatred for the Salafee Scholars and their sheer animosity for Shaikh al-Albaanee, so much that his literature and service to hadeeth grates at causing them to have sleepless nights. They come to the

www.ahlulhadeeth.wordpress.com blog and utter some horrendous statements at our scholars. They are just filled and fuelled with hate.

(2) HIS SCARCENESS AND AT TIMES TOTAL IGNORANCE IN NOT QUOTING HIS OWN SCHOLARS, IN SPECIFIC HIS OWN TEACHER'S.

From his methodology is that he claims to have over 100 ijazahs but hardly ever quotes from his scholars or the major hanafee scholars. So you will find in any discussion he will quote from random people or other scholars but never from his own major hanafee scholars and if he does it is very infrequently. Similarly he deliberately avoids quoting the deobandee or early hanafee Indian scholars knowing that he will get caught out.

Dear readers this self proclaimed scholar who in reality is nothing but a mere muqallid - a blind follower of the hanafee madhab who is not even allowed to do any research. This is violation of their madhab and in which turn establishes that neither are they muqallid nor are they scholars but rather just anti Hadeeth, staunch and bigoted against the Hadeeth and Ahlus Sunnah.

On the other end of the spectrum he thinks he can win leadership and fame by quoting our scholars or students of knowledge pertaining to points of differences of opinion.

(3) HIS IGNORANCE OF THE SCIENCES OF HADEETH AND ITS UTILISATION.

Abul Hasan Hussain Ahmed aka Abu Zahra aka Abu Maryam boldly claims he has studied hadeeth and its sciences but we say how is it possible for a blind muqallid to understand such a lofty science when he has blind folded himself. In his works and writings Abul Hasan is totally ignorant of the sciences of hadeeth and his writings resonate this abundantly.

In his writings you see that he hardly ever uses the sciences of hadeeth or its application and think it suffices to copy and paste some old manuscript in an arrogant attempt to prove a point. This is very obvious from his writings and anyone can see this, however what is ironic in this situation is that Abul Hasan actually teaches the science of hadeeth and yet here there is very poor or non existant usage of it.

(4) CONFUSING ISSUES IN AN ATTEMPT TO WIN CREDIBILITY AND SCHOLARSHIP.

Abul Hasan in a large portion of his responses and articles has developed an art in that he brings other irrelevant discussions and points that are nothing but digression and deviation away from the main issues of contention. He will sometimes bring a scan or sometimes bring points that just have no bearing or relevance to the discussion. He thinks that by bringing these other irrelevant points he can add weight into winning the argument. Similarly he has a big problem with a barrage of references and each time such a situation is presented to him he seems to totally ignore all of them and just focuses on one point, yet he claims he can research.

(5) HE THINKS HE IS THE ONLY ONE WHO CAN RESEARCH.

In his little beguiled and corrupt mind he thinks he is the only one who has the ability to research and in one place he shows this arrogance and says in this modern era anyone can write but the difficult part is painstakingly going through the references. The fact of the matter is that this guy steals other people's research, he utilises their translations and research and then compiles everything together and presents it to the world.

He will scan a manuscript and remember just one manuscript and says like a parrot, ‘oh look it says this here’ etc. This is not research this is jahl and Alhamdulillah the majority of the people are so aware of his antics and tactics that he and his cronies have become a laughing stock on the internet.

A lot more can be said about the mentality and mindset of this bigoted individual however for the moment this should suffice. InshaAllaah in due course we will be writing more in addition to the snippets which have been posted by the brothers on www.ahlulhadeeth.wordpress.com.

Lastly let us make it very clear, Abul Hasan Hussain Ahmed and the rest of his crew whoever they are, whether they are different people or the same, we will not stop writing and making our bayaan until you remain silent. Make your bayaan, generate some manly backbone without trying to shiver at the knees and then be sure to see our response and by Allaah these childish tactics and sheer depravity these ‘boys’ resort to will not affect us.

Dear readers, these people constantly act like thugs and are always threatening us in order to stop what we are doing but in reality this just motivates even further. We can spend a very long time highlighting how these guys act and behave. They stoop so low that

and behave so childishly that we think, is this what we are dealing with, is this the result of their tutelage from the corrupt Abul Hasan or the stability of the hanafee madhab.

No doubt we will be expanding on this in the near future however inshaAllaah this should suffice for now.

Let us move on now to the last portion of this introduction and look at Abul Hasan's leaning's to the deobandee madhab.

The first factor is that he quotes from the deobandee scholars very rarely. In the past he would quote from some of them and after we caught him lying, he has since dimished his usage and quoting from them.

Another factor is his close working association with Abdur Rahman ibn Yusuf Mangera as part of sunni courses, who is also a deobandee, he has studied in deobandee institutes and is well known to be a deobandee amongst the deobandee quarters. Just because they try to hide behind the general veil and umbrella of hanafee's it does not eliminate them being deobandee's.

Lastlty he says in one post,

24-05-2006, 07:59 AM #27

Abul Hasan Scholar
Join Date: Aug 2004 Gender: BROTHER
Madhab: Hanafi Posts: 505

Originally Posted by OneLife
السلام عليكم

What are some other books that have been translated from the Shaykh? Also, did he ever write anything on creed, or his focus was only what has been mentioned: Fiqh & adab? I thought I'd ask in this thread since it's all about him. I'm curious how if he was Ashari/Maturidi, he ended up teaching at those Universities among people who're against that? Perhaps Brother Abul Hasan can explain.

وعليكم السلام

Wa alaikum salam

The books that have been translated so far have been listed in this thread. I did mention this one already on the Value of Time:
<http://www.awakening.org/products/43>

And there is one on Islamic Manners:
http://kitaabun.com/shopping3/produ...oducts_id=1031

There is also this work in English by Imam al-Laknawi that the Shaykh edited. It was translated by a personal friend. See here:
http://kitaabun.com/shopping3/produ...roducts_id=397

Bidah & The Salaf's Worship
By Imam Abu Al Hasanat Abd Al Hai Lucknawi (d1304 AH)
Edited by Sheikh Abd al-Fattah Abu Ghuddah
Translated by Zahir Mahmood
Paperback 148 Page
Al-Hamra Publication, London

So Zahir Mahmood is his personal friend, well Zahir Mahmood is known as being an ardent deobandee and he does not hide this

because he is at least manly enough to admit and profess this wherever he is. On the other hand ‘our scholar,’ a secret deobandee hides and conceals this just in case people do not link him to the deobandee school of thought. Or is Abul Hasan claiming Zahir Mahmood is his personal friend yet on different beliefs.!!

For the reality of Zahir/Zaheer Mahmood refer to

<http://ahlulhadeeth.wordpress.com/2011/10/05/the-reality-of-zaheer-mahmood-his-as-suffa-institute-part-1/>

<http://ahlulhadeeth.wordpress.com/2011/10/12/the-reality-of-zaheer-mahmood-his-as-suffa-institute-imdaadullah-muhajir-makki-part-2/>

This proves Abul Hasan does have deobandee leanings and is highly deceptive in presenting this to the people.

Lastly throughout this treatise we have referred to the works of Shaikh Abdul Fattah Abu Guddah another hanafee proponent, through whom Abul Hasan Hussain Ahmed has ijazahs running. Statements from Shaikh Abu Guddah are an evidence against him as he himself says,

15-08-2004, 09:25 PM #2

Abul Hasan Scholar
Join Date: Aug 2004
Gender: **BROTHER**
Madhab: Hanafi
Posts: 505

Salamu alaikum
Shukran for that biography! Shaykh Abdal Fattah was a great Muhibbin and alhamdulillah, I have Ijaza running via him from 2 of his students.

(taken from
[http://www.sunniforum.com/forum/showthread.php?951-Shaykh-Abdulfattah-Abu-Ghuddah-\(rahimahulla-ta-ala\)-a-great-Scholar-of-Islam](http://www.sunniforum.com/forum/showthread.php?951-Shaykh-Abdulfattah-Abu-Ghuddah-(rahimahulla-ta-ala)-a-great-Scholar-of-Islam))

And his saying

Some "Salafi" types tried to undermine him since he admired his Shaykh: Muhammad Zahid al-Kawthari quite highly. Amongst those who unsuccessfully attacked him were the likes of al-Albani, Bin Baz, Bakr Abu Zayd and some of their underlings. I don't think i would be exaggerating if I said that Shaykh Abdal Fattah took Ijaza and studied under more Shuyukh than those detractors named above put together. The Shaykh took Ijaza from around 100 Scholars.

(source [http://www.sunniforum.com/forum/showthread.php?951-Shaykh-Abdulfattah-Abu-Ghuddah-\(rahimahulla-ta-ala\)-a-great-Scholar-of-Islam/page3](http://www.sunniforum.com/forum/showthread.php?951-Shaykh-Abdulfattah-Abu-Ghuddah-(rahimahulla-ta-ala)-a-great-Scholar-of-Islam/page3))

We will see what he has to say about the statements of his own great Muhaddith.

Dear readers this is a very brief overview of the reality of this deceitful individual, his animosity for the scholars of Ahlus Sunnah and his hatred for the Ahlul Hadeeth. He styles himself to be a scholar and in secret he goes around speaking ill of the scholars of Ahlus Sunnah. He has 2 faces, one that he presents to the world as a decent upright kind of a guy whereas his other face, he is vile, immature and an outright manifestation of corrupt deviation.

Dear readers let us tell you of another cheap and disgraceful plot, in the last 2 weeks they sent a virus to the www.Ahlulhadeeth.wordpress.com blog when it was announced that a response to Abul Hasan was to be released. This is their reality, how degraded is that.

Another problem that Abu Hasan and his cronies have is that it is difficult for them to digest, when someone answers them. When someone answers their futility it becomes very hard for them to accept that someone has actually refuted them and shredded their arguments to pieces. This is because they have put themselves on some lofty pedestal thinking they are the only ones capable of doing research.

In this regard in a flute and feeble attempt to discredit us say, “Oh you plagiarised Shaikh Zubair Alee’s work.” This indeed is a laughing matter – when they cannot answer the ilmee points and get diarohea, this is their last resort, they repeat this so much thinking that this is the only answer have left. What childish young boys. We don’t even think Shaikh Zubair has even spoken about this narration let alone us plagiarising anything from him. This suffices and a lambasting of their squeals of plagiarism.

We will also show and we will back our claim of Abul Hasan plagiarised content from his so called ‘Dr Eesaa bin Maa’ne al-Himyaree.’ You wanted proof, you shall have it.

Now, after having been given a brief taste of the polemics, deceptive nature and lies of this individual let us move onto the main issue.

Oh we just remembered one little matter, this answer is over 750 pages just on his 15 pages. We will inshaAllaah by the mercy and Aid of Allaah answer his magnum opus and BY ALLAAH WATCH WHAT WE DO HIS,

Shaykh Abul Hasan's 3+ year magnum opus on

Referring to his pitiful book on defence of 20 rakahs for taraweeh

BY ALLAAH WATCH !!!!

We would like to also thank those brothers who advised us, encouraged us and motivated us in writing this treatise, from them Abu Turaab Ali Rida for his valuable suggestions, Ali Hasan Khan for constantly pushing us. We would also like to thank our noble brother Abush-Shaikh for his part and role in this authorship.

Ramadhaan 1434H / August 2013ce

Abu Hibbaan & Abu Khuzaimah Ansaari

GIBRIL FOUAD HADDAD'S INITIAL ARTICLE

Gibril F. Haddad said

under the subtitle: "Domes over the Grave of the Awilya."

G F Haddad said <<<<<<<<< Dawud ibn Salih said: "[The governor of Madina] Marwan [ibn al-Hakam] one day saw a man placing his face on top of the grave of the Prophet. He said: "Do you know what you are doing?" When he came near him, he realized it was Abu Ayyub al-Ansari. The latter said: "Yes; I came to the Prophet, not to a stone."

Ibn Hibban in his Sahih, Ahmad (5:422), Al-Tabarani in his Mu`jam al-Kabir (4:189) and his Awsat according to Haythami in al-Zawa'id (5:245 and 5:441 #5845 Book of Hajj, "Section on the honoring of the dwellers of Madina, chapter on placing one's face against the grave of our Master the Prophet saws" and #9252 Book of Khilafa, "Chapter on the leadership of those unworthy of it"), al-Hakim in his Mustadrak (4:515); both the latter and al-Dhahabi said it was sahih. It is also cited by al-Subkee in Shifa' al-siqam (p. 126) and Ibn Taymiyya in al-Muntaqa (2:261f.)

The use of the word "stone" in the previous hadith indicates that the Prophet's (s) grave was built up with stone already in the time of Abu Ayyub al-Ansari (ra). >>>>>>>>>>>>>>>>> END OF HIS WORDS

OUR FIRST ANSWER

This incident is mentioned in Majma'a az-Zawaa'id as mentioned by G F Haddaad but Haafidh Haithamee said after referencing and attributing this hadeeth to Imaam Ahmad, Tabaraanee in al-Kabeer and al-Awsath, he says, "The chain contains the narrator Katheer bin Zaid, and a group of people said he is reliable whereas Imaam Nasaa'ee and others have declared him to be weak." (Majma'a az-Zawaa'id (5/243)).

Why was this portion of the text from Majma'a omitted. The only viable answer that comes to mind is that G F Hadaad copied and pasted this from some moulvee without actually checking or verifying it himself.

Furthermore, this is not from the levels of trustworthiness or truthfulness that a person merely quotes half of the statement and leaves the other, which is crucial to the discussion. This is a result of ta'assub and tahzzub and blind following of their scholars, may Allaah save us from this.

Imaam Ibn Abbee Haatim said, "The manuscript that Abu Bakr ibn Khaithmah wrote with us, in it Yahyaa ibn Ma'een was asked concerning Katheer ibn Zaid to which he replied, "He is not strong." (al-Jarh Wa-Ta'deel (7/150).

Ibn Abee Haatim also said, "My father was asked concerning Katheer ibn Zaid, he replied, "Righteous, but he is not strong." and Abu Zur'ah was asked about him and he said, "Truthful but he has weakness." (al-Jarh Wa-Ta'deel (7/150).

Imaam Nasaa'ee himself said, "Katheer ibn Zaid is weak and this chain contains Dawood ibn Saaleh, and he is unknown (Majhool)." (Kitaab adh-Dhu'afaa Wal-Matrookeen (p.303) and (p.302) of two Indian editions.)

See also the words Haafidh Ibn Hajar in Tahdheeb at-Tahdheeb (3/188-189) as he mentions Katheer ibn Zaid as one of the narrators of this narration.

G F Haddaad then cited some other references for this narration and he said as-Subkee has also cited this in ash-Shifaa as-Siqaam Fiz-Ziyaarah Khair al-Anaam. However the level of accepting some of the book and rejecting other parts as Allaah has mentioned regarding the jews then G F Haddaad and his associates have also demonstrated this.

Also from these deceptive acts begin to understand the authentic hadeeth of the Messenger of Allaah (Saas) when he said, "You will follow in the footsteps of the nations before you, handspan by handspan, and in another narration just as shoe lace resembles the other shoe lace...."

And also we begin to realise which people the Messenger of Allaah (Saas) was talking about when he said, "The day of Judgement will not up until people from my ummah indulge in idol worship" (Tirmidhee, who said the hadeeth is hasan) And no doubt grave worship is idol worship. Subkee after bringing this narration said, "I could not acquire any information about this narration." (ash-Shifaa as-Saqaam (p.102).

and lastly another transmitter (ie compiler) of this narration Haafidh Haithamee said, "This hadeeth of Abu Ayoob is weak." (Haashiyyah al-Aydah (p.219).

So we say with what face did you G F Haddaad bring this narration to prove the permissibility of grave worship, as it is weak, and we know from the principles that a weak hadeeth cannot be used to establish a ruling in the sharee'ah.

HE SAID <<<<<<,The use of the word "stone" in the previous hadith indicates that the Prophet's (s) grave was built up with stone already in the time of Abu Ayyub al-Ansari (ra).
>>>>>>>>>>>>>

The above statement of G F Haddaad is only true if the hadeeth is narration is authentic, and as established above it is weak, so then how can the deduction be made of the grave being built up. So here we have

a lie built upon not knowing the authenticity of hadeeth and it is a deliberate attempt to confuse the people with the permissibility of grave worship. May Allaah save us from this.

ABUL HASAN HUSSAIN AHMED'S ANSWER & REPLY TO OUR FIRST ANSWER

The following is a reply to the claims of Abu Khuzaymah and Abu Hibban, who attacked Dr GF Haddad in their puerile and vitriolic style with very little scholarly kalam to their credit. The following will show up where these 2 individuals stand in honesty and what their level of scholarship really is! These two individuals from Birmingham, UK – have been exposed for dishonesty and even lying by their own “Salafi” brethren! This may be shown on another occasion.

The claims of these two have been disseminated by Abu Alqama Hassan Ali Khan, who has never rejected our assertion that he posts under the screen name: Abu Taymiyah here on Sunniforum.com!

A part of GF Haddad's work was answered by Abu Khuzaymah and Abu Hibban and I only quote some extracts of it The Weakness of the Hadeeth of Abu Ayoob of Placing His Face On The Grave Of The Messenger of Allaah (Saas) By Abu Khuzaimah Ansaari and Abu Hibbaan

Reply:

Key: AK = Abu Khuzaimah, AH = Abu Hibban

AK/AH claimed:

This incident is mentioned in Majma'a az-Zawa'id as mentioned by G F Haddad but Haafidh Haithamee said after referencing and attributing this hadeeth to Imaam Ahmad, Tabaraanee in al-Kabeer and al-Awsth, he says, "The chain contains the narrator Katheer bin Zaid, and a group of people said he is reliable whereas Imaam Nasaa'ee and others have declared him to be weak." (Majma'a az-Zawa'id (5/243).

Why was this portion of the text from Majma'a omitted. The only viable answer that comes to mind is that G F Hadaad copied and pasted this from some moulvee without actually checking or verifying it himself.

Furthermore, this is not from the levels of trustworthiness or truthfulness that a person merely quotes half of the statement and leaves the other, which is crucial to the discussion. This is a result of ta'assub and tahzzub and blind following of their scholars, may Allaah save us from this.

I say in reply to this perfidy:

The reference given by Dr Haddad was for Majma al-Zawa'id (5/245), the 2 opponents claimed it was: vol. 5/p. 243 – and I am not sure which edition they utilised to make this claim. Here is a scan from vol. 5/p. 245:

http://www.w6w.net/upload/15-07-2005/w6w_200507150411341ec81753.jpg

Secondly, Dr Haddad also mentioned that it is found under no. 9252 (Book of Khilafa). Here is the scan from the Majma of al-Haythami (vol.4/p. 2):

http://www.w6w.net/upload/15-07-2005/w6w_20050715041006c5d1419c.jpg

Dr Haddad did not mention what was said about the narrator Kathir ibn Zayd from the Majma of al-Haythami, but the 2 opponents made this disastrous claim and mis-translation for the following Arabic bit from the first scan:

رواه أحمد والطبراني في الكبير والأوسط وفيه كثير بن زيد وثقة أحمد وغيره وضعفه
النسائي وغيره

This incident is mentioned in Majma'a az-Zawaa'id as mentioned by G F Haddaad but Haafidh Haithamee said after referencing and attributing this hadeeth to Imaam Ahmad, Tabaraanee in al-Kabeer and al-Awsath, he says, "The chain contains the narrator Katheer bin Zaid,

and a group of people said he is reliable whereas Imaam Nasaa'ee and others have declared him to be weak." (Majma'a az-Zawaa'id (5/243).

A more accurate translation for this in my opinion is:

It has been related by Ahmad, and al-Tabarani in al-Kabir and al-Awsat, and in it (the Isnad) is Kathir ibn Zayd and he has been declared Trustworthy (Thiqa) by Ahmad and other than him, and he has been weakened by al-Nasa'i and other than him

So, Abu Alqama should tell us why his friends made such a disastrous effort in translation and why did they leave out what Imam Ahmad said in declaring Kathir to be Thiqa – as al-Haythami quoted?! Why did they cut up the words of al-Haythami?!

Hence, this statement of AK/AH:

Furthermore, this is not from the levels of trustworthiness or truthfulness that a person merely quotes half of the statement and leaves the other, which is crucial to the discussion. This is a result of ta'assub and tahzzub and blind following of their scholars, may Allaah save us from this.

Applies to them most aptly! On top of this, the likes of AK/AH should also see how their own Muhadith al-Asr, al-Albani deliberately

cut up the words of Qadi Iyad in order to “validate” his claims! See here:

<http://www.sunniforum.com/forum/showthread.php?t=7010>

Next, AK/AH said:

Imaam Ibn Abbee Haatim said, "The manuscript that Abu Bakr ibn Khaithmah wrote with us, in it Yahyaa ibn Ma'een was asked concerning Katheer ibn Zaid to which he replied, "He is not strong." (al-Jarh Wa-Ta'deel (7/150).

Ibn Abbee Haatim also said, "My father was asked concerning Katheer ibn Zaid, he replied, "Righteous, but he is not strong." and Abu Zur'ah was asked about him and he said, "Truthful but he has weakness." (al-Jarh Wa-Ta'deel (7/150).

Imaam Nasaa'ee himself said, "Katheer ibn Zaid is weak and this chain contains Dawood ibn Saaleh, and he is unknown (Majhool)." (Kitaab adh-Dhu'afaa Wal-Matrookeen (p.303) and (p.302) of two Indian editions.)

See also the words Haafidh Ibn Hajar in Tahdheeb at-Tahdheeb (3/188-189) as he mentions Katheer ibn Zaid as one of the narrators of this narration.

Reply:

These people only quote what seems to suit them to “win” an argument! They quoted Imam ibn Ma’een apparently weakening Kathir ibn Zayd, but forgot to or intentionally left out the people who quoted the very same Ibn Ma’een accepting Kathir as a valid reporter of narrations! I will quote what al-Hafiz ibn Hajar said about Kathir in his Tahdhib al-Tahdhib and his final gradings on Kathir below Insha’Allah!

Ibn Hajar said in the Tahdhib (vol. 8):

[745] از د ت ق البخاري في جزء القراءة وأبي داود والترمذى وابن ماجة كثير بن زيد الأسلمي ثم السهمي مولاهم أبو محمد المدنى يقال له بن صافنة وهي أمه روى عن ربيح بن عبد الرحمن بن أبي سعيد وسلم 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 نوبل 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 والداروري وسلامان بن بلاط 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 وأخرون 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 بذلك وكان أولاً قال ليس بشيء وقال بن عمار الموصلي ثقة وقال يعقوب بن شيبة ليس بذلك الساقط وإلى الضعف ما هو وقال أبو زرعة صدوق فيه لين وقال أبو حاتم صالح ليس بالقوي يكتب حديثه وقال النسائي ضعيف وقال بن عدي وتروى عنه نسخ ولم أر به بأسا

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 وجذم بن حبان بوفاته فيها وقال أبو جعفر الطبراني وكثير بن زيد عندهم من لا يحتاج بنقله وخلطه بن حزم بكثير بن عبد الله بن عمرو بن عوف فقال في الصلح رواينا 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 إطراحته وأن الرواية عنه لا تحل وتعقبه الخطيب بما ملخصه أن الحديث عند د من رواية كثير بن زيد عن الوليد بن رباح عن أبي هريرة وعندت من رواية كثير بن عبد الله بن عمرو بن عوف عن أبيه عن جده فهما اثنان اشتركا في الاسم وسياق المتن واختلفا في النسب والسدن فظنهمما بن حزم واحدا 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

So, these people left out a number of other views in praise or dispraise of Kathir. Based on this, these 2 people who spread half-quotes failed to mention what the final grading of al-Hafiz ibn Hajar al-Asqalani was on Kathir ibn Zayd!

Why they did this - is for them to answer!

Fact is:

Ibn Hajar in his Taqrrib al-Tahdhib (no. 5611) declared Kathir:
Saduq Yukhti: Truthful with mistakes

And in his public dictation of Hadith compiled under the title: Nata’ij al-Afkar (1/231, edited by: Hamdi Abdal Majid – student of al-Albani) he specifically declared Kathir ibn Zayd to be:

Saduq: Truthful!

This is a clear cut proof that Imam ibn Hajar assented to the general truthfulness of Kathir ibn Zayd’s narrations.

As for Imam al-Dhahabi, he mentioned his summary on Kathir ibn Zayd in his al-Kashif (no. 4631) by quoting Abu Zur’ah as saying:

Saduq fi-hi Le-en: Truthful and in Him is softness

This does not mean that al-Dhahabi holds Kathir’s narrations to be Da’eef at all, but rather these two: AK/AH know full well that al-Dhahabi declared this very narration from Abu Ayyub as in the Mustadrak of al-Hakim to be Sahih (authentic), in line with al-Hakim’s declaration of authenticity! This was mentioned also by GF Haddad – so these two: AK/AH blatantly disregarded this as it obviously goes against them!

Here is the scan to prove this from the Mustadrak with the notes of al-Dhahabi beneath the Mustadrak:

Mustadrak al-Hakim:

http://www.w6w.net/upload/15-07-2005/w6w_20050715040708eb7c1eab.jpg

Note also, that AK/AH also claimed this:

Imaam Nasaa'ee himself said, "Katheer ibn Zaid is weak and this chain contains Dawood ibn Saaleh, and he is unknown (Majhool)." (Kitaab adh-Dhu'afaa Wal-Matruokeen (p.303) and (p.302) of two Indian editions.)

I say: When I looked at al-Nasa'i's work on Weak narrators (no. 505): he only said that Kathir ibn Zayd is Weak, and I do not know where AK/AH got this bit:

and this chain contains Dawood ibn Saaleh, and he is unknown (Majhool)

- from?!

A point that should have been detected by AK/AH is the fact that the narrator mentioned by GF Haddad is not: Dawud ibn Salih, but it

seems to be a typo error, as it should be: Dawud ibn ABI Salih, as can be seen in the Mustadrak of al-Hakim (see above scan) and elsewhere.

Dawud ibn Abi Salih is graded as Maqbul (acceptable) by Ibn Hajar in al-Taqrib, 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.

Let us also show how even their own Muhaddith al-Asr, Nasir al-Albani himself declared a chain containing Kathir ibn Zayd to be Hasan (good). Al-Albani in his tahqiq to al-Sunna of ibn Abi Asim (no. 775) mentioned the following:

Al-Albani in his editing of al-Sunna of ibn Abi Asim said:

- 775 ثنا يعقوب بن حميد ، حدثنا ابن أبي حازم ، عن كثير بن زيد ، عن الوليد بن رباح عن أبي هريرة أن النبي صلى الله عليه وسلم قال : ومحلوف أبي القاسم ليقرعن أنف رجال عن حوضي كما يقرع رب الإبل عن حوضه ، فليطه أولاته (1) وفرط فيه . 775 - إسناده حسن ، رجاله ثقات ، وفي كثير بن زيد كلام لا ينحط به حديثه عن مرتبة الحسن ، ونحوه يعقوب بن حميد وهو ابن كاسب . وقد تقدم الحديث

An example of al-Tirmidhi in his Jami declaring a Hadith via Kathir ibn Zayd to be Sahih:

1575 حدثنا يحيى بن أكثم قال : حدثنا عبد العزيز بن أبي حازم ، عن كثير بن زيد ، عن الوليد بن رباح ، عن أبي هريرة ، عن النبي صلى الله عليه وسلم قال : " إن المرأة لتأخذ للقوم " ، يعني : تجير على المسلمين وفي الباب عن أم هانئ وهذا حديث حسن غريب وسألت مهتما ، فقال : هذا حديث صحيح وكثير بن زيد قد سمع من الوليد بن رباح ، والوليد بن رباح سمع من أبي هريرة وهو مقارب الحديث *

Kathir ibn Zayd's narrations were also deemed Sahih by Ibn Khuzayma. And the editor of Sahih ibn Khuzayma, Dr Mustafa al-A'zami also declared an Isnad containing Kathir ibn Zayd to be Jayyid (good).
Example:

- 1888 حدثنا الربيع بن سليمان أنا ابن وهب أخربني سليمان - و هو ابن بلال - عن كثير بن زيد عن الوليد بن رباح عن أبي هريرة : أن رسول الله صلى الله عليه وسلم رقي المنبر فقال : آمين آمين آمين فقيل له : يارسول الله ما كنت تصنع هذا ؟ ! فقال : قال لي جبريل : أرغم الله أنف عبد أو بعد دخل رمضان فلم يغفر له فقلت : آمين ثم قال : رغم أنف عبد أو بعد أدرك و الديه أو أحدهما لم يدخله الجنة فقلت : آمين ثم قال : رغم أنف عبد أو بعد ذكرت عنده فلم يصل عليك فقلت : آمين
قال الأعظمي : إسناده جيد

Next, AK/AH also claimed:

G F Haddaad then cited some other references for this narration and he said as-Subkee has also cited this in ash-Shifaa as-Siqaam Fiz-Ziyaarah Khair al-Anaam. However the level of accepting some of the

book and rejecting other parts as Allaah has mentioned regarding the jews then G F Haddaad and his associates have also demonstrated this.

Indeed O Muslim, you have seen above that it is these two claimants to Hadith scholarship: Abu Khuzaimah and Abu Hibban - who have displayed the very traits they accuse Dr GF Haddad of! Indeed, Allah exposes the distorters if He so wills.

Imam Taqi al-Subkee in his Shifa al-Siqam quoted a supporting narration, which does not contain Dawud ibn Abi Salih, but does come via the route of the Saduq (truthful) narrator: Kathir ibn Zayd, as follows:

فقد روی أبو الحسين يحيى بن الحسن بن جعفر بن عبیدالله الحسینی في كتاب «أخبار المدينة» قال: حدثني عمر بن خالد، ثنا أبو نباتة، عن كثیر بن زید، عن المطلب بن عبد الله بن حنطاب قال: أقبل مروان بن الحكم، فإذا رجل ملتزم القبر، فأخذ مروان برقبته، ثم قال: هل تدری ماذا تصنع؟!

فأقبل عليه فقال: نعم، إني لم آتِ الحجر، ولم آتِ اللبن، إنما جئت رسول الله عليه وآله وسلم. لا تبکوا على الدين إذا ولیه أهله، ولكن ابکوا عليه إذا ولیه غير أهله. قال المطلب: وذلك الرجل أبو أیوب الأنصاری قلت: وأبو نباتة یونس بن یحيى ومن فوقه ثقات. وعمر بن خالد: لم أعرفه، فإن صح هذا الإسناد لم یکرہ من جدار القبر. وإنما أردنا بذكره القدح في القطع بکراهة ذلك.

AK/AH also said:

Also from these deceptive acts begin to understand the authentic hadeeth of the Messenger of Allaah (Saas) when he said, "You will follow in the footsteps of the nations before you, handspan by handspan, and in another narration just as shoe lace resembles the other shoe lace...."

And also we begin to realise which people the Messenger of Allaah (Saas) was talking about when he said, "The day of Judgement will not up until people from my ummah indulge in idol worship" (Tirmidhee, who said the hadeeth is hasan) And no doubt grave worship is idol worship. Subkee after bringing this narration said, "I could not acquire any information about this narration." (ash-Shifaa as-Saqaam (p.102).

No doubt we condemn grave worship and Shirk! But, I don't know what they are attempting to quote from al-Subkee, especially since we quoted the very same narration from Hadrat Abu Ayyub al-Ansari from Imam al-Subkee's *Shifa al-Siqam* - above!

Note also we are not promoting building structures over graves and other things, but merely examining their claim that the narration of Abu Ayyub(ra) is da'eef.

and lastly another transmitter (ie compiler) of this narration Haafidh Haithamee said, "This hadeeth of Abu Ayoob is weak." (Haashiyyah al-Aydah (p.219).

Again, I do not know what this book they are quoting from is about and who is the author, especially since we know for a fact from the scans above that al-Haythami quoted this very narration from Abu Ayyub (ra) in 2 different places of his Majma al-Zawa'id - and he did not declare it at all da'eef in its final grading.

So we say with what face did you G F Haddaad bring this narration to prove the permissibility of grave worship, as it is weak, and we know from the principles that a weak hadeeth cannot be used to establish a ruling in the sharee'ah.

HE SAID <<<<<<,The use of the word "stone" in the previous hadith indicates that the Prophet's (s) grave was built up with stone already in the time of Abu Ayyub al-Ansari (ra).
>>>>>>>>>>>>>

The above statement of G F Haddaad is only true if the hadeeth is narration is authentic, and as established above it is weak, so then how can the deduction be made of the grave being built up. So here we have a lie built upon not knowing the authenticity of hadeeth and it is a deliberate attempt to confuse the people with the permissibility of grave worship. May Allaah save us from this

We say: What face and deception did you used to “prove” your case?! If the narration is clear cut grave worship – why did the likes of al-Hakim and al-Dhahabi agree it is Sahih?! Then, why is it that they didn’t deem this narration to be at all connected to grave worship?! Nor did the other Hadith Masters like: Imam Ahmad ibn Hanbal or Imam Abul Qasim al-Tabarani, not to forget Hafiz al-Haythami and Imam Taqi al-Subkee – ever say that this narration defends or spreads grave worship!

May be the likes of Abu Alqama and his colleagues can talk about these positions attributed to Ibn Hibban in his Kitab al-Thiqat:

الثقات ج: 8 ص: 456

على بن موسى الرضا وهو على بن موسى بن جعفر بن محمد بن على بن الحسين بن على بن أبي طالب أبو الحسن من سادات أهل البيت وعقلائهم وجلة الهاشميين وبنلائهم يجب أن يعتبر حديثه إذا روى عنه غير أولاده وشيعته وأبي الصلت خاصة فان الأخبار التي رویت عنه وتبيّن بواطيل إنما الذنب فيها لأبي الصلت وأولاده وشيعته لأنه في نفسه كان أجل من أن يكذب ومات على بن موسى الرضا بطورس من شربة سقاة إياها المأمون فمات من ساعته وذلك في يوم السبت آخر يوم سنة ثلاثة ومائتين وقبره بسناباذ خارج النوقان مشهور بزار بجنب قبر الرشيد قد زرته مراراً كثيرة وما حلت بي شدة في وقت مقامى بطورس فزرت قبر على بن موسى الرضا صلوات الله على جده وعليه ودعوت الله إزالتها عنى إلا أستجيب لى وزالت عنى تلك الشدة وهذا شيء جربته مراراً فوجدته كذلك أماتنا الله على محبة المصطفى وأهل بيته الله عليه وعليهم أجمعين

Ibn Hajar in Tahdhib al-Tahdhib mentioned the following about Ibn Khuzayma:

في ترجمة الإمام علي بن موسى الرضا ما يلي قال (الحاكم النيسابوري) وسمعت أبا بكر محمد بن المؤمل بن الحسن بن عيسى يقول خرجنا مع امام أهل الحديث أبي بكر بن خزيمة وعديله أبي علي الثقفي مع جماعة من مشائخنا وهم إذ ذاك متوافرون إلى زيارة قبر علي بن موسى الرضي بطوس) ومشهده بها معروف يزار قال فرأيت من تعظيمه يعني ابن خزيمة لتلك البقعة وتواضعه لها وتضرعه عندها ما تحرير

We know that the narration from Abu Ayyub (ra) was recorded by Imam Ahmad ibn Hanbal in the Musnad also as follows:

- 23633 حدثنا عبد الله حدثني أبي ثنا عبد الملك بن عمرو ثنا كثير بن زيد عن داود بن أبي صالح قال : أقبل مروان يوماً فوجد رجلاً واصفاً وجهه على القبر فقال أتدرى ما تصنع فأقبل عليه فإذا هو أبو أبوب فالله نعم حئت رسول الله صلى الله عليه وسلم ولم آت الحجر سمعت رسول الله صلى الله عليه وسلم يقول لا تبكوا على الدين إذا ولية أهله ولكن ابكوا عليه إذا ولية غير أهله

The Imam of Ahlus-Sunna: Ahmad ibn Hanbal is not on record as condemning this narration or saying that it is grave worship! Rather, there is a possibility that he considered it to be an acceptable narration, for Imam al-Dhahabi mentioned the following from him which suggests that Imam Ahmad may have accepted this very narration (as quoted by GF Haddad from al-Dhahabi's Mu'jam al-Shuyukh, 1:73, no. 58 - I have this book to scan if need be the very quote below):

Ahmad ibn al-Mun`im related to us... [with his chain of transmission] from Ibn `Umar that the latter disliked to touch the Prophet's ~ Allah bless and greet him ~ grave. I say: He disliked it because he considered it disrespect. Ahmad ibn Hanbal was asked about touching the Prophet's ~ Allah bless and greet him ~ grave and kissing it and he saw nothing wrong with it.

His son `Abd Allah related this from him. If it is asked: "Why did the Companions not do this?" We reply: "Because they saw him with their very eyes when he was alive, enjoyed his presence directly, kissed his very hand, nearly fought each other over the remnants of his ablution water, shared his purified hair on the day of the greater Pilgrimage, and even if he spat it would virtually not fall except in someone's hand so that he could pass it over his face. Since we have not had the tremendous fortune of sharing in this, we throw ourselves on his grave as a mark of commitment, reverence, and acceptance, even to kiss it.

Do you not see what Thabit al-Bunani did when he kissed the hand of Anas ibn Malik and placed it on his face saying: "This is the hand that touched the hand of Allah's Messenger"? Muslims are not moved to these matters except by their excessive love for the Prophet ~ Allah bless and greet him ~, as they are ordered to love Allah and the Prophet ~ Allah bless and greet him ~ more than their own lives, their children, all human beings, their property, and Paradise and its maidens.

There are even some believers that love Abu Bakr and `Umar more than themselves...

Do you not see that the Companions, in the excess of their love for the Prophet ~ Allah bless and greet him ~, asked him: "Should we not prostrate to you?" and he replied no, and if he had allowed them, they would have prostrated to him as a mark of utter veneration and respect, not as a mark of worship, just as the brothers of the Prophet Yusuf prostrated to him. Similarly the prostration of the Muslim to the grave of the Prophet ~ Allah bless and greet him ~ is for the intention of magnification and reverence.

One is not to be accused of disbelief because of it whatsoever (la yukaffaru aslan), but he is being disobedient [to the Prophet's injunction to the Companions]. Let him, therefore, be informed that this is forbidden. It is likewise in the case of one who prays towards the grave."

Do you not see that the Companions, in the excess of their love for the Prophet ~ Allah bless and greet him ~, asked him: "Should we not prostrate to you?" and he replied no, and if he had allowed them, they would have prostrated to him as a mark of utter veneration and respect, not as a mark of worship, just as the brothers of the Prophet Yusuf prostrated to him. Similarly the prostration of the Muslim to the grave of the Prophet ~ Allah bless and greet him ~ is for the intention of magnification and reverence.

One is not to be accused of disbelief because of it whatsoever (la yukaffaru aslan), but he is being disobedient [to the Prophet's injunction to the Companions]. Let him, therefore, be informed that this is forbidden. It is likewise in the case of one who prays towards the grave."

Now, some of the pseudo-Salafi's know these things about al-Dhahabi and they have decided to expel him from Ahlus-Sunna wal Jama'a!

Please see here:

<http://www.sunniforum.com/forum/showthread.php?t=6401>

One wonders how they would react to this Hadith in Sahih Muslim and the actions of some from the Salaf:

صحيح مسلم

الجزء الثاني - 11 <<كتاب الجنائز (30) >> باب جعل القطيفة في القبر.
967 - حدثنا يحيى بن يحيى. أخبرنا وكيع. ح وحدثنا أبو بكر بن أبي شيبة. حدثنا غندر ووكيع. جميعا عن شعبة. ح وحدثنا محمد بن المثنى (واللفظ له) قال: حدثنا يحيى بن سعيد. حدثنا شعبة. حدثنا أبو جمرة عن ابن عباس ؛ قال :جعل في قبر رسول الله صلى الله عليه وسلم قطيفة حمراء. (قال مسلم) أبو جمرة اسمه نصر بن عمران. وأبو التياح اسمه يزيد بن حميد. ماتا بسرخس.

Sahih Muslim (Translated by Abdul Hamid Siddiqi, Number 2113):

Ibn 'Abbas said that a piece of red stuff was put in the grave of Allah's Messenger (may peace be upon him).

Some have said that the above act was carried out by Shaqran and later the cloth was removed from the grave. Others like Waki ibn al Jarrah consider it only valid for the Nabi (sallallahu alaihi wa sallam).

Let them explain if they consider this action to be a bad Bid'a or is it over veneration, or what?!

Conclusions:

- i) The narration under discussion was declared Sahih by al-Hakim and al-Dhahabi
- ii) Kathir ibn Zayd is not absolutely da'eef, but at least Saduq to Imam ibn Hajar al-Asqalani
- iii) Abu Khuzaymah and Abu Hibban cut up the words of Hafiz al-Haythami and mistranslated – as the scan above shows very clearly!

These people have showed themselves to be dishonest and deceptive, just as their Shaykh: al-Albani was, in cutting up the words of Qadi Iyad in his Sifatus-Salah! More will be shown of their deception and weakness in scholarship when time allows.

Wassalam

Abul Hasan

ANSWER

TO SEE THE FULL ARTICLE PLEASE VISIT THE LINK
BELOW ON A SOOFEE DEOBANDEE HANAFEE
FORUM!!!

[http://www.sunniforum.com/forum/showthread.php?7104-Reply-to-
Abu-Khuzaaimah-and-Abu-Hibban-on-their-claims-against-Dr-GF-Haddad](http://www.sunniforum.com/forum/showthread.php?7104-Reply-to-Abu-Khuzaaimah-and-Abu-Hibban-on-their-claims-against-Dr-GF-Haddad)

Key:

Abul Hasan = Abul Hasan Hussain Ahmed

GF Haddad = Gibril Fouad Haddad

AK = Abu Khuzaimah, AH = Abu Hibban

Abul Hasan Hussain Ahmed said that we said,

AK/AH claimed:

This incident is mentioned in Majma'a az-Zawaa'id as mentioned by G F Haddaad but Haafidh Haithamee said after referencing and attributing this hadeeth to Imaam Ahmad, Tabaraanee in al-Kabeer and al-Awsth, he says, "The chain contains the narrator Katheer bin Zaid, and a group of people said he is reliable whereas Imaam Nasaa'ee and others have declared him to be weak." (Majma'a az-Zawaa'id (5/243).

Why was this portion of the text from Majma'a omitted. The only viable answer that comes to mind is that G F Hadaad copied and pasted this from some moulvee without actually checking or verifying it himself.

Furthermore, this is not from the levels of trustworthiness or truthfulness that a person merely quotes half of the statement and leaves the other, which is crucial to the discussion. This is a result of ta'assub and tahzzub and blind following of their scholars, may Allaah save us from this.

I say in reply to this perfidy:

The reference given by Dr Haddad was for Majma al-Zawa'id (5/245), the 2 opponents claimed it was: vol. 5/p. 243 – and I am not sure which edition they utilised to make this claim. Here is a scan from vol. 5/p. 245:

http://www.w6w.net/upload/15-07-2005/w6w_200507150411341ec81753.jpg

Secondly, Dr Haddad also mentioned that it is found under no. 9252 (Book of Khilafa). Here is the scan from the Majma of al-Haythami (vol.4/p. 2):

http://www.w6w.net/upload/15-07-2005/w6w_20050715041006c5d1419c.jpg (THESE LINKS
DO NOT WORK NOW)

HORRENDOUS MISTAKES AND ISSUES ON REFERENCING

OUR ANSWER

See below we have highlighted how GF Haddad and Abul Hasan Hussain Ahmed have made horrendous mistakes in their referencing and how they have confused everything and yet Abul Hasan Hussain Ahmed boldly claimed, “**I am not sure which edition they utilised to make this claim.**” You were blaming others yet you were the culprit, cockiness, showing off and ostentation does not get you anywhere and your arrogance has made you fall on your feet and this is a manifest sign of your confusion. This claim will be backed later inshaAllaah.

Read the bold loud words of Abul Hasan Hussain Ahmed above, where he says, “**the 2 opponents claimed it was: vol. 5/p. 243.**” This was a genuine typo error just as many people make such basic mistakes in typing, especially since we compiled our response very quickly by the way of attempting to shed some light on the narration cited by GF Haddad.

If Abul Hasan had noticed the 3 is near the 5 and a typo of this nature is very easily done. What is further astonishing and it shows the immature nature of Abul Hasan that GF Haddad had already cited the reference as 5/245, so if the reference was given why would we need to change it or re-invent it, it just does not make sense.

Exactly we did not need to but Abul Hasan seems to have rejoiced in this very small minute typo and thought he would mention it as his “EXPOSE,” wow what a refutation. (please refer to the a later section in this treatise under Referencing).

Another point that we found interesting to note was that we answered GF Haddad and his article and his deductions not Abul Hasans, but look at what he says, “**the 2 opponents claimed..**” Now a sound intelligent individual asks how on earth are we Abul Hasan’s opponents????

This shows whoever writes something that Abul Hasan & co disagree with, they automatically become their opponents and whoever agrees with them joins their company, or is it the case that Abul Hasan beliefs conform and are in line with those of GF Haddad.

Abu Hasan Hussain Ahmed, GF Haddad's apologist said,

Dr Haddad did not mention what was said about the narrator Kathir ibn Zayd from the Majma of al-Haythami, but the 2 opponents made this disastrous claim and mis-translation for the following Arabic bit from the first scan:

رواه أحمد والطبراني في الكبير والأوسط وفيه كثير بن زيد وثقة
أحمد وغيره وضعفه النسائي وغيره

A more accurate translation for this in my opinion is:

It has been related by Ahmad, and al-Tabarani in al-Kabir and al-Awsat, and in it (the Isnad) is Kathir ibn Zayd and he has been declared Trustworthy (Thiqa) by Ahmad and other than him, and he has been weakened by al-Nasa'i and other than him.

So, Abu Alqama should tell us why his friends made such a disastrous effort in translation and why did they leave out what Imam Ahmad said in declaring Kathir to be Thiqa – as al-Haythami quoted?! Why did they cut up the words of al-Haythami?!

ABUL HASAN HUSSAIN AHMED - G F

HADDAD'S APOLOGIST

OUR REPLY

The referencing and citations were mentioned with regards to what GF Haddad (GF Haddad) missed from the words of al-Haithamee from his 'Majma'a'. It was important for the readers to know the full and exact statement of al-Haithamee or what he thought after transmitting this report thereby presenting his grading of this narration.

It was incumbent upon GF Haddad to mention Haithamees words along with this narration, why he did not do this is for Abul Hasan to answer. Is this not cutting up al-Haithamees words? Yes of course it is. Here Abul Hasan does not even bat an eyelid for what his Soofee Ashaa'ree brother did.

Furthermore there is a slight variation in the wording of this report from the 2 different books of hadeeth. Abul Hasan Hussain Ahmed saying "*The reference given.....*" and the sole aim here is to confuse and obscure the readers with scans.

The readers must also note here, we have clearly established with a scan from the 'Musannaf' of Ibn Abee Shaybah with the checking of Shaikh Habeeb ur-Rehmaan al-A'dhamee. Abul Hasan Hussain Ahmed claimed (for Shaikh Habeeb) the words below the navel were a part of the hadeeth and the scanned showed this was not the case and thereby exposing this great lie of Abul Hasan Hussain Ahmed, which he later attempted to answer and said he relied on someone else, how appropriate when he gets caught out lying and cheating he has his excuses ready, let alone what can be said about his scholarly research.

We cited the reference as (5/243) which was no doubt a slight typo as the number 3 is almost next to the 5 and it is very easy to make such a basic mistake which we must say was aided by the confusion caused by Abul Hasan Hussain Ahmed's rhetoric and polemics. What was the big deal, nothing but Abul Hasan Hussain Ahmed, in order to cause confusion, obscurity and cloudiness on this issue, had to mention this because it aids and promote his goal of diluting the truth.

We ask why did G F Haddad miserably fail to mention what al-Haithamee said after citing this report. Look at the double standards and Abul Hasan Hussain Ahmed's love for his Soofee Ash'aaree

brother, he makes a big deal and whinges like a baby about a reference which is off by only 2 pages however yet there is no censure on GF Haddad who ate and cut up all the words of al-Haithamee!!!

See dear readers this is another aspect of Abul Hasan Hussain Ahmed concealing and hiding the truth. We think this statement of Haithamee from his *Majma'a* was extremely important and crucial to our point of contention because this was the very reason and basis for our first reply as GF Haddad used words of authentication, hence it was important for him to mention the statement of al-Haithamee.

GF Haddad aptly mentions the authentication of Imaam Haakim and Imaam Dhahabee and but coincidently and conveniently forgets to mention al-Haithamee's weakening of it in his *al-Majma'a*, which was the whole reason we compiled this very small article - in order to show the readers the reality is not how GF Haddad claims it is. Did Abul Hasan Hussain Ahmed mention any of this, NO!!!! So Abul Hasan Hussain Ahmed, please tell us why your older Soofee Asha'ree brother GF Haddad failed to mention what al-Haithamee said after citing this narration?

It should be known we just compiled this very small piece to show this narration is not a clear cut Saheeh as GF Haddad indicated

to the people and therefore in this regard we compiled our first article to highlight some concerns and our reply merely reached 2 pages.

Then Abul Hasan Hussain Ahmad replied with some points. What is ironic is that the person who we wrote our reply to is still alive today, he has never responded, so what possessed Abul Hasan Hussain Ahmed, the wannabe hero to reply when the original author is still alive and writing more absurdities against Ahlus Sunnah.

This has become an inherent trait of Abul Hasan Hussain Ahmed that he never seems to have the audacity nor the guts to write a piece or to compile any original work but rather you find him always trying to answer and refute the articles of others. There is no doubt this trait and ideology is of someone who is lost and confounded and needs to establish his madhab and call via just answering points and causing more confusion and dilution in these issues.

Our point was to illustrate that the likes of GF Haddad should not be just quoting narrations left right centre, thinking someone will not hold him to account for the narrations he cites, so this was a mere overview. So our initial contention was that GF Haddad should be just and integral in mentioning narrations and if there is a weakness in the narration then he should mention them.

Our brief reply was to make the readers aware that GF Haddad had been unjust, deceptive and misconstrued the reality of this narration. He was oblivious to its detail and merely citing this report is mocking the sciences of hadeeth and the understanding of Ahlus Sunnah.

So enters Abul Hasan Hussain Ahmed making a rubble and being the Soofee Hanafee apologist, lacking the audacity, showing his weakness and by not writing an article first to show the truth of his madhab resorts to compiling feeble and weak answers. This is no doubt a sign and manifestation of the people who lack belief and faith in their own madhab and being unable to profess their issues.

Abul Hasan Hussain Ahmed in his usual deceptive manner has developed some sort of inherent trait in not discussing the issue in hand and sidetracking and polluting the main issues with others. Furthermore his assertions are weak and futile which only show his assumptions break of double standards, which we shall Insha'Allah highlight below.

Abul Hasan Hussain Ahmed, the Hanafee soofee apologist for Gibril Fouad Haddad said,

Dr Haddad did not mention what was said about the narrator Kathir ibn Zayd from the Majma of al-Haythami,

WHY NOT MENTION AL-HAITHAMEE'S FULL QUOTE

OUR ANSWER

WHY NOT, Abul Hasan the apologist and the step brother of GF HADDAD, how silly and stupid is this, the writer of the original article was GF Haddad, we replied to his article and along comes the Mr hero Abul Hasan Hussain Ahmed is answering on GF Haddad's behalf, maybe he has been reading too many comic books which he may have confiscated from his pupils at school!!!!!! Abul Hasan Hussain Ahmed this is not your lunchtime casual reading in the staff room.

How ignorant of Abul Hasan Hussain Ahmed because he has no idea what GF Haddad meant or intended when we wrote his piece especially with what Abul Hasan Hussain Ahmed said above, so how on earth would Abul Hasan Hussain Ahmed be able to answer. The reality is he can't but in order to be a hero he has just done so.

The reason why GF Haddad should have mentioned what was said about Katheer ibn Zaid is because Haithamee mentioned this

directly after citing this narration and this was very important hence the need to mention it.

However GF Haddad and his apologist Abul Hasan Hussain Ahmed who aptly also agreed with him did not do this and it would have shown the reality of Haithamee's opinion of what he thought of the narration himself. This was more pertinent as GF Haddad mentioned Imaam Haakim and Imaam Dhahabees authentications and also from the angle of being fair and just.

Dear readers this is a very important point, because we are dealing with a narration that we differ on and the fact that GF Haddad and Abul Hasan Hussain Ahmed think it is not important to mention this additional piece of information because according to them it has no relevance or importance, we feel is a direct intention to conceal the truth about what the compiler and transmitter of the narration thought himself.

This narration has a defect in it which the compiler mentioned himself after bringing the narration, so anyone quoting this narration should also mention the defect the author mentioned. GF Haddad did not do this and Abul Hasan Hussain Ahmed his apologist agreed with him which is deception and concealing the truth and reality from the people.

As for this bold claim and bellowing echo of mistranslation, which we are going to address below Insha'Allah, but Abul Hasan Hussain Ahmed and co (errand boys Abu Zahra/Abu Maryam/faqir/Irfan Alawi and Abu Layth) tell us why GF Haddad deliberately omitted and deceptively conveniently cut Haithamees word in the first place.

This is another major deception from GF Haddad and Abul Hasan Hussain Ahmed and co with regards to the actual text of his narration which they have cut up, ignored, changed and interpolated and manipulated and the readers will actually come to know how scholarly and deceptive this people really are, insha'Allaah.

Abul Hasan Hussain Ahmed then started jumping with joy and said,

but the 2 opponents made this disastrous claim and mis-translation for the following Arabic bit from the first scan:

9 ANSWERS

TO ABUL HASAN HUSSAIN AHMED'S HAUGHTY CLAIM OF OUR ALLEGED MISTRANSATION!!!

OUR ANSWER

Imaam Haithamee said,

قال الهيثمي: "وفيه كثير بن زيد، وثقة جماعة، وضعفه النسائي وغيره،

The passage above is of the Arabic text we translated and in reality the actual wording of Haithamee from his *Majma'a* is (5/245)

رَوَاهُ أَحْمَدُ، وَالْطَّبَرَانِيُّ فِي الْكَبِيرِ وَالْأُوْسَطِ، وَفِيهِ كَثِيرٌ بْنُ زَيْدٍ، وَثَقَهُ أَحْمَدُ
وَغَيْرُهُ، وَضَعَفَهُ النَّسَائِيُّ وَغَيْرُهُ

And in our opinion a better translation is (Haithamee said after citing the aforementioned narration in question), “*Narrated Ahmad and Tabaraanee in al-Kabeer and al-Awsth and in it (the chain) is Katheer ibn Zaid, Ahmad and others (said) he is trustworthy (Thiqah) and an-Nasaa’ee and others weakened him.*”

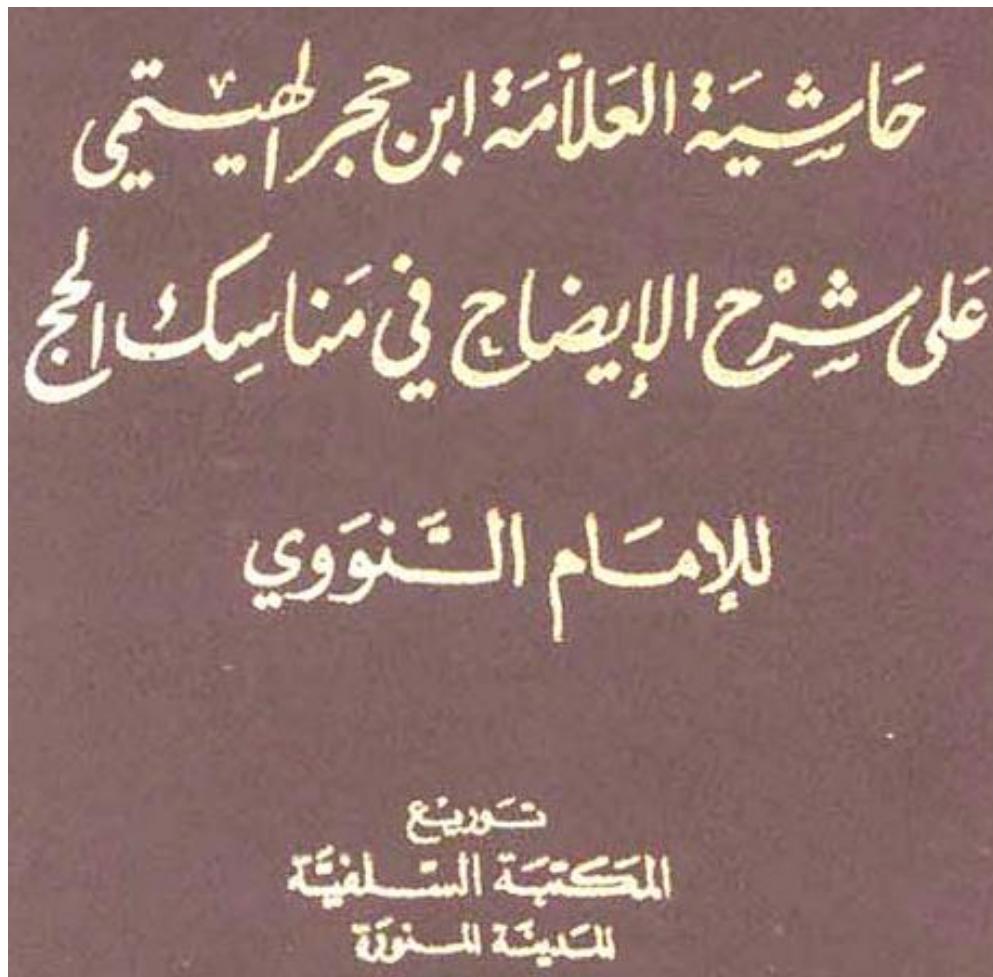
Abul Hasan Hussain Ahmed - you can't even make a distinction between huroof Shamsiyyah and Huroof Qamariyyah, Noon is Huroof Shamsiyyah so it's an-Nasaa'ee not al-Nasaa'ee.

FIRST ANSWER - HAAFIDH IBN HAJR AL HAITHAMEE ALSO CUT UP THE WORDS

We looked at Shaikh Haithamees book, ‘*Haashiyah al-Allaamah Ibn Hajar al-Haithamee A’la Sharh al-Aydah Fee Manaasik al-Hajj Lil Imaam Nawawee*’ and al-Haithamee here, as the title suggests is Ibn Hajar al-Haithamee and not Noor ud deen al-Haithamee [807H] the author of the ‘*Majma’a*’.

So we consulted his book, in which he marginalised some notes on Imaam Nawawees book on Hajj and in this book he said, and we provide the scan for the ardent fans of Abul Hasan/GF Haddad & co just in case they have difficulty digesting the truth less they regurgitate.

Also commonly known as 'Haashiyah al-Aydhah'. Remember what Abul Hasan said, "Again, I do not know what this book they are quoting from is about and who is the author,"



حَاشِيَّةُ الْعَلَامَةِ إِبْرَاهِيمَ حَاجِيَّهُ عَلَى شِرْحِ الْإِيْضَاحِ فِي مَنَاسِكِ الْحَجَّ لِإِمَامِ النَّوَوِيِّ

الإجماع عليه ثم ذكر حديث إقبال مروان فإذا برجل ملزم القبر الحديث وفيه بذلك الرجل هو أبو أبوب الأنصاري رضي الله عنه وهذا الحديث أخرجه أحمد والطبراني والنسائي بسند فيه كثيرون من زيد ، ونقله جماعة وضعفه النسائي . وقد يحتج بأن قول أحمد لا يأس به يتحمل

As it can be seen very clearly Ibn Hajar al-Haithamee said, “This hadeeth has been transmitted by Ahmad, Tabaraanee and an-Nasaa’ee with a chain containing Katheer ibn Zaid and a group said he is thiqaah (trustworthy) and an-Nasaa’ee weakened him...” (Haashiyah al-Allaamah Ibn Hajar al-Haithamee A’la Sharh al-Aydh Fee Manaasik al-Hajj Lil Imaam Nawawee (pg.501) Edn ? initially by Daar ul-Hadeeth Lil-Taba’ah Wan-Nashr Wat-Tawzee’ah, Beirut, Lebanon and then reproduced by al-Maktabatus-Salafiyyah, Madeenah, KSA)

So what do you say now, you have it in black and white, exactly what we translated. Just in case Abul Hasan and his cronies are tearing up at this stage we suggest that you have another look and let us assure you that you are not hallucinating.

We referred to someone who GF Haddad and Abul Hasan Hussain Ahmed like and revere and he also has not mentioned Imaam Ahmad saying he was thiqa. So did Ibn Hajar al-Haithamee cut up Noor ud deen al-Haithamees words up as well? So was this what you were alleging and presenting as a big point.

Hmmmm we hear silence and the throats drying... Tell us why Ibn Hajar al-Haithamee cut up the words of Noor ud deen Haithamee (as you claim) are you still levelling your allegation upon us or have you.....

So the confusion here lies in the fact that we translated what we found Ibn Hajar al-Haithamee saying, is this our fault???? Any mention of Imaam Ahmad? NO.

SECOND ANSWER – SHAIKH ZAFAR AHMAD THANWEE DEOBANDEE HANAFEE ALSO CUT UP THE WORDS.

So we consulted the work of the late Hanafee scholar Shaikh Zafar Ahmad Uthmanee Thanwees Hanafee Deobandee titled, ‘E’laa as-Sunnan’ which was authored under the direct supervision of Maulana Ashraf Alee Thanwee Hanafee Deobandee.

So Zafar Ahmad Uthmanee Thanwee Hanafee said after citing this narration, “*al-Haithamee 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), 3rd Edn 1415H, Idaraah al-Quraan Wal-Uloom al-Islaamiyyah, Karachi, Pakistan)

The reference for the Dar al-Kutub al-Ilmiyyah Edition of the *E’laa as-Sunan* is (10/553).

Again let us show the scan just in case

إِحْرَانُ الْمُسْكَنِ

تأليف

المحدث الشافعى العلام مولانا حافظ العثمانى البهائوى رحمه الله

على ضوء ما أفاده

شیخ حکیم القمة الامیر الفیق الداعیۃ الشیخ فیض علی التھاون

أول طبعة على الكمبيوتر مزينة بترقيم الأحاديث، وعنوان البحث في
أعلى كل صفحة، مع تصحيح الأخطاء المطبعية الواقعة في الطبعة السابقة

الجزء العاشر

الكتاب القراء والعلو على الأسلامية
أشرف منزل د/ ۴۳۷، كارون الست، كراتشي، باكستان

وَبِمَا بَرَأَ إِذَا وَلَيْهِ غَيْرُ أَهْلِهِ). قَالَ الْهَيْثَمِيُّ: رَوَاهُ أَحْمَدُ، وَالْطَّبَرَانِيُّ فِي "الْكَبِيرِ" وَ"الْأَوْسَطِ"، وَفِيهِ كَثِيرٌ بْنُ زَيْدٍ وَثَقَهُ جَمَاعَةٌ وَضَعَفَهُ النَّسَائِيُّ وَغَيْرُهُ، وَرَوَاهُ يَحْيَى بْنُ الْحَسِينِ بْنِ جَعْفَرٍ الْحَسِينِيِّ فِي

So dear readers we translated exactly what Shaikh Zafar Uthmanee Hanafee said therefore the accusation, “**So, Abu Alqama should tell us why his friends made such a disastrous effort in translation and why did they leave out what Imam Ahmad said in declaring Kathir to be Thiqah – as al-Haythami quoted?! Why did they cut up the words of al-Haythami?!**” Should be levied at your own hanafee scholar, Shaikh Zafar Uthmaanee because he said the same as us, oh and he also cut up the words of Haithamee right, or is the cutting up selectively just for us. Any mention of Imaam Ahmad? NO

We relied on him from his so called monumental work in that he compiled all the evidences for the hanafee madhab. So what happened now the cat got your tongue. Instead of asking Abu Alqama about our translation it would be better to ask your own major hanafee scholar why HE cut up the words of al-Haithamee!!! ASTONISHING when reality is the total opposite. One rule for your own and another rule for the “Opponents”

Do you remember when we exposed Abul Hasan Hussain Ahmed for lying on Shaikh Habeeb ur-Rehmaan al-A'dhamee with regards to the addition of below the navel in Wail ibn Hujr's (رضي الله عنه) and this was indeed an exposition of him. He ran and said oh I relied on what Shaikh Bakr Abu Zaid said and in this manner he even compiled what he is notorious for ie a PDF in his feeble defence.

So now tell us, is it okay for you to rely on our scholars work and we cannot do on yours. It also shows his LEVEL OF RESEARCH AND SCHOLARSHIP as he and his students often claim, but since when have we EVER made such claims about ourselves, NEVER.

So Abul Hasan Hussain Ahmed tell us why did your Hanafee scholar cut up the words of al-Haithamee and why did your hanafee step brother GF Haddad not even bother to mention the words of al-Haithamee!!!! Since they were mentioned directly after this narration, is this not a form of cutting up!!!!????

**THIRD ANSWER - SHAIKH NOOR UD DEEN
ALEE BIN AHMAD SAMHUDEE ALSO CUT UP
THE WORDS**

Shaikh Noor ud deen Alee bin Ahmad or commonly known as Samhudee [911H] said in his well known book, which serves as a reference point and oft quoted in such issues, (which is also revered by Abul Hasan & Co) he said,

وَقَاعِدُ الْوَفَّا
بِأَخْبَرِ دَارِ الْمَصْطَفَى

تأكيد
الشيخ العلامة نور الدين علي بن أحمد الشهودي
المتوفى ٩١١هـ

وروى أحمد بسند حسن كما رأيته بخط الحافظ أبي الفتح المراغي المدنى قال: حدثنا عبد الملك بن عمرو قال: حدثنا كثير بن زيد عن داود بن أبي صالح قال: أقبل مروان يوماً، فوجد رجلاً واسعاً وجهه على القبر، فأخذ مروان برقبته ثم قال: هل تدرى ما تصنع؟ فأقبل عليه، فقال: نعم إنني لم آت الحجر، إنما جئت رسول الله صلى الله تعالى عليه وسلم ولم آت الحجر، سمعت رسول الله ﷺ يقول: لا تبكون على الدين إذا ولية أهله، ولكن ابكون على الدين إذا ولية غير أهله، قال الهيثمي: رواه أحمد والطبراني في الكبير والأوسط، وفيه كثير بن زيد، وثقة جماعة وضعفه النسائي وغيره.

قلت: هو كما قال في التقريب- صدوق يخطئ، وسيأتي في الفصل بعده أن يحيى رواه من طريقه، وأن السبكى اعتمد توثيقه.

Oh no so what now, look even Samhudee also said the same as what we translated and also the same as what Shaikh Zafar Ahmad Thanwee said, and the same as what Haafidh Ibn Hajar al-Haithamee said, and this is what we used for our translation, and we translate, just in case you've got double vision at this stage or tears in your eyes,

“Haithamee said, transmitted Ahmad and Tabaraanee in al-Kabeer and al-Awsth and in it (ie chain) is Katheer ibn Zaid, and a group said he was trustworthy and an-Nasaa’ee and others weakened him.” (end of the words of al-Haithamee). I say (ie Samhudee) as is said in at-Taqreeb, truthful but made mistakes, as will be cited in the following chapter that Yahyaa narrated via his route and that Subkee relied on his authentication.” (Wafaa

al-Wafaa Bi-Akhbaar Daar al-Mustafa (4/184), Edn 1st, Daar al-Kutub al-Ilmiyyah, Beirut, Lebanon 1419H / 1998ce)

So Abul Hasan Hussain Ahmed's sayings, “but the 2 opponents made this disastrous claim and mis-translation..” and Abul Hasan Hussain Ahmed's saying, “iii) Abu Khuzaymah and Abu Hibban cut up the words of Hafiz al-Haythami and mistranslated – as the scan above shows very clearly!” please apply this to Samhudee as well please. Was Imaam Ahmad mentioned? NO.

So go on say it, why did Samhudee make this disastrous.....

FOURTH ANSWER - SHAIKH TUWAIJAREE

We also utilised the words from the work of Shaikh Tuwaijaree [1413H] who cited these words from al-Haithamee in ‘Ithaaf al-Jama’ah’ which was an older print and part of our notes.

When we looked at the second addition of ‘Ithaaf’ printed in 1414H from Daar as-Samee'a it contained the word Ahmad which was omitted in the first edition and most likely a typo and it was this that got translated which is very easily done especially when you have a lot of notes. In fact this response was compiled mostly from those

original initial notes. (See more about this later whilst reviewing Katheer bin Zaid as a narrator)

FIFTH ANSWER - ALLAAMAH MUHAMMAD IBN IBRAAHEEM AAL-ASH-SHAIKH

As part of our notes we also utilised a treatise by the late Muftee of Saudi Arabia, the great scholar and learned al-Allaamah ash-Shaikh Muhammad ibn Ibraaheem bin Abdul Lateef Aalash-Shaikh [1389H/1969ce] from the lineage of Shaikh ul-Islaam Muhammad bin Abdul Wahhaab.

Allaamah Muhammad was from the teacher from the major scholars of this century and the last from the likes of al-Allaamah Abdul Azeez ibn Baaz and numerous others.

Allaamah Muhammad also cited in his book exactly the same as what we translated. Please find this from the following scan,

شفاء الصدور في الرد على الجواب المشكور

سماحة الشیخ

محمد بن ابراهيم بن عبد اللطیف آل الشیخ

فهذا الخبر قال الحافظ الهيثمي في «مجمع الزوائد»^(٢) بعد عزوه لأحمد والطبراني في الكبير والأوسط : فيه - أى في سنته - كثیر بن زید ، وثقه جماعة ، وضعفه النسائي وغيره .

“As for this report al-Haafidh al-Haithamee said in Majma'a az-Zawa'id after referencing it to Ahmad and at-Tabaraanee in al-Kabeer and al-Awsth, “In it ie the chain is Katheer bin Zaid a group (said) he is

trustworthy (*Thiqah*) and *an-Nasaa'ee* and others weakened him.” (*Shifaa as-Sadoor Fee Radd A'la alJawaab alMashkoor* (pg.22), Edn 1st, 1413H/1992, Daar ul-Watan, Riyaadh, KSA, with the checking and supervision of by the late Salafee Scholar Shaikh Abdus Salaam bin Barjiss bin Naasir Aal-Abdul Kareem)

There is no doubt Allaamah Muhammad also took this from the ‘*Haashiyah alAydah*’

SIXTH ANSWER

Furthermore, dear readers if we were to look at this with a just and open mind, we will see that we may have written in GF Haddad and Abul Hasan Hussain Ahmed's favour as we said Jama'ah ie a group authenticated him which is a lot more in terms of numbers than Ahmad and others.

Dear readers as you very well know it indicates that Jama'ah means a group or very large group or a lot of people authenticated him, and this instance group or Jama'ah here means a group of scholars. So where is the injustice in this, in fact we have been more just.

SEVENTH ANSWER

A group of people authenticated him includes Ahmad and a lot more. It seems like many scholars in order to be fair to Katheer ibn Zaid interchanged Ahmad with Jama'ah, thereby including others like al-Mawsoolee and Ibn Ma'een who said he was thiqah. This therefore by any means is not mistranslating nor is it cutting up, as Abul Hasan Hussain Ahmed is accustomed to doing.

EIGHTH ANSWER

The meaning of the quote did not change; we never omitted or deleted the praise, in fact as we have already mentioned we think we exceeded the praise. Had we only mentioned the criticism of Nasaa'ee and deliberately left out the praise then this was indeed something reprehensible. So the meaning and the inclusion of praise was still intact.

NINTH ANSWER

We never claimed to have translated all of Haithamees words anyway, rather we re-iterated what GF Haddad said.

So dear readers this is the reality of the mistranslation.

So now Abul Hasan & Co. be men and have some back bone and instead of having shivering knees say, Haafidh Ibn Hajr al-Haithamee, Shaikh Zafar Ahmad Thanwee and Samhudee also cut up the words of Haafidh Noor ud deen Haithamee..... when will the men be men.

LOOKING AT THE DECEPTION OF GIBRIL

FOUAD HADDAD & ABUL HASAN

HUSSAIN AHMED REGARDING THE

DIFFERENT TEXTS OF THE CITATIONS

MENTIONED FOR THIS NARRATION.

This report has been mentioned by a numerous compilers and authors, with different variations in terms of the text of the report, below is a non exhaustive list,

Musnad Ahmad (38/558 no.23585) of Imaam Ahmad, (GF Haddad cites it as (5/422),

Mustadrak Haakim (4/560 no.8571) of Imaam Haakim, corresponding to the older edition of (4/515),

Majma'a az-Zawaa'id (4/2) and (5/245) Qudsee Edn. and (3/500 no.5845) and (5/316 no.9252) Ilmiyyah Edn. of Haafidh Noor ud deen al-Haithamee. He also cited it in his *Zawaa'id al Musnad* (no.2440),

Mu'ajam al-Kabeer is (4/158 no.3999) and *al-Awsth* (1/94 no.284) and (9/144 no.9366) both of Imaam Tabaraanee,

Taareekh (1/444) of Ibn Abee Khaithamah,

Taareekh Dimashq (57/249-250) of Ibn Asaakir,

Shifa us-Saqaam (pg. 342-343) of Taaj ud deen Subkee,

Haashiyyah al-Allaamah Ibn Hajar al-Haithamee A'la Sharh al-Aydh Fee Manaasik al-Hajj of Imaam Nawawee (pg.501) of Haafidh Ibn Hajar al-Haithamee,

Tuhfatu-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar (pg.22) of Haafidh Ibn Hajar al-Haithamee,

'Akbaar al-Madeenah' of Abul Hussain Yahyaa ibn al-Hasan ibn Ja'afar ibn Ubaidullaah al-Hussainee, commonly known as al-Hussainee,

Wafaa al-Wafaa Bi-Akhbaar Daar al-Mustafa (4/184) and (4/217) of Noor ud deen Samhudee,

Faidh al-Qadeer Sharh Jaam'e as-Sagheer (6/386-387 no.9728) of Minawee,

Kunzul A'maal (no.149,667) of Muttaqee al-Hindhee,

E'laa as-Sunan (10/507 under no.3058) of Zafar Ahmad Uthmaanee Thanwee Deobandee Hanafee,

Silsilah Ahadeeth ad-Da'eefah Wal-Mawdhoo'ah (1/552-554 no.373)

Raf ul-Minaarah Lee-Takhreej Ahadeeth at-Tawassul Waz-Ziyaarah' (pg.234) of Mahmood Sa'eed Mamduh.

at-Ta'ammul Fee Haqqeeqat ut-Tawassul (pg.316) of Eesaa ibn Maan'e al-Himyaree.

And others.

GF Haddad, but more so Abul Hasan Hussain Ahmed was very quick and hasty in showing where the narrations can be found and trying to prove the narrations do exist in correlation with the references provided. This was not rocket science, but Mr scholar, ostentatious Abul Hasan Hussain Ahmed did some usual pasting which was not really anything scholarly or by any means anything knowledgeable.

Yet the discredited Abul Hasan Hussain Ahmed, just like GF Haddad and all of your crew, your errand boys Abu Zahra, faqir, Abu Maryam, irfan alawi barailwee, Abu Layth, did you even look at the text of all of these different citations but blindly pasted them in order to increase the number of the references.

Dear readers GF Haddad to a certain extent but mostly Abul Hasan Hussain Ahmed and his crew Abu Zahra /faqir/ irfan alawi/ Abu Layth et al, are mostly responsible just like internet worms, they spread this everywhere even more, that they have lied clearly in their citations with regards to the text of this narration and thereby directly lied to the people.

GF Haddad is a known liar but as for Abul Hasan Hussain Ahmed and his errand boys after being exposed as a liar on Habeeb ur-Rehmaan al-A'dhamee which we exposed him for, he should have been more careful however lying, deceit and treachery has no bounds with them.

A DETAILED LOOK AT THE TEXTS & CHAINS OF THIS NARRATION, CITATIONS, REFERENCING & GRAVE MISTAKES OF ABUL HASAN HUSSAIN AHMED.

Dear readers please find below the chain and text of this narration in question from the different citations mentioned by GF Haddad and furthered by Abul Hasan Hussain Ahmed.

You will find Abul Hasan Hussain Ahmed never copied and pasted from the other books or sources because if he had done so he would have exposed himself, and in each case we will mention why he never copied and pasted the scans from these other books

SAHEEH IBN HIBBAAN

Oh that's a surprise we could not find this narration with any such wording in Saheeh Ibn Hibbaan elucidating the same chain or text under discussion. So Abul Hasan Hussain Ahmed what do you say about the person you are apologising for, or the one your defending or answering for, Yaa Abal Hasan Hussain Ahmed tell us

what do you say about GF Haddad and yourself for ignoring this citation of Saheeh Ibn Hibbaan!!!!

It's not even in Saheeh Ibn Hibbaan and we have checked in 2 editions and even in *Mawaarid az-Zamaan* and in *Ehsaan Bi-Tarteeb*, the organisation of Saheeh ibn Hibbaan!!!!

You were quick in making a massive issue over 2 pages ie (5/243) and (5/245) remember and you said "**I am not sure which edition they utilised to make this claim.**" so go and ask GF Haddad what edition of Saheeh Ibn Hibbaan he utilised for this citation even better ask him what book he copied it from!!!

See dear readers, Abul Hasan totally glossed over this and did not even mention it in the slightest. We know the references and citations were important to him as he took the liberty to produce the relevant scans. This is extreme bigoted partisanship in its clearest form, why! Just because GF Haddad is a fellow hanafee!!!

Abul Hasan Hussain Ahmed why did you not paste this narration and its reference but yet you mentioned Haithamees. I eagerly await your answer!!!! Even better let your errand boys answer and see what they really know instead of pretending to be internet thugs or the lemmings that they are.

MUSNAD AHMAD

This is the chain and text from Musnad Ahmad,

Musnad Ahmad (38/558 no.23585) Edn. 1st 1421H / 2001ce,
Muassasah ar-Risaalah, Beirut, Lebanon. Takhreej ed. Shu'ayb al-Arnaa'oot, Adil Murshid et al)

مُسْتَنْدٌ
الْأَصْلُ الْحَدِيثُ بْنُ حَبْلَانَ
(١٦٤ - ٥٤١ هـ)

حَوْلَهَا الْحُزْنُ وَحَرَجُ الْأَخْادِيَّةِ وَعَلَوْ عَلَيْهِ

شعيّب الأرتوسي	عادل مرشد
جمال عبد اللطيف	سعید الشحام

٢٣٥٨٥ - حَدَثَنَا عَبْدُ الْمُلْكِ بْنُ عَمْرُو، حَدَثَنَا كَثِيرُ بْنُ زَيْدٍ، عَنْ دَاؤِدَ
ابن أبي صالح قال :

أَقْبَلَ مَرْوَانٌ يَوْمًا فَوَجَدَ رَجُلًا وَاضْعَافًا وَجْهَهُ عَلَى الْقَبْرِ، فَقَالَ:
أَتَدْرِي مَا تَصْنَعُ؟ فَأَقْبَلَ عَلَيْهِ فَإِذَا هُوَ أَبُو أَيُوبَ، فَقَالَ: نَعَمْ،
جَئْتُ رَسُولَ اللَّهِ ﷺ وَلَمْ آتِ الْحَجَرَ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«لَا تَبْكُوا عَلَى الدِّينِ إِذَا وَلَيْهِ أَهْلُهُ، وَلِكُنْ ابْكُوا عَلَيْهِ إِذَا
وَلَيْهِ غَيْرُ أَهْلِهِ»^(١).

In another edition

مِسْنَدُ
الْأَمَانَةِ الْمَدِينَةِ
رَضِيَ اللَّهُ عَنْهُ
الْمَوْفِي سَنَةُ ٢٤١ هـ

٢٤٢٢٨ - حَدَثَنَا عَبْدُ اللَّهِ، حَدَثَنِي أَبِي، حَدَثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرُو، حَدَثَنَا كَثِيرٌ
ابْنُ زَيْدٍ عَنْ دَاؤِدَ بْنِ أَبِي صَالِحٍ، قَالَ: أَقْبَلَ مَرْوَانٌ يَوْمًا فَوَجَدَ رَجُلًا وَاضِعًا وَجْهَهُ عَلَى
الْقَبْرِ، فَقَالَ: أَتَدْرِي مَا تَصْنَعُ فَأَقْبَلَ عَلَيْهِ فَإِذَا هُوَ أَبُو أَيُوبَ، فَقَالَ: نَعَمْ جِئْتُ رَسُولَ اللَّهِ
وَلَمْ آتِ الْحَجَرَ سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «لَا تَبْكُوا عَلَى الدِّينِ إِذَا وَلَيْهِ أَهْلُهُ
وَلَكِنْ ابْكُوا عَلَيْهِ إِذَا وَلَيْهِ غَيْرُ أَهْلِهِ»^(٣). [معتلی ٧٧١٠، مجمع ٤/٥، ٢/٤].

(Musnad Ahmad (9/576 no.24228) Edn. 1st 1429H /2008ce, Daar al-Kutub al-Ilmiyyah, Beirut, Lebanon. Ed. Muhammad Abdul Qaadir A'taa)

So Abul Hasan Hussain Ahmed did not copy and paste this reference because we would have found out what the Hanafee scholar Shaikh Shu'ayb al-Arnaa'oot said about this narration (see later). So you are the deceiver, why did you hide this from the people. This is where their outright, treachery, deception, confusion, manipulation and deceit occurs and this shows Abul Hasan Hussain Ahmed ignorance, treachery and his innate trait of lying and deceiving starts.

Dear readers GF Haddad did not even translate the full hadeeth he just translated the first part of this narration and the reason for this will become clearer later, so the translation of this hadeeth is, and we shall use the first part of the translation as cited by GF Haddad,

The governor of Madina] Marwan [ibn al-Hakam] one day saw a man placing his face on top of the grave of the Prophet. He said: "Do you know what you are doing?" When he came near him, he realized it was Abu Ayyub al-Ansari. The latter said: "Yes; I came to the Prophet, not to a stone."

The following is part of the narration which GF Haddad did not translate and this is clear from the Arabic text above,

“I heard the Messenger of Allaah (Sallaalahu Alayhee Was-Sallam) say, “Do not cry on the religion until its family are its guardians but cry when others become guardians.” (some have translated family as worthy but family is what seems correct linguistically)

So why did GF Haddad not translate this, when it is clearly in Musnad Ahmad. This further shows this narration has nothing to do with what GF Haddad cited, nor is the pretence or context of this narration regarding building domes over the graves of the Auliya or pious people, Abu Ayoob (رضي الله عنه) was crying as non family members were guardians of the religion, so this narration does not even support their view.

Furthermore, let's see what Shaikh Shu'ayb Arnaa'oot, the Hanafee Scholar and verifier of the 'Musnad' of Imaam Ahmad says bearing in mind, he is well respected with the Hanafee's especially Abul Hasan Hussain Ahmed as he is the latters teacher and his crew like Abu Zahra/Faqir & Co. who abundantly paste Abul Hasan Hussain Ahmed answers all over the internet.

We must also not forget some plagiarist by the name of Abu Layth who openly said he summarised Abul Hasan Hussain Ahmed's article and added his own research, meaning he lacked all capability in even attempting to do his own research. Abul Hasan Hussain Ahmed and his little run around or errand boys cite Shaikh Shu'ayb al-Arnaa'oot when it suits them and ignore him when it suits them, what double standards.

Lets us also not forget the people of bid'ah who go under the guise of www.peopleofsunnah.com who promote the ardent hanafee deobandee school of thought in opposition to the Aqeedah of Ahlus Sunnah Wal Jama'ah.

EVEN ABUL HASAN HUSSAIN AHMED'S TEACHER DECLARED THIS NARRATION TO BE WEAK!!!

Shaikh Shu'ayb al-Arnaa'oot said the "Chain is weak due to Dawood bin Abee Saaleh being unknown and Katheer bin Zaid, having differences about him (with regards to his trustworthiness ie his authenticity) a group have said he is Hasan and others have weakened him and its text is also dubious." (in his checking of the Musnad Ahmad (38/558 no.23585), 1st Ed. Muassasah ar-Risaalah 1421H / 2001ce, with Aadil Murshid et al)

Dear readers please note here Shaikh Shu'ayb al-Arnaa'oot has categorically declared this narration to be weak and presents three potential reasons. What is most astonishing here is that Abul Hasan claims he is Shaikh Shu'ayb student, see here,

http://www.sunnicourses.com/ourteacher_shaykhabulhasanhussaina_hmed.html). He says, **From Jordan:....and Shaykh Shu'ayb al-Arna'ut (b.1928)"**

Allaahu Akbar, dear readers even his OWN SHAIKH says this narration is weak!!! We ask what on earth was Abul Hasan Hussain Ahmed learning from him, as we know Shaikh Shu'ayb al-Arnaa'oot's

area of expertise is hadeeth!!! So if he did not learn hadeeth or its sciences what did he learn if anything at all or was he too busy eating chicken in the restaurants!!!

Abu Layth also acknowledged the weakening of Shaikh Shu'ayb al-Arnaa'oot al-Hanafee of this narration and yet attempted to answer this by just copy and pasting statements of praise from the various books of naqd. What is further disturbing is that Abu Layth in his interesting little mind thinks copying and pasting these statements is enough to authenticate this narration.

So we say to Abul Hasan Hussain Ahmed & party, your own Hanafee scholar who you regard as a researcher and verifier weakened this report. Instead of making habitually false, lying claims all the time against Shaikh al-Albaanee that he authenticated Katheer ibn Zaid, which will be discussed later, you should pay more attention and heed to your own house.

In fact Abu Layth tried to answer al-Arna'oot's authentication and yet they claim they are muqallids and acting like scholars. They should abandon taqleed because they certainly don't display that they are that blind and ignorant and but however they pretend to be scholars, doing their own ijtihaad on narrations and narrators.

Dear readers this is something worth noting, on one hand they claim we are misguided for not doing taqleed of a madhab and then on the other hand they boast being scholars of hadeeth and rijaal. This is why we say stay balanced, leave staunch bigoted taqleed and narrow mindedness and do research and if you do not know ask Ahlul Ilm.

If someone says Hamzah Ahmad az-Zain said the chain is authentic in his notes to the Musnad (17/42-43 no.23476) Edn. 1st 1416H / 1995ce, Daar ul-Hadeeth, Cairo, Egypt) then in reply we say read all of his notes and therefore his authentication holds no weight in contradiction to the research of the majority.

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.1st 1425H / 2004ce, Bayt al-Afkaar ad-Dauliyyah. Ed. Hisaan Abdul Mannaan)

TABARAANEE IN MU'AJAM AL-KABEER

The text and chain in *Mu'ajam al-Kabeer* of Tabaraanee is

لِمَعْرِفَةِ الْكَبِيرِ
رَبِيعُ الثَّانِي ١٤٣٥ هـ - ٢٦٠

لِحَافِظِ أَبِي الصَّفَّارِ عَلَيْهِ السَّلَامُ بِنِ الْحَادِي الطَّبرَاني

حققه وخرج احادیثه

جَمَارِي تَعْبُدُ الْجَيْدَ الْسَّلْفِي

المطلب بن عبد الله بن حنطسب عن أبي أبوب

٣٩٩٩ - حدثنا أحمد بن رشدين المصري ثنا سفيان بن بشر ثنا
حاتم بن اسماعيل عن كثير بن زيد عن المطلب بن عبد الله قال قال أبو
أبوب لروان بن الحكم قال رسول الله ﷺ: «لَا تَبْكُوا عَلَى الَّذِينَ إِذَا وَلَيْتُمُوهُ
أَهْلَهُ، وَلَكِنْ ابْكُوا عَلَيْهِ إِذَا وَلَيْتُمُوهُ غَيْرَ أَهْلِهِ».

(Mu'ajam al-Kabeer of Tabaraanee (4/158 no.3999), Edn. 2nd 1404H /
1983ce, Maktabah Ibn Taymiyyah, Cairo, Egypt. Ed. Shaikh Hamdee
bin Abdul Majeed as-Salafee)

TABARAANEE IN AL-AWSTH

Tabaraane in his *al-Awsth*

امتحن و سطر

للحافظ أبي القاسم سليمان بن محمد الطبراني
ـ ٣٦٠ هـ - ١٤٣٦ م

قصص الخفيف بدلائل الحسين

أبو الفضل	أبو معاذ
عبد المحسن بن إبراهيم الحسني	طارق بن عوض الله بن محمد

٢٨٤ - حدثنا أَحْمَدُ بْنُ رَشِيدٍ، قَالَ : نَا سَفِيَانُ بْنُ بَشِيرٍ الْكُوفِيُّ ، قَالَ : نَا حَاتِمُ بْنُ إِسْمَاعِيلَ ، عَنْ كَثِيرِ بْنِ زِيدٍ ، عَنْ الْمُطَلَّبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ .
(١٨ - ب)

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

* لَا يُرَوَى هَذَا الْحَدِيثُ عَنْ أَبِي أَيُوبِ إِلَّا بِهَذَا الإِسْنَادِ ، تَفَرَّدُ بِهِ : حَاتِمٌ^(١).

Tabaraanee in *al-Awsth* (1/94 no.284), Edn 1st, 1416H / 1995ce, Daar al-Harmain, Cairo, Egypt. Ed. Taariq bin Ewaadillaah and Abdul Muhsin bin Ibrraheem.

Tabaraanee also cites further on in *al-Awsth*

٩٣٦٦ - حدثنا هارون بن سليمان أبو ذر : ثنا سفيان بن بشر^(٢) الكوفي : نا
حاتم بن إسماعيل ، عن كثير بن زيد ، عن المطلب بن عبد الله بن حنطب ، قال :
قال أبو أيوب الأنصاري لمروان بن الحكم : قال رسول الله ﷺ : « لا تبكيوا
على الدين إذا ولّيت موه أهله ، ولكن ابكيوا عليه إذا ولّيت موه غير أهله ». * لا يروى هذا الحديث عن أبي أيوب إلا بهذا الإسناد ، تفرد به : سفيان بن بشر^(٣) .

Tabaraanee in al-Awsth (9/144 no.9366)

THE REFERENCING AND THE INITIAL CLAIM OF ABUL HASAN HUSSAIN AHMED, A SLAP BACK ON HIS OWN FACE!!! OUCH

HAITHAMEE IN MAJMA'A AZ-ZAWAA'ID

Before we begin to bring the texts and chains from *Majma'a az-Zawaa'id* lets look at the horrendous mistake of both of GF Haddad and Abul Hasan Hussain Ahmed in their referencing. They would blame others but they fell into the same mistake and error themselves. Also please note the bold claim he made above in the beginning.

Gibril Fouad Haddad

Well as regards to him he cites the references as he said himself (word for word)

"Haythami in al-Zawa'id (5:245 and 5:441 #5845 Book of Hajj, "Section on the honoring of the dwellers of Madina, chapter on placing one's face against the grave of our Master the Prophet

saws" and #9252 Book of Khilafa, "Chapter on the leadership of those unworthy of it")"

We have simplified this in the following way so readers can follow our detection of this point, so the references are as such

Haythami in al-Zawa'id (5:245) and (5:441)

ie vol 5 : page 245 as #5845 (#=number)

Book of Hajj, "Section on the honouring of the dwellers of Madina, chapter on placing one's face against the grave of our Master the Prophet saws"

And vol 5 : page 441 as #9252

Book of Khilafa, "Chapter on the leadership of those unworthy of it")

FIRSTLY

So look at this, there are a number of major problems and confusion aided both by GF Haddad and Abul Hasan Hussain Ahmed, that in 196 pages (from 245 to 441 [of volume 5]) we get 3,407 hadeeth!!!! WHAT!!! This is no doubt a major fumble in the references which we will explain further on.

What is our point here, well in order to understand our points dear readers you need to know what the actual references are and they are as follows and why did Abul Hasan single us out with our 2 page referencing difference and yet here it goes totally unnoticed and glossed over, when his Soofee Asha'aree GF Haddad does it.

Haithamee cites this report in 2 parts in his *Majma'a* (the chain and text to follow later) it seems like the edition utilised by GF Haddad was the Qudsee edition which was edited by Hisaam ud deen, which again raises the question where did he goe the numbering from as the Qudsee edition does not have any numbering.

Unfortunately we are also not able to verify what Edn. Abul Hasan used to provide the scans as the links no longer work. However it must be assumed he also used the Qudsee edition as this is why he said in his fission of excitement, “The reference given by Dr Haddad was for Majma al-Zawa'id (5/245), the 2 opponents claimed it was: vol. 5/p. 243 – and I am not sure which edition they utilised to make this claim. Here is a scan from vol. 5/p. 245:”

The actual references are as follows,

FIRST CITATION

Book of Hajj, "Section on the honoring of the dwellers of Madina, chapter on placing one's face against the grave of our Master the Prophet (صلی اللہ علیہ وسلم)

REFERENCE (4/2) Edn.1st, 1414H / 1994ce, Maktabah al-Qudsee, Cairo, Egypt. Ed. Hisaam ud deen Qudsee) (NOTE THIS EDN. HAS NO NUMBERING

and

REFERENCE (3/500 no.5845) Edn. 1st, 1422H / 2001ce, Daar ul-Kutub al-Ilmiyyah, Beirut, Lebanon, ed. Muhammad Abdul Qadir Ahmad A'taa)

SECOND CITATION

Book of Khilafa, "Chapter on the leadership of those unworthy of it"

REFERENCE (5/245) Edn.1st, 1414H / 1994ce, Maktabah al-Qudsee, Cairo, Egypt. Ed. Hisaam ud deen Qudsee) no numbering

and

REFERENCE (5/316 no.9252) Edn. 1st, 1422H / 2001ce, Daar ul-Kutub al-Ilmiyyah, Beirut, Lebanon, ed. Muhammad Abdul Qaadir Ahmad A'taa)

so

SECONDLY

GF Haddad has totally messed up the referencing for this narration and totally confused everything because the references should have been as follows (4/2 no.5845) and (5/245 no.9252).

So the first reference which came first as GF Haddad cited is **Book of Hajj, "Section on the honoring of the dwellers of Madina, chapter on placing one's face against the grave of our Master the Prophet (ﷺ)** as (4/2 no.5485) and not (5/245 no.5845) and the second reference should have been (5/245 no.9252) and not (5/441 no.9252).

We are certain GF Haddad just copied and pasted it from somewhere as per usual. It is also very possible that he made a usual copy and paste mistake or got his numbers mixed up and this is normal as we all fall short at times. However our reason for

highlighting this in great detail is to show Abul Hasan's mindset and his trickery.

On one hand he totally overlooks and ignores the GF Haddad's gross error in citing a reference for this narration as *Saheeh Ibn Hibbaan* and on the other hand he is “refuting us,” moaning and complaining of our reference of being 2 pages out, wow what research.

Another reason we are highlighting this in detail is because we feel Abul Hasan deliberately did this to show to the readers that we lack any ability to research and by us making this 2 page reference mistake he pathetically attempted to discredit us.

THIRDLY

Abul Hasan Hussain Ahmed jumped crying, screaming and shouting like a little a spoilt brat, oh the reference was (5/245) and these 2 opponents cited (5/243), where has his childish crying and shouting like a spoilt brat gone now, why did he not claim this against GF Haddad when he was replying to us, because for hadeeth (no.9252) GF Haddad cited a reference as (5/441).

Remember Abul Hasan Hussain Ahmed and his bold claim about us, “I am not sure which edition they utilised to make this

claim.” This applies most apply and correctly to GF Haddad himself. Shame on you, double standards and a manifest and clear example of blind bigotry and staunchness for your fellow Hanafee brother. Fear Allaah.

FOURTHLY

When Abul Hasan so kindly produced the scan for the reference (5/245) did he not see that this was for the wrong hadeeth number or even under the wrong chapter heading. Obviously not because that would entail actually thinking with an open unbigoted mind!!!

Was it due to the fact the Qudsee edn. had no numbering and you got confused, surely the chapter headings were still there. Dear readers between the two of them ie GF Haddad and Abul Hasan they can change a whole religious concept in this manner.

This little reference fiasco is just the tip of the iceberg of the calamities of these 2 incompetent and bigoted partisan blind followers. Just in this example one makes a mistake and the other reinforces and makes the mistake even worse thereby rendering whole ideas to be fabricated!!!!

We would also like to add, these 2 amateur musketeers utilised the Qudsee edition which has no numbering of the ahadeeth so one wonders where did they get their numbering from!!!!

ABUL HASAN HUSSAIN AHMED “AL-PDFS” FUMBLE IN CITING THE REFERENCES IN CITING THE REFERENCES & THE TEXT FROM *MAJMA’A AZ-ZAWAA’ID.*

Dear readers you have read what the state of referencing of GF Haddad was and how Abul Hasan Hussain Ahmed deliberately overlooked these referencing issues but he was very quick to highlight ours, lets now look at the fumbling of Abul Hasan Hussain Ahmed and we quote word for word Abul Hasan Hussain Ahmed said,

The reference given by Dr Haddad was for Majma al-Zawa’id (5/245), the 2 opponents claimed it was: vol. 5/p. 243 – and I am not sure which edition they utilised to make this claim. Here is a scan from vol. 5/p. 245:

http://www.w6w.net/upload/15-07-2005/w6w_200507150411341ec81753.jpg

Secondly, Dr Haddad also mentioned that it is found under no. 9252 (Book of Khilafa). Here is the scan from the Majma of al-Haythami (vol.4/p. 2):

http://www.w6w.net/upload/15-07-2005/w6w_20050715041006c5d1419c.jpg

FIRSTLY

Dear readers if you have been reading our points methodically you won't even need to read the following paragraphs as you will see their fumble very clearly.

We suspect Abul Hasan Hussain Ahmed will probably be slapping his own face in shame and we do not think it will be any form of exaggeration for us to say at this point that Abul Hasan Hussain Ahmed and his errand boys like Abu Zahra who refers to Abul Hasan Hussain Ahmed as Shaykina and Shaykuna and this and that, Faqir, irfan alawi, Abu Layth to be all beating their chest and mourning like the rafidhah shee'ah at this horrendous mistake and error.

Abul Hasan Hussain Ahmed for his first scan cites a reference of (5/245) but surprisingly and cunningly fails to mention a hadeeth number, we wonder why? The scans are no longer working!!! Suffice it to say this has to be incorrect by default because the first reference should have been (4/2) corresponding to hadeeth (no.5845) of the

Qudsee Edn. however Abul Hasan Hussain Ahmed cites the reference as (5/245) but without the hadeeth number!!!

Then for the second reference he mentions the narration number as no.9252 how suspect!!!

SECONDLY

Abul Hasan Hussain Ahmed then makes another horrendous mistake in referencing hadeeth (no.9252) as (4/2) whereas in actual fact hadeeth (no.9252) correlates to (5/245).

So dear readers you see how Abul Hasan Hussain Ahmed was making all sorts of claims against us but he himself disastrously confused all the references and citations indicating that in reality he clearly and evidently exposed himself.

We beg to ask what on earth were both amateur “SCHOLARS” doing, how could an individual be so blind!!! Unless they want to be blind followers and defend falsehood.

We quote Abul Hasan Hussain Ahmed he said word for word,

Abul Hasan Hussain Ahmed said

“Secondly, Dr Haddad also mentioned that it is found under no. 9252 (Book of Khilafa). Here is the scan from the Majma of al-Haythami (vol.4/p. 2):

ERRR no Mr Abul Hasan Hussain Ahmed al-PDF ouch what a disaster, you distorter see what happened Allaah exposed you. Dear readers if you are following our point you will see the clear error and exposition of both GF Haddad and Abul Hasan Hussain Ahmed. Hadeeth (no.9252) correlates with reference (5/245).

(Please refer to both narrations below, with their relevant chapter headings, texts, chains and references)

It must also be noted the trickery and cunningness here, if Abul Hasan Hussain Ahmed did not venture into the discussion of references, it could have been said that references based on different editions and citing them from secondary sources, does generally show variations which can be overlooked.

However the fact is that Abul Hasan Hussain Ahmed made a big point about it and his aim his was to show to the readers that he was the only Hanafee muqallid researcher that has access to books. He intended to and wanted to show off to the huge hanafee masses and become the next Shaikh ul hadeeth. If only!!!!

At the same time in a feeble and futile weak attempt to belittle us with showing a mere 2 page difference in our reference he aimed and intended to show somehow we were being dishonest or lying whereas Allaah is our witness and as we have clarified, dear readers.

They were blaming others yet they were culprit themselves, cockiness showing off, ostentation does not get you anywhere your arrogance has made you fall on your feet and this is a manifest sign of your confusion.

Read above the bold loud words of Abul Hasan Hussain Ahmed, “**the 2 opponents claimed it was: vol. 5/p. 243**” if you had not noticed the 3 is near the 5 but look how he exposed himself and how he also exposed GF Haddad whilst we was trying to defend him, Shame on the liars and May Allaah Guide you. Ameen

THE TEXT FROM MAJMA'A AZ-ZAWAA'ID

FIRST CITATION

The Book of Hajj,

Section on the honouring of the dwellers of Madeenah

[بَابُ وَضْعِ الْوَجْهِ عَلَى قَبْرِ سَيِّدِنَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ]

"Chapter On Placing One's Face Against The Grave Of Our Master

The Prophet (ﷺ)"

QUDSEE EDITION

As you can see from the scans yourself there is no numbering, we wonder where Abul Hasan Hussain Ahmed and GF Haddad got their numbering from!!!! This is point to be noted.

مجمع الزوائد و منهاج الفوائد

للحافظ نور الدين علي بن أبي بكر الهنفي المتوفى سنة
بعض روايات الحافظين المخلصين: العراق و ابن حجر

(باب وضع الوجه على قبر سيدنا رسول الله ﷺ)
عن أبي داود بن أبي صالح قال أقبل مروان يوماً فوجد رجلاً واصفاً وجهه
على القبر فقال أتدرى ما يصنع فأقبل عليه فإذا هو أبوأبيوب قال نعم جئت
رسول الله ﷺ ولم أر الحجر . وهو بقائه في كتاب الخلافة . رواه أحمد وداود
ابن أبي صالح قال الذهبي لم يرو عنه غير الوليد بن كثير وروى عنه كثير
ابن زيد كما في المسند ولم يضعه أحد .

Majma'a az-Zawa'id (4/2) no numbering

DAAR AL-KUTUB ILMIYYAH EDITION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَمِنْ سُلْطَنِ الْفَوْقَادِ

تألِيف
الحافظ نور الدين علي بن أبي بكر بن سليمان
الهيثمي المصري
المتوفى سنة ٢٨٧هـ

تحقيق
محمد عبد القادر أحمد عطا

١٦٧ - بَابُ وَضْعِ الْوِجْهِ عَلَى قَبْرِ سَيِّدِنَا رَسُولِ اللَّهِ ﷺ

٥٨٤٥ - عَنْ أَبِي دَاوُدَ بْنِ أَبِي صَالِحٍ، قَالَ: أَقْبَلَ مَرْوَانُ يَوْمًا فَوْجَدَ رَجُلًا وَاضْعَافَتْ وِجْهُهُ عَلَى الْقَبْرِ، فَقَالَ: أَتَدْرِي مَا يَصْنَعُ؟ فَأَقْبَلَ عَلَيْهِ، فَإِذَا هُوَ أَبُو أَيُوبُ، فَقَالَ: نَعَمْ جَئْتُ رَسُولَ اللَّهِ ﷺ وَلَمْ أَرْ حَجَرًا (٣). وَهُوَ بِتَمَامِهِ فِي كِتَابِ الْخَلَافَةِ.

رواه أَحْمَدُ، وَدَادُودُ بْنُ أَبِي صَالِحٍ، قَالَ الْذَّهَبِيُّ: لَمْ يَرُو عَنْهُ غَيْرُ الْوَلِيدِ بْنِ كَثِيرٍ، وَرَوَى عَنْهُ كَثِيرُ بْنُ زِيدٍ كَمَا فِي الْمُسْنَدِ، وَلَمْ يَضْعِفْهُ أَحَدٌ.

Majma'a az-Zawa'id (3/500 no.5845).

SECOND CITATION

Book of Khilafa

[بَابُ وِلَايَةِ الْمَنَاصِبِ غَيْرِ أَهْلِهَا]

"Chapter On The Leadership Of Those Unworthy Of It"

QUDSEE EDITION

(باب ولایة المذاصب غير أهله)

عن داود بن أبي صالح قال أقبل مروان يوماً فوجد رجلاً واضعاً وجهه على القبر فقال أتدرى ما يصنع فأقبل عليه فإذا هو أبو أيوب فقال نعم جئت رسول الله صلى الله عليه وسلم ولم آت الحجر سمعت رسول الله ﷺ يقول لا تبكون على الدين إذا وليه أهله ولكن ابكونا على الدين إذا وليه غير أهله رواه أحمد والطبراني في الكبير والأوسط وفيه كثير بن زيد وثقة أحد وغيره وضعفه النسائي وغيره.

From Majma'a az-Zawaa'id (5/245)

DAAR AL-KUTUB AL-ILMIYYAH EDITION

٣٩ - باب ولایة المذاصب غير أهله

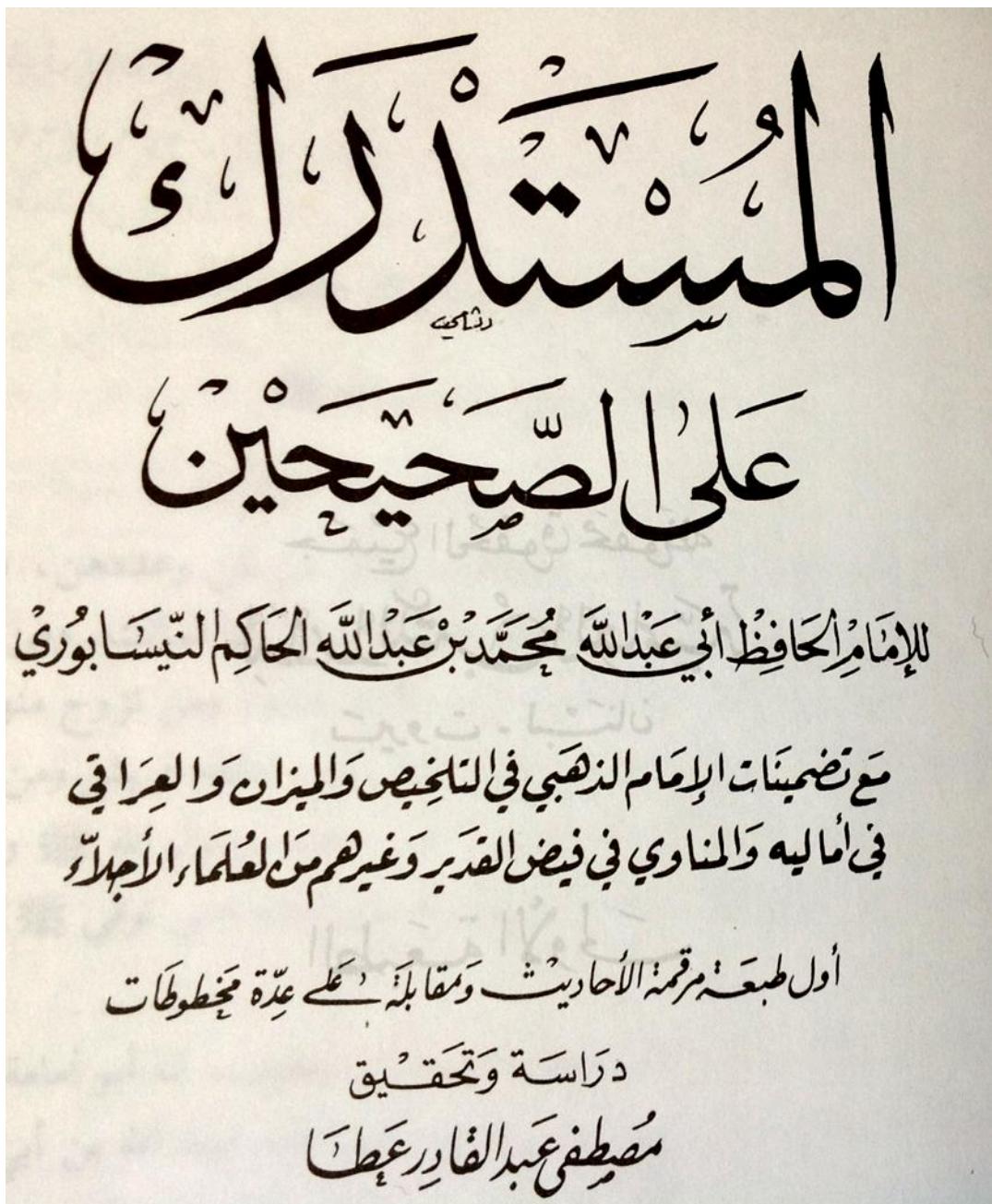
٩٢٥٢ - عن داود بن أبي صالح، قال: أقبل مروان يوماً، فوجد رجلاً واضعاً وجهه على القبر، فقال: أتدرى ما يصنع؟ فأقبل عليه، فإذا هو أبو أيوب، فقال: نعم، جئت رسول الله ﷺ ولم آت الحجر، سمعت رسول الله ﷺ يقول: «لَا تَبْكُوا عَلَى الدِّينِ إِذَا وَلَيْهِ أَهْلُهُ، وَلَكِنْ ابْكُوا عَلَيْهِ إِذَا وَلَيْهِ غَيْرُ أَهْلِهِ» (٤). رواه أحمد، والطبراني في الكبير والأوسط، وفيه كثير بن زيد، وثقة أحمد وغيره، وضعفه النسائي وغيره.

Majma'a az-Zawaa'id (5/316 no.9252)

Dear readers you can clearly see both of them have used one edition for the scans and then the numbering from a different edition and what a fine job they did with the referencing!!! Soofee Asha'aree scholarship at its best.

MUSTADRAK ALAS-SAHEEHAIN OF HAAKIM

Imaam Haakim brings in his book of hadeeth ie *alMustadrak*



وقد فمه لهم وسرت بسواء - - - - -
 ٢٧٩/٨٥٧١ - حديث أبو العباس محمد بن يعقوب، ثنا العباس بن محمد بن حاتم الدوري، ثنا أبو عامر عبد الملك بن عمر العقدي، ثنا كثير بن زيد، عن داود بن أبي صالح قال: أقبل مروان يوماً فوجد رجلاً واضعاً وجهه على القبر فأخذ برقبته وقال: أتدرى ما تصنع؟ قال: نعم فأقبل عليه فإذا هو أبو أيوب الأنصاري رضي الله عنه فقال: جئت رسول الله ﷺ ولم آت الحجر سمعت رسول الله ﷺ يقول: «لا تكروا على الدين إذا ولد أهله ولكن ابكون عليه إذا ولد غير أهله».

هذا حديث صحيح الإسناد ولم يخرجاه.

٢٨٠/٨٥٧٢ - حديث أبو نصر أحمد بن سهل الفقيه ببخارى، ثنا أبو عصمة سهل بن المตوك، ثنا محمد بن عبد الله الرقاشي، ثنا جعفر بن سليمان، ثنا فرقان السبعيني عن عاصم بن عمرو، عن أبي أمامة رضي الله عنه، عن النبي ﷺ قال: «يبني قوم من هذه الأمة على طعام وشراب وهو فيصبحون قد مسخوا خنازير وليخسفن بقبائل فيها وفي دور فيها حتى يصبحوا فيقولوا خسف الليلة ببني فلان خسف الليلة بداربني

٨٥٦٩ - قال في التلخيص: صحيح.

٨٥٧٠ - قال في التلخيص: على شرط البخاري ومسلم.

٨٥٧١ - قال في التلخيص: صحيح.

٨٥٧٢ - قال في التلخيص: صحيح.

al-Mustadrak Alas Saheehain (4/560 no.8571 corresponding to 4/515
 Hyderabad Daccan Edn.) Edn. 1st, 1411H / 1990ce Daar al-Kutub al-Ilmiyyah, Beirut, Lebanon. Ed. Mustafa Abdul Qaadir A'taa)

SHIFAA US-SAQAAM FEE ZIYAARAH KHAYRIL ANAAM OF TAQEE UD DIN SUBKEE

Below is a scan of the cover of Shaikh Taqee ud deen Subkee's book *Shifaa*, which was first printed in 1315H which corresponds to approximately 1897ce by ad-Da'irah al-Ma'arif al-Nizamiyya, Hyderabaad Daccan, Hindh (India). The Dairah al-Ma'arif an-Nidhaamiyyah is also known as Dairah al-Ma'arif al-Uthmaaniyyah, a research and publishing institute part of the Jamia Nidhaamiyyah.

This edition published by the old Hanafee research centre, Dairah al-Ma'arif al-Uthmaaniyyah was a well known and established Hanafee institute, which was established with the help of the well noted Abul-Wafaa Afghaanee al-Hanafee. He also aided the publications and prints of hundred of classical hanafee texts. The late Hanafee Shaikh Abu Guddah Abdul Fattah received ijaazahs from him.

Below is a scan of the cover page.



علي ان تلت لبس ٢٤ قام الاجرام عليه . فقد روى عبد الله بن الحسن بن
الهراء عن عبد الله المدرسي في كتاب احبار المدينة قال حدثني حمربن حالي ثنا
ابو سارة عن كثيرون ، زيد هو المطاعب بن عد الله بن خبيط قال اقل مروان
من الحسين نادى دخل ملتمر الى داره فما دخل مروان برقته ثم قال هل تدربي ماذا
تدع فاترا عليه تعال اعم ان لم آتى التاجر و لم آتى اللبين اتفا جئت رسول الله
ما انت دايه و سألاه كروايل تدبر ما زاد اوليه اهلها ولكن ابكي علىه اذا ولد غير
هذا . قال المطلب وذلك الرجل ابو ايوب الانصاري رضي الله عنه قاتل
وابوناته ابوئليه من سجين ومن ذوة ثفات ومر بن خالد لم اعرفه ما ان صحي هذا
الا ادل على ذلك .

This is page 113 of the Hyderabaad Edn.

Below is another scan of *Shifa us-Saqaam* (pg. 342-343) of the Dar al-Kutub al-Ilmiyyah, Beirut, Lebanon 1st Edn 1429H / 2008ce with Shukrees checking)

شَفَاعَ السِّقَاةِ
وَزَارَ حَسْرَلَنَامَ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فقد رَوَى 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 رَجُلٌ مُلتزِمُ القبر، فأخذ مروان برقبته، ثم قال: هل تَدرِي ماذا تصنع؟

فأقبل عليه فقال: نعم، إني لم آتِ الحَجَرَ، ولم آتِ اللَّبَنَ، إنما جِئتُ رسول الله ﷺ، لا تبكون على الدِّين إذا وَلِيْهُ أهله، ولكن ابكون عليه إذا وَلِيْهُ غير أهله.

قال المطلب: وذلك الرجل، أبو أيوب الأنصاري رضي الله عنه. قُلْتُ: وأبو نباتة يونس بن يحيى، ومن فوقه ثقاتٌ، وعمر بن خالد لم أعرفه^(١).

فإن صَحَّ هذا الإسناد^(٢)، لم يُكِرْه مَسْ جِدَارَ القبر، وإنما أردنا بذكره

AN ANALYSIS OF THE CHAINS AND TEXTS OF ALL THE CITED REFERENCES

We have colour coded the different narrations with numbers representing the chains, and then labelled each chain with a letter

MUSNAD AHMAD

1ST CHAIN (A)

Abdul Maalik bin Amr from Katheer ibn Zaid from Dawood bin Abee Saaleh

TEXT

The incident and the hadeeth of the Messenger of Allaah (صلی اللہ علیہ وسلم)

TABARAANEE IN AL-KABEER

2ND CHAIN (B)

Ahmad bin Rishdeen from Sufyaan bin Bishr from Haatim bin Ismaa'eel from Katheer ibn Zaid from Muttalib bin Abdullaah

TEXT

Just the Messenger of Allaah's (صلی اللہ علیہ وسلم) statement (ie hadeeth)

TABARAANEES 2 REPORTS IN AL-AWSTH

FIRST NARRATION

2ND CHAIN (C)

Ahmad bin Rishdeen from Sufyaan bin Basheer from Haatim bin Ismaa'eel from Katheer ibn Zaid from Muttalib bin Abdullaah bin Hantab {Basheer seems like a type as it should be Bishr}

TEXT

Just the Messenger of Allaah's (ﷺ) statement

SECOND NARRATION

2ND CHAIN (D)

Haroon bin Suleimaan Abu Dharr from Sufyaan bin Bishr from Haatim bin Ismaa'eel from Katheer ibn Zaid from Muttalib bin Abdullaah

TEXT

Just the Messenger of Allaah's (ﷺ) statement

HAITHAMEE 2 CITATIONS IN MAJMA'A AZ-ZAWAA'ID

FIRST NARRATION

1ST CHAIN (E)

Via Dawood bin Abee Saaleh (Haithamee mentions Katheer ibn Zaid directly after so this must be the 1st chain)

TEXT

The incident and the hadeeth of the Messenger of Allaah (ﷺ)

SECOND NARRATION

1ST CHAIN (F)

Via Dawood bin Abee Saaleh (No one narrates this report from Dawood ibn Abee Saaleh except Katheer, hence this must be the 1st chain)

TEXT

The incident and the hadeeth of the Messenger of Allaah (ﷺ)

MUSTADRAK AL-HAAKIM

1ST CHAIN (G)

Abul Abbaas Muhammad bin Ya'qoob from al-Abbaas bin Muhammad bin Haatim ad-Dooree from **Abu Aamir Abdul Maalik bin Umar al-Aqadee** from Katheer bin Zaid from Dawood bin Abee Saaleh (bin Umar should me Amr)

TEXT

The incident and the hadeeth of the Messenger of Allaah (ﷺ)

SHIFA US-SAQAAM

3RD CHAIN (H)

From the book of Abul Hussain Yahyaa bin al-Hasan bin Ja'afar bin Ubaidullaah al-Hussainee 'Akhbaar al-Madeenah' via **Umar bin Khaalid from Abu Nabaatah from Katheer ibn Zaid from Muttalib bin Abdullaah bin Hantab**

TEXT

The incident and the hadeeth of the Messenger of Allaah (ﷺ)
(with a very Slight variation in the wording)

ANALYSING THE CHAINS

GF Haddad and Abul Hasan Hussain Ahmed deceptively gave the impression to the readers that this narration is the one and the same whereas in actual fact they are different narrations with different wordings and different chains and coupling all of them together under a disguise to promote a particular concept is treacherous and nothing but lying.

In this particular case it was more pertinent to make such distinctions due to the contradictory contentions, especially when only some of the narrations include the words claimed by GF Haddad

and Abul Hasan, which they used to establish their claim whereas the other reports do not.

So now looking at the various chains, chains (A), (E), (F) and (G) are the same. It can be argued al-Haithamee has not exactly cited the chains, however we can deduce via other factors that this is essentially the **1st CHAIN**.

Chains (B), (C), and (D) are also in essence the same chain ie the **2nd CHAIN**.

And (H) is a separate chain, compromising of 2 new narrators and the rest is the same as the **2nd CHAIN** but we shall treat this as a separate distinct **3rd CHAIN**.

So with regards to the chains we in actual fact only have 3 chains and our summarisation of the chains has made it very easy to analyse.

1ST CHAIN

**Abdul Maalik bin Amr from Katheer bin Zaid from Dawood
bin Abee Saaleh**

2ND CHAIN

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

3RD CHAIN

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

So Katheer ibn Zaid is in all three chains and so this report
relies on his trustworthiness and reliability as he is the main central
narrator in all three chains.

Dawood bin Abee Saaleh is in the first chain and so the first
chain is faced with 2 problems due to Katheer ibn Zaid and Dawood
ibn Abee Saaleh.

The second chain has problems mainly with Sufyaan bin Bishr,
Haatim bin Ismaa'eel, Katheer ibn Zaid and Muttalib bin Abdullaah.

And the third chain has problems with Umar bin Khaalid,
Katheer ibn Zaid and Muttalib bin Abdullaah.

Further points to be noted and which are worth pondering over
is that Katheer sometimes narrates from Muttalib bin Abdullaah and
sometimes from Dawood ibn Abee Saaleh. Sometimes Katheer bin

Zaid mentions the incidence of Abu Ayoob (ﷺ) having his face on the Prophet's (ﷺ) grave and sometimes he just mentions the hadeeth of Abu Ayoob (ﷺ) about the weeping over the people responsible for the religion.

So there are definitely contradictions here with regards to who he heard it from. Similarly if he heard the incidence and the hadeeth or if he just heard the hadeeth.

Lastly it must also be noted that Katheer ibn Zaid does not narrate from Dawood ibn Abee Saaleh except that he mentions the incidence of the grave, hence it may seem Dawood ibn Abee Saaleh maybe also be a central narrator for this report.

This therefore shows there is some confusion with regards to Katheer ibn Zaid's narration as we will mention later Insha'Allah. This is essentially the basis of the criticism on Katheer ibn Zaid, that although he was truthful he would make mistakes and it is quite possible that he made mistakes whilst transmitting this report and this does not in any way or form negate his trustworthiness or his truthfulness except that he may have made a mistake, as the scholars of hadeeth have elucidated.

We will look at the all of these narrators as well as others in these chains a little later on in more detail. We would like to analyse the texts of these narrations now.

THE TEXT

GF Haddad and Abul Hasan Hussain Ahmed glossed over the text as if they were meaningless and we have also mentioned throughout this treatise that both GF Haddad and Abul Hasan Hussain Ahmed have manipulated the texts and chains of these report so that the reader is unable to distinguish the problem and the secret concealment and deception.

Dear Readers also note Abul Hasan Hussain Ahmed can't claim immunity or innocence here with regards to saying, "I never said anything about the chains or texts" because if he does it would mean in his stubbornness and in wanting to be a hero and an apologist for GF Haddad, he should have researched the issues before wanting to expose himself as a liar and cheat.

So now due to his calamities and gross errors, not only has he exposed himself to be a liar, he has also exposed himself as someone who also lacks understanding and knowledge of the sciences of hadeeth, the narrators and the ahadeeth in general. This sadly and

disastrously also seems to be the case in all of his other articles and hero based PDFs.

The reports of Tabaraanee in both of his books, namely *al-Kabeer* and *al-Aswath* and also possibly the second report from Haithamee's '*al-Majma'a*' do not even mention anything about anyone placing their face on the Prophet's (ﷺ) grave and just cite the Prophet's (ﷺ) hadeeth about weeping on the people responsible for the religion so why were these reports included as part of this claim. This is for GF Haddad and Abul Hasan Hussain Ahmed to answer!!! Allaah exposes the liars, distorters and extremists on this earth.

Abul Hasan Hussain Ahmed then ranted,

So, Abu Alqama should tell us why his friends made such a disastrous effort in translation and why did they leave out what Imam Ahmad said in declaring Kathir to be Thiqa – as al-Haythami quoted?! Why did they cut up the words of al-Haythami?!

Hence, this statement of AK/AH

Furthermore, this is not from the levels of trustworthiness or truthfulness that a person merely quotes half of the statement and leaves the other, which is crucial to the discussion. This is a result of ta'assub and tahzzub and blind following of their scholars, may Allaah save us from this.

Applies to them most aptly! On top of this, the likes of AK/AH should also see how their own Muhadith al-Asr, al-Albani deliberately cut up the words of Qadi Iyad in order to “validate” his claims! See here:

<http://www.sunniforum.com/forum/showthread.php?t=7010>

WHO REALLY CUT UP THE WORDS OF HAAFIDH AL-HAITHAMEE, US OR THE SCHOLARS WE MENTIONED EARLIER

OUR ANSWER

We have answered this above in great detail and we also said we did a disastrous translation of exactly what Zafar Ahmad Uthmaanee Hanafee Deobandee said and what he cut up of the words of al-Noor ud deen al-Haithamee. Do not get to happy its a rhetorical point!!!

We also did a disastrous translation of what Haafidh Ibn Hajr al-Haithamee said and what he cut up of the words of Noor ud deen al-Haithamee,

We also did a disastrous translation of what Shaikh Samhudee said and what he cut up of al-Haithamee's words. So ASK them why they left out what Imaam Ahmad said and ASK them why they cut up Noor ud deen al-Haithamees words.

We ask and be men and answer us, was Zafar Ahmad Thanwee dishonest, was Ibn Hajar al-Haithamee also dishonest, was Samhudee who you revere also dishonest???? TELL US.

As mentioned previously this was a brief article just highlighting the weakness of this report and it was not exhaustive by any means. Abul Hasan Hussain Ahmed if you for one second had taken your cloak of bigotry and staunchness off you would read that we wrote, “*and a group of people said he is reliable...*” which is the same as him being trustworthy.

And you translated Ahmad and others than him, then everyone can see we did not lie nor was it disastrous. For brevity we said, “A group of people.” And in the English language Abul Hasan Hussain Ahmed a group generally denotes more than one!!! There is was more than Ahmad ie others than him. Lastly we relied on your scholars.

Therefore in essence we mentioned more praise and any sound, intelligent person looking at this with an open mind will know that there is no lie and Abul Hasan using his deceptive tactics won’t change this no matter how loud you shout or cry, in fact this is a clear sign and an indication of your futility.

Dear readers you can see saying a group is fairer, just and better for the contending party as opposed to say Ahmad and others. Again this is another attempt by Abul Hasan Hussain Ahmed to divert the readers and fog their mind with this little irrelevant playground tactics.

This further shows his unawareness and ignorance of the sciences of hadeeth and rijaal as the scholars of hadeeth for the sake of brevity would mention the relevant points and statements that would aid the discussion to progress further and not to fill the pages with things that both parties knew and not intending to lengthen the discussion and not cutting or choosing.

Furthermore we mentioned what al-Haithamee wanted to say. A point that should also be noted here is that GF Haddad did not even bother to mention what Haithamee said and hence this feeble argument of Abul Hasan Hussain Ahmed aptly applies to his own stepbrother GF Haddad, that he CUT and OMITTED what al-Haithamee said about the narrators and this is undoubtedly far more worse.

Muhaddith al-Asr was a righteous man and a noble man upon the Quraan and Sunnah, well known and famous amongst the honest people. Who is not aware of the statement “authenticated by al-

Albaanee”, this Albanian hadeeth master spent his whole life clarifying and verifying the Sunnah. Abul Hasan’s childish antics and slanders against Imaam al-Albaanee will not change anything.

Look at the hanafees they even fabricated verses of the Quraan and distorted them and formulated such principles (refer to their book on Usool known as Usool Karkhee). They did the same with the Sunnah and distorted numerous hadeeth of the Messenger of Allaah (ﷺ) and also formulated principles to do this (refer to Usool Karkhee)

One such example is the hadeeth of Wail ibn Hujr in *Musannaf* Ibn Abbee Shaybah concerning the placing the hands on the chest and Abul Hasan knows this and yet he has been trying for many years to somehow prove this when his own verifying hanafee scholars have clearly rejected this.

As we have established Abul Hasan Hussain Ahmed is an established liar and distorter and one just needs to refer to the internet for his disastrous and horrific distortions and manipulations of texts. We have also shown him categorically lying against Habeeb ur Rehmaan al-A’dhamee al-Hanafee, his own hanafee scholar and yet they have the nerve to claim Allaamah al-Albaanee cut up the words of Qadhee A’yaadh.

Abul Hasan Hussain Ahmed will go to any lengths to prove his point due to his blind unequivocal staunch bigotry. May Allaah save us, Ameen.

Abul Hasan Hussain Ahmed then said that we said,

Next, AK/AH said:

Imaam Ibn Abee Haatim said, "The manuscript that Abu Bakr ibn Khaithmah wrote with us, in it Yahyaa ibn Ma'een was asked concerning Katheer ibn Zaid to which he replied, "He is not strong." (al-Jarh Wa-Ta'deel (7/150).

Ibn Abee Haatim also said, "My father was asked concerning Katheer ibn Zaid, he replied, "Righteous, but he is not strong." and Abu Zur'ah was asked about him and he said, "Truthful but he has weakness." (al-Jarh Wa-Ta'deel (7/150).

Imaam Nasaa'ee himself said, "Katheer ibn Zaid is weak and this chain contains Dawood ibn Saaleh, and he is unknown (Majhool)." (Kitaab adh-Dhu'afaa Wal-Matruokeen (p.303) and (p.302) of two Indian editions). See also the words Haafidh Ibn Hajr in Tahdheeb at-Tahdheeb (3/188-189) as he mentions Katheer ibn Zaid as one of the narrators of this narration.

Reply:

These people only quote what seems to suit them to “win” an argument! They quoted Imam ibn Ma'een apparently weakening Kathir ibn Zayd, but forgot to or intentionally left out the people who quoted the very same Ibn Ma'een accepting Kathir as a valid reporter of narrations! I will quote what al-Hafiz ibn Hajar said about Kathir in his Tahdhib al-Tahdhib and his final gradings on Kathir below Insha'Allah!

ANOTHER ABSURD & RIDICULOUS POINT BY ABUL HASAN HUSSAIN AHMED

OUR ANSWER

What a stupid and nonsensical statement, Abul Hasan Hussain Ahmed totally missed what we wrote and ignored what he read from our article only due to his hatred and enmity for the truth which emanates from his blind partisanship and bigotry.

As we stated this was a brief reply just to highlight the weakness of this report and not to paste the statement of all the scholars of hadeeth because this then becomes difficulty for the average readers to follow, so we summarised everything.

Of course we mentioned statement's that highlighted Katheer ibn Zaid was truthful. We quoted Ibnabee Haatim from his father who said righteous and Abu Zur'ah said truthful, and we mentioned the reference as *al-Jarh Wat-Ta'deel* (7/150) and *Tahdheeb ut-Tahdheeb* (3/188-189). We cited the *Tahdheeb* so those wanting to could refer to it for further reading.

So you see, we did mention the opinion of the other side by mentioning these statements. We ask Abul Hasan, did you forget in your delusional state that we also cited the statement of al-Haithamee who said a group of people said he was reliable. Is this not fair, indeed it would have been unfair if we did not mention that he was truthful.

So Abul Hasan Hussain Ahmed failed to see this in his narrow beguiled mind and in his usual huffing and puffing abhorrent Hanafee anger failed to see, that we were more than just. If he had read what he wrote with a cool unbigoted mind he would have seen that we acknowledged the praise for him and hence quoted it. We shall further look at these praises later on.

Abul Hasan Hussain Ahmed then went on to paste the following

Ibn Hajar said in the Tahdhib (vol. 8):

[745] ز د ت ق البخاري في جزء القراءة وأبي داود والترمذى وابن ماجة كثير بن زيد الأسلمي ثم السهمي مولاهم أبو محمد المدنى 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 حنطب 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 والداروردي وسليمان 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 بذلك وكان أولاً قال ليس بشيء وقال بن عمار الموصلي ثقة وقال يعقوب بن شيبة ليس بذلك الساقط وإلى الضعف ما هو وقال أبو زرعة صدوق فيه لين وقال أبو حاتم صالح ليس بالقوى يكتب حديثه وقال النسائي ضعيف وقال بن عدي وتروى عنه نسخ ولم أر به بأسا 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 وجزم بن حبان بوفاته فيها وقال أبو جعفر الطبرى وكثير بن زيد عندهم من لا يحتاج بنقله وخلطه بن 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 إطرافه وأن الرواية عنه لا تحل وتعقبه الخطيب بما ملخصه أن الحديث عند من روایة كثير بن زيد عن الوليد بن رباح عن أبي هريرة وعندت من روایة كثير بن عبد الله بن عمرو بن عوف عن أبيه عن جده فهما اثنان اشتراكا في الاسم وسياق المتن واختلفا في النسب والسنن فظنهما بن حزم واحدا 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 وأخرج البزار من روایة العقدي عن كثير فقال عن الحارث بن أبي يزيد عن جابر

So, these people left out a number of other views in praise or dispraise of Kathir. Based on this, these 2 people who spread half-quotes failed to mention what the final grading of al-Hafiz ibn Hajar al-Asqalani was on Kathir ibn Zayd!

Why they did this - is for them to answer!

OUR ANSWER

We have answered this point previously that we did mention praise and we referred all the readers to the very same **TAHDIB**, the **TAHDHIB** he copied and pasted. Ajeeb!!!! We can ask why did we have to mention the prainse anyway when we believed he had speech concerning him.

This is what the scholars of hadeeth and rijaal used to do ie they used to mention the speech about a narrator. When did we claim he was a liar or a fabricator!!! Do us a favour and next time when your trying to study the sciences of hadeeth at least try to pay some attention however little it may be.

Yet again this fairy story that Abul Hasan always cries of FINAL GRADING, this is his way of clutching on to straws and trying to falsely convince the readers as “you have to believe me as I am the one who is saying this is Ibn Hajar final grading.” Dear readers, read his response yourselves and his other articles and you will see that he is always saying FINAL GRADING, when will he ever stop this childish cry, it’s getting boring and beyond a joke.

Why they did this - is for them to answer!

Did what, such lame childish points not befitting to those wanting to express the truth to the general public, such cries are synonymous with a dummy falling out a child's mouth.

Then Abul Hasan Hussain Ahmed said,

Fact is:

Ibn Hajar in his Taqrib al-Tahdhib (no. 5611) declared

Kathir: Saduq Yukhti: Truthful with mistakes

KATHEER IBN ZAID IN HAAFIDH IBN HAJRS *TAHDHEEB UT-TAHDHEEB* AND IN HIS *TAQREEB UT-TAHDHEEB* & IMAAM DHAHABEES GRADINGS

OUR ANSWER

Yes but what does he mean when he says Yukhti and how do we understand this from the principles of the sciences of hadeeth. Is Katheer ibn Zaid being truthful alone sufficient for him to be unquestionably accepted? What happens to the other established and well known principles about his Dhabt ie precision in narrating?

Shamelessly Abul Hasan Hussain Ahmed has not even consulted or looked at the books of Rijaal and yet claims he is a scholar and his stooges go around on the internet claiming fame for him namely Abu Zahra, faaqir, Irfan alawi and the rest of the hallucinating ones.

The readers would have noticed Abul Hasan Hussain Ahmed in all of his articles or works has an inherent childish trait that he just

copy and paste in Arabic and in doing so deceiving the people oh wow look at this guy he is pasting in Arabic so that must hold more weight.

However what about the general people who cannot read Arabic who is going to tell them what you conceal. Abul Hasan Hussain Ahmed we ask you why don't you translate the texts so the readers can make their own minds about these discussions.

You will find this mentality of Abul Hasan Hussain Ahmed by copying and pasting, you hear an outburst childish cry from him, "Oh I have exposed them." Abul Hasan Hussain Ahmed must realise this is not a game this is about the deen of Allaah and these issues are not to be taken lightly.

Haafidh Ibn Hajar saying, "*Truthful, makes mistakes.*" Abul Hasan Hussain Ahmed's understanding of this is too broad and erroneous or as we think it is something he deliberately wants to understand in this way because then he will have a clause and option out.

This is because someone can be truthful and yet make mistakes, there are numerous examples of this in the books of rijaal and well known even to even the basic student of the sciences of hadeeth and even I will admit that Abul Hasan is well aware of this, or is he really?

For example a narrator can be truthful but his narrations may not be accepted as being authentic based on him losing his eyesight, or due to him having a weak memory, or his lack of precision or recall ability, or whether he narrates from memory alone or whether he narrates whilst reading from a book etc. This is what Haafidh Ibn Hajr said about Katheer ibn Zaid that he was truthful but made mistakes. So is being truthful and honest alone sufficient for an individual to be accepted as a narrator or his narrations to be considered to be totally reliable.

In other words Katheer being truthful does not necessitate the authenticity of this narration and neither does it eliminate the fact that he made mistakes. Therefore it is these mistakes which would render this report to be weak and this is not hidden nor is it a difficult concept to understand according to the people of intellect.

So as the scholars of hadeeth have elucidated Katheer is truthful, neither will you find them saying he was a liar or a fabricator. We have not contested this nor disagreed, rather we have agreed and in line with this. However although and in addition to being truthful he would make mistakes.

If Haafidh Ibn Hajrs final grading regarding Katheer ibn Zaid was that he was truthful and totally accepted in hadeeth, then he

would not have said Yukhti, he would have sufficed with Sadooq. Dear readers this indicates that Haafidh Ibn Hajar believed that Katheer had speech concerning him and therefore he was someone who warranted further research and verification. I thought Abul Hasan was Dar ut-Tahqiq, yet he is totally far from reality.

So Haafidh Ibn Hajar said in his *Taqreeb*,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تألیف

الحافظ أَحْمَد بْنُ سَعْدٍ بْنُ جُجَّارِ الْعَسْقَلَانِي
ـ ٨٥٢ هـ

مع التوضيح والاضافة من كلام
الحافظين المزي وابن حجر او من مآخذهما

حققه وعلمه عليه وصحه وأضاف إليه
أبوالأشبال صغير أحمد شاغف الباستاني

٥٦٤٦ ردت ق كثير بن [زيد]^(١) الأسلمي، أبو محمد المدنى، ابن مافنه، بفتح
الفاء وتشديد النون، صدوق يخطيء، من السابعة، مات في آخر
خلافة المنصور.

(*Taqreeb ut-Tahdheeb* (pg.808 no.5646), Edn 1st 1416H, Daar ul-Aasimah, Riyaadh, KSA. Ed. Shaikh Abul Ishbaal Sagheer Ahmad Shaagif al-Pakistaanee and forword by Shaikh Bakr bin Abdullaah Abu Zaid.)

Shaikh Abul Ishbaal, a Muhaddith in his own right and the one who also refuted the late Hanafee Deobandee Yoosuf Ludhiyanwee's book called 'Ikhtilaaf Ummat Aur Siratul Mustaqueem' Shaikh Abul Ishbaals book was called 'Siraatul-Mustaqueem Ba-Jawaab Ikhtilaaf Ummat' Which has not been answered to date). This edition of the *Taqreeb* is the most verified and has been checked with numerous other editions and manuscripts.

In another detailed edition of the *Taqreeb*,

نَقْرِيبُ الْتَّهْذِيبِ

مجموعاً إلى

شرح العلل لابن رجب	الكافش للذهبي
الكتاكيث التبريات لابن الكعك	مراقب المدلسين لابن حجر
رواية المراسيل لأبي زروعة العراقي	الفصل التاسع من مقدمة الفتح لابن حجر

شهاب الدين أَحْمَدُ بْنُ عَلَى بْنِ حَجَرِ العَسْقلَانِي ٥٨٢
شمس الدين محمد بن أَحْمَدَ الْذَهَبِي ٧٤٨
أبو الفرج عبد الرحمن بن شهاب الدين ابن رجب الحنبلي ٧٩٥
ولي الدين أَحْمَدُ بْنُ عَبْدِ الرَّحِيمِ، أَبُو زُرْعَةِ الْعَرَاقِيِّ ٨٢٦
محمد بن أَحْمَدَ بْنُ مُحَمَّدَ الْخَطَّابِيِّ، ابْنُ الْكَعَكِ ٩٩٩

٥٦١١ - كثير بن زيد الأسلمي ، أبو محمد المدنى ، ابن مافنه ،
بفتح الفاء وتشديد النون : صدوق يخطىء ، من السابعة ، مات في
آخر خلافة المنصور . ردت ق .
= كاشف الذهبي : عن المقبرى ، وطائفة ، وعن ابن أبي فديك ،
وآخرون ، وقال أبو زرعة : صدوق فيه لين .

(Taqreeb ut-Tahdheeb (pg.514 no.5611), Edn 1st, Bayt al-Afkaar ad-Dauliyyah, Ammaan, Jordan and Riyaadh, KSA 1426H /2005ce, Ed. Hisaan Abdul Mannaan with the Introduction of Shaikh Muhammad Ibraaheem Shaqrah)

In the edition of Muhammad Awaamah Hanafees checking

كثير ابن زيد الأسلمي أبو محمد المدنى ابن مافنه بفتح الفاء وتشديد النون صدوق يخطىء من السابعة
مات في آخر خلافة المنصور ردت ق

(Taqreeb ut-Tahdheeb (no.5611) Edn 1st, Daar ur-Rasheed, Syria 1406H / 1986ce, with Muhammad Awaamah Hanafees checking)

Taqreeb ut-Tahdheeb (pg.395 no.5611) Edn 1st 1420H / 1999ce, ar-Risalah, Beirut, Lebanon. Ed. Adil Murshid)

Haafidh Ibn Hajrs opinion is that which he summarised in his *Taqreeb* that Katheer is truthful but with mistakes, so this is Haafidh final position concerning him that he made mistakes.

IMAAM DHAHABEE ON KATHEER IBN ZAID

Imaam Dhahabee also mentioned something in line with what Haafidh Ibn Hajar said by quoting Abu Zur’ah as saying, “*Truthful but has weakness,*” (Refer to his *al-Kaashif* (2/144 no.4631 with Sabt al-Ajmee’s notes) Edn. 1st 1413H / 1992ce, Daar ul-Qiblah Lil-Thaqaafah al-Islaamiyyah and Mu’assasah Uloom al-Quraan, Jeddah, KSA. Ed. Muhammad Awaamah Hanafee and Ahmad Muhammad Nimr al-Khateeb checking and referencing)

الكتاب الشفاعة

في معرفة من له رواية في الكتب الستة
للإمام شمس الدين أبي عبد الله محمد بن أحمد الذهبي الدمشقي
ولد سنة ٦٧٣ - وتوفي سنة ٧٤٨ هـ

وحاشيته

للإمام برهان الدين أبي المؤمن إبراهيم بن محمد سبط ابن العجمي الحبشي
ولد سنة ٧٥٣ - وتوفي سنة ٨٤١ هـ
رَحِمَهُمَا اللَّهُ تَعَالَى

فَابْلَهُمَا بِأَصْبَلِ مُؤْلِفِيهِمَا
وَفِيمَا لَهُمَا وَعَلَى عَلِيهِمَا
وَطَرَعَ نَفْرُ صَرْحَمَا

محمد عوامنة
أحمد محمد نصر الخطيب

٤٦٣١ - كثير بن زيد الأسلمي أبو محمد المدنى، عن المقبرى، وطائفة، وعن ابن أبي فديك، وآخرون
قال أبو زرعة: صدوق فيه لين. دت ق.

Imaam Dhahabee says, “*Katheer ibn Zaid al-Aslamee Abu Muhammad al-Madanee, narrates from al-Maqburee and a group and Ibn Abbee Fudaik and others. Abu Zur’ah said, “Truthful but has weakness.”*”
(End of the words from *al-Kaashif*)

This is something worth noting because we have already established that he was truthful but had mistakes based on Ibn Hajar’s statement and Imaam Dhahabee totally agrees with him via Abu Zur’ahs statement which further emphasises this.

What further contradicts the opponents claim is that Imaam Dhahabee after bringing Katheer in his *al-Kaashif* he further clarifies his grading and brings Katheer ibn Zaid as a narrator in his book of weak and abandoned narrators. For example he brings him in his ‘*al-Mughnee Fidh-Dhua’afa WalMatrookeen*.’

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'aafa Wal-Matruokeen* (2/128 no.5080).

المُعْتَدِلُونَ

في الضعفاء

للإمام الحافظ شمس الدين محمد بن جعفر 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 لَيْنٌ» . وقال النسائي :
«ضَعِيفٌ» .
وقال آخر «جائز الحديث» .

(al-Mughnee Fidh-Dhu'a'fa Wal-Matruokeen (2/128 no.5080).
Edn.? Idaarah Ihyaa at-Turaath, Qatar. Ed. Noor ud deen Ittar.)

This shows Imaam Dhahabee accepted and affirmed Katheer ibn Zaid being truthful yet weak and hence cited him in his book on weak and abandoned narrators, whatever the cause of the weakness. So that's 2 separate instances that Imaam Dhahabee indicates Katheer's ibn Zaid weakness. This also shows that even though he was truthful, Imaam Dhahabee did not bring statements of praise!!!

Abu Hasan Hussain Ahmed then said,

And in his public dictation of Hadith compiled under the title: Nata'ij al-Afkar (1/231, edited by: Hamdi Abdal Majid – student of al-Albani) he specifically declared Kathir ibn Zayd to be:

Saduq: Truthful!

This is a clear cut proof that Imam ibn Hajar assented to the general truthfulness of Kathir ibn Zayd's narrations.

HAAFIDH IBN HAJR'S GRADING IN THE NATAA'IJ

OUR ANSWER

No one has differed with him being truthful and it is an established fact which cannot be denied but as we have re-iterated numerous times the narrators precision is also important, him memory and recall. How many a narrators and even Imaams were truthful and established as being truthful but their narrations were left and abandoned due of something affecting their memory. For example some narrators would become forgetful or others memory would just deteriorate and so on.

Here is the scan from the *Nataa'ij*

نَلْجُ الأفْكَارِ

فِي

تَنْزِيجِ الْجَهَدِ كِبِيلِ الْجَهَدِ

تأليف

الحافظ ابن حجر العسقلاني

(٥٨٥٩ - ٧٧٣)

تَحْقِيق

حمدی عبد المجید السافی

والحاكم من طرق متعددة إلى كثير بن زيد، وهو صدوق^(٦).

- (١) رواه عبد بن حميد (٩١٠)، ورواه الطبراني في الدعاء (٣٨٠).
- (٢) رواه أحمد (٤١/٣).
- (٣) رواه الترمذى في «العلل الكبرى» هكذا قالوا.
- (٤) رواه الدارمى (٦٩٧).
- (٥) رواه ابن ماجه (٦٩٧).
- (٦) رواه الحاكم (١٤٧/١) وكذا رواه ابن عدي في الكامل (٣/١٠٣٤ و ٦/٢٠٨٨) والبىهقى (٤٣/١) ورواه ابن أبي شيبة في المصنف (١/٢ - ٣) وانظر العلل المتناهية (١/٣٣٧ - ٣٣٨).

٢٢٩

The quote above is from *Nataa'ij al-Afkaar* (1/229) Edn 2nd, Daar Ibn Katheer, Dimashq, Syria and Beirut, Lebanon, 1415H / 1995ce, with the checking of Shaikh Hamdee bin Abdul Majeed as-Salafee, a student of Shaikh Muhammad Naasir ud deen al-Albaanee, Shaikh Muhibullaah Shaah ar-Raashidhee Sindhee and Shaikh Badee ud deen Shaah as-Raashidee as-Sindhee the older brother of Shaikh Badee ud deen. In fact Shaikh Hamdee utilised an edition from Shaikh Muhibullaah's library for his editing of the *Nataa'ij*.

We can also make a big fuss and cry like Abul Hasan Hussain Ahmed and say the reference we have is (1/229) and not (1/231) as he quoted or we can say, “**I do not know what edition they used...**” It is very possible he might have used the First edition of 1985ce, and even that would be surprising. The point being why did Abul Hasan say this? In order to show to the people that he is the only one on the planet that can research!!!!

The point being, we are not here to pretend or to belittle people based on petty childish things, or attempt to put them down by showing an inconsistency in a reference in a false attempt to show to the people the individual is incapable or at the very least incompetent in researching which was Abul Hasan Hussain Ahmed’s failed attempt. Please use this as a lesson in the future and remain within your ignorant muqallid limits.

We have previously mentioned being truthful alone does not render this narration to be authentic and this would therefore mean we only accept a narrator based on his Adal and the Dhabit, precision is pointless and what does Haafidh Ibn Hajar mean when he says Sadooq or rather what does this mean according to the terminology of the scholars of hadeeth.

**LOOKING AT THE MEANING OF
‘SADOOQ’ IN LIGHT OF THE SCHOLARS
OF HADEETH**

**THE POSITION OF IMAAM IBN ABEE HAATIM
AND IBN AS-SALAAH**

From the earliest works is the ‘*Muqaddimah*’ or commonly known as ‘*Uloom ul-Hadeeth*’ of Imaam Ibn as-Salaah, he says

عِلْمُ الْحَدِيثِ عِلْمُ الْحَدِيثِ

لابن الصلاح

الإمام أبو عمرو عثمان بن عبد الرحمن الشهري زوي

ولد سنة ٥٧٧هـ وتوفي سنة ٦٤٣هـ

رحمه الله تعالى

(الثانية) : قال ابن أبي حاتم : « إذا قيل إنه « صَدُوق ، أو محله الصدق ، أو لا بأس به^(١) » فهو من يكتب حدیثه وینظر فيه وهي المنزلة الثانية ». .

قلت : هذا كما قال ، لأن هذه العبارات لا تُشْعِرُ بشرطه الضبط ، فینظر في حدیثه ويختبر حتى يُعرَفَ ضبطُه . وقد تقدم بيان طریقه في أول هذا النوع^(٢) .

Haafidh Ibn Salaah said in his 'Muqaddimah Ibn as-Salaah Fee Uloom al-Hadeeth' "Secondly: Ibn Abee 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 is 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 1st, 1406H / 1986ce, Daar ul-Fikr, Beirut, Lebanon and Syria. Ed. Noor ud deen Ittar)

In the beginning of the category he explains such ahadeeth of a narrator (who is Sadooq) will be checked by subjecting them to other authentic and trustworthy narrators, who support him. (refer to pg.106+ of the *Muqaddimah*)

COMPREHENSION POINT

In the hadeeth under discussion Katheer ibn Zaid is problematic due to his precision and preciseness and he is the main central narrator who is in all of the chains of this narration, ie this narration has not been narrated except that it contains Katheer ibn Zaid

(please refer to a previous section titled **AN ANALYSIS OF THE CHAINS AND TEXTS**)

Hence therefore irrespective of the number of chains, if Katheer ibn Zaid is in all of them they will not be considered to be supporting narrations. However on the contrary, any other narration that mentions the same report via a different group of narrators that excludes Katheer ibn Zaid will be considered as a supporting narration. In such an instance Katheer's narration will be accepted due to a supporting narration.

This is an established principle and well known in the science of hadeeth. Sometimes the narrators can be totally different and yet affirm the same meaning and understanding although the wording maybe different, this is also considered to be a form of supporting narrations and again this is well known and well used in derivation of issues of jurisprudence.

The reality is, Katheer ibn Zaid is in every chain and he has no supporting narrators. Therefore with no supporting narrations to affirm the text of Katheer ibn Zaid's report, in addition to him being truthful and making mistakes due to his precision, according to the scholars of hadeeth Katheer ibn Zaid is either weak or hasan al-Hadeeth.

This is not rocket science nor is it difficult to understand, because Katheer ibn Zaid lacks precision and makes mistakes, this can all be alleviated by just bringing one supporting narration to support Katheer in his report which in the process will also alleviate any potential mistakes Katheer could have made. Remember JUST ONE CHAIN!!!!

LOOKING AT THE NARRATORS IN DETAIL

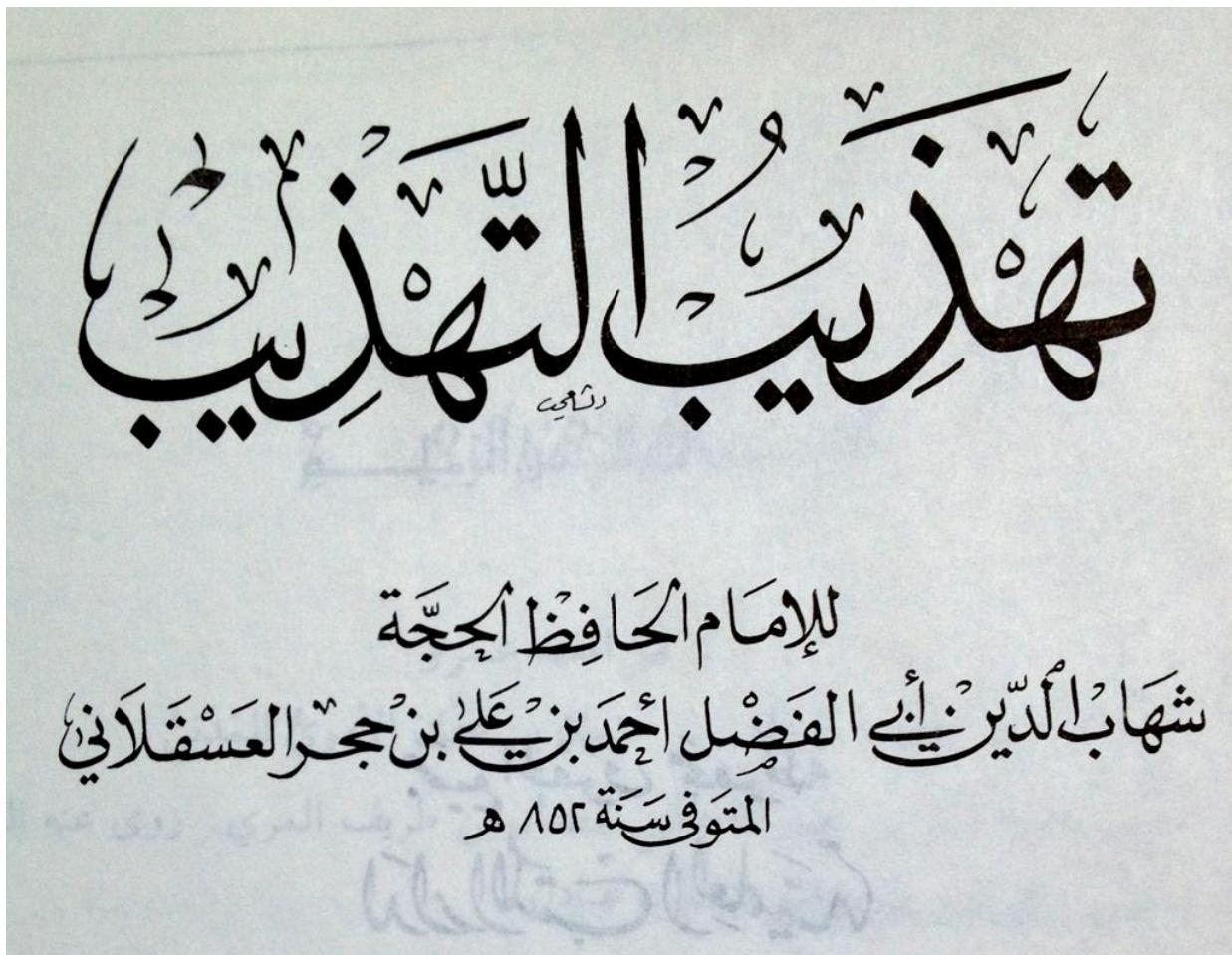
THE FIRST CHAIN

(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 أولأ 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 كثیر والمطلب بن عبد الله بن حنطبا

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 زيد عن أبيه عن جده حديث "الصلح جائز بين المسلمين"

ال الحديث ثم قال كثیر بن عبد الله بن زيد بن عمرو ساقط متفق على إطرافه

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

رواية كثیر بن زيد 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 وكثير

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

كثیر بن زيد 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

“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 Abbee 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)

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. 1st, 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.” ((Taqrib #5611)) Hafith Shu'ayb Al-Arna'ut disagrees with Ibn Hajar in his gloss of Taqrib 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-Bausairee 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. 1st

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 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-Rabbaanee 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.1st 1425H / 2004ce, Bayt al-Afkaar ad-Dauliyah, Jordan & KSA. Ed. Hisaan Abdul Mannaan).

We have also mentioned in more detail 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-Aydh’ (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 Mustafa 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. 1st, 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 فأخشى 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 للحاديـث أنـ الرـاوـي عـنـ كـثـيرـ بـنـ زـيدـ لـيـنـهـ غـيرـ وـاحـدـ وـمـنـ وـلـقـهـ فـصـيـغـهـ فـيـ التـوـثـيقـ قـرـيـبةـ مـنـ التـلـيـفـ فـقـالـ النـسـائـيـ ضـعـيفـ . وـقـالـ أـبـوـ جـعـفرـ الطـبـرـيـ هـوـ مـنـ لـاـ يـخـجـلـ يـنـقلـهـ وـقـالـ أـبـنـ أـبـيـ حـاتـمـ صـالـحـ لـيـسـ بـالـفـوـقـ يـكـتـبـ حـدـيـثـهـ وـقـالـ أـبـنـ مـعـينـ لـيـسـ بـهـ بـأـسـ وـفـيـ روـاـيـةـ لـيـسـ بـذـاكـ وـكـانـ قـالـ أـوـلـاـ لـيـسـ بـشـئـ اـنـظـرـ المـزـيدـ فـيـ تـرـجـمـةـ فـيـ التـهـذـيبـ (٨/٤٤).

The late Muftee of the south of Saudi Arabia. Allaamah Ahmad an-Najmee also weakened this narration. (Refer to his *Awdheeh al-Ishaarah Fee Radd A'la Man Ijaaz al-Mamno'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-Zawa'id*.

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

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 نَفْسِ الرَّجُلِ

تألِيفُ

الإِمامُ الْحَافِظُ شَمْسُ الدِّينِ مُحَمَّدُ بْنُ أَحْمَدَ الْذَهَبِيُّ

الموافق سنة ٧٤٨ هـ.

وَيَلِيهِ

ذِيْلِ مِيزَانِ الْعِدْلِ

لِإِلَامَاءِ الْفَضْلِ عَبْدِ الرَّحِيمِ بْنِ الْحَسَنِ الْعَرَقِيِّ

الموافق سنة ٨٠٦ هـ.

٦٩٤٤ [٤٤٦٤ ت] - كثيرون بن زيد (د، ت، ق) الأسلمي المدائني^(١). 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»^(٢).

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 حدبه.

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, Ibn Abee 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. 1st, 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 *al-Mughnee 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).

المُعْتَدِلُونَ

في الضعفاء

للإمام الحافظ شمس الدين محمد بن جعفر عثمان الذهبي

ولد سنة ٦٧٣ و توفي 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 لَيْنٌ» . وقال النسائي :
«ضَعِيفٌ» .
وقال آخر «جائز الحديث» .

(al-Mughnee Fidh-Dhua'afa Wal-Matrookeen (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 *ALKAAASHIF*

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 Abbee Fudaik and others narrate from him. Abu Zur’ah said, “Truthful but has weakness.”*

(Refer to his *alKaashif* (2/144 no.4631) with Sabt al-Ajmees notes)
Edn. 1st, 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 !!!!

الكتاب الشفاعة

في معرفة من له رواية في الكتب الستة
للإمام شمس الدين أبي عبد الله محمد بن أحمد الذهبي الدمشقي
ولد سنة ٦٧٣ - وتوفي سنة ٧٤٨ هـ

وحاشيته

للإمام برهان الدين أبي المؤمن إبراهيم بن محمد سبط ابن العجمي الحبشي
ولد سنة ٧٥٣ - وتوفي سنة ٨٤١ هـ
رَحِمَهُمَا اللَّهُ تَعَالَى

فَابْلَهُمَا بِأَصْبَلِ مُؤْلِفِيهِمَا
وَفِيمَا لَهُمَا وَعَلَى عَلِيهِمَا
وَطَرَعَ نَفْرُ صَرْحَمَا

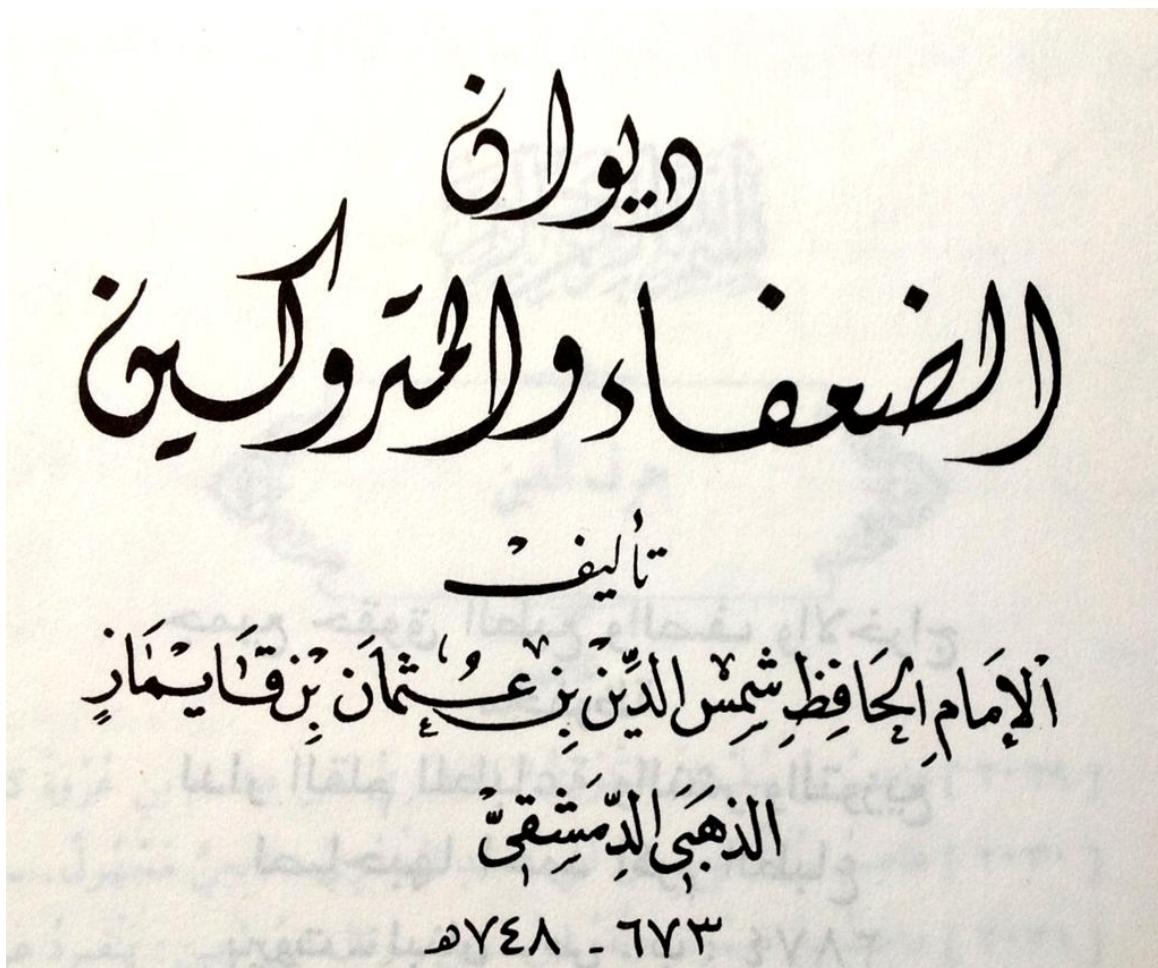
محمد عوامنة
أحمد محمد نصر الخطيب

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] كثیر بن زید الأسلمی المدّنی : ضعفه النسائی وغيره - 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 1st, 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^(٤) 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 1st, 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^(١)**

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 رُبِيع وربيع
رجل ليس بمعرفة .

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 في 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^(١) 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 : ولثثير بن زيد غير ما ذكرت من الحديث ويروي ابن أبي حازم وسفيان بن حمزة وسلمان بن بلال كل واحد منهم ، عن ثثير 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 اتفقوا في شيء منه ولثثير 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 بن زيد مولى بن سهم، مدنی^(ش)
١٦٠٣ / ٥ ويقال له: ابن ما فنه وهي أمه

يُكنى أبو محمد مدنی، هكذا ذكره الواقدي.

حدثنا أحمد بن علي بن بحر، ثنا عبدالله 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. 1st 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 فِي الْوَضْوَءِ؟ 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 كَثِيرِ بْنِ زَيْدٍ الْأَسْلَمِيِّ، قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ

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

لَا يَنْبَغِي لِلْمَرءِ أَنْ يَكُونَ لِعَانِا

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

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

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

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

إِلَّا النُّبُوَّةَ.

— وَيَاسِنَادِهِ: 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 هِشَامِ الرَّفَاعِيِّ، 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 اسْتُجِيبَ 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.

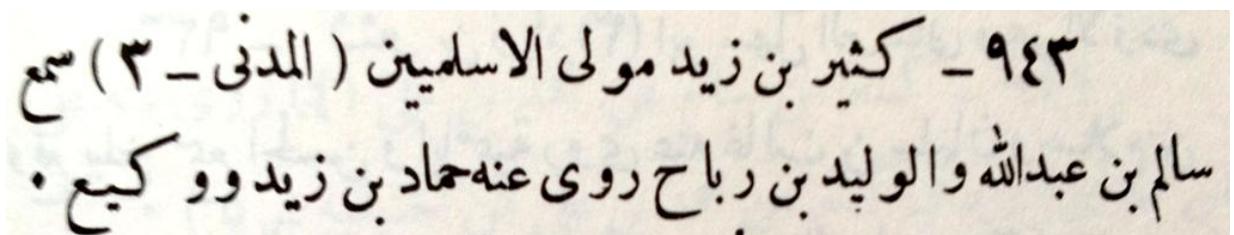
حَدَّثَنَا أَحْمَدُ بْنُ حَفْصٍ، حَدَّثَنَا الصَّلْتُ بْنُ مَسْعُودٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
مُحَمَّدٍ الدَّارَوَرْدِيُّ، حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ عَنْ زَيْنَبَ، عَنْ أَنَّسِ بْنِ مَالِكٍ قَالَ:
لَمَّا دَفَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُثْمَانَ بْنَ مَظْعُونٍ احْتَمَلَ 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 بِأَسَاسٍ وَأَرْجُو أَنَّهُ لَا بِأَسَاسٍ 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 1st, 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 مدين شعيب النسائي
المتوفى سنة ٣٢٣ هـ

كثیر بن زید: ضعیف.

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

كثیر بن زید ضعیف

(pg.89 no.505) Edn 1st, 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 أحد أبي حاتم
التعيمي البستي
(المتوفى سنة ٢٥٤ = ٩٦٥ م)

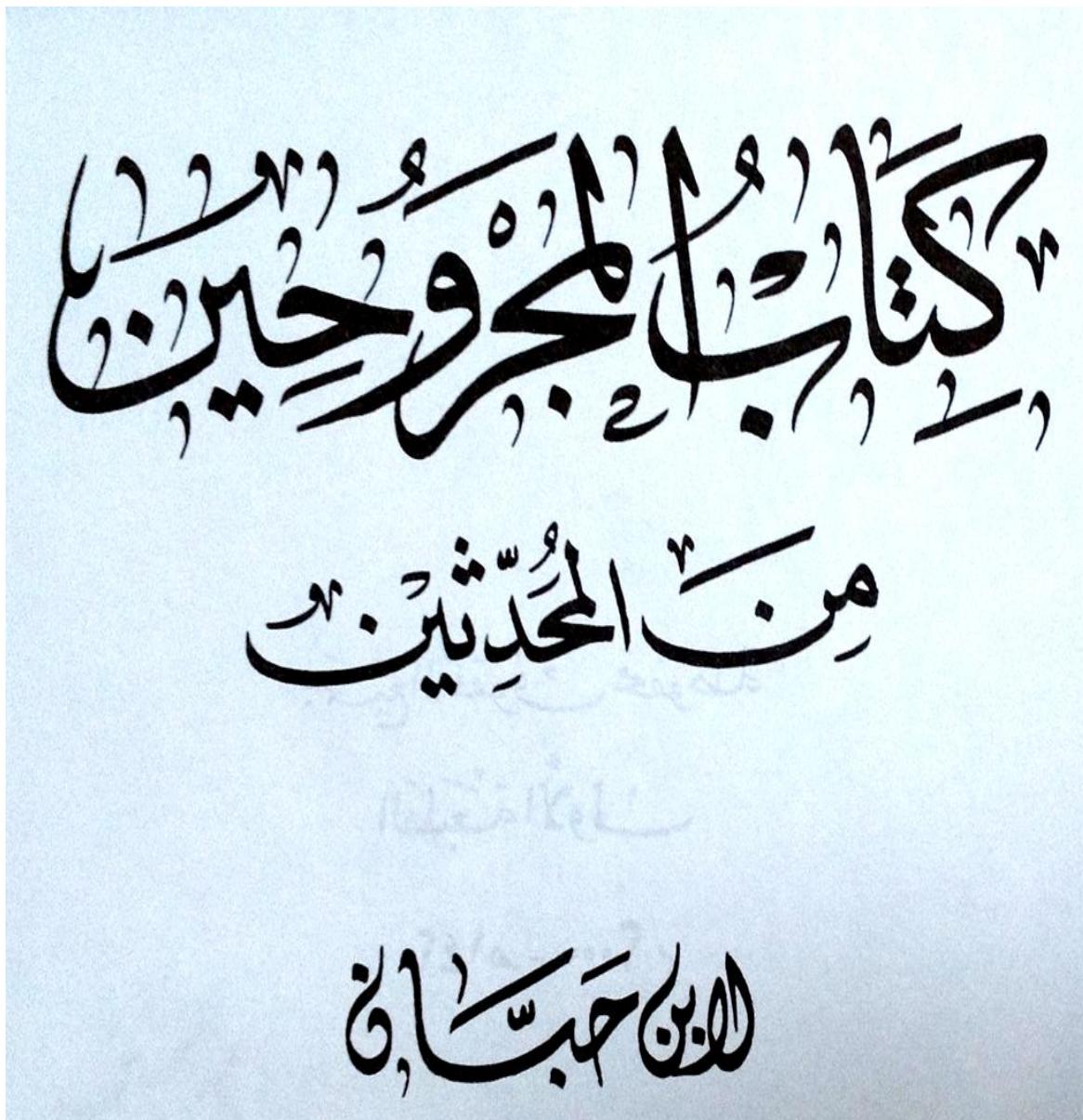


﴿كثيرٌ﴾ بن زيدٌ، مولى الأسلميين، من أهل المدينة، روى عن الوليد بن رباح و سالم بن عبد الله، روى عنه حماد بن زيد و وكيع بن الجراح، كنيته أبو محمد، مات سنة ثمان و خمسين و مائة في آخر أيام أبي جعفر.

“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 1st, 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^(١)

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.

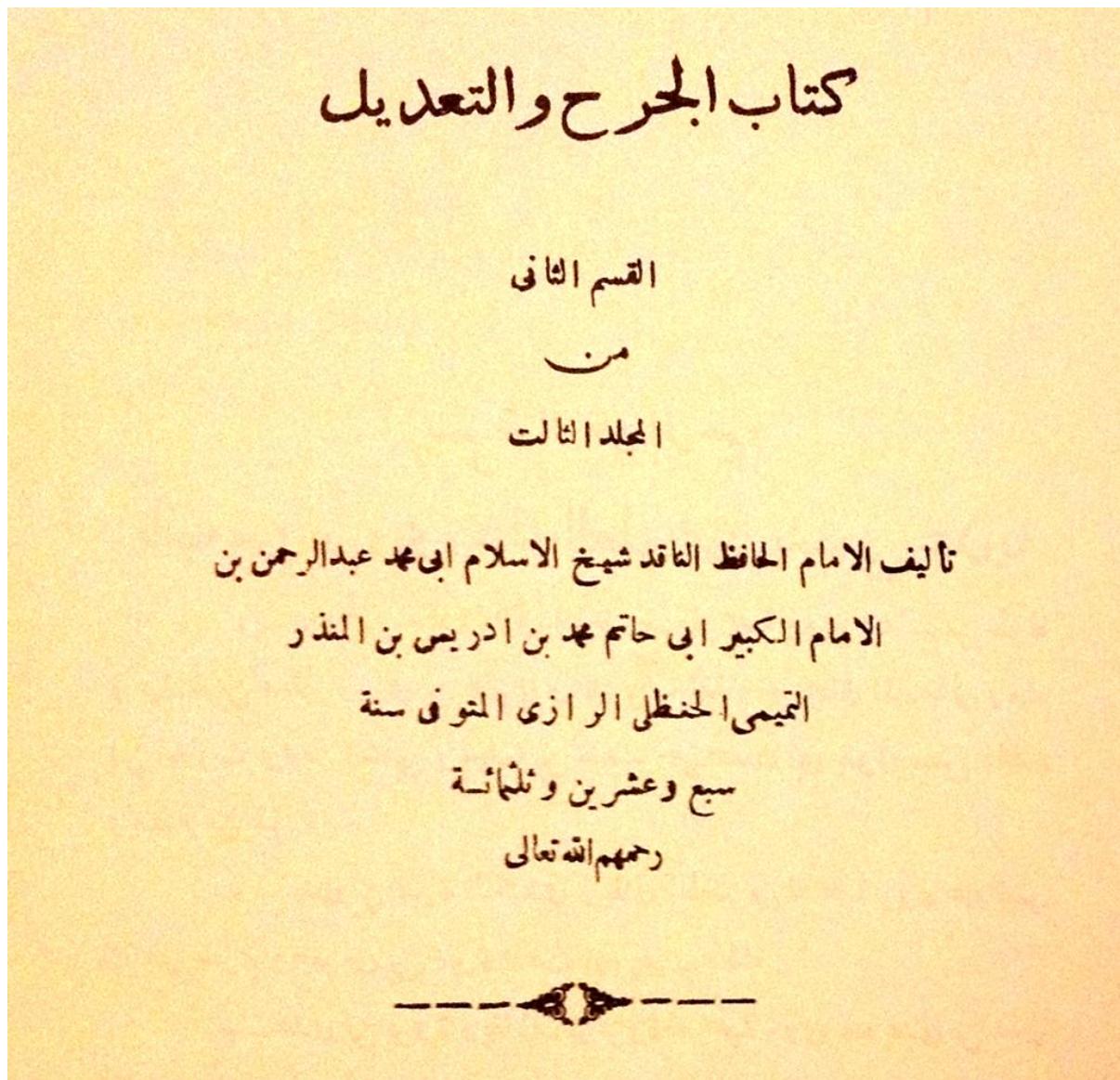
Imaam Ibn Hibbaan said “Katheer bin Zaid: Narrates from Abdullaah bin Ka’ab bin Maalik who said Katheer Abu Nadhar. Ubaidullaah bin Abdul Majeed al-Hanafee narrates from him. He made many mistakes in a few narrations, I do not use him as evidence when he is alone (in reporting). I heard al-Hanbalee say 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. 1st, Daar us-Samee’e, 1420H / 2000ce, Riyaadh, KSA. Ed. Shaikh Hamdee Abdul Majeed as-Salafee).

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

IMAAM IBN ABEE HAATIM

Imaam Ibn Abee 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. 1st, 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
لِعَلِيِّ بْنِ الْمَدِينِيِّ
فِي الْجَزْعِ وَالْتَّعْجِيلِ

(٩٧) وسائلت علياً عن كثير بن زيد^(٤)? 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.1st, 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

لِإِمَامِ
أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ حَبْلَ رَحْمَةُ اللَّهِ
(١٦٤ - ٢٤١)

تحقيق و تحرير
الكتور رضي الله عن 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. 2nd, 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 الأسالمي ثم السهمي مولاهم أبو محمد
المدني، ت ١٥٨ هـ، قال عنه: (صدق في لين)^(١).

"Truthful but he had weakness (layyin)." (Kitaab adh-Dh'ufaa of Abu Zur'ah ar- Raazee (3/925 no.589) Edn. 2nd, 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

نَاجِيَةٌ لِلْمُجْرِمِينَ

تألیف

أبي بكر أَحْمَدُ بْنُ أَبِي خَيْرٍ شَمَهْ رَهَيْرُ بْنُ حَرْبٍ

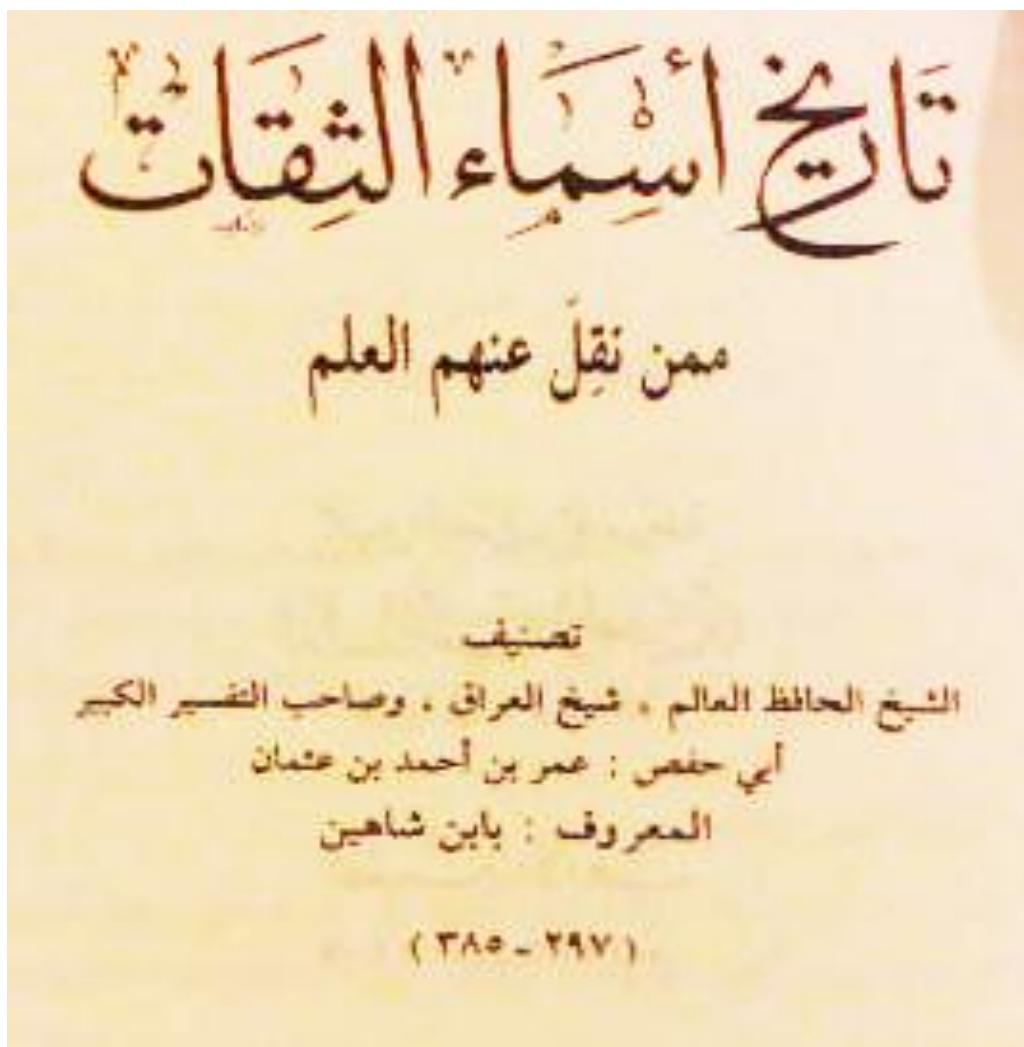
المنوفي عام ٢٧٩

(٣٢٣٠) [كثير بن زيد]^(٩) :
وَسُئِلَ يَحْيَى بْنُ مَعْيَنٍ : أَعْنَ كَثِيرٍ بْنَ زَيْدٍ ، رَوَى عَنْهُ (عَبْدُ الْمُجِيدِ الْخَنَفِيِّ)^(١) ؟
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.1st, 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^(٣) : 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. 1st, 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. 1st, 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 hadeeth in his Tafseer which contains Katheer ibn Zaid and he says,

هَذَا إِسْنَادٌ غَرِيبٌ، وَفِيهِ بَعْضُ الْضُّعْفَاءِ

“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 THANULLAAH MAZHAREE
HANAFEE**

Shaikh Thanullaah Mazharee Hanafee said

ڪثير بن زيد و ڪثير ضعيف

“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 hadeeth 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 تبكون على الدين إذا ولته أهله، ولكن ابكوا عليه إذا ولته غير أهله^(١).

= 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 مستدنه 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 is 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'lala as-Sunan, (10/507 under no.3058), 3rd 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 to be weak. (Refer to his '*Talya'atu Siyaanatul Hadeeth Wa-Ahliha Man Ta'adee Mahmood Sa'eed Wa-Jahalaha*' (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 Suhhaha Ahadeeth at-Tawassul Wa-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 Abee 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 1st, 1406H / 1986ce, Daar ul-Fikr, Beirut, Lebanon and Syria. Ed. Noor ud deen Ittar, Abul Hasan Hussain Ahmed teacher!!!)

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

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 Fil-Jarh 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.8th 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!!!)

However this is Imaam Ibn Ma'eens 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 questioned 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 Suyootee 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. 2nd, 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 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. 2nd 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 Qattaan 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 hadeeth.*”

(*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 hadeeth and rijaal scholar, researcher, research fellow and former teacher in the faculty of Hadeeth in Jaamia Islaamiyyah ie Madeenah University, Shaikh Dr. Dhiyaa ur Rehmaan al-A'dhamee also eludes to such points in his study of Jarh and Ta'deel titled '*Darasaat FilJarh Wat-Ta'deel*' Edn. 1st, 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 hadeeth which has been mentioned above or the second meaning that such a narrator is weak according to the majority. (*Darasaat FilJarh Wat-Ta'deel* (pgs.256-257)

Haafidh Ibn Hajar al-Asqaalaanee 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 ul-Meezaan* (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 or 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 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 Ibn Abbee Haatim, he said,

معین عن کثیر بن زید فقال لیس بذالک القوی ،زا عبد الرحمن قال سئل ابی عن
کثیر بن زید فقال صالح (ایس بالقوی -) یکتب حدیثه ،نا 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." (alJarh Wat-Ta'deel (7/150-151 no.841) Edn. 1st, 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 ijazaah 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-Nukht’ (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 Haatims 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.’ 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 ‘al-Mughnee 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 Asha'ree 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 Abbee Saaleh and this confusion is further 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 Ibnabee 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 وإمام 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 إمامته، 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 يَتَابَعُ عَلَيْهِ.

793 - دَاؤدْ بْنُ أَبِي صَالِحٍ مَوْلَى الْأَنْصَارِ التَّمَارِ الْمَدِنِيِّ، سَمِعَ سَالِمَ بْنَ عَبْدِ اللَّهِ وَأَبَاهُ وَأَمَّهُ، سَمِعَ مِنْهُ هَشَامَ بْنَ عَرْوَةَ 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. 1st, 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 و سأله عنه فقال : هو مجهول حديث
بحديث منكر . حدثنا عبد الرحمن قال سئل أبو زرعة عن داود بن أبي
صالح فقال : لا اعرفه الا 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 و سأله 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 يَرْوِيهُ 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).” (*alJarh 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 *alJarh 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. (*alJarh Wat-Ta'deel* 1/37-38).

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 مُحَمَّدَ بْنِ جَعْلَانِ الْعَسْقَلَانِيِّ

(٢٨٥٣-٧٧٣)

11 ★ / داود بن أبي صالح ، عن أبي أويوب

٤٣٦٨ - حديث : «لا تبكون 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-Ashrah (4/358) of Haafidh Ibn Hajar al-Asqaalaanee, Edn. 1st, 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^(٥) ، 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 Saaleh's 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 shows 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

داؤد ابْن أَبِي صَالِحٍ حَجَازِي مُقْبُولٌ مِّن الْثَالِثَةِ تَمِيزٌ

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

In another edition,

١٧٩٢ - داودُ بْنُ أَبِي صَالِحٍ ، حِجَازِيٌّ : مَقْبُولٌ ، مِنَ الْثَالِثَةِ . تَعْبِيرٌ .
= الْإِسْتَدْرَاكَاتُ : تَفَرَّدَ عَنْهُ الْوَلِيدُ بْنُ كَثِيرٍ ، وَقَالَ الْذَّهَبِيُّ : لَا
يُعْرَفُ .

(*Taqreeb ut-Tahdheeb* (pg.186 no.1792), Edn 1st, 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 لَيْسَ لَهُ مِنَ الْحَدِيثِ إِلَّا قَلِيلٌ ، وَلَمْ
يَثْبُتْ فِيهِ مَا يُتَرَكُ حَدِيثًا مِنْ أَجْلِهِ ، وَإِلَيْهِ الإِشارةُ بِلِفْظِ :
مَقْبُولٌ ، حِيثُ يَتَابِعُ ، وَلَا فَلَيْئُ الْحَدِيثِ .

“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 1st, Bayt al-Afkaar ad-Dauliyah, 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 ‘Taqrreeb’ then we have no grading from him in ‘Tahdheeb’ he just repeats what Dhahabee said followed by his correction and then he concludes in ‘Taqrreeb’ 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'lal 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-Bazaar 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 Ilad Dalaa’il an-Nabuwwah*’ of Imaam Baihaqee (1/46) and also his ‘*Ma’arifus Sunan Wal-Aathaar*’ (1/32, 144),

‘*at-Taqqayyad 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-Majroheen Minal Muhadditheen 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, (Hmmmm 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 السادس

صحت هذه الطبعة وتريلك على عدة نسخ من أمهها نسخة نفيسة خططت في سنة ١٠٩٢
وعلق عليها تعليقات قيمة ثمينة من العلامة 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 «إِنَّهُ الَّذِي خَاقَ سَبْعَ سَمَاوَاتٍ 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 حَضْرَبِ مَقْعُدٍ كَمَا قَبْلَهُ خَوْدُ زَنْفٍ إِلَى حَضْرَبِ مَقْعُدٍ • (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 فَالْمَوْلَى 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 يَأْتِ الْمَحْجُورُ 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 الذَّهَنِ 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. 2nd, 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.

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 تحرير هذا الحديث بعد تحقيق علمي مفيد : إنه حديثٌ حسنٌ ولا بدّ، وهذا ما تقتضيه قواعد الحديث^(١) ... 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 استواعب فیه المؤلف
ما یتعلق بأحادیث التوسل والزيارة ، وقال فی المقدمة :

He also praises him yet again and his book. ('Ziyaarah an-Nabawiyyah 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 Abbee Saaleh who said he was unknown in Meezaan (2/9) and that Ibn Abbee Haatim

remained silent in *Jarh* (3/416) and that Haafidh Ibn Hajr 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 المحاكم ومرافقة الذهبي له لأن التصحيح هو توثيق للراوي فهذا الإسناد فيه ضعف يسير يزول بالتتابع، ودواد بن أبي صالح قد تابعه المطلب بن عبد الله بن حنطب فيما أخرجه الطبراني في المعجم الكبير (٤/١٨٩) والأوسط (١٩٩/١)، وأبو الحسين يحيى 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 يسير 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 عبد الله 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.

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 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 Suhhaha Ahadeeth at-Tawassul Wa-z-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-Jahalah.’

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 bin Abee 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.1st, 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 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 ‘alKabeer’ and *alAwsth* 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 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 WaJahalahu*’ (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 (ﷺ) for making Tawassul with the Messenger of Allaah (ﷺ) 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 السلام ولم آت الحجر، سمعت رسول الله عليه السلام يقول: «لا تبكون على الدين إذا ولد أهله، ولكن ابكونا عليه إذا ولد غير أهله»^(٢).

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. 2nd, 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 - حَدَّثَنَا أَحْمَدُ بْنُ رَشْدِينَ ، قَالَ : نَا سَفِيَانُ بْنُ بَشِيرٍ الْكُوفِيُّ ، قَالَ : نَا حَاتِمَ بْنَ إِسْمَاعِيلَ ، عَنْ كَثِيرِ بْنِ زِيدٍ ، عَنْ الْمُطَلْبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ .
(١٨ - ب)

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

* لَا يُرَوِّى هَذَا الْحَدِيثُ عَنْ أَبِي أَيُوبِ إِلَّا بِهَذَا الإِسْنَادِ ، تَفَرَّدَ بِهِ : حَاتِمٌ^(١).

"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 1st, 1416H / 1995ce, Daar al-Harmain, Cairo, Egypt. Ed. Taariq bin Ewaadillaah and Abdul Muhsin bin Ibraaheem

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

٩٣٦٦ - حدثنا هارون بن سليمان أبو ذر : ثنا سفيان بن بشر^(٢) 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 يَبْكُوا عَلَى الدِّينِ إِذَا وَلَيْتُمُوهُ أَهْلَهُ ، وَلَكِنْ ابْكُوا عَلَيْهِ إِذَا وَلَيْتُمُوهُ غَيْرَ أَهْلِهِ ». لا يُرَوِيُّ هَذَا الْحَدِيثُ عَنْ أَبِي أَيُوبَ إِلَّا بِهَذَا الْإِسْنَادِ ، تَفَرَّدَ بِهِ : سَفِيَّانُ بْنُ بَشَرٍ^(٣) *

"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-Zawaaid* (9/123 no.14743, Edn. 1st, 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 تَسْبُوا عَلَيْاً، فَإِنَّهُ مَمْسُوسٌ فِي ذَاتِ اللَّهِ»^(٤).

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 حنطسب ابن الحارث المخزومي صدوق

كثير التدلیس والإرسال من الرابعة

"al-Muttalib ibn Abdullaah ibn al-Muttalib ibn Hantab ibn al-Haarith al-Makhzoomee, 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 التدليس والإرسال ، من الرابعة .
ر٤ .

(Taqreeb ut-Tahdheeb (pg.596 no.6710), Edn 1st, 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 Abbee 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)

٣٩٩٩ - قال في المجمع (٤٥/٥) رواه احمد (٤٢٢/٥) والطبراني في الكبير واولاً وسط (٢١٩) بجمع البحرين) كثير بن زيد وثقة احمد وغيره وضعفه النسائي وغيره. ورواه الحاكم (٤/٥١٥) وصححه ووافقه الذهبي ، وهو من أوصافها مهلاً حيث عند الحاكم كما هو عند احمد في اسناده داود بن أبي صالح بدل المطلب بن عبدالله هنا وفي الاوسط وهو مجہول، والمطلب بن عبدالله 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 Abdullaah's 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 Hajar 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. 1st 1398H/ 1978. Edn. 2nd, 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 3rd 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),

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 *al-Majma'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 المغاربين

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 فقط أيديهم، وأرجلهم، وسمل أعينهم^(٢).

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's155-156 no.172) of Naif bin Salaah bin Aleel al-Mansooree, Daar ul-Kayaan, UAE, Edn 1st 1427H / 2006ce)

Shaikh Allaamah Muhammad bin Abdul Haadee said, "He has speech concerning him." (as-Saarim al-Munkee (pg.73), Edn 1st 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 *Tanzee'ah ash-Sharee'ah*.

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, Uqailee 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 Hujjaajs 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, ‘*Siyaanatul-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 *Siyaanatul-Insaan* was approximately 560 pages.

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

To read a his brief biography refer to

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

ضَيْانُهُ لِلشَّكِّ

عن وَسْوَةِ الشَّيْخِ دَحْلَانَ

تأليف

العلامة الكبير ، المحدث الفقيه التحرير

محمد بشير التحسواني الهندي

١٣٢٦ - ١٢٥٢

A refutation of

الدَّرْكُ الْمُنْذَنَةُ

فِي الرَّدِّ عَلَى الْوَهَابِيَّةِ

تألِيفُ

السِيدُ أَحْمَدُ بْنُ السِيدِ زَيْنِ 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^(١)، وعمر بن خالد لم أعرفه^(٢).

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

(Shifaa us-Saqaam (pg.342-344), Edn. 1st Dar ul-Kutub al-Ilmiyyah, Beirut, Lebanon 1429H / 2008ce, ed. Hussain Muhammad Ale 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 from of authentication or praise with regards to Umar ibn Khaalids trustworthiness.

KATHEER IBN ZAID

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 binabee 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 Dhabyt 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 ibnabee 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.

PROBLEMS WITH THE CHRONOLOGY OF THE 2ND & 3RD 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 2nd and 3rd 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 *Siyhaar 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+ 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 (ﷺ) 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 (ﷺ) 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 Hajr 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).

Abul Hasan Hussain Ahmed then went on to rhetorically say,

As for Imam al-Dhahabi, he mentioned his summary on Kathir ibn Zayd in his al-Kashif (no. 4631) by quoting Abu Zur'ah as saying:

Saduq fi-hi Le-en: Truthful and in Him is softness

This does not mean that al-Dhahabi holds Kathir's narrations to be Da'eef at all, but rather these two: AK/AH know full well that al-Dhahabi declared this very narration from Abu Ayyub as in the Mustadrak of al-Hakim to be Sahih (authentic), in line with al-Hakim's declaration of authenticity! This was mentioned also by GF Haddad – so these two: AK/AH blatantly disregarded this as it obviously goes against them!

Here is the scan to prove this from the Mustadrak with the notes of al-Dhahabi beneath the Mustadrak:

Mustadrak al-Hakim:

http://www.w6w.net/upload/15-07-2005/w6w_20050715040708eb7c1eab.jpg

IMAAM DHAHABEE'S GRADINGS & THE GRADING OF LAYYIN BY IMAAM ABU ZUR'AH AR-RAAZEE

OUR ANSWER

This Abul Hasan Hussain Ahmed haughty braggart!!! lying and saying Dhahabi does not hold kathir narrations to be Da'eef is his fallacy and because he is in some bewildered bewilderment, far away from the reality of the grading of Imaam Dhahabee on Katheer ibn Zayd.

Furthermore his allegation levied on us, that we knew fully well of Imaam Dhahabee's declaration and claiming we blatantly disregarded this has been fully answered in detail in the previous sections. So this is the reality of the claims of this ignorant wannabe PDF scholar.

Yes Imaam Dhahabee did agree with Imaam Haakim's grading but as we have stated the only reason for this may have been due to his genuine error or mistake which Haafidh Ibn Hajar corrected. This genuine error of Imaam Dhahabee was because he thought the

narrator was Waleed ibn Katheer and hence therefore it is highly likely and only under this pretense that he may have authenticated this narration.

What requires further clarification is knowing the methodology employed by Imaam Dhahabee in his grading and summary of Imaam Haakims *alMustadrak* and this can be addressed insha'Allaah at a different time.

Even if it is said that he authenticated it and agreed with Imaam Haakims grading then this is still problematic as Imaam Dhahabee has declared or at least indicated Katheer ibn Zaid's weakness in at least 4 of his works on weak narrators.

You have read what Imaam Dhahabee cited in his *Meezaan ul-Ei'tidaal* with regards to him and you have also read what Abul Hasan Hussain Ahmed quoted. We have mentioned this previously under the section of Imaam Dhahabee on Katheer ibn Zaid from his *al-Kaashif*.

Also note here Abul Hasan Hussain Ahmed's deception and giving yet another false notion that *alKaashif* is his only summary, we will bring 2 clearer examples for the dear readers and something for Mr braggart to ponder over.

al-Kaashif is ‘al-Kaashif Fee Ma’arifah Man Lahu Riwaayah Fil-Kutub us-Sittah’ (ie *The Detection in Knowing Who Narrated in the Six (6) Books* (of Hadeeth). So can someone please explain to us (maybe Abul Hasans loving students or himself via the abundant pseudonym he uses under disguise) how this is a summary it is merely talking about the narrators in the 6 books of hadeeth and knowing their affairs, gradings and a summary of his overall position.

Imaam Dhahabee brings him *al-Kaashif* with the checking of Muhammad Awaamah the Hanafee (the student of Abu Guddah Abdul Fattah the hanafee) “*Abu Zur’ah said he is truthful but he had weakness.*” (*al-Kaashif* (2/144 no.4631).

الكتاب الشفاعة

في معرفة من له رواية في الكتب الستة
للإمام شمس الدين أبي عبد الله محمد بن أحمد الذهبي الدمشقي
ولد سنة ٦٧٣ - وتوفي سنة ٧٤٨ هـ

وحاشيته

للإمام برهان الدين أبي المؤمن إبراهيم بن محمد سبط ابن العجمي الحباني
ولد سنة ٧٥٣ - وتوفي سنة ٨٤١ هـ
رَحِمَهُمَا اللَّهُ تَعَالَى

قَابَلَهُمَا يَأْصِيلُ مُؤْلِفَيْهِمَا
وَفِيهِمْ لَهُمَا وَعَلَيْهِمَا نَصْرٌ صَرَّهُمَا
أَحْمَدُ مُحَمَّدُ نَعْمَانُ الْخَطِيبُ
مُحَمَّدُ عَوَامَةُ

٤٦٣١ - 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)

So our point with this statement and the position of the Scholars of hadeeth still remains intact because no one has denied Katheer ibn Zaid being truthful or accused him of being a liar rather the contention evolves around his precision. Therefore his weakness or him dropping a rank from Saheeh is due to other reasons and not due to him being a liar.

So how does this ‘summary’ differ or change anything we presented, rather it emphasises it because Imaam Dhahabee cites Abu Zur’ah saying Truthful but he has weakness, meaning his weakness is due to his precision in narration, maybe his memory or maybe he became forgetful and began to mix things up with regards to different narrations and narrators etc etc.

It is funny to see how Abul Hasan translates Layin as softness because it has no meaning, in essence the words are layin ul-Hadeeth meaning lightly weak in hadeeth, talk about translating they don’t

even know terminology. I wonder how they get their ijazahs and what they really actually studied from the sciences of hadeeth, this just proves they probably begged for their isnaads. What we find even more disturbing is that they actually teach Haafidh Ibn Hajrs *Nukhbatal-Fikr!!! Ajeeb*

So Imaam Dhahabee in *al-Kaashif* further proves our point that there was weakness in him. Also note we have never claimed in our first article or in this one at any time whatsoever that Katheer ibn Zaid was a liar as this would be incorrect so shouting and crying out Sadooq has no relevance nor is it a point of difference or disagreement.

We told you Abul Hasan Hussain Ahmed has developed a dangerous deceptive nature in manipulating the truth and presenting crookedness.

So dear readers you have seen how Imaam Dhahabee after bringing Katheer ibn Zaid in 2 of his books has alluded to his weakness. Next we will cite 2 further examples regarding the position of Imaam Dhahabee.

Abul Hasan Hussain Ahmed and his group can argue *Meezaan* and *al-Kaashif* are general books of rijaal and indeed they are but the

following 2 examples will show that Imaam Dhahabee included Katheer ibn Zaid in his books that were authored solely related to weak and abandoned narrators.

So Imaam Dhahabee also cited him in one of his books of weak narrators ie in his ‘*al-Mughnee Fidh-Dhu’afa*’ (2/128 no.5080) with the checking of Noor ud deen Ittar Hanafee, Imaam Dhahabee said, “*Abu Zur’ah said truthful but he had weakness, an-Nasaa’ee said he was weak and he also said good in hadeeth.*”

Futhermore Haafidh Dhahabee yet again brings Katheer ibn Zaid in another of his books of weak and abandoned narrators, ‘*Deewaan adh-Dhu’afa WalMatrookeen*’ “*an-Nasaa’ee and others weakened him.*” (*Deewaan adh-Dhu’afa WalMatrookeen* (2/258 no.3471).

This has already been mentioned but we have re-iterated it here for the readers and for the people to see how cunning and treacherous Abul Hasan Hussain Ahmed really is. So from these 4 books of Rijaal we will leave the readers to decide bearing in mind 2 books are related to weak and abandoned narrators and 1 ie *Meezaan ul-Ei’tidaal* is pertaining to criticism of narrators ie Naqd ur-Rijaal and *al-Kaashif* is a detection of knowing the reality of narrators, so we ask what was Imaam Dhahabee’s real and actual SUMMARY & GRADING!!!!

If this response was not clear and sufficiently evident, let us now show Imaam Dhahabee's opinion on Katheer ibn Zaid in another way, 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 حديثه ، ولا من : لا بأس به ، ولا من قيل
فيه : هو شيخ ، أو هو صالح الحديث ، فان هذا باب تعديل ، وكذا

Imaam Dhahabee said, “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 he brings Katheer ibn Zaid in the ‘al-Mughnee’ for weak narrators,

٥٠٨٠ - (د ت ق) / كثير بن زيد الأسلمي المدنی ، عن
المقبری . قال أبو زرعة : «صَدُوقٌ فِيهِ لَيْنٌ» . 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.)

So we ask here when Imaam Dhahabee says that he will not bring narrators with these light praises in his book of weak narrators and then he goes and brings Katheer ibn Zaid in the 'Mughnee,' how is it possible he declared the very same narration containing Katheer to be SAHEEH.

So this seems to be by and large Imaam Dhahabee's overall position with regards to Katheer bin Zaid that he was weak and nothing is taken away from the truthfulness of Katheer ibn Zaid. However yet again we see less clarity and more confusion and diversions from Abul Hasan Hussain Ahmed with regards to Imaams Dhahabee position on Katheer ibn Zaid.

Dear readers, this has indeed shown up the real level of honesty, research and the mythical ‘Scholarship’ of Abul Hasan, who does not even know the basics and yet he was soofee chanting “HIS FINAL GRADING.”

As for the hanafees like Abul Hasan Hussain Ahmed and the soofee asha’ree, GF Haddad and the other newbies using the authentication of Imaam Haakim, we find this extremely strange and playing games, as they very well know when it comes to denying Imaam Haakims authentication, the words they almost always tend to utter are, “*Oh Haakim was mutasaahil (ie lenient or soft in his grading of hadeeth).*”

However yet in this instance Imaam Haakim being mutasaahil is being clearly overlooked and abandoned here, is this not double standards and playing with words and positions just to suit their own feeble concocted desires?

So what does Layyin or layyin al-Hadeeth mean as Imaam Abu Zur’ah said about Katheer ibn Zaid and as Abul Hasan Hussain Ahmed so happily quoted from the ‘al-Kaashif.’ Well as quoted before Haafidh Ibn Hajar defines and makes us understand how he understands the words of Layyin and says,

"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 1st, Bayt al-Afkaar ad-Dauliyyah, Ammaan, Jordan and Riyaadh, KSA. 1426H / 2005ce)

Excellent, so this ties and is in line with the understanding of the scholars of hadeeth and their statements pertaining to praise and criticism. So layyin is weak and or lightly weak in hadeeth because he has no supporting narrations. This conforms to what he have already mentioned from Imaam Ibn Ma'een and his words which also infer that he was a narrator of a very few hadeeth.

Therefore the jarh of Imaam Abu Zur'ah and Imaam Ibn Ma'een agree with each other and make us understand yet again that Katheer ibn Zaid was truthful but he made mistakes and hence is lightly weak in hadeeth and therefore he needs supporting narrations to rectify his mistakes. So do we have such supporting narrations? NO.

We also ask, what was Abul Hasan's point in quoting Imaam Dhahabee on Imaam Abu Zur'ah, surely it was to confuse the issue and a very poor attempt to over look the jarh of layyin.

Lastly with regards to understanding the light criticism of Layyin, even Abul Hasan's own Hanafee scholar, Shaikh Zafar Ahmad Uthmaanee Thanwee Deobandee Hanafee also expresses layyin in the same way, he says, “So from the words that are CLOSE to praise (ie they are criticisms but close to ta'deel) is the saying of Layyin al-Hadeeth which means his ahadeeth will be written but they will be looked into for reliability.” (*Qawaa'id Uloom al-Hadeeth* (pg.251)

Dear readers yet again this theme and understanding seems to be resonating continuously through the works of the scholars of hadeeth past and present, that the narrations of Katheer Ibn Zaid will be looked into for reliability and in order for him to be accepted he needs supporting narrations for him to be accepted.

IMAAM HAAKIM'S METHODOLOGY IN HIS AL-MUSTADRAK

THE OPINION OF IMAAM IBN AS-SALAAH AND IMAAM IBN KATHEER

We have discussed this in greater detail at a later section titled, ‘THE SCHOLARS OF HADEETH ON IMAAM HAAKIMS GRADING IN HIS *AL-MUSTADRAK* AND ON HAAFIDH DHAHABEES AGREEMENT) so please refer it. However here would just like to mention a very brief insight.

Imaam Ibn as-Salaah comments on the methodology of Imaam Haakim in his ‘*al-Mustadrak*’ and says, “*In his conditions for Saheeh he is very far fetched and mutasaahil (lenient/soft) in his grading. It is better to be moderate and balanced with regards to the hadeeth he graded (to be Saheeh). If we do not find this grading from other Imaams then it is not as such, Saheeh rather it will be ranked Hasan, which will be used as evidence and acted upon, except if there is a defect that renders it to be weak.*” (*Uloom al-Hadeeth* (pg.22) Ed. Shaikh Noor ud deen Ittar Abul Hasans alleged teacher, surely he did not learn the sciences of hadeeth from him!!!

So in this example there is a defect and that defect is that Dawood ibn Abee Saaleh is unknown. Furthermore who else has graded this Hadeeth to be SAHEEH, exactly no one. If someone even bothers to say Imaam Dhahabee agreed with him, then we answer and say we have overwhelmingly shown this is not the case.

Imaam Ibn Katheer said, “*There are numerous types of hadeeth in this book (ie Haakims al-Mustadrak). There are some that are authentic (Saheeh) and they are very few, it also contains authentic ahadeeth which Bukhaari and Muslim or one of them has transmitted and Haakim was not aware of them. It also contains Hasan, da’eeef (weak) and mawdoo (fabricated) (hadeeth).*

Our teacher, Abu Abdullaah Dhahabee has abridged it and he has clarified all of them (ie which hadeeth is Saheeh, weak, etc). He has also compiled a large juzz (treatise) on the fabricated narrations (from Haakims al-Mustadrak) that number to approximately 100, and Allaah knows best.”
(END of Imaam Ibn Katheers words)

(Ikhtisaar al-Uloom al-Hadeeth (pg.20) Edn. 1st, 1409H / 1989ce, Daar al-Kutub al-Illmiyyah, Beirut, Lebanon. Ed. Salaah Muhammad Muhammad Awaidhah) al-Baa’ith al-Hatheeth (pg.39-40) of Allaamah Shaakir and (1/112-114) of Imaam Albanaee and Shaikh Alee Hasan al-Halabees notes to the al-Baa’ith

Allamaah Ahmad Shaakir has added some tremendous points in his explanation to the ‘Ikhtisaar’ those wishing to read further please refer also to *al-Baa’ith al-Hatheeth Sharh Ikhtisaar Uloom al-Hadeeth* (pg.39-40) of Allaamah Ahmad Muhammad Shaakir Edn. 1st, 1414H / 1994ce, Maktabah Daar us-Salaam, Riyadh, KSA and Maktabah Daar ul-Fiyaha, Damascus, Syria, Managed by Dr. Badee’aa as-Sayyid al-Lahaam.)

Furthermore, Imaam Muhaddith al-Albaanee and Shaikh Alee Hasan bin Alee al-Halabee al-Atharee in their notes and study points to the *al-Baa’ith al-Hatheeth Sharh Ikhtisaar Uloom al-Hadeeth* of Allaamah Ahmad Muhammad Shaakir also being some extremely beneficial points and shed further light on Imaam Haakims grading. (*al-Baa’ith al-Hatheeth Sharh Ikhtisaar Uloom al-Hadeeth* (1/112-114) Edn. 1st, 1417H / 1996ce, Maktabah al-Ma’arif, Riyaadh, KSA. Ed. Shaikh Alee Hasan)

Furthermore let us analyse the words of Imaam Haakim, what does he say,

وقلت فمهما وسرت سو - ٣ -
٢٧٩/٨٥٧١ - حدثنا أبو العباس محمد بن يعقوب، ثنا العباس بن محمد بن حاتم الدوري، ثنا أبو عامر عبد الملك بن عمر العقدي، ثنا كثير بن زيد، عن داود بن أبي صالح قال: أقبل مروان يوماً فوجد رجلاً واسعاً وجهه على القبر فأخذ برقبته وقال: أتدرى ما تصنع؟ قال: نعم فأقبل عليه فإذا هو أبو أيوب الأنصاري رضي الله عنه فقال: جئت رسول الله ﷺ ولم آت الحجر سمعت رسول الله ﷺ يقول: «لا تسکوا على الدين إذا ولیه أهله ولكن ابکوا عليه إذا ولیه غير أهله». هذا حديث صحيح الإسناد ولم يخرجاه.

He says, "This hadeeth is with an authentic chain. Ie Hadha Hadeeth Saheeh al-Isnaad" Well this clearly means the chain is authentic which does not necessarily mean the hadeeth is authentic. There is a clear difference and even the basic student of knowledge who is studying the sciences of hadeeth is well aware and familiar with this.

Haafidh ibn Hajar said as quoted by Imaam Suyootee, "There is no doubt that when some of these Imaams says 'Saheeh al-Isnaad' (authentic chain) instead of 'Saheeh (authentic)' it is said so for a reason or there is some context." (refer to Suyootee's Tadreeb ur-Raawee (1/161).

At the same instance we also say this is not an absolute rule however in this instance when there is contention over the authenticity of this narration such words have a very important role to play in such gradings.

As for Imaam Dhahabee agreeing with Imaam Haakim, the answer to this is that according to Imaam Dhahabee the narrator was not Katheer ibn Zaid but rather Waleed ibn Katheer and it highly possible that he authenticated it on these grounds and no doubt this was a mistake by the great Hadeeth Master, ie Imaam Dhahabee as we have already mentioned.

So Haafidh Dhahabee after knowing the affair of Katheer ibn Zaid, in conjunction with him authenticating this report he also had problems with Dawood ibn Abee Saaleh, which we have also already mentioned.

So there is also more confusion to add to the dilemma that Haafidh Dhahabee himself says about Dawood ibn Abee Saaleh, “*La Yu’raf.*” (he is not known), Dhahabee said in *Meezaan*, “*Dawood ibn Abee Saaleh Hijaazee, he is not known, he narrates from Abu Ayoob al-Ansaaree and only al-Waleed ibn Katheer narrates from him.*” (*Meezaan ul-Ei’tidaal* (3/14 no.2620)

Therefore based on these 2 factors, Dhahabees alleged authentication of this report is ambiguous, problematic and his grading at the very least is questionable, this also falls in line what

many of the researchers have said with regards to Imaam Dhahabee's summary of Imaam Haakim's *al-Mustadrak*, namely in his *Talkhees*.

So now with these 2 problems, the weakness of Katheer ibn Zaid and Dawood ibn Abee Saaleh being unknown, which in reality according to the understanding of the sciences of hadeeth means he is majhool (al-Haal) pose an obstacle with regards to its authentication. Haafidh Dhahabee has on many occasions agreed with Imaam Haakim's grading and then weakened the very same narrators in the chains he authenticated.

So dear readers, please be fair and open minded, tell us, is it not possible that Imaam Dhahabee authenticated this narration on the basis of thinking the narrator was al-Waleed ibn Katheer who he assumed narrated from Dawood ibn Abee Saaleh and it was on this basis that he authenticated this narration?

However we know the narrator was Katheer ibn Zaid so how can this narration be authentic when Katheer ibn Zaid has problems and Dawood ibn Abee Saaleh is unknown. Also please note our saying that Haafidh Dahahbee may have authenticated it, is from making excuses, being just and open minded as opposed to Abul Hasan Hussain Ahmed and his blind partisanship group who tend to just overlook such scholars.

In fact it would not be incorrect to say Katheer ibn Zaid was weak according to Dhahabee on account of him bringing him in his various books of weak and abandoned narrators as mentioned before and this then becomes the 3rd obstacle in the authenticity of this report according to Haafidh Dhahabee.

It must also be noted here that Haafidh Dhahabee must have known Katheer ibn Zaid was in the chain when he authenticated it. He said only Waleed ibn Katheer narrated it from Dawood ibn Abee Saaleh, so his authentication after seeing Katheer ibn Zaid was in it is also questionable.

What further adds a wider scope to this discussion is the methodology employed by Haafidh Dhahabee in his summarising of Haakims *alMustadrak* and the exact nature of his agreement with Imaam Haakim. Numerous books and treatise have been authored on this subject alone and this is not the time or place to dwindle into it.

What is well known, is that Haafidh Dhahabee looked into Imaam Haakim's grading and his summarisation of it was authored in the earlier part of his life. Therefore it is very probable he had not fully encompassed the wider and greater knowledge with regards to

narrators and hence his grading. Similarly he could have changed his opinion on the narrators when new information reached him.

As we have also mentioned previously there are numerous narrations that Imaam Dhahabee graded authentic in agreement with Imaam Haakim but then he himself weakened the very same narrators in the chains and he even declared some of the narrators to be liars.

So Abul Hasan Hussain Ahmed lines of verbal disillusion, adding confusion and manipulating the readers is futile and shows his inability to research the truth. It also shows his ignorance in the books of rijaal and science of hadeeth, however we can say with full conviction that he is extremely proficient and an expert in copy and pasting with the intent of causing confusion for the readers and not caring to convey the truth.

Further more Dr. Abdullaah bin Muraad as-Salafee in his notes to Imaam Dhahabee agreeing with Imaam Haakims grading also alludes to this narration being weak due to Dawood ibn Abee Saaleh (Refer to his ‘Ta’aleeqaat A’la Maa Sahahu al-Haakim Fil-Mustadrak Wa Waafaqahu adh-Dhahabee’ (pg.424) Edn 1st 1418H / 1998ce, Daar ul-Fadheelah, Riyaadh, KSA)

Dr. Azeez Rasheed Muhammad ad-Daynee al-A'raaqee also alludes to its weakness. (Refer to his '*Tas-Heeh Ahadeeth al-Mustadrak Baynal-Haakim an-Neesaabooree Wal-Haafidh Dhahabee*' (pg.222) Edn. 1st 2006, Daar al-Kutub al-Ilmiyah, Beirut, Lebanon).

Ramdhaan Ahmed Alee Muhammad also alludes to its weakness in his book. He brings Imaam Dhahabees statement on Dawood ibn Abbee Saaleh that he said he was unknown in his *Meezaan* and that Haafidh Ibn Hajar agreed with him in *Tahdheeb ut-Tahdheeb*.

He goes onto mention Haafidh al-Haithamee was also perplexed with regards to this defect and says in *Majma'a* (5/245),

"*Narrated Ahmad and Tabaraanee in al-Kabeer and al-Awsth and in it (the chain) is Katheer ibn Zaid, Ahmad and others (said) he is trustworthy (Thiqah) and an-Nasaa'ee and others weakened him.*" (Refer to his *Tanbeeyatul Waahim A'la Maa Jaa Aa Fee Mustadrak al-Haakim* pg.530 no.1513) Edn. 1st, 1420H / 2000ce, Maktabah at-Tawbah, Riyaadh, KSA)

Another angle to this discussion is that no one other than Ibn Abbee Haatim said that Katheer ibn Zaid narrates from Dawood ibn Abbee Saaleh amongst most of the books of Rijaal and Taareekh. They

have on the other hand said Katheer ibn Zaid narrated from Muttalib bin Abdullaah.

So is it not possible that although Katheer ibn Zaid is truthful he made a mistake and as such he narrated this report from Dawood ibn Abbee Saaleh when he normally narrates from Muttalib ibn Abdullaah? Sure this is possible.

Lets really put this into perspective, Katheer ibn Zaid is truthful but makes mistakes and he narrates from Dawood ibn Abbee Saaleh who is unknown. They answer this and say, he also narrates from Muttaalib ibn Abdullaah, but he would do tadlees and irsaal. How does this make sense?

LOOKING AT IMAAM HAAKIMS AL MUSTADRAK AND HIS GRADING THEREIN

**NARRATIONS WHICH HAAKIM SAID ARE
AUTHENTIC AND DHAHABEE AGREED WITH
HIM, BUT HE ALSO DISAGREED BY
WEAKENING THE NARRATORS. LOOKING AT
DHAHABEES SUMMARY OF HAAKIMS AL
MUSTADRAK AND HIS METHODOLOGY
THEREIN**

Haafidh Dhahabee has differed with Imaam Haakim and erred many many times according to the conditions set out by Imaam Haakim and these examples number hundreds, Insha'Allah we shall highlight some of them only.

The following examples are of those narrators and narrations in which Haafidh Dhahabee agreed in his grading with Imaam Haakim ie, both of them said authentic ie Saheeh but then Haafidh Dhahabee declared narrators in the very same chains to be unknown or he did

not know them, just as he does in this narration of Abu Ayoob (رضي الله عنه), ie Dawood ibn Abee Saaleh.

(The first reference for Haakims al-Mustadrak corresponds to the old Hyderabaad edition (o) and the second reference is of the (dki) Daar al-Kutub al-Ilmiyyah edition. We have only showed scans for 3 examples to suffice.

EXAMPLE ONE

Mustadrak al-Haakim (1/167 (o), (1/273 no.594 (dki) contains the narrator Abu Sa'eed al-Himyaree. Imaam Haakim said the hadeeth has an authentic chain. Imaam Dhahabee agreed with him said in his *Talkhees* the hadeeth is *Saheeh*, thereby agreeing with Imaam Haakim.

Imaam Dhahabee then said about him, “I do not know who he is.” (*Meezaan ul-Ei'tidaal* (7/373 no.10245).

Imaam Haakim from his *Mustadrak*

١٤٩/٥٩٤ - حدثنا إسماعيل بن محمد بن الفضل الشعراوي، ثنا جدي، أنا سعيد بن أبي مريم، أخبرني نافع بن يزيد، حدثني حيوة بن شريح أن أبا سعيد الحميري حدّثه، عن معاذ بن جبل قال: قال رسول الله ﷺ: «اتقوا الملاعن الثلاث: البراز في الموارد، وقارعة الطريق، والظل للخرأة».

هذا حديث صحيح الإسناد ولم يخرجاه، إنما تفرد مسلم بحديث العلاء، عن أبيه، عن أبي هريرة: «اتقوا اللاعنين» قالوا: وما اللاعنان؟ قال: «الذي يتخلّى في الطريق».

Imaam Dhahabee said Saheeh in his Talkhees, Saheeh

٥٩٤ - قال في التلخيص: صحيح

Imaam Dhahabee then brings Abu Sa'eed al-Himyaree in his Meezaan saying I do not know who he is.

١٠٢٤٥ [٥٥١٨ ت] - أبو سعيد الحميري^(١) [د]. عن معاذ في النهي عن البراز في الموارد. لا يدرى من هو. روى عنه حيوة^(٢) بن شريح المصري.

EXAMPLE TWO

Mustadrak al-Haakim (1/171 (o), (1/278 no.611 (dki), the narrator is Nujee al-Hadhramee. Imaam Haakim brings a hadeeth in the Mustadrak and says the hadeeth is authentic. Imaam Dhahabee agreed with him and said Saheeh in his *Talkhees*.

However Imaam Dhahabee also said about him, “*I do not know who he is.*” (*Meezaan ul-Ei’tidaal* (7/17-18 no.9026).

In the narration Abdullaah is narrating from his father. His father in Nujee al-Hadhramee and this can be deduced from the fact that Imaam Dhahabee is referring to the same narration. Secondly there is a typo mistake in the Mustadrak where it says Yahyaa as it should be Nujee.

Imaam Haakim said in his *alMustadrak*, (apologies for the poor scan quality)

٦١١/٦٦ - وأخبرنا أبو عمرو، عثيمان بن احمد بن السك، ثنا علي بن إبراهيم الواسطي، ثنا وهب بن جرير.

وأخبرنا عبد الرحمن بن الحسن القاضي بهمدان، ثنا إبراهيم بن الحسين، ثنا ادم بن أبي إياس قالا: ثنا شعبة، عن علي بن مدرك، عن أبي زرعة بن عمرو بن جرير، عن عبد الله بن يحيى، عن أبيه، عن النبي ﷺ قال: «لاتدخل الملائكة بيته عليه صورة ولا كلب ولا جن».

هذا حديث صحيح، فإن عبد الله بن يحيى من ثقات الكوفيين، ولم يخرجنا به ذكر الجن.

٦١٢/٦٧ - أخبرنا أبو عبد الله محمد بن يعقوب الحافظ، ثنا يحيى بن محمد بن يحيى.

وأخبرنا أبو بكر بن إسحاق، أبا أبو النفق قالا: ثنا مسدد، ثنا يحيى، عن شعبة، عن الحكم، عن عبد الحميد بن عبد الرحمن، عن مفسم، عن ابن عباس، عن النبي ﷺ / في الذي يأتى أمراته وهي حائض؟ قال: «ينصدق بديتار أو ينصف ديتار».

٦١٣ - قال في التلخيص: لم يخرجنا ذكر الموطئ.

٦١٤ - قال في التلخيص: صحيح، وعبد الله ثقة

Imaam Dhahabee brings him in his Meezaan and says I do not know who he is.

٩٠٢٦ [٥٠٢١ ت] - نَجِيُّ الْحَضْرَمِيُّ (د، س، ق). عن عَلَيَّ بِحَدِيثٍ: لَا تَدْخُلُ
الْمَلَائِكَةَ بَيْتًا فِيهِ صُورَةٌ وَلَا كَلْبٌ وَلَا جُنْبٌ. رواه شعبة عن علي بن مدرك، عن أبي زُرْعَةَ، عن
عَبْدِ اللَّهِ بْنِ نَجِيٍّ، عن أَبِيهِ. وَلَا يُدْرِى مَنْ هُوَ.

EXAMPLE THREE

Mustadrak al-Haakim (1/415 (o), (1/575-576 no.1515 (dki), the narrator is Wahb ibn Jaabir. Imaam Haakim said the Hadeeth has an authentic chain. Imaam Dhahabee agreed with him and also said Saheeh in his *Talkhees*.

However Imaam Dhahabee also said about him, “(He is) Hardly known.” (Meezaan ul-Ei’tidaal (7/145 no.9431)

Imaam Hakaim in his *al-Mustadrak*

١٥١٥ / ٨٩ - أخبرنا أبو عمرو عثمان بن أحمد بن السماك ببغداد، ثنا الحسن بن سلام، ثنا قبيصة.

وآخرنا أبو العباس المحبوب، ثنا أحمد بن سيار، ثنا محمد بن كثير.

وأخبرنا أبو بكر بن إسحاق، أبناً أحمد بن غالب، ثنا أبو حذيفة قالوا: ثنا سفيان
وهو الشوكاني، ثنا أبو إسحاق، عز وله بن جابر الخيواني، عن عبد الله بن عمرو رضي

الله عنها قال: قال رسول الله ﷺ: «كفي بالمرء إثماً أن يضيع من يقوت».

هذا حديث صحيح الإسناد ولم يخرجاه ووھب بن جابر من كبار تابعي الكوفة

Imaam Dhahabee said in his Talkhees, Saheeh

١٥١٥ - قال في التلخيص: صحيح .

Imaam Dhahabee brings him in his *Meezaan* and says he is hardly known

٩٤٣١ [٥١٨٤ ت] - وَهُبْ بْنُ جَابِرَ [د، س] الْخَيْوَانِيُّ^(١). عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو. قَالَ ابْنُ الْمَدِينِيِّ: مَجْهُولٌ. قَلْتَ: لَا يَكُادْ يُعْرَفُ. تَفَرَّدَ عَنْهُ أَبُو إِسْحَاقَ.

EXAMPLE FOUR

Mustadrak al-Haakim (1/448 (o), (1/617 no.1645 (dki), the narrator is Mehraan Abu Safwaan. Imaam Haakim said the Hadeeth has an authentic chain and Imaam Dhahabee agreed and said the hadeeth is Saheeh in his *Talkhees*.

Imaam Dhahabee however also said about him, “I do know know who he is.” (Meezaan ul-Ei’tidaal (6/532 no.8836)

EXAMPLE FIVE

Mustadrak al-Haakim (1/493 (o), (1/670 no.1814 (dki), the narrator is Abdullaah bin Abbee al-Jaad. Imaam Haakim said the Hadeeth has an authentic chain, Imaam Dhahabee agreed with him and said the hadeeth is Saheeh in his *Talkhees*.

Imaam Dhahabee however also said about him, “Unknown.”
(*Meezaan ul-Ei’tidaal* (4/73 no.4250)

EXAMPLE SIX

Mustadrak al-Haakim (2/84 (o), (2/84 no.2402 (dki), the narrator is Muhammad bin Muslim bin A’aid. Imaam Haakim said the Hadeeth has an authentic chain, Imaam Dhahabee agreed and said Saheeh in his *Talkhees*.

However Imaam Dhahabee also said about him, “He is not known.” (*Meezaan ul-Ei’tidaal* (6/337 no.8183).

EXAMPLE SEVEN

Mustadrak al-Haakim (2/96 (o), (1/105-106 no.2473 (dki), the narrator is Muhammad bin A’baad bin Sa’ad. Imaam Haakim said the Hadeeth has an authentic chain, Imaam Dhahabee agreed and said Saheeh in his *Talkhees*.

Imaam Dhahabee said about him, “majhool (unknown).”
(*Meezaan ul-Ei’tidaal* (6/196 no.7731).

EXAMPLE EIGHT

Mustadrak al-Haakim (2/317 (o), (2/247-248 no.3238 (dki), the narrator is Abdullaah ibn Khaleefah al-Hamdaanee. Imaam Haakim said the hadeeth has an authentic chain, Imaam Dhahabee agreed and said Saheeh in his *Talkhees*.

Imaam Dhahabee said about him, “He is hardly known.” (*Meezaan ul-Ei’tidaal* (4/89 no.4295).

EXAMPLE NINE

Mustadrak al-Haakim (4/16 (o), (4/18 no.6759 (dki), the narrator is Ibn Umar bin Abbee Salamat. Imaam Haakim said the hadeeth has an authentic chain, Imaam Dhahabee agreed and said Saheeh in his *Talkhees*.

Imaam Dhahabee said about him, “he is not known.” (*Meezaan ul-Ei’tidaal* (7/454 no.10826).

EXAMPLE TEN

Mustadrak al-Haakim (4/108 (o), (4/121 no.7089 (dki), the narrator is al-Muthna bin Abdur-Rahmaan al-Khuza'ee. Imaam Haakim said the Hadeeth has an authentic chain, Dhahabee agreed and said Saheeh in his *Talkhees*.

Imaam Dhahabee said about him, “He is not known.” (*Meezaan ul-Ei'tidaal* (6/20 no.7068).

So these are 10 examples of narrations which Imaam Haakim authenticated and Imaam Dhahabee agreed with him. However at the same time Imaam Dhahabee himself declared the very same narrators in the chains to be unknown or majhool.

Dear readers it should be noted the narrators who Imaam Dhahabee declared or graded to be majhool or unknown were according to his own understanding. Our discussion here is not to discuss whether they were unknown or not but to show and highlight the unreliability of Imaam Dhahabees agreeing with Imaam Haakim grading specific to his *Talkhees al-Mustadrak*

There are numerous other examples of many mistakes with regards to Haafidh Dhahabees summary and grading of Imaam Haakims *al-Mustadrak*. The reason we have discussed this at great length and in detail here is because very often the Soofee Hanafees

sparingly use this principle when they want to establish and affirm their false beliefs. They often utter Oh Imaam Haakim graded it authentic and even Imaam Dhahabee agreed!!! So the following research shows this principle is not to be accepted blindly unless there are other authenticators.

Please note the following examples,

**NARRATIONS WHICH HAAKIM SAID ARE
AUTHENTIC ACCORDING TO THE
CONDITIONS OF BUKHAARI AND MUSLIM
BUT THEY NEVER TRANSMITTED THEM AND
DHAHABEE AGREED WITH HIM, BUT HE ALSO
DISAGREED BY WEAKENING THE
NARRATORS.**

So there are hundreds (100s) of ahadeeth that Imaam Haakim brings in his *al-Mustadrak* and says the hadeeth is according to the condition of set forth by Bukhaari and Muslim and Haafidh Dhahabee agreed with him in his *Talkhees* but in reality they were not according to their conditions. Sometimes only one of them transmitted it, sometimes Imaam Bukhaari and Imaam Muslim transmitted them in their other books, sometimes only Imaam Muslim used the narrator and not Imaam Bukhaari and vice versa.

There are numerous examples, we shall suffice with 2

EXAMPLE ONE

Imaam Haakim brings a hadeeth in his *Mustadrak* (2/154 (o), (2/167 no.2658 (dki) and said this is according to the conditions of Bukhaari and Muslim and Imaam Dhahabee agreed with him in his *Talkhees* (2/154) from Maalik bin al-Haarith.

However Imaam Bukhaari and Imaam Muslim did not use Maalik bin al-Haarith or Muhammad ibn Qais who is also in chain, rather Maalik ibn al-Haarith was unknown according to Imaam Dhahabee himself as he said about him, “*I do not know who he is.*” (*Meezaan ul-Ei’tidaal* (6/4 no.7017).

So how did Imaam Dhahabee agree with Imaam Haakims statement that it was according to the condition of Bukhaari and Muslim when he at first agrees with him in his *Talkhees* and then himself disagrees by saying he does not even know who Maalik is!!!

EXAMPLE TWO

Imaam Haakim transmits a hadeeth in his *Mustadrak* (4/308 (o), (4/343 no.7854 (dki), and says this hadeeth is authentic according to the condition of the 2 Shaikhs (ie Bukhaari and Muslim) but they never transmitted it. Imaam Dhahabee agreed with him in his *Talkhees* (4/308) and said it is upon the conditions of Bukhaari and Muslim via Abu Sa’eed al-Khudree. Imaam Bukhaari and Imaam Muslim did not use

Zainab bint Ka'ab nor Ishaaq bin Ka'ab bin Ujrah al-Balwee who are in the chain.

Imaam Dhahabee himself attributed to Zainab bin Ka'ab that she has only been utilised by the other 4 books of hadeeth. (*al-Kaashif* (2/508 no.7003). Haafidh Dhahabee held her to be unknown as he quotes what Imaam Ibn Hazm said about her in his biography in the *Meezaan* (7/469 no.10968)

Regarding Ishaaq bin Ka'ab he attributed that he was utilised by Abu Dawood, Tirmidhee and Nasaa'ee only. (*al-Kaashif* (1/238 no.318).

So how did Imaam Dhahabee agree with Imaam Haakims statement that it was according to the condition of Bukhaari and Muslim when he at first agrees with him in his *Talkhees* and then himself disagrees!!!

We can very easily bring another 35 or so examples very easily bearing in mind there maybe 100s of ahadeeth that fall under this category.

**NARRATIONS WHICH HAAKIM SAID ARE
AUTHENTIC ACCORDING TO THE
CONDITIONS OF BUKHAARI BUT HE NEVER
TRANSMITTED THEM AND DHAHABEE
AGREED WITH HIM, BUT HE ALSO
DISAGREED.**

There are not many ahadeeth that fall under this sub heading but at least 30 can be numerated easily, please see 2 examples

EXAMPLE ONE

Imaam Haakim transmits a hadeeth in the Mustadrak (1/308 (o), (1/451 no.1156 (dki) and thereafter say, “*This hadeeth is authentic (Saheeh) according to the condition set forth by al-Bukhaari but he never transmitted it.*” Haafidh Dhahabee said in his *Talkhees* (1/308), “*According to the condition of Bukhaari.*” Thereby agreeing with Haakims grading.

However Imaam Bukhaari never utilised the narrator Mu’awiyyah bin Saaleh who is in this chain, he was only used by Muslim (and the 4 sunans). Imaam Dhahabee himself has alluded to this in his *al-Kaashif* (2/276 no.5526) and then clearly again himself says in *Meezaan ul-Ei’tidaal* (6/456-457 no.8630), “*He (ie Mu’awiyyah bin Saaleh) was utilised*

by Muslim and not Bukhaari, look at al-Haakim who has transmitted his hadeeth in his Mustadrak and said it is according to the condition set by al-Bukhaari in it, as he has repeated.”

So how did Dhahabee agree with Haakim when he himself disagrees.

EXAMPLE TWO

Imaam Haakim transmits a hadeeth in the Mustadrak (1/342 (o), 1/493 no.1268 (dki) and thereafter say, “*This hadeeth is authentic (Saheeh) according to the condition set forth by al-Bukhaari.*” Haafidh Dhahabee said in his *Talkhees* (1/342), “*According to the condition to Bukhaari.*” Thereby agreeing with Haakims grading.

Imaam Bukhaari did use the narrator Abu Khaalid Yazeed bin Abdur Rahmaan ad-Dalaanee, as Imaam Dhahabee himself has mentioned that Abu Khaalid has only been utilised by the authors of the four books of hadeeth, ie Tirmidhee, Abu Dawood, Nasaa’ee and Ibn Maajah in *alKaashif* (2/422 no.6600).

He further highlights this in *Meezaan* by bringing Ibn Hibbaans statement that he was obscene, delusional and impermissible to use him as evidence and Ibn Adiyy said his hadeeth contain weakness but write

his hadeeth, Abu Haatim said he was truthful and Ahmad said there is no harm in him. (*Meezaan ul-Ei'tidaal* (7/253 no.9731).

So how did Imaam Dhahabee agree with Imaam Haakims grading when he himself disagrees and did not consider the reliability of the narrators.

**NARRATIONS WHICH HAAKIM SAID ARE
AUTHENTIC ACCORDING TO THE
CONDITIONS OF MUSLIM BUT HE NEVER
TRANSMITTED THEM AND DHAHABEE
AGREED WITH HIM, BUT HE ALSO
DISAGREED.**

There also hundreds (100s) of ahadeeth under this heading in which Imaam Haakim transmitted ahadeeth in his *al-Mustadrak* and said they are according to the conditions of Imaam Muslim and Imaam Dhahabee agreed thereby indicating its authenticity.

At least 30 such ahadeeth if not more can be numerated, below is just one example

EXAMPLE ONE

Imaam Haakim transmits a hadeeth via Abu Hurairah (رضي الله عنه) in his *al-Mustadrak* (4/363 (o), (4/404 no.8081 (dki) and says, “*This hadeeth is authentic (Saheeh) according to the condition set forth by Muslim but he never transmitted it.*” Haafidh Dhahabee agreed with Imaam Haakims saying that it was according to Muslim in his *Talkhees* (4/363). Thereby agreeing with Haakims grading.

However Imaam Muslim did not transmit from the narrator Alee bin Sa'eed bin Masrooq al-Kandee who is in this chain. Haafidh Dhahabee said in *al-Kaashif* (2/40 no.3920) that only Tirmidhee and Nasaa'ee utilised him!!!

So how did Imaam Dhahabee agree with Imaam Haakim, when he himself disagrees.

**NARRATIONS WHICH HAAKIM SAID ARE
AUTHENTIC ACCORDING TO THE
CONDITIONS SET FORTH BY THE 2 SHAIKHS
BUT THEY NEVER TRANSMITTED THEM AND
DHAHABEE AGREED WITH HIM BUT HE
WEAKENED THEM HIMSELF, BASED ON HIS
CLARIFICATION IN HIS OTHER BOOKS!!!**

We hope dear readers you are getting some sort of understanding and this is to highlight that GF Haddad, Abul Hasan Hussain Ahmed, Abu Zahra /Faqir/Irfan Alawi, Abu Layth and all the other soofees, bareilwees, Wahdatal Wajodee deobandees and other hanafees always tend to bellow and cry “Haakim authenticated it and Dhahabbee agreed...”

Remember the words of GF Haddad and we quote, “al-Hakim in his Mustadrak (4:515); both the latter and al-Dhahabi said it was sahih.” And the words of Abul Hasan Hussain Ahmed and we quote, “AK/AH know full well that al-Dhahabi declared this very narration from Abu Ayyub as in the Mustadrak of al-Hakim to be Sahih (authentic), in line with al-Hakim’s declaration of authenticity!..” and he says later on in this treatise, “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.

See these polemics, cunning games manipulation of the truth. This shows no doubt Abul Hasan Hussain Ahmed is a cut and paste PDF wannabe scholar wanting fame and intending to show off amongst the masses. Fear Allaah for manipulating the truth and don't beguile the people. Even with all of the examples we have quoted above we will have a further look at Imaam Haakims and Imaam Dhahabee's grading.

Again there are hundreds (100s) of examples of ahadeeth which Imaam Haakim grades according to the conditions set forth by Bukhaari and Muslim but they never transmitted them.

EXAMPLE ONE

Imaam Haakims transmits a hadeeth from Ibn Abbaas (رضي الله عنه) who said, the Messenger of Allaah (صلوات الله عليه وسلم) said, "***al-Abbaas is from me and I am from him.***" (Mustadrak al-Haakim (3/325 (o), (3/367 no.5411 (dki)

Imaam Haakim said, "Authentic chain (Saheeh al-Isnaad) but they never transmitted it," (Mustadrak al-Haakim (3/367). Haafidh Dhahabee said in Talkhees (3/325), "Saheeh (authentic)"

However Imaam Dhahabee has himself transmitted this hadeeth in the biography of al-Abbaas bin Abdul Muttalib (رضي الله عنه) in his ‘Syaar al-A’laam an-Nabula’ via the route of Abdul A’la bin Aamir ath-Tha’alabee and then said, “*The chain is not strong.*” (*Syaar al-A’laam an-Nabula* (2/99) (note: there is a misprint in *Deewaan* which says at-Taghlabee).

Shaikh Shu’ayb al-Arnaa’oot et al have also highlighted this in their notes to the *Syaar* and said this is as he (Imaam Dhahabee himself said Abdul A’la ath-Tha’alabee was weak and that he (Dhahabee) was mutasaahil (lenient/slightly careless) in his *Talkhees* of the *Mustadrak* (3/325) in his agreement with Imaam Haakim grading it Saheeh. (Refer to their notes to the *Syaar* (2/99).

Imaam Dhahabee has also himself weakened Abdul A’la bin Aamir ath-Tha’alabee in different places.

In *Deewaan* he says “*Taabi’ee, Ahmad and Abu Zur’ah said he was weak.*”

In *Meezaan* he says “*Ahmad weakened him, no one authenticated him and Sufyaan ath-Thawree also weakened him.*”

In *alMughnee* he said, “*narrates from Ibn al-Haneefah, Ahmad and Abu Zur’ah said he was weak.*”

In the Siyaar he said, “weak.”

(Refer to *Meezaan ul-Ei'tidaal* (4/235 no.4731), *Deewaan adh-Dhu'afa WalMatrookeen* (2/77 no.2362), *al-Mughnee Fidh-Dhu'afa* (1/520 no.3444) and in *Siyaar al-A'laam an-Nabula* (2/102). (note: there is a misprint in *Deewaan* which says at-Taghlabee).

So how did Imaam Dhahabee agree with Imaam Haakim when he himself disagrees and weakened the very same narrator.

EXAMPLE TWO

Imaam Haakim transmits a hadeeth in his *Mustadrak* from Alee (رضي الله عنه) who said, the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, ***“Dua is a weapon of a believer, a pillar of the religion, and a light of the heavens and the Earth.”*** (*Mustadrak al-Haakim* (1/492 (o), (1/669 no.1816 (dki)

Imaam Haakim said, “This hadeeth is authentic as for Muhammad bin al-Hasan, he is at-Attal or he is Truthful (sadooq) from the al-Koofiyeen.” (*Mustadrak al-Haakim* (1/669). Imaam Dhahabee said, “Saheeh (authentic)” (*Talkhees* (1/669).

However Imaam Dhahabee himself has cited this very same hadeeth in the biography of Muhammad bin al-Hasan bin at-Attal to be from his rejected ahadeeth, he said, “*From his rejected narrations are, narrated to us Ja’afar bin Muhammad from his father from his grandfather from Alee (رضي الله عنه) in raised form, that Dua is a weapon of a believer, a pillar of the religion, and a light of the heavens and the Earth. Haakim transmitted it and he authenticated, but there is a broken link in the chain.*” (Meezaan ul-Ei’tidaal (6/106 no.7378).

So how did Imaam Dhahabee agree with Imaam Haakims grading when he himself regards the narrator to be from amongst those who narrated rejected narrations. Dear readers Imaam Dhahabee agrees with Imaam Haakims grading and also says this narration has a broken chain, indicating it is weak. So where is the agreement!!!

NARRATIONS WHICH HAAKIM SAID ARE AUTHENTIC AND DHAHABEE AGREED, BUT THE CHAIN CONTAINED NARRATORS, (1) WITH REJECTED NARRATIONS, BROKEN CHAINS OR MURSAL NARRATIONS0, (2) ACCUSED OF BEING LIARS OR FABRICATORS, (3) ABANDONED NARRATORS, (4) WEAK NARRATORS AND (5) MAJHOOL (UNKNOWN) NARRATORS WHICH DHAHABEE HIMSELF CLARIFIED IN HIS OTHER BOOKS.

The list can continue and hundreds of ahadeeth can be presented, we would like to bring just 2 more narrations which Imaam Haakim authenticated in his *al-Mustadrak* and Imaam Dhahabee agreed with his authentication but then Imaam Dhahabee declared some of the narrators to be liars or fabricators!!!

EXAMPLE ONE

Imaam Haakim brings a hadeeth in his *al-Mustadrak* from Abdullaah ibn Umar (رضي الله عنه) and says, “*This hadeeth has an authentic chain*

and they never transmitted it.” (Mustadrak alHaakim (4/98 (o), (4/109-110 no.7042 (dki).

Imaam Dhahabee said, “Saheeh (authentic).” (Talkhees (4/109)

However this hadeeth with this chain is extremely weak according to Imaam Dhahabee due to the condition of Muhammad bin al-Faraat at-Tameemee who was accused of being a liar.

Imaam Dhahabee himself said in his *Deewaan adh-Dhu’afa*,
“Ahmad said, *Kadhaab (liar)*”

In his *al-Mughnee Fidd-Dhu’afa* he said, “Ahmad and Abu Bakr ibn Abbee Shaybah (Imaam) also said he was a *Kadhab (liar)*.”

In his *al-Kaashif* he said, “Ahmad said he was a *kadhab (liar)*.”

In the *Meezaan* he said, “Ahmad and Abu Bakr Ibn Abbee Shaybah said he was a liar, Abu Dawood said he narrates fabricated ahadeeth from Muhaarib bin Dithaar. Bukhaari said munkar al-hadeeth ie rejected in hadeeth. Daarqutnee said he is not strong, Ibn Ma’een said he is nothing, Nasaa’ee said matrook ie abandoned.”

(please note in this chain in Haakims Mustadrak Muhammad ibn al-Faraat narrates from the very same Muhaarib bin Dithaar, upon whom he would narrate fabricated ahadeeth.)

(*Deewaan adh-Dhu'afa Wal-Matookeen* (2/329 no.3926) of Imaam Dhahabee as well as his *al-Mughnee Fidh-Dhu'afa* (2/250 no.5895) and *al-Kaashif* (2/210 no.5109), *Meezaan ul-Ei'tidaal* (6/293-294 no.8053)

So how could he have declared this narration to be authentic when one of the narrators in the chain has been accused of being a liar as Imaam Dhahabee himself has clarified in 4 of his own books.

In fact he was accused of narrating fabricating ahadeeth from Muhaarib bin Dithaar and in this chain under scrutiny in the Mustadrak, Muhammad bin al-Faraat is narrating from the very same Muhaarib, which Imaam Haakim authenticated and Imaam Dhahabee agreed!!!

What significance does Imaam Dhahabee's agreement have with Imaam Haakim's grading here when Imaam Dhahabee himself cites him to be a liar and he was also accused of narrating fabricated ahadeeth!!!!

EXAMPLE TWO

Imaam Haakims transmits a hadeeth via the grandfather of Abu Talhah al-Ansaari and says, “*This hadeeth has an authentic chain and is supported by the hadeeth of Suleimaan bin Harram and they never transmitted it.*” (*Mustadrak al-Haakim* (4/251 (o), (4/279-280 no.7638 (dki).

Imaam Dhahabee said, “*Saheeh (authentic).*” (*Talkhees* (4/251)

However this hadeeth with this chain is extremely weak according to Imaam Dhahabee due to the condition of Muhammad bin Yoonus al-Kudaimee (there is a typo in the *Mustadrak* which says al-Yamamee), who has been accused of being a fabricator.

Imaam Dhahabee himself said in his biography, “*Ibn Adiyy said he has been accused (of fabricating hadeeth), Ibn Hibbaan said, “He would fabricate hadeeth on trustworthy narrators, I say he was a Haafidh. Ibn Hibbaan also said he fabricated more than 1,000 hadeeth Daarqutnee said he was accused of fabricating hadeeth, Abu Dawood said he was a liar”*

In Mughnee he adds, “*Haafidh, dropped, Ibn Hibbaan and others said he would fabricates hadeeth on trustworthy narrators.*” (*Deewaan adh-Dhu’afa Wal-Matookeen* (2/348 no.4053), *al-Mughnee Fidh-Dhu’afa* (2/283 no.6109) refer also to *Meezaan ul-Ei’tidaal* (6/378-380 no.8359)

So how could he have declared this narration to be authentic when one of the narrators has been accused of being a fabricator of hadeeth as Imaam Dhahabee himself has clarified!!!

CONCLUSION

Dear readers after knowing the reality of Imaam Dhahabees agreement with Imaam Haakims grading and also Abul Hasan Hussain Ahmed, GF Haddad, oh lest we forget Abu Layth citing the authentication of Imaam Haakim and Imaam Dhahabees agreeing with him of this narration then we have shown comprehensively Imaam Haakims and Imaam Dhahabees authentication is problematic, wrong and a clear error and Shaikh al-Albaanee has also alluded to this.

As you will read later Imaam Haakim is known to be mutasaahil ie weak in grading hadeeth and this is well accepted by everyone and all quarters. With regards to Haafidh Dhahabee, we have also mentioned previously that his grading and *Talkhees* of Haakims *Mustadrak* was at the beginning of his lifetime and hence the premature grading.

Furthermore Haafidh Dhahabee retracted from a lot from his gradings on the narrators as he himself clarifies throughout his books of rijaal.

Lastly it is also important to look at Imaam Dhahabees methodology in his summary of the ‘al-Mustadrak’ what was his intention. Imaam Dhahabee in overall summarised the ‘al-Mustadrak’ (refer to *Syaar A’laam an-Nabula* (1/176). He further says, “In summarising

al-Mustadrak I have pointed out the (weak and munkar) hadeeth.” (*Taareekh al-Islaam* (pg.132).

Much more can be said about this and may be this can be shown on a different occasion. As Abul Hasan has relied on the authentications of Imaam Haakim and Imaam Dhahabee we do not intend to make this treatise an essay looking at the methodology employed by both Imaams in their respective gradings.

Dr. Bashaar Awaadh Maroof authored his doctorate on this subject with tremendous effort he looked into Imaam Dhahabee's methodology which he applied to his various books. (Refer to ‘*adh-Dhahabee Wa Manhajuhu Fee Kitaabihi Taareekh al-Islaam*’ (Edn.1st, 1976ce, Matba'a Eesaa al-Baabbee al-Halbee Wash-Sharika, Cairo Egypt and Baghdaad University)

This further rebukes the futile and ignorant claim of Abul Hasan Hussain Ahmed of this being Imaams Dhahabee's last summary and final grading, rather we find the opposite.

It is also important to understand Imaam Dhahabee's principles with regards to Jarh and Ta'deel which would inevitably have an impact on his grading. In this regard we also consulted and refer you and those wishing to research this further to an outstanding Masters Thesis by Muhammad ath-Thaanee bin Umar bin Moosaa titled, ‘*Dhawaabit al-Jarh*

*Wat-Ta'deel Enda al-Haafidh adh-Dhahabee' Edn.1st, 1421H / 2000ce,
Majallah al-Hikma, Leeds, UK) over 1,030 pages spread over 2 volumes)*

In light of all of this it will not be far from the truth to assume this narration was weak according to Imaam Dhahabee based on his position on Katheer ibn Zaid and Dawood ibn Abbee Saaleh as we have previously discussed and Allaah Jallo Wa A'la, who is above the heavens, above his Throne, knows best.

Abul Hasan Hussain Ahmed then said that we said

Note also, that AK/AH also claimed this:

Imaam Nasaa'ee himself said, "Katheer ibn Zaid is weak and this chain contains Dawood ibn Saaleh, and he is unknown (Majhool)." (Kitaab adh-Dhu'afaa Wal-Matrookeen (p.303) and (p.302) of two Indian editions.)

I say: When I looked at al-Nasa'i's work on Weak narrators (no. 505): he only said that Kathir ibn Zayd is Weak, and I do not know where AK/AH got this bit:

and this chain contains Dawood ibn Saaleh, and he is unknown (Majhool)

- from?!

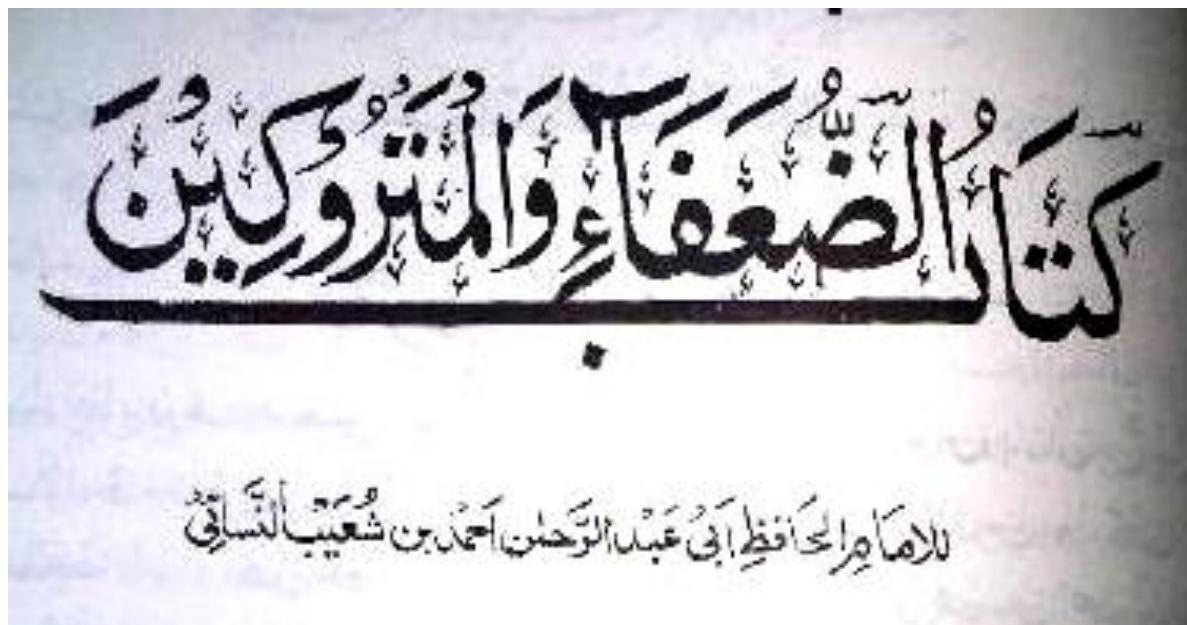
ANSWERING THE CLAIM REGARDING IMAAAM NASAA'EE'S GRADING

OUR ANSWER

Oh look, more of the grandeur and status talk, “I say: when I looked at...” attempting to set himself up as the next scholar of hadeeth already who does not even know the basics. We feel sorry for all those people they have ROBBED by getting them to pay money for their course on the science of hadeeth on their sunni courses, I suggest the participants claim an immediate refund because Allaahs knows best what they have been teaching!!!

This is most certainly and clearly a typo error from our part for which we apologise, this passage should have read as,

Imaam Nasaa'ee himself said, "Katheer ibn Zaid is weak." (Kitaab adh-Dhu'afaa Wal-Matruokeen (p.303) and (p.302) of two Indian editions) and this chain contains Dawood ibn Saaleh, and he is unknown (Majhool).



٥٠٥ - كثير بن زيد ضعيف

The above is a scan from Imaam Nasaa'ees book, 'Kitaab adh-Dhu'afa WalMatrookeen' (pg.303 no.505 Edn. 4th, Idarrah Tarjumaan as-Sunnah, 1402H / 1982ce, Lahore, Pakistan. Ed. al-Imaam al-Allaamah Abu Tayyab Shams ul-Haqq A'dheemabaadee and Shaikh Muhammad Muhiy ud deen IlaaAbaadee) as you can see Imaam Nasaa'ee did say Katheer ibn Zaid was weak as was cited earlier.

We all due to respect to all those who read our first article, we mentioned that our answer to GF Haddad was just a brief reply without

delving into compiling a lengthy article in response and rather it was done in haste and hence the typo errors.

So this is the reality of the statement of Imaam Nasaa'ee. Extra care should be exerted with regards to quoting from the scholars of hadeeth especially regarding such contentious and decisive issues and being clear with regards to the exact quote.

Also please note, a word of advice to the likes of Abul Hasan Hussain Ahmed and his step brothers, apologising or admitting fault is from the sign of the believers and it will not take away anything from our honour or dignity. We advise to GF Haddad, Abul Hasan Hussain Ahmed and his likes to admit to their horrendous mistakes and lies on Ahlus-Sunnah Wal-Jama'ah.

Abul Hasan Hussain Ahmed then said,

A point that should have been detected by AK/AH is the fact that the narrator mentioned by GF Haddad is not: Dawud ibn Salih, but it seems to be a typo error, as it should be: Dawud ibn ABI Salih, as can be seen in the Mustadrak of al-Hakim (see above scan) and elsewhere.

Dawud ibn Abi Salih is graded as Maqbul (acceptable) by Ibn Hajar in al-Taqrib, 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.

DOUBLE STANDARDS FOR HIS SOOFEE ASHA'AREE BROTHER & REVISITING HAAFIDH IBN HAJRS AND IMAAM DHAHABEES GRADING

OUR ANSWER

Ahaa so Abul Hasan Hussain Ahmed your asha'aree madhabee half stepbrother can make a typo mistake and no qualms with him but when we get one digit wrong or there is a slight mix of our quotes, do we not have the right to say its a TYPO!!!!

No of course we don't as we don't belong to your mutassab, bigoted and stanch hanafee madhab. May Allaah reward the Hanafee brothers who have an open heart and stick to the truth whatever comes their way via the Book and Sunnah, May Allaah preserve all of you, Ameen. In the previous section we made a clear typo error which was dived upon like vultures. What is this bending the rules for your own hanafee brothers.

As for us continuing with Dawood bin Saaleh this is what GF Haddad mentioned and as we just replied stating his condition ie of being unknown without going into more detail about him. We have

previously mentioned this was just a brief overview, this is suggested by a meagre A4 response.

Dear readers also note this was the only time we mentioned Dawood binabee Saaleh in response to GF Haddad and we did not mention him again in the article, this now doubt is another feeble point.

If anything GF Haddad should have the right to reply to our response not Abul Hasan Hussain Ahmed, but who can stop him from wanting to be a hero and the wannabe Hanafee apologist.

We all have our moments or was this another one of those senseless urges after having read all those comic books and magazines you confiscated from your naughty pupils at school, or was it an outburst of anger from endless winding up by your pupils or was it we ask the toxic and hazardous fumes and gasses in your science lab that fogged and blinded your brain and senses. Mr hero wanna be PDF scholar If the author himself did not have the audacity to reply, what possessed you to be the hero and lone ranger.

Rather we say Abul Hasan Hussain Ahmed has made GF Haddad look even more incompetent and ignorant of the rijaal in such conflicting narrations, knowing there is a disagreement in such narrations hence therefore more of a reason for GF Haddad to have

been more precise in quoting the narration, its men and his research into its authenticity.

If Abul Hasan Hussain Ahmed has this uncontrollable innate nature and desire to blame people then it is most befitting and fair that he levy the charge of, “**A point that should have been detected by AK/AH is the fact that the narrator mentioned by GF Haddad is not: Dawud ibn Salih, but it seems to be a typo error, as it should be: Dawud ibn ABI Salih, as can be seen in the Mustadrak of al-Hakim (see above scan) and elsewhere.**” At his fellow hanafee brother, as he is the one who made the blunder.

We have mentioned the problems associated with Dhahabees alleged authentication. Another answer in addition to the answers we have already mentioned with regards Imaam Dhahabees authentication is that Haafidh Ibn Hajar answers this claim of Dhahabee that the narrator from Dawood ibn Abee Saaleh is actually Katheer ibn Zaid and not Waleed ibn Katheer, hence Haafidh says in his tarjamah of Dawood, “*Narrates from Abu Ayoob and from him narrates al-Waleed ibn Katheer...*” Exactly the same as Dhahabee.

Haafidh Ibn Hajar goes on to say, “*The narration that Dhahabee has indicated is exactly the same narration (under discussion).*” Thereby indicating the error of Dhahabee.

And then he says, “I suspect Dhahabee made a mistake here (ie in Waleed ibn Katheer) but actually he is Katheer ibn Zaid and Allaah knows best.” (*Tahdheeb ut-Tahdheeb* 3/170 no.1872). This therefore shows as Haafidh Ibn Hajar is alluding to the reason as to why Dhahabee may have authenticated this narration.

Dear readers you must also note that Haafidh Ibn Hajar does not make or bring any further statements of praise or criticism regarding Dawood ibn Abee Saaleh but stops and then in his *Taqreeb* he says, “Maqbool” (ie accepted)” (*Taqreeb* (no.1792) as we have already mentioned and we have also explained what he means when he says maqbool about a narrator.

We have also mentioned that Ibn Abbee Haatim brought no praise or criticism from himself nor from his father or from anyone else, regarding Dawood ibn Abee Saaleh (refer to *al-Jarh Wat-Ta'deel* (3/416 no.1901)

As for Haafidh saying he is maqbool/accepted, how can he be accepted as no one narrates from him except one person, not a trustworthy person nor a weak one, this according to Haafidh Ibn Hajrs own conditions as he himself has mentioned in the introduction to ‘*Taqreeb ut-Tahdheeb*’ therefore Haafidh Ibn Hajrs own condition renders the narrator to be weak.

It is well established in the science of hadeeth that in such a situation the ahadeeth of a narrator who is totally unknown do not support other narrations because their reports are not evidence themselves. (refer to the general books of Mastalah al-Hadeeth)

We have also spoken about Imaam Dhahabees grading and other factors that render his authentication of this narration to be null and void amidst problems with his grading based on conflicting positions pertaining to Dawood ibn Abee Saaleh and his position on Katheer ibn Zaid.

On this basis his final position is that he weakened the narrators and which by default and inturn renders this narration to be weak, because his authentication in his ‘Talkhees’ is ambiguous and lenient. Some of the other factors for weakening this narration include Imaam Dhahabees statement about Dawood ibn Abee Saaleh in his *Meezaan* that he is not known.

Abul Hasan Hussain Ahmed goes onto say

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.

THE SCHOLARS OF HADEETH ON IMAAM HAAKIMS GRADING IN HIS *AL- MUSTADRAK* AND ON IMAAM DHAHABEE'S AGREEMENT

OUR ANSWER

As for Haakims authentication we have previously mentioned, the Hanafees themselves claim and acknowledge Imaam Haakim is mutasaahil especially when they need to disown his authentication. However in this instance they blindly accept Imaam Haakims authentication because it supports their view, therefore we see them uttering Imaam Haakims authentication loud and clear, how strange, bigoted and two faced is this.

To further add regarding Imaam Haakims authentication, look at what their own hanafee scholar said ie the hanafee scholar of Abul Hasan Hussain Ahmed, GF Haddad (former hanafee), Abu Zahra, faqir, Abu Maryam, Abu Layth, Tahir ul-Qadiree, Asrar Rasheed and the rest.

Their Hanafee scholar, a researcher, Shaikh az-Zaila'ee Hanafee said, "*The authentication of Haakim is not to be relied upon.*" (*Nasb ur-Raayah*

(1/344). So thats another hanafee muhaqqiq you have ignored and decided and portrayed you have more knowledge than him.

Imaam Haakim was mutasaahil and lenient in his grading and the scholars of hadeeth have conclusively elucidated this in their various works throughout history. From them are the likes of,

For example Shaikh Muhamamd Ibn Abdul Haadee wrote, “*al-Kalaam A’la Ahadeeth Katheerah FeeHee Dh’uaf Minal-Mustadrak al-Haakim*” (*The Speech Concerning Many Hadeeth in Which There is Weakness From The Mustadrak of-al-Haakim*).

Imaam Muhammad Ibn Abdul Haadee also alludes to the same in his ‘*as-Saarim*’ and says there a numerous ahadeeth in the ‘*al-Mustadrak*’ of Imaam Haakim that are based on lies and fabricated. (*as-Saarim al-Munkee Fee Radd Alas-Subkee* (pg.111) Edn. 1st, Daar al-Kutub al-Illmiyyah, 1405H / 1985ce, Beirut, Lebanon)

So Shaikh Muhammad ibn Abdul Hadee disagreed with Imaam Haakims gradings as he says there are numerous ahadeeth in his ‘*al-Mustadrak*’ that have weakness, rather some of them are based on lies and are even fabricated.

As did Haafidh al-Iraaqee and he authored his book, ‘al-Mustakhraj A’la Mustadrak al-Haakim’ and spoke about Imaam Haakim’s gradings and authentications.

As did Haafidh Sabt ibn al-A’ajmee in his book, ‘Talkhees al-Mustadrak’ and he spoke about Imaam Haakims gradings and authentications.

As did Haafidh Ibn Hajar in his ‘Ta’leeq A’la Mustadrak’ and spoke about Imaams Haakims gradings and authentications.

As did Haafidh Suyootee in his ‘Tawdheeh al-Mudrak Fee Tas-Heeh al-Mustadrak’ and spoke about Imaams Haakims grading and authentications.

As we have mentioned Haakim being mutasaahil is well known and even GF Haddaad and Abul Hasan Hussain Ahmed know this. It is universally well known and accepted, yet we find both of them clinging to Imaam Haakims authentication as if they have been orphaned by all of the other earlier classical hadeeth masters.

At this point it would also be pertinent for the readers to refer to an accomplished work of Shaikh Mahmood al-Mayyirah titled, ‘al-Haakim Wa Kitaabuhu al-Mustadrak’ (*Haakim and his Book al-Mustadrak*) which talks about and sheds further light on Imaam Haakim in general

and the approach and the methodology he adopted concerning his *al-Mustadrak*. This work was a great effort and has some very good discussions.

Haafidh Sakhawee also elaborated and explained Imaam Haakim to be from those who were mutasaahil. (refer to *al-E'laan Bit-Tawbeeh Leeman Dhamm at-Taareekh* (pg.168), *al-Mutakallimoon Fir-Rijaal* (pg.137).

Shaikh Abul Khair Muhammad bin Muhammad al-Jazree said, “Imaam, Thiqah, truthful except that his book *Mustadrak* has weak hadeeth in it.” (*Ghaaytun-Nihaayah Fee Tabaqaat al-Quraa* (2/182 no.3178).

Furthermore Imaams Dhahabees agreement with Imaam Haakims grading is constantly being propagated by these people, however many scholars of hadeeth also wrote treatises on this statement alone, ie “*Haakim authenticated it and Dhahabee agreed.*”

So Shaikh Siraj ud deen Ahmad well known as Ibn al-Mulqin [804H] wrote a book in rectifying and correcting Imaam Dhahabees gradings and his agreement with Imaam Haakim. In his correction of Imaam Dhahabees grading, he says hundreds of ahadeeth were declared to be authentic when they were actually weak, abandoned and even fabrications. He brings such 1,100 ahadeeth!!!

(refer to Ibn Mulqins ‘Muktaasar Istadraakul-Haafidh Dhahabee Ala Mustadrak Lee Abee Abdullaah al-Haakim’ (Edn.1st, Daar al-A’asimah, Riyaadh, KSA. 1411H. Ed. and studied by Abdullaah bin Hamd al-Luhaydaan and Sa’ad bin Abdullaah bin Abdul A’zeez Aal Humayd.)

Haajee Khaleefah mentions in his ‘Kashf adh-Dhunnoon’ the statement of Shaikh Siraaj ud deen Umar bin Raslaan al-Balqainee [805H] who said, (Haakims al-Mustadrak) “Contains weak and also fabricated (*mawdoo*) narrations and Dhahabee has expounded this, he collated a *Juzz* (ie a small treatise) of the fabricated narrations (in Haakims al-Mustadrak) which number approximately 100 hadeeth.” (*Kashf adh-Dhunnoon* (2/1672).

Shaikh Dr. Dhiyaa ur Rehaam al-A’dhamee also discusses this in some detail and quotes the statement of the scholars of hadeeth and rijaal concerning Imaam Haakim being mutassahil and lenient. (refer to his *Darasaat Fil-Jarh Wat-Ta’deel* (pgs. 81-86) Edn. 1st, 1403H / 1983ce, Maktabah Salafiyyah, Waransee (Banaaras) India).

The Indian scholar, Shaikh Abdul Azeez Dehlawee [1239H] also alludes to the same, he says, “There are numerous ahadeeth in the Mustadrak which he (ie Haakim) graded to be *Saheeh* just like the Ahadeeth of the *Saheehain* however the Scholars have criticised and rejected his gradings. For example the hadeeth of *at-Teer* which is well known and famous in the virtue of Alee (al-Mustadrak (2/120-122).

This is the reason why Dhahabee said it is not permissible for anyone to take Haakims grading for granted up until they have not looked at my scrutiny and commentary on it. It has also been said there are numerous ahadeeth in the Mustadrak which are not on the condition of being authentic rather some of them are mawdoo (fabricated) and for this reason the whole of al-Mustadrak has been tainted.....” (End of the words of Shaah Abdul Azeez) (Bustaan al-Muhadditheen (pg.109-110) Edn. 3rd, 1983, H.M Sa’eed Company, Karachi, Pakistan. Trans Abdus Same'e Deobandee.)

Also note Shaikh Abdul Azeez Dehlawee adds a subheading, ‘The Inclusion of Mawdoo (fabricated) Ahadeeth in Mustadrak’

The ‘Bustaan’ was translated by Shaikh Abdus-Samee a deobandee scholar upon the request of the late deobandee hanafee Scholar, Shaikh Habeeb ur Rehmaan al-A’dhamee. It was translated from Persian into urdu in 1334H. Recently Shaikh Mohammad Akram Nadwee translated this work from the Persian into Arabic and then A’ishah Bewley translated the Arabic into English which would have no doubt reduced the impact of the book and also diminished the essence of the writing.

Alhamdulillaah Rabbil A’lameen we have had the pleasure of studying this book on numerous occasions with our teachers and coupled with the fact we studied basic Farsi and knowing Urdu very well, we present our translation of this passage.

MR MUHAMMAD AKRAM AN-NADWEE

We would also like to add here that it appears Mr Muhammad Akram Nadwee attempts to present to the masses that he is a mainstream Muslim and balanced in his views and does not lean towards any particular methodology.

However we find him fiercely propagated the hanafee madhab, its defence and its presentation to a wider audience with a firm conviction on disseminating its works and teachings. This is not the time nor place to go into his points which will be Insha'Allah be shown at a later date.

Just a quick point, in a you tube video Mr Mohammed Akram Nadwee argues and presents to the people that the word Aqeedah was never used amongst the Salaf or the earlier generations and hence therefore it should not be used nowadays and the Muslims who are constantly going on about Aqeedah should refrain. He argues that the Muslims should just get on with their A'maal ie actions.

This is no doubt a frolic and very imaginative stretch of the faculties!!! I wonder what the likes of Abul Hasan and co. have to say about the lack of importance of Aqeedah and its non existence in the earlier generations.

Mr Muhammed Akram an-Nadwee is an ardent propagator and proponent of the Hanafee madhab and its teaching without any regard for the methodology and madhab of the Ahlul Hadeeth and the Salaf and neither does he shy away from this!!!!

Anyway here is the scan from the ‘Bustaan,’ This again is another evidence against Abul Hasan’s claims with regards to Imaam Haakim’s authentication. Here his own Hanafee Scholar is elucidating that Imaam Haakim is not so authentic as people make it out to be and therefore his gradings need to be used with caution.

This also ties in with the position of the earlier scholars who have talked about Haakims tasaahul and his ambiguous gradings in his ‘al-Mustadrak.’ We are very ashamed and embarrassed that we have to quote a fellow Hanafee Scholar to Abul Hasan Hussain Ahmed just to establish our point. If you don’t listen to us at least have some respect for your Hanafee scholars like Allaamah Zaila’ee and Shaikh Abdul Azeez!!!!

رَقْدَ سَكَانَ فِي قَصَصِهِمْ عَبْرَةٌ لِّا لَوْلَى إِلَّا لَبَثَابِ

بُوك شاہ المحدثین

مصنفه

زبدۃ المحدثین عُمَدةُ المفسِّرین شاہ عبد العزیز حدیث دہلوی رح



(Bustaan al-Muhadditheen (pg.109-110)

If this was not enough another researching Hanafee Scholar via whom you have 2 running ijazahs, ie Shaikh Abdul Fattah Abu Guddah, also asserts Imaam Hakaim and Imaam Tirmidhee were mutasaahil (Refer to his notes on *ar-Raf'u Wat-Takmeel Fee Jarh Wat-Ta'deel* of Shaikh

Abdul Hayy Lucknowee Hanafee (pg.130) Edn.8th 1425H / 2004ce,
Sharka Daar al-Bashaa'ir al-Islaamiyyah, Beirut, Lebanon)

IMAAM DHAHABEE HIMSELF ON IMAAM HAAKIMS ‘AL-MUSTADRAK’

Haafidh Dhahabee himself has also indicated Imaam Haakims tasaahul and how he has cited odd, strange and abandoned narrations in his *Mustadrak* and Haafidh Ibn Hajr has also alluded to Imaam Haakim being mutasaahil. (refer to Imaam Dhahabees *Siyaar A'laam an-Nabula* (17/155), refer also to *Tadreeb ur-Raawee Sharh Taqreeb* (1/106-107)

Imaam Dhahabee himself said about Imaam Haakim, “*If only he had not authored al-Mustadrak because due to his errors in it, his virtue diminished*” (*Tadhkirratul Huffaad* (3/166 no.962)

Haafidh Dhahabee himself said, “*Truthful Imaam but he authenticated hadeeth in his Mustadrak that were weak.*” (*Meezaan* (3/608).

He also said he was from amongst those who were mutasaahil. (*Dhikr Min Ya'tamad Qawlahu Fil-Jarh Wat-Ta'deel* (pg.6 and pg.159). Haafidh Dhahabee also classed Imaam Haakim as Mutasaahil in another of his works. (*al-Muwaqidhah* (pg.83) and (pg.323) of *Kifaayatul Hafdhah Sharh al-Muqaddimah al-Muwaqidhah* of Shaikh Saleem al-Hilaalee, edn. 2nd 1422/H / 2001ce, Maktabah al-Furqaan, UAE)

Lastly we would like to leave our dear readers with the following point with regards to Imaams Dhahabees agreement with Imaam Haakim in that Haafidh Dhahabee himself authored a book in which he collated approximately 100 fabricated ahadeeth, yes fabricated ahadeeth, which Haakim transmits in his *al-Mustadrak* as Imaam Ibn Katheer indicated. Haafidh Dhahabee titled it, ‘*al-Mustadrak Alal Mustadrak*.’

(refer to Imaam Dhahabee’s *Siyaar A’laam an-Nabula* 17/155) where he mentions his ‘*al-Mustadrak Alal Mustadrak*’, refer also to *Kashf adh-Dhunnoon* (2/1672), *adh-Dhahabee Wa Manhajuhu* (pg.143) of Dr. Bashaar Awaad Ma’roof.

There is also a manuscript of this book in the famous library of Damascus, where Imaam al-Albaanee would spend most of his time, namely al-Maktabah adh-Dhahiriyyah in Damascus, Syria under collection no.62 section 146-150.

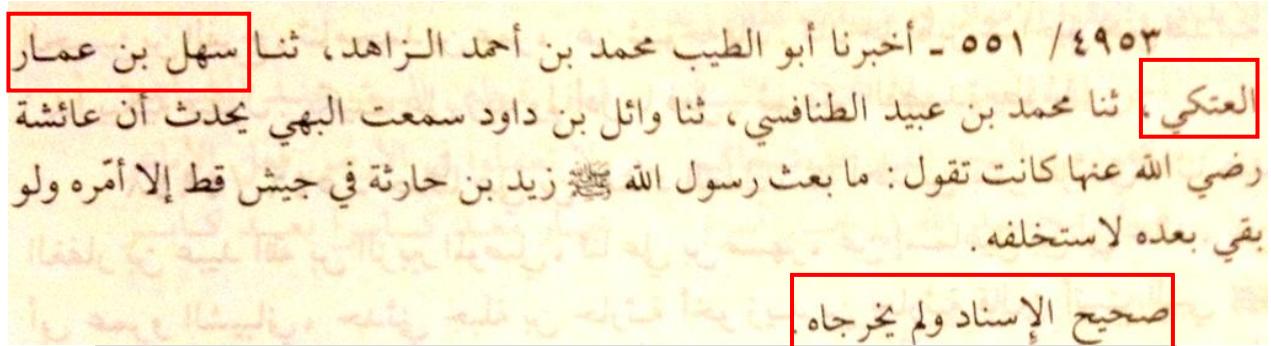
Remember Abul Hasan Hussain Ahmed said above and we repeat again,

**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**

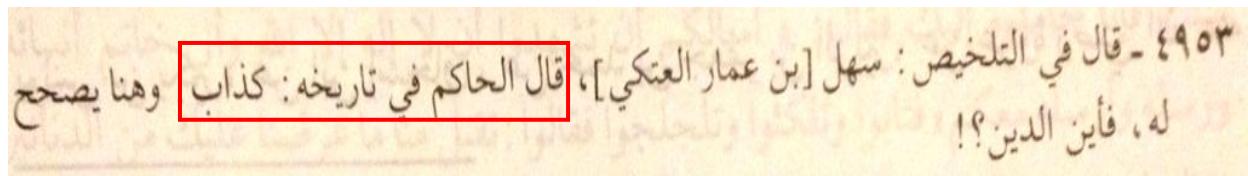
ONE EXAMPLE OF IMAAM HAAKIM DECLARING A HADEETH TO BE SAHEEH WHEN THE NARRATOR WAS A KADHAAB IE LIAR.

We will now show dear readers how futile and baseless this formulated principle is which was introduced by Abul Hasan. We would like to just show one example of Imaam Haakim being mutasaahil as well as refuting the principle shown above in red.

In his Saheeh *al-Mustadrak* Imaam Haakim transmits a hadeeth from Ai'shah (رضي الله عنها) (*al-Mustadrak* (3/215 (o), (3/238 no.4953 (dki) and thereafter says, "Saheeh (authentic)" and Haafidh Dhahabee said, "In this chain is Sahl bin A'mmaar al-Atkee and Haakim (himself) said about him in his *Taareekh*, "He is a Kadhaab (ie a liar)" but here he has authenticated it, so where is the deen?" (*Talkhees* (3/238).



Imaam Dhahabee said in his *Talkhees* (3/238)



For the affair of Sahl bin A'mmaar an-Neesaboorie,

Refer to *adh-Dhu'afaa WalMatrookeen* of Ibn al-Jawzee (2/29 no.1570) who mentions Imaam Haakim declaring him to be a kadhaab ie a liar and by bringing him in his *adh-Dhu'afa* it follows that he also held him to be weak and abandoned.

Meezaan ul-Ei'tidaal (3/334 no.3589), Imaam Dhahabee also mentions Imaam Haakim declaring him to be a liar.

Leesaan ul-Meezaan (3/138 no.4041, edn. 1st, Daar al-Kutub al-Ilmiyyah, 1416H / 1996ce, Beirut, Lebanon. Ed. Shaikh Aadil Ahmad Abdul Mawjood, Shaikh Alee Muhammad Mu'awwad and Ustaadh Dr. Abdul Fattah Abu Sinnah) of Haafidh Ibn Hajar who said Haakim accused him of being a liar in his *Taareekh* as well as bringing other

criticisms against him. Ie Ibn Mandah saying is was weak. Ibn Hajar goes onto mention Imaam Dhahabee's contention on Imaam Haakim for declaring his hadeeth to be authentic. Etc.

Haafidh Ibn Hajar brings him twice in his *Leesaan* firstly as Sahl bin Aamir an-Neesaabooree (3/137 no.4037) and says Ibn Hibbaan brings him in his *ath-Thiqaat* (8/294). However he is accused of being a liar which is Jarh Mufassir ie detailed and Ibn Hibbaan is also known for being mutasaahil renders Imaam Ibn Hibbaan's position to be questionable. Furthermore, Haafidh Ibn Hajar answers Ibn Hibbaan praise and says, "*Haakim is more knowledgeable about the people from his country.*" (as both were Neesaabooree)

Abdur Rahmaan ibn Madhee accused him (ie Sahl) of being a liar, Saaleh ibn Muhammad accused him of fabricating hadeeth. (*Taareekh Baghdaad* (10/251-252).

This is where it gets interesting, Imaam Haakim transmits 3 other narrations and the chains contain Sahl ibn A'mmaar,

HADEETH NO 1

Mustadrak al-Haakim (1/215 no.435)

٤٣٥ - ١٤٦ - أخبرنا أبو حامد أحمد بن محمد بن شعيب الفقيه، ثنا سهل بن عمار، ثنا معاشر بن المورع، ثنا سعد بن سعيد الأنصاري، عن عمرو بن أبي عمرو، عن المطلب، عن أبي هريرة رضي الله عنه، عن النبي ﷺ قال: «مَنْ كَانَ هَيْنَا لِيْنَا قَرِبًا حَرَمَهُ اللَّهُ عَلَى النَّارِ».

هذا حديث صحيح على شرط مسلم ولم يخرجاه

٤٣٦ - ١٤٧ - أخبرنا أبو محمد عبد الله بن محمد بن إسحاق الفاكهي بمكة، ثنا أبو

٤٣٤ - قال في التلخيص: حديث منكر.

٤٣٥ - قال في التلخيص: على شرط مسلم.

٤٣٦ - قال في التلخيص: على شرطهما، ولا أعرف له علة.

HADEETH NO 2

Mustadrak al-Haakim (2/322 no.3156)

٣١٥٦ - ٢٧٣ - حدثنا أبو حامد أحمد بن محمد بن شعيب الفقيه الراهد، ثنا سهل بن عمار العنكي، ثنا يزيد بن هارون، أبا سفيان بن حسين، عن الزهرى، عن أبي سان، عن ابن عباس رضي الله عنهما قال: سأله الأقرع بن حابس رسول الله ﷺ فقال: الحج في كل عام مرة؟ قال: «لا بل مرة واحدة فمن زاد فتطوع».

HADEETH NO 3

Mustadrak al-Haakim (3/242 no.4965)

٤٩٦٥ - حَدَّثَنَا أَبُو العَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثَانِاً أَحْمَدَ بْنَ إِسْحَاقَ
الصَّنْعَانِيِّ، ثَانِاً مُحَمَّدَ بْنَ يَعْلَىٰ .
وَأَخْبَرَنَا أَبُو الطِّيبِ مُحَمَّدُ بْنُ عَلِيِّ الْزَاهِدِ، وَأَبُو حَامِدِ مُحَمَّدُ بْنِ أَحْمَدَ بْنِ شَعْبِ
الْفَقِيهِ قَالَا: ثَانِاً سَهْلَ بْنَ عَمَّارِ الْعَتَكِيِّ، ثَانِاً مُحَمَّدَ بْنَ يَعْلَىٰ، ثَانِاً مُحَمَّدَ بْنَ عُمَرَ وَبْنَ عَلْقَمَةَ،
عَنْ أَبِي سَلْمَةَ، عَنْ أَبِي هَرِيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ سَبَدَكُمْ بِأَبْنَىٰ
سَلْمَةَ؟» قَالُوا: الْجَدُّ بْنُ قَيْسٍ إِلَّا أَنْ فِيهِ بَخْلًا قَالَ: «وَأَيْ دَاءٌ أَدْوَىٰ مِنَ الْبَخْلِ بَلْ سَبَدَكُمْ
بَشْرُ بْنُ الْبَرَاءِ بْنِ مَعْرُورٍ».

صحيح على شرط مسلم ولم يخرجاه.

Haafidh Dhahabee said

٤٩٦٥ - قَالَ فِي التَّلْخِيصِ: عَلَى شَرْطِ مُسْلِمٍ .

So look at the reality here, Sahl is in 4 chains, Haafidh Dhahabee sometimes abstains from his grading, sometimes he disagrees with Imaam Haakims grading and one time agrees with Imaam Haakims grading and says it is according to Muslims condition. In the first instance he says Imaam Haakim himself decalred Sahl to be a liar so how could he say it is authentic.

FIRSTLY

Dear readers So Imaam Haakim transmits 4 narrations all containing Sahl ibn A'mmaar who Imaam Haakim himself said was a liar in his *Taareekh* as other scholars have also attributed to him, from the likes of Haafidh Ibn Hajar and others said he used to fabricate ahadeeth. So does this not show Imaam Haakim was mutasaaahil as he transmits 4 narrations from him and yet declares him to be a liar.

SECONDLY

Imaam Dhahabee himself said 2 of his hadeeth were authentic and then he himself levies the charge of Sahl being a liar, so does this not show contradictions in Imaam Dhahabees statement and therefore agreement.

THIRDLY

Haafidh Dhahabee authenticating Sahls narrations twice is again contradictory to what he himself said about Sahl in his own books of weak and criticised narrators.

He said in *al-Mughnee Fidh-Dhu'afa* (1/414 no.2680) that “*Haakim said he was a liar*”

٢٦٨٠ - سهل بن عمار النيسابوري ، عن يزيد بن هارون ،
كذبه الحاكم .

So how could Imaam Dhahabee have authenticated his narrations when he himself said he was accused of being a liar and Haakim said he was a liar?!

Haafidh Ibn Hajr said,

لِكْلَذِ الْمُنْهَاجِ

تألِيف

الإمام الحافظ شهاب الدين محمد بن علي بن حجر العسقلاني

المتوفى سنة 859هـ

دراسة وتحقيق وتعليق

الشيخ عادل محمد عبد الموجود

شارك في تحقيقه

الأستاذ الدكتور عبد الفتاح أبو زينة

خير التحقيق، مجمع البحث الإسلامية

وعضو المجلس الأعلى للشؤون الإسلامية

٤٠٣٧ [٣٥٨٩] - سَهْلُ بْنُ عَامِرٍ النَّيْسَابُورِيِّ^(٢) :

عن عبد الله بن نافع . روى عن الحاكم تكذيبه . كذا سَمِّى أباه ابن الجوزي وهو غلط ، وإنما هو ابن عمار ، انتهى . كذا ذكره ابن حبان في «الثقة» . وقال العتكي : من أهل «نيسابور» يروي عن جعفر بن عون ، حدثنا عنه محمد بن عبدوس النيسابوري بـ «الرملة» . وسيأتي في ترجمته أيضاً ، والحاكم أعلم بأهل بلده .

٤٠٤٢ [٣٥٩٤] - سَهْلُ بْنُ عَمَّارِ النَّبَّاسِيُّ بُو رِيٰ : (٣)

عن يزيد بن هارون وغيره. متهم، كذبه الحاكم فقال في «تاریخه»: سهل بن عمار ابن عبد الله العتکي قاضي «هرأة»، ثم قد كان قاضي «طرسوس»، وهو شیخ أهل الرأی في عصره، سمع يزيد، وشابة، وجعفر بن عون، والواقدي، قلت لمحمد بن صالح بن هانئ: لم لا تكتب عن سهل؟ فقال: كانوا يمنعون من السَّماع منه، وسمعت محمد بن يعقوب الحافظ يقول: كنا نختلف إلى إبراهيم بن عبد الله السعدي، وسهل مطروح في مسكنه فلا نقربه. وقال أبو إسحاق الفقيه: كذب والله سهل على ابن نافع، وعن إبراهيم السعدي قال: إن سهل بن عمار يتقارب إلى بالكذب، يقول: كتبت معك عند يزيد بن هارون، والله ما سمع معي عنه، انتهى. وذكره ابن حبان في «الثقة» كما تقدم، وصح له الحاکم في «المستدرک» وتعقبه المصنف في تلخيصه بالتناقض. وقال ابن مثنا: كان ضعيفاً. وقال الحاکم: سمعت أبا عبدالله محمد بن العباس الضبي، سمعت أبا إسحاق أحمد بن محمد بن سعيد، سمعت محمد بن علي يقول، سمعت سهل بن عمار وهو عندنا بـ «هرأة» على القضاء، سمعت عبد الله بن نافع يقول، سئل مالك عن إتيان النساء في أدبارهن فقال: الآن فعلت بأم ولدي، وسمعت نافعاً يقول: إني لأفعله بنسائي وجواري، وفيه نزلت **﴿نِسَاؤُكُمْ حَرَثُ لَكُمْ فَأَتَوْ حَرَثُكُمْ أَنَّى شِئْنُ﴾** [البقرة: ٢٢٣]. قال أبو إسحاق: يكذب سهل والله على ابن نافع، وعلى مالك ونافع، وعلى ابن عمر. قلت: أصله في سبب النزول، مروي عن ابن عمر، وعن نافع، وعن مالك من طرق عديدة صحيحة، بعضها في «صحيح البخاري»^(٤)، وفي «غرائب مالك» للدارقطني، إلا التسلسل هكذا بالفعل، فإنه مختلف فيما يظهر لي، والله أعلم.

(Leesaan ul-Meezaan (3/137-138 no's. 4037, 4042)

Just as a side point look how Haafidh Ibn Hajar in the 8th century addresses him as, “Shaikh of Ahlur Rayy of his time” ie a hanafee belonging to the Hanafee Madhab in the *Leesaan* ie the Shaikh of the people of opinion ie Sahl ibn A’maar was a hanafee.

Furthermore Abdul Qadir al-Qurashee mentions him twice in his ‘alJauhar al-Mudheeyyah Fee Tabaqaat al-Hanafiyyah’ (1/253 no.658) and (2/328 no.563) that he was from the Ashaab (companions/group) of Abu Haneefah and that Haakim cited him in *Taareekh Neesaaboor*, yet he was an established liar, a fabricator of hadeeth and has Haafidh Dhahabee cites in *Syaar*.

So this shows Imaam Haakim being mutasaahil as he declares the narration to be Saheeh and yet at the same time he said the narrator was a liar. Also note it would have been a big difference if he had mentioned anything else about him eg him being weak or having poor or a weak memory, as then the situation would have been different.

The fact is that he said he was a liar which is synonymous to lying on the Messenger of Allaah (ﷺ) hence the great reprimand and hence the comprehensive weakness of such a narration.

Dear readers note very well they are always claiming to be muqallids and taqleed of a madhab is waajib and yet here, under the guise of research they show themselves to be the next big scholars of the

west. The fact of the matter is that they do not do taqleed of their scholars or their madhabs and have been fooling the people for years, let alone show respect for the research of their scholars. This is the reality of these fake ijazah bedroom behind the screen scholars are unknown amongst their hanafee counterparts.

The likes of Abul Hasan and his die hard followers know Abul Hasan is just known on the internet just because he has done some short courses which does not make him known. The well known and famous callers of the hanafees in the west have not even heard of him baring a select few!!!

If Abul Hasan Hussain Ahmed claims we cite Imaam Haakims authentication we will answer yes we do but we do not reply on Imaam Haakims authentication alone, any such authentications are supported and backed up by other scholars of hadeeth, their positions and gradings.

Abul Hasan Hussain Ahmed has a characteristic trait and he has demonstrated this on numerous occasions and that is when we differ on such issues then it is highly pertinent and important that those authorities are cited that no one differs upon ie the Mutaqaddimeen or earlier more reliable and trustworthy scholars and not later scholars who the people differ upon. So this is one his traits as is evident from his other poorly written and pitiful articles.

The saying of the Abul Hasan “Dawud ibn Abi Salih is graded as Maqbul (acceptable) by Ibn Hajar in al-Taqrib, 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.” here is purely polemic, rhetoric and a futile attempt to cling at straws because there is no substance or strength to the argument he has put forth.

Therefore, based on our reply one can see his argument is synonymous with spider webs which are weak and it has also been comprehensively and potently answered without room for any hanafee rhetoric.

CONCLUSION

The narrators are weak according to the conditions of Haafidh Ibn Hajar, both Katheer ibn Zaid and Dawood ibn Abee Saaleh and therefore by default this narration is weak according to al-Haafidh.

Imaam Haakims grading does not hold weight as he is agreed to be mutassil and he alone grades it authentic, whereas we have shown numerous examples why his authentication is problematic in this case.

Haafidh Dhahabee's authentication is also ambiguous because he renders narrators in this chain to be unknown and holds Katheer ibn Zaid to be weak in as he cites him in at least 3 books of weak and abandoned narrators.

We have also shown in the previous sections why Imaam Dhahabee's agreement with Imaam Haakim's grading is highly questionable.

Next Abul Hasan Hussain Ahmed said

Let us also show how even their own Muhadith al-Asr, Nasir al-Albani himself declared a chain containing Kathir ibn Zayd to be Hasan (good). Al-Albani in his tahqiq to al-Sunna of ibn Abi Asim (no. 775) mentioned the following:

Al-Albani in his editing of al-Sunna of ibn Abi Asim said:

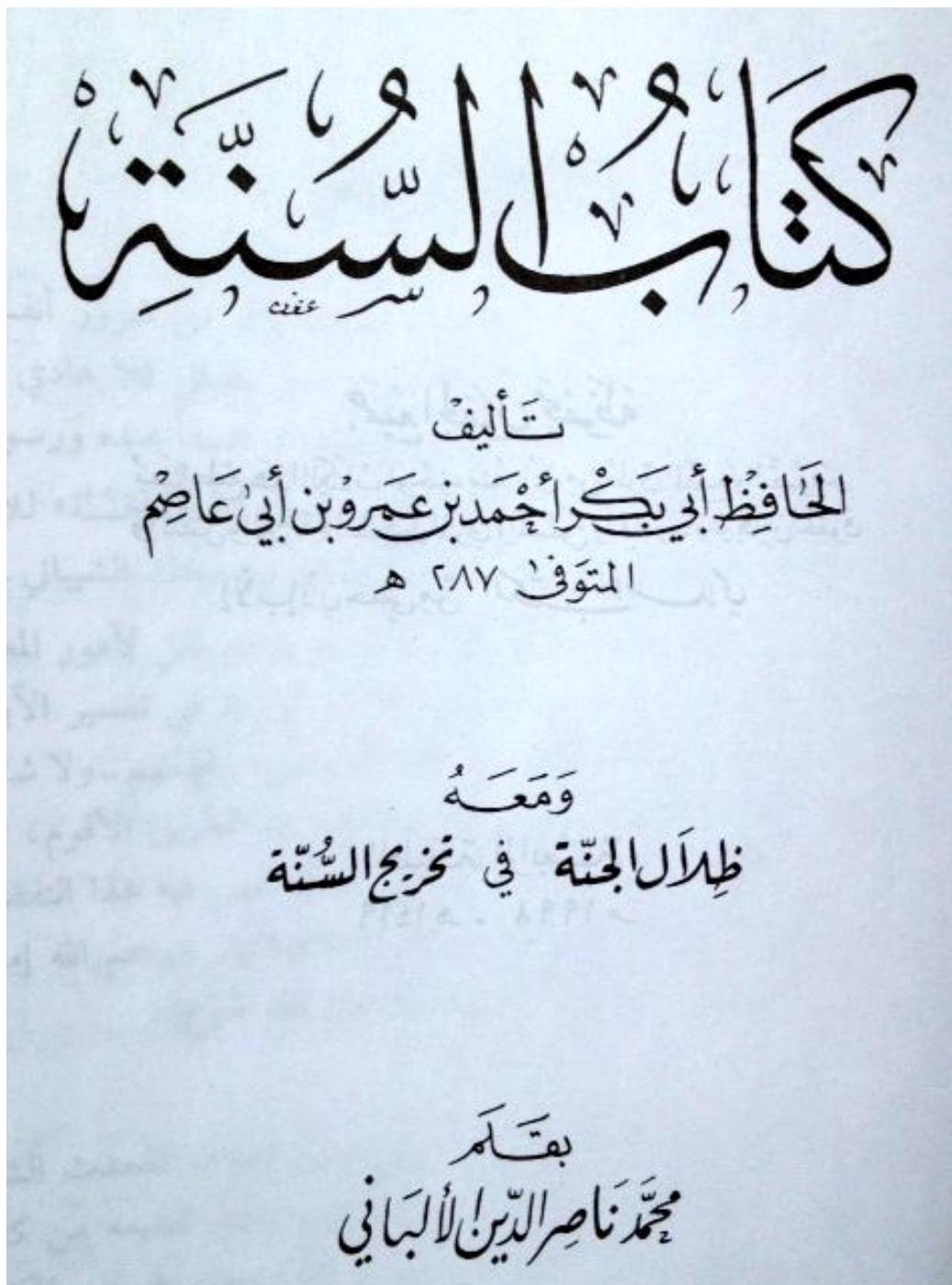
775 - ثنا يعقوب بن حميد ، حدثنا ابن أبي حازم ، عن كثير بن زيد ، عن الوليد بن رباح عن أبي هريرة أن النبي صلى الله عليه وسلم قال : ومحظوظ أبي القاسم ليقرعن أنف رجال عن حوضي كما يقرع رب الإبل عن حوضه ، فيلطفه أولاطه (1) وفرط فيه . 775 - إسناده حسن ، رجاله ثقات ، وفي كثير بن زيد كلام لا ينحط به حديثه عن مرتبة الحسن ، ونحوه يعقوب بن حميد وهو ابن كاسب . وقد تقدم الحديث

THE REALITY OF IMAAM AL-ALBAANEE'S GRADING OF KATHEER IBN ZAID IN *KITAAB AS-SUNNAH*

OUR ANSWER

I love the grandeur writing style, “*let us show*,” theres is only one of him, where has this ‘us’ come from, or are you trying to elevate your status!!!

Shaikh al-Albaanee said the following in his checking of Imaam Ibn Abbee Aasims book, ‘*Kitaab as-Sunnah*’ (pg.353 no.775) Edn.4th, al-Maktab al-Islaamee, 1419H / 1998ce)



٧٧٥ - ثنا يعقوب بن حميد، حدثنا ابن أبي حازم، وسفیان بن حمزہ عن کثیر بن زید، عن الولید بن رباح، عن أبي هریرة، أن النبي ﷺ قال: «وَمَحْلُوفُ أَبِي الْقَاسِمِ لِيَقْرَعَ عَنْ أَنْفِ رَجُالٍ عَنْ حَوْضِي كَمَا يَقْرَعُ رَبُّ الْإِبْلِ عَنْ حَوْضِهِ، فَيُلْطِهُ أَوْ لَاطِهُ^(١) وَفَرْطُ فِيهِ».

● إسناده حسن ، رجاله ثقات ، وفي کثیر بن زید کلام لا ينحط به حدیثه عن مرتبة الحسن ، ونحوه يعقوب بن حميد وهو ابن کاسب . وقد تقدم الحديث (٧٦٩) من طريق أخرى عن أبي هريرة نحوه . وله عنه طرق أخرى أشرت إليها هناك .

Yes Shaikh al-Albaanee did declare the chain to be Hasan but please note this is not the only grading he gave to a chain which contained Katheer ibn Zaid, rather we have the clear words of Shaikh, al-Allaamah, the great hadeeth Master Muhammad Naasir ud deen (note how Abul Hasan Hussain Ahmed has omitted Shaikh al-Albaanees full name, he has omitted ud deen from the Shaikhs name!!!!

So much hatred for the scholars of Ahlus Sunnah neither will their omission of the Shaikhs name take anything away from his honour and virtue.) Shaikh al-Albaanee's grading on Katheer ibn Zaid will follow Insha'Allah.

If Abul Hasan Hussain Ahmed was even a little just, honest and open minded with a heart wanting to mention the actual truth in this

issue he would have translated into English what Shaikh al-Albaanee said afterwards and he should have also mentioned what Shaikh al-Albaanee said in the later part of the quote which Abul Hasan Hussain Ahmed deliberately missed and cut out.

Dear readers remember what Abul Hasan said in the beginning of his answer and we quote, “Applies to them most aptly! On top of this, the likes of AK/AH should also see how their own Muhaddith al-Asr, al-Albani deliberately cut up the words of Qadi Iyad in order to “validate” his claims!” We say you have carelessly and deliberately done exactly the same you accuse others of.

We say rather you should look at your own actions, accuse yourself and charge yourself for cutting up peoples words, no doubt this allegation on Shaikh al-Albaanee is a probably a lie and taken out of context and we have shown such examples of Abul Hasan doing this in this article.

Dear readers, do you also remember Abul Hasan saying, “These people only quote what seems to suit them to “win” an argument!” So does this not apply to Abul Hasan here then, who only quoted one part in order to show his readers that he was won an argument against us by quoting Shaikh al-Albaanee authenticating Katheer ibn Zaid.

Dear readers, this categorically shows the integrity and honesty of Abul Hasan Hussain Ahmed. It is saddening and also the mental state and integrity of Abul Hasan Hussain Ahmed is becoming a cause of concern that he falsely alleged and claimed we lied, that we distort and levied all kinds of claims, Alhamdulillah with the aid of Allaah we have comprehensively answered him and his futilities.

Abul Hasan Hussain Ahmed has just done what he claims we do and Insha'Allah we intend to and want be far from this 'cutting up to suit our claim,' we seek the truth being honest and truthful, Insha'Allah, in which lies guidance, May Allaah keep us on the true path. Ameen.

Shaikh al-Albaanee declared the chain to be Hasan because it had a supporting narration which he mentioned directly after the narration as you can observe from the scan above. So why did Abul Hasan Hussain Ahmed only paste the first part of Imaam al-Albaanees words and failed to mention all of the Shaikhs words???

This is a clear sign of dishonesty and concealing the truth, our scan above shows this so please compare this with Abul Hasan Hussain Ahmed paste.

Shaikh al-Albaanee's words are conclusive in that he mentions there is speech concerning Katheer ibn Zaid and this coupled with what he said afterwards makes perfect sense that Shaikh al-Albaanee held

Katheer ibn Zaid to be weak but due to the various chains his narration becomes Hasan!!! What a waste of Abul Hasans time studying with his so called teachers or was he too busy having arabic in the coffee shops of Beirut!!!!

Why he did this, is for him to answer!!! We know he will not answer so we will answer for him. He cut up the words of Shaikh al-Albaanee and only pasted those words which were in line with his point in order to win an argument against us and to show the world that even al-Albaanee agrees with us!!! What wickedness.

If you look at what Shaikh al-Albaanee said, “*The chain is Hasan and the narrators are trustworthy, and in it (ie the chain) is Katheer ibn Zaid and there is speech concerning him yet this does not degrade the hadeeth from the rank of Hasan and same applies to Ya’qoob ibn Humaid and he is Ibn Kaasib and this has preceded in hadeeth no.769 via the route of Abu Hurairah and it is narrated through many routes from him as I have highlighted there*” (*Dhilaal al-Jannah Fee Takhreej Kitaab as-Sunnah Lil Ibn Abee Aasim* (pg.353 no.775)

So this clearly shows Shaikh al-Albaanee graded the hadeeth to be Hasan based on the other addition many supporting narrations. Therefore, on this basis he graded the chain to be Hasan and then he further elaborates and says the hadeeth is Hasan.

This also shows Shaikh al-Albaanee acknowledged there were problems with Katheer ibn Zaid and in this instance the narration which Shaikh al-Albaanee made Hasan was due to other supporting narrations and not on account of a single narration containing Katheer bin Zaid. This further evidenced by Allaamah al-Albaanees words when he said there was speech concerning Katheer.

So we ask Abul Hasan Hussain Ahmed how is this from the angle of the science of hadeeth that Shaikh al-Albaanee made Katheer bin Zaid, hasan al-Hadeeth, rather he said the chain is Hasan. There is a difference, phew this is the result of learning from over 100 teachers who lived so long. (refer to Abul Hasans fairy story bio)

This is a clear lie against Shaikh al-Albaanee and yet another overwhelming example of Abul Hasan Hussain Ahmeds deceptive and perfidious lying against Ahlus Sunnah, the Prophetic Ahadeeth and this is due to him being an established and proven arch liar (Kadhaab).

**THE REALITY OF KATHEER IBN ZAID &
MUHADDITH AL-KABEER, THE GREAT
HADEETH MASTER AL-ALLAAMAH
MUHAMMAD NAASIR UD DEEN AL-
ALBAANEE [1420H]**

EXAMPLE ONE - *SIFAH-SALAATUN NABEE*

Shaikh al-Albaanee brings a hadeeth containing Katheer ibn Zaid and says, “And this chain is Hasan from what has preceded and Katheer ibn Zaid has a lot of Kalaam (critical speech) concerning him.” (*Sifah-Salaatun Nabee* (2/414))

اصل صفة صلاة النبي صلوة العلية وسلم

من التكبير إلى التسليم. كأنك تراها.

صلوا حذار إن موتى أصلى
رواوه الحناري

وهو الكتاب المفرد بالفصل - كما وصفه مؤلفه الشريح رحمة الله
وهو الذي جعل فيه أحاديثه مختصرة، مكتوبة في الفصل أو بجزء منها أو كثراً في آياته هنا
فشوأهدها، حتى لا يضيع شلوع الحديث الشريف وقواعده.

تأليف

فضيل الإمام الشيخ الحديث الفقيه العلامة

محمد ناصر الدين الألباني

الصحيح روى زيد بن ثابت . فيما أخرجه البخاري في «جزئه» (٢٥) ، وأحمد (٥/١٨٢) و منهم : زيد بن ثابت . فيما أخرجه البخاري في «جزئه» (٢٥) ، وأحمد (٥/١٨٦) ، والطبراني في «الكبير» من طريق كثير بن زيد عن المطلب بن عبد الله قال : تماروا في القراءة في الظهر والعصر ، فأرسلوا إلى خارجة بن زيد فقال : قال أبي : قام - أو كان - رسول الله ﷺ يطيل القيام ، ويحرك شفتيه ، فقد أعلم أن ذلك لم يكن إلا لقراءة ؛ فأنا أفعل ذلك .

وهذا إسناد حسن بما قبله . وكثير بن زيد فيه كلام كثير .

So Shaikh al-Abaanee said he had a lot of critical speech concerning him.

SECOND EXAMPLE - *SIFAH-SALAATUN NABEE*

Allaamah al-Albaanee said concerning another chain containing Katheer ibn Zaid, “and this chain is Hasan or close to Hasan as for all the narrators are trustworthy and they are from the narrators of the six (books of hadeeth) other than (ie in terms of trustworthiness) Katheer ibn Zaid who was truthful but made mistakes as it is cited in at-Taqreeb.” (Sifah-Salaatun Nabee (3/839)

أخرجها أحمد (١١٩/٢) قال : ثنا محمد بن عبد الله أبو أحمد الزبيري : ثنا كثير
ابن زيد عن نافع قال :
كان عبد الله بن عمر إذا جلس في الصلاة ؛ وضع يديه على ركبتيه ، وأشار بأصبعه
وأتبعها بصره ، ثم قال : قال رسول الله ﷺ :
«لهم أشد على الشيطان من الحديد» . يعني : السبابية .

وهذا سند حسن أو قريب من الحسن ؛ فإن رجاله كلهم ثقات رجال الستة ؛ غير
كثير بن زيد ، وهو صدوق يخطئ - كما في «الترقیب» - .

THIRD EXAMPLE - *ATH-THAMR AL-MUSTAAAB FEE FIQHUS-SUNNAH WAL-KITAAB*

Shaikh al-Albaanee said about another chain, "And the chain is Hasan and the narrators are trustworthy other than Katheer ibn Zaid who is truthful but had weakness in him as Abu Zur'ah said as it is in at-Taqrīb." (ath-Thamr al-Mustaaab Fee Fiqhus-Sunnah Wal-Kitaab (1/530) of Shaikh al-Albaanee, Edn. 1st 1422H, Mu'assasah Gharaas, Kuwait)

الْمُهَمَّةُ الْمُسْتَطْلِبُ فِي فِي فِصْحِ الْسِنَنِ وَالْكِتَابِ

بِقَاتِمٍ
مُحَمَّدَ نَاصِرَ الدِّينِ الْأَلْبَانِيُّ

أخرجه أحمد أيضاً (٤٠١/٢) .

ومنها عن كثير بن زيد عن الوليد بن رباح عنه .

أخرجه الترمذى (٢٢٦/٢ طبع بولاق) وسكت عليه .

وسنده حسن رجاله ثقات غير كثير بن زيد وهو صدوق فيه لين كما قال

بو زرعة ، وفي «التقريب» :

«صدق يخطئ» .

FOURTH EXAMPLE - *SILSILAH AHADEETH AD-DA'EFAH WAL-MAWDOO'AH*

Muhaddith ash-Shaikh al-Albaanee said about another chain containing Katheer ibn Zaid, “I say this chain is weak, the narrators are trustworthy except Katheer ibn Zaid and he is as-Silmee al-Madanee. Dhahabee said in his *Dhu’afaa* that Nasaa’ee and others said he was weak. Haafidh Ibn Hajar said in *Taqreeb*, truthful but made mistakes but in *al-Fath* he made the chain Hasan.” (*Silsilah Ahadeeth ad-Da'eefah Wal-Mawdoo'ah* (6/95 no.2586) Edn. 1st, 1421H / 2000ce, Maktabah al-Ma’arif, Riyadh, KSA)

سلسلة
الأحاديث الضعيفة والموضوعة
وأثرها السيئ في الأمة

تألیف
محمد ناصر الدين الألباني

٢٥٨٦ - (إذا دخلَ البصرُ فلا إِذْنَ) .

ضعيف . أخرجه البخاري في «الأدب المفرد» (١٠٨٢ و ١٠٨٩) ، وأبو داود (٦٣٥ / ٢) والبيهقي في «السنن» (٣٣٩ / ٨) عن كثير بن زيد عن الوليد بن رياح عن أبي هريرة أن رسول الله ﷺ قال : فذكره .

قلت : وهذا إسناد ضعيف ؛ رجاله ثقات غير كثير بن زيد ؛ وهو الأسلمي المدنبي ؛ قال الذهبي في «الضعفاء» :

«ضعفه النسائي وغيره» .

وقال الحافظ :

«صدوق يخطيء» . وأما في «الفتح» (١١ / ٢٤) فحسن سنته !

So here Shaikh al-Albaanee is also indicating the weakness of Katheer and is surprised at Ibn Hajrs grading a chain containing Katheer to be Hasan when he said himself that he makes mistakes.

FIFTH EXAMPLE - *SILSILAH AHADEEH AS-SAHEEHAH*

The Hadeeth Master al-Allaamah al-Albaanee said about a chain which contained Katheer ibn Zaid,

سِلْسِلَةُ
الْأَحَادِيثُ الصَّحِيحَةُ
وَشَيْءٌ مِّنْ فِقْهِهَا وَفَوَابِدِهَا

محمد ناصر الدين الألباني

« حديث حسن غريب من هذا الوجه ». .

قلت : كثير بن زيد هو الأسلمي ضعيف . وعثمان بن ربيعة وهو التيمي المدنى ذكره ابن حبان في « الثقات » ولم يرو عنه غير الأسلمي هذا .

"I say Katheer ibn Zaid who is as-Silmee is weak." (Silsilah Ahadeeh as-Saheehah 4/328 no.1747) Edn. 1st, Maktabah al-Ma'arif, Riyadh, KSA)

So Shaikh al-Albaanee here categorically declared Katheer Ibn Zaid to be weak and this clearly shows how Abul Hasan Hussain Ahmed has attempted to confuse the people and lied to them claiming Our Muhibbin al-Asr declared a chain containing Katheer ibn Zaid to be Hasan.

If all of the examples above were not sufficient and maybe there is a room for ambiguity in Abul Hasan Hussain Ahmed clearly lying on Shaikh al-Albaanee, then the following example is a crystal clear and outright example on how Abul Hasan Hussain Ahmed has lied on Shaikh al-Albaanee and lied to all of the readers, how dare he lie to you dear readers and treat you as fools.

SIXTH EXAMPLE - *SILSILAH AHADEETH ADA'EFAH WAL-MAWDOO'AH*

Shaikh al-Albaanee clearly declared this very same narration to be weak he says, in the *adh-Dha'eefah*,

سِلْسِلَةٌ
الأَحَادِيثُ الْمُضِعِيفَةُ وَالْمُوْضِوعَةُ
وَأَثْرَهَا السَّيِئَةُ فِي الْأَمَّةِ

تألِيف

محمد ناصر الدين الألباني

٣٧٣ - (لَا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ، وَلَكِنْ ابْكُوا عَلَيْهِ إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ).

ضعف. أخرجه أحمد (٥ / ٤٢٢)، والحاكم (٤ / ٥١٥) من طريق

عبدالملك بن عمرو العقدي عن كثير بن زيد 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، فقال: نعم، جئت رسول الله صلى الله عليه وسلم آت الحجر، سمعت رسول الله صلى الله عليه وسلم ذكره. وقال الحاكم:

«صحيح الإسناد».

ووافقه الذهبي! وهو من أوهامهما، فقد قال الذهبي نفسه في ترجمة داود هذا:
«حجازي لا يُعرف».

ووافقه الحافظ ابن حجر في «تهذيب التهذيب»، فأنا له الصحة!

وذهل عن هذه العلة الحافظ الهيثمي، فقال في «المجمع» (٥ / ٢٤٥):
«رواه أحمد، والطبراني في «الكبير» و«الأوسط»، وفيه كثير بن زيد، وثقة أحمد
وغيره، وضعفه النسائي وغيره».

قلت: ثم تبين بعد أن تيسر الرجوع إلى «معجمي» الطبراني أنه ليس في سنته
داود هذا، فأعمله الهيثمي بكثير، فقد أخرجه في «الكبير» (٤ / ١٨٩ / ٣٩٩٩)،
و«الأوسط» (١ / ١٨ / ١ / ٢٨٢) بإسناد واحد، فقال: حدثنا أحمد بن رشدين
المصري: ثنا سفيان بن بشير (وفي «الأوسط»: (بش)، وزاد: الكوفي): ثنا حاتم بن
إسماعيل عن كثير بن زيد عن المطلب بن عبد الله قال: قال أبو أيوب لمروان بن
الحكم، فذكر الحديث مرفوعاً، وقال:
«لَا يُرُوِي إِلَّا بِهَذَا الإِسْنَادِ، تَفَرَّدُ بِهِ حَاتِمٌ»!

كذا قال، وقد فاته متابعة العقدي المتقدمة.

وحاتم بن إسماعيل من رجال الشیخین، لكن قال الحافظ:

«صحيح الكتاب، صدوق بهم».

قلت: فمن المحتمل أن يكون وهم في ذكره المطلب بن عبد الله مكان داود بن أبي صالح، ولكن السند إليه غير صحيح، فيمكن أن يكون الوهم من غيره؛ لأن سفيان بن بشير أو بشر؛ لم أعرفه، وليس هو الأنصاري المترجم في «ثقة ابن حبان» (٦٠٣) وغيره؛ فإنه تابع تابعي، فهو متقدم على هذا؛ من طبقة شيخ شیخه (كثير ابن زيد)!

ولعل الآفة من أحمد بن رشدين شیخ الطبراني؛ فإنه متهم بالكذب؛ كما تقدم بيانه تحت الحديث (٤٧)، فكان على الهیشمي أن يبين الفرق والخلاف بين إسناد أحمد والطبراني من جهة، وعلة كل منهما من جهة أخرى، والمعصوم من عصمه الله تعالى.

ولقد كان الواجب على المعلق على «المعجم الأوسط» الدكتور الطحان أن يتولى بيان ذلك، ولكن . . .

وأما قول المناوي: «ودواود بن أبي صالح؛ قال ابن حبان: يروي الموضوعات»؛ فمن أوهامه أيضاً، فإنه رجل آخر متاخر عن هذا، يروي عن نافع، وسيأتي له حديث إن شاء الله تعالى قريباً برقم (٣٧٥).

وقد شاع عند المتأخرین الاستدلال بهذا الحديث على جواز التمسح بالقبر؛ لوضع أبي أيوب وجهه على القبر، وهذا مع أنه ليس صريحاً في الدلالة على أن تمسمحه كان للتبرك - كما يفعل الجهال - فالسند إليه بذلك ضعيف؛ كما علمت، فلا حجة فيه.

وقد أنكر المحققون من العلماء؛ كالنووي وغيره التمسح بالقبور، وقالوا: إنه

من عمل النصارى. وقد ذكرت بعض النقول في ذلك في «تحذير الساجد من اتخاذ القبور مساجد»، وهي الرسالة الخامسة من رسائل كتابنا: «تسديد الإصابة إلى من زعم نصرة الخلفاء الراشدين والصحابة»، وهي مطبوعة والحمد لله، فانظر (ص ١٠٨) منه.

Dear readers, you read very clearly Shaikh al-Albaanee said this hadeeth is weak. Shaikh al-Albaanee goes onto mention the full report with its references and then says Imaam Haakim said its chain is authentic and Imaam Dhahabee agreed with him but this is a mistake and Imaam Dhahabee himself has said this Dawood (Ie in the chain) is not known. Haafidh Ibn Hajar agreed with him in ‘Tahdheeb ut-Tahdheeb’. (*Silsilah Ahadeeth ad-Da’eeefah Wal-Mawdhoo’ah* (1/552-554 no.373)

So dear readers we ask here, what is the value or significance to say Shaikh al-Albaanee declared a hadeeth containing Katheer ibn Zaid to be Hasan, when Shaikh al-Albaanee himself is declaring the very same hadeeth we are contending over to be weak!!! Exactly it does not make sense. The only way it makes sense is to understand the background polemics and rhetoric Abul Hasan & co. are used to in confusing the readers.

Next Abul Hasan Hussain Ahmed said

An example of al-Tirmidhi in his Jami declaring a Hadith via Kathir ibn Zayd to be Sahih:

1575 حدثنا يحيى بن أكثم قال : حدثنا عبد العزيز بن أبي حازم ، عن كثير بن زيد عن الوليد بن رباح ، عن أبي هريرة ، عن النبي صلى الله عليه وسلم قال : " إن المرأة لتأخذ للقوم " ، يعني : تجير على المسلمين وفي الباب عن أم هانى وهذا حديث حسن غريب وسألت محمدا ، فقال : هذا حديث صحيح وكثير بن زيد قد سمع من الوليد بن رباح ، والوليد بن رباح سمع من أبي هريرة وهو مقارب الحديث

ABUL HASAN HUSSAIN AHMED'S DISASTROUS LIE ON IMAAM TIRMIDHEE

OUR ANSWER

Talk about disastrous translations and misquoting Imaam Tirmidhee, he never said this hadeeth was Saheeh rather he actually graded it Hasan Ghareeb, good but odd, there is a big difference, why did Abul Hasan do this.

Abul Hasan Hussain Ahmed why did you lie on Imaam Tirmidhee, this is yet another big lie. Dear readers rememeber what his profile on his website says, “He has also received various forms of classical warrants of authorisation known as Ijaza from more than 100 learned scholars of various Muslim lands:”

refer to

http://www.sunnicourses.com/ourteacher_shaykhabulhasanhussainahmed.html

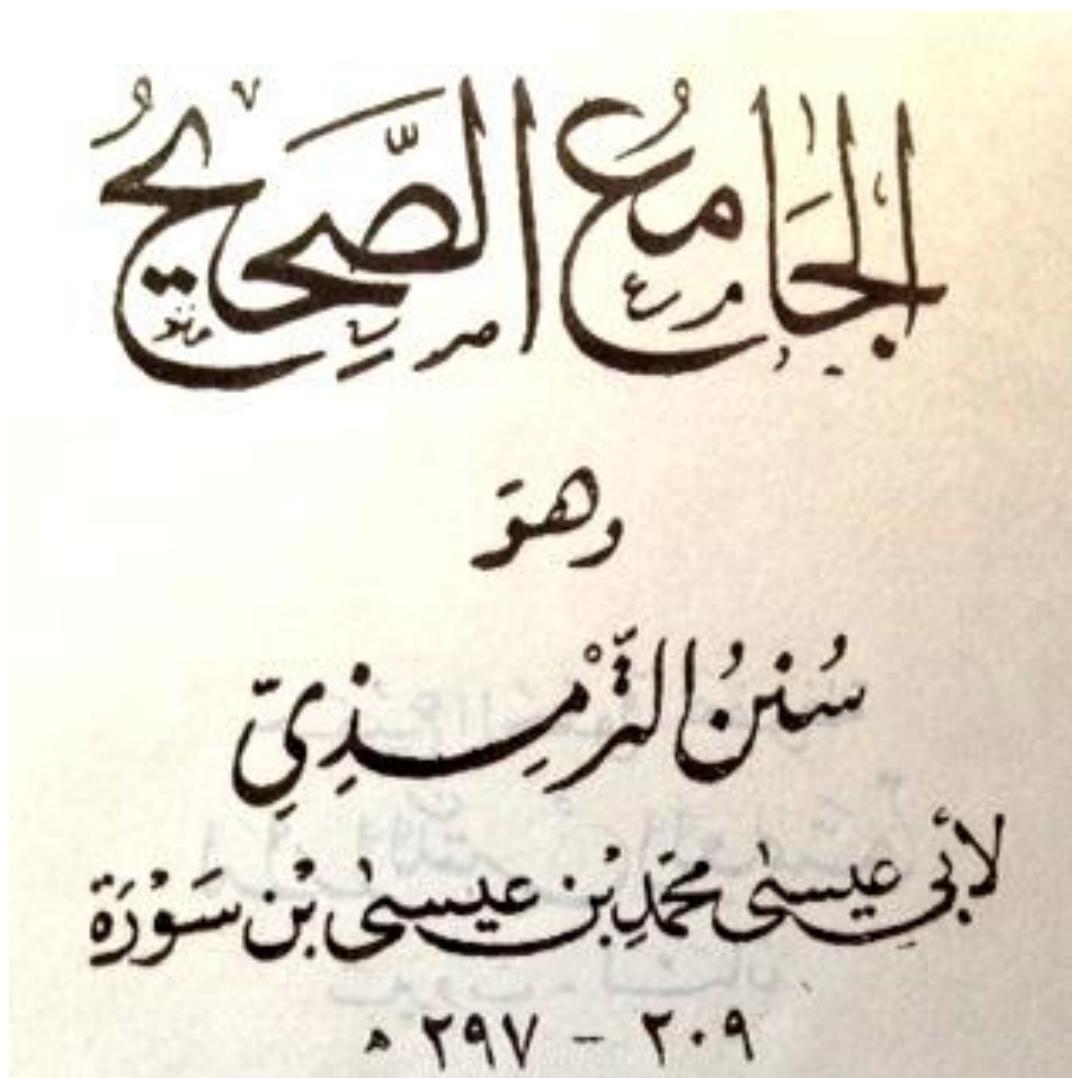
So many ijazhas and yet a disastrous mistake!!!

We say what a waste of time with over 100 ijazahs, he can not even determine who graded this hadeeth Saheeh and who graded it Hasan Ghareeb. If Abul Hasan really did study the sciences of hadeeth, it shows one of two things, either his teachers did not know what they were talking about and they never taught him properly or either he never learnt anything from them, but we believe did not even learn from them in the first place and rather probably got these ijazahs as tabarauk!!!

Even the student who is a beginner in the sciences of hadeeth knows that when Imaam Tirmidhee says in his *Jaam'e at-Tirmidhee*, “Sa'altu Muhammad...” it means he asked his teacher Imaam Bukhaari ie Muhammad ibn Ismaa'eel al-Bukhaari!!!

This shows Abul Hasan may have studied, learnt and attained ijazah from 100 teachers but he definitely did not study Imaam Tirmidhees Sunan, anyway

We have in *Jaam'e Sunan Tirmidhee* (4/120 no.1579) Edn.? Daar al-Kutub al-Ilmiyyah, Beirut, Lebanon. Ed. Allaamah Muhammad Ahmad Shaakir, Shaikh Fuwaad Abdul Baqee and Kamal Yoosuf Hoot) see scans.



١٥٧٩ - حَدَّثَنَا يَحْيَى بْنُ أَكْثَمَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ كَثِيرِ بْنِ زَيْدٍ عَنْ الْوَلَيدِ بْنِ رَبَاحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الْمَرْأَةَ لَتَأْخُذُ لِلنَّاسِ مَا تُشَاءُ فَإِنْ تُؤْخَذْ مِمْنَ مَا شَاءَ فَلَا يَجِدُ عَلَيْهِ شَفِيلًا.

وَفِي الْبَابِ عَنْ أُمِّ هَانِيٍّ، وَهَذَا حَدِيثُ حَسَنٍ غَرِيبٍ: وَسَأَلَتْ مُحَمَّدًا فَقَالَ

هَذَا حَدِيثٌ صَحِيحٌ وَكَثِيرُ بْنُ زَيْدٍ قَدْ سَمِعَ مِنَ الْوَلَيدِ بْنِ رَبَاحٍ وَالْوَلَيدِ بْنِ رَبَاحٍ سَمِعَ مِنْ أَبِي هُرَيْرَةَ وَهُوَ مُقَارِبُ الْحَدِيثِ.

IMAAM TIRMIDHEE'S GRADING AND USING THE WORD 'HASAN' OR 'HASAN GHAREEB'

Our discussion here is not to look at the methodology Imaam Tirmidhee used in grading ahadeeth to be Hasan, Saheeh, Saheeh Hasan or Hasan Saheeh so on and so forth, this will indeed lengthen the discussion. However what should suffice is that Imaam Tirmidhee had his own terminology and criteria when he graded ahadeeth.

For example what does Imaam Tirmidhee mean when he says Hasan and what does his terminology entail, this can be seen in his book titled, '*al-E'llal as-Sagheer*' where he defines what he means when he says a hadeeth is Hasan.

Haafidh Ibn Hajar has talked about this at great length in his '*an-Nukt*' and brings numerous examples and thereafter concludes that Imaam Tirmidhee would declare ahadeeth to be Hasan on the basis of supporting narrations which may have included narrators who had poor memories, or were weak, forgetful, a mudallis and even disconnected narrations.

Dr Khaalid bin Mansoor has also discussed this at great lengths in the 3rd volume of his ‘*al-Hadeeth al-Hasan Lidh-Dhaatihi Wa Li-Ghayrihi*’

Look at what your own Hanafee scholars said. Lets take Allaamah Zaila’ee he said about a hadeeth containing the narrator Hujjaaj bin Artaah which Imaam Tirmidhee graded Hasan, “*Imaam Tirmidhee grading this hadeeth to be Hasan has been denied because it contains Hujjaaj ibn Artaah, who was a mudaalis.*” (*Nasb ur-Raayah* (2/300)). Meaning that Imaam Tirmidhee declared a narration to be Hasasn when it contained a mudallis narrator.

SHAIKH ABDUL FATTAH ABU GUDDAH’S STATEMENT

Look at what your own Hanafee scholar said, through who you have 2 chains running (does Abul Hasan remember this) ie Shaikh Abu Guddah Abdul Fattah, he says in his notes to the ‘*Qawaa’id Fee Uloom al-Hadeeth*’ of Shaikh Zafar Ahmed Uthmaanee,

“*Dhahabee has repeatedly warned against the Tasaahul (leniency of Imaam Tirmidhee) in his Meezaan (4/416) and said do not be deceived by Tirmidhee’s grading of Hasan because after research and verification such Hasan ahadeeth are weak. He also repeated this in at-Tanbiyyah (3/407, 515). Ibn Daheeyyah said in in ‘al-Ilm al-Mashoor’ that Imaam Tirmidhee has graded*

numerous ahadeeth Hasan in his book that are actually mawdoo (ie fabricated) or that have very weak chains, just as az-Zaila'ee has cited in Nasb ur-Raayah (2/217)" (in his notes to *Qawaa'id Fee Uloom al-Hadeeth* (pg.106-107)

The statement of Imaam Dhahabee which Shaikh Abu Guddah is referring to is said about particular chain which Imaam Tirmidhee made Hasan, "*Tirmidhee graded it Hasan even though three narrators in the chain are weak, so do not be deceived by Tirmidhee's grading of Hasan because after research and verification such Hasan ahadeeth are weak.*" (Refer to the *Meezaan*)

There are numerous examples that can be cited here but as mentioned previously this would needlessly lengthen this discussion and Insha'Allah maybe this can be shown at a different time.

Dear readers you can most definitely observe from the scan outlined by the red rectangular box that Imaam Tirmidhee says, "*This hadeeth is Hasan Ghareeb.*" And then you can see from the scan which outlined by the green rectangular box that Imaam Timridhee said, "*I asked Muhammad and he said, "This hadeeth is Saheeh."*"

Our discussion here is not Imaam Bukhaari's grading but the deliberate misrepresentation of Imaam Tirmidhees opinion which amounts to clear and manifest lying. Call it whatever you want mistranslation, lying or manipulation of the truth, the fact remains he

lied on Imaam Tirmidhee. If he claims the Arabic was pasted then why did he mistranslate Imaam Tirmidhees statement and hence his real grading!!! Futility upon falsehood.

Dear readers, it is possible Imaam Bukhaari may have said the hadeeth is Saheeh, again based on other reports of this narration and we know there were other narrations as Imaam Timridhee himself brings a report from Umm Haanee.

Lastly we can deduce from Imaam Tirmidhees grading that even he was not convinced of the aunthenticity of Katheer ibn Zaid and hence therefore grades the hadeeth as Hasan but Ghareeb ie odd. This is in line with what Imaam Tirmidhee defines ‘HASAN’ as.

IMAAM IBN AS-SALAAH’S EXPLANATION

Imaam Ibn Salaah says,

وَرَوْيَنَا عَنْ أَبِي عِيسَى التَّرمذِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ يَرِيدُ بِالْحَسَنِ
«أَنْ لَا يَكُونَ فِي إِسْنَادِهِ مِنْ يُتَّهَمُ بِالْكَذْبِ وَلَا يَكُونَ حَدِيثًا شَاذًا
وَيَرُوِيُ مِنْ غَيْرِ وَجِهٍ نَحْوَ ذَلِكَ» .

Imaam Ibn as-Salaah says, “It has reached us via being narrated from Abu Eesaa at-Tirmidhee as to what he means when he says Hasan, “The chain must not contain a narrator accused of lying, the hadeeth should not be Shaadhdh (ie odd and opposing the other authentic hadeeth) and there must be another line of transmission (for the hadeeth under question.)” (*Uloom al-Hadeeth* (pg.30)

Imaam Ibn Katheer disputes this from Imaam Tirmidhee and asks for the chain (refer to *Ikhtisaar* (pg.28). However al-Iraqee says this rejection is ajeeb as the ‘E’llal’ is printed at the end with the ‘Jaam’e at-Tirmidhee’. Nonetheless this is a very important point as you will learn dear readers inshaAllaah.

HAAFIDH IBN RAJAB ON IMAAM TIRMIDHEE’S GRADING OF ‘HASAN’

We have from the explanation of Haafidh Ibn Rajab on the ‘al-E’llal’ establishing this statement from Imaam Tirmidhee, with the checking of Abul Hasan Hussain Ahmed teacher, Shaikh Noor ud deen Ittar!!!

شرح علی المریم

لِإِمَامِ الْعَالَمِ الْعَلَّامِ الْحَافِظِ عَبْدِ الرَّحْمَنِ بْنِ أَخْمَدِ بْنِ رَجَبِ الْخَنْبَرِيِّ
وُلِدَ سَنَةَ ٧٢١ وَتَوَفَّى سَنَةَ ٧٩٥ هـ
رَحْمَهُ اللَّهُ تَعَالَى

حَقَّهُ
وَكُلُّ فِرَاشٍ بِعَلِيقَاتٍ حَافِلٌ

نور الدین عیر

أَسْتَاذُ التَّفْسِيرِ وَعَلِيمُهُ وَالْمَدِيْنَةِ رَعْلَمُهُ
فِي جَامِعَةِ دَمْشَقِ

قال أبو عيسى رحمه الله :
(وما ذكرنا في هذا الكتاب : حديث حسن ، فإنما أردنا به
حسن إسناده عندنا : كل حديث يُرْوَى لا يكون في إسناده
متهם بالكذب ، ولا يكون الحديث شاذًا ، ويروى من غير وجه
نحو ذلك فهو عندنا حديث حسن .

(Sharh E'llal a-Tirmidhee (1/340) of Haafidh Ibn Rajab, Edn. 1st, 1398H / 1978ce, Unknown publisher. Ed. Ustaadh Noor ud deen Ittar (The teacher of Abul Hasan Hussain Ahmed

So what does this mean, well there are two points of benefit.

FIRSTLY

Imaam Tirmidhee is saying a Hasan hadeeth is one that has to have, “and there must be another line of transmission (for the hadeeth under question).” And by default that line of transmission must also be authentic without any problems of its own. However in this case the other lines of transmission for Abu Ayoobs narrations ie are via Muttalib and or Umar ibn Khaalid and they have their own problems.

SECONDLY

Imaam Tirmidhee grades the hadeeth above containing Katheer ibn Zaid to be Hasan Ghareeb, when according to Imaam Tirmidhee a Hasan hadeeth has to have, “*and there must be another line of transmission (for the hadeeth under question).*” Therefore this means Imaam Tirmidhee grading the Hadeeth above to be Hasan Ghareeb must therefore have another supporting narration via another transmission.

Furthermore, it is known when there is a single chain Imaam Tirmidhee says Hasan Ghareeb and he often says, “*This hadeeth is Hasan Ghareeb and we only know it via this chain...*” and so if the chain above is Hasan Ghareeb how can it be Hasan according to Imaam Tirmidhee’s own condition of Hasan!!!

So we ask, why did Abul Hasan Hussain Ahmed lie on Imaam Tirmidhee!!! Why did he lie on Shaikh al-Albaanee and now Imaam Tirmidhee. Can you show us where IMAAM TIRMIDHEE said the hadeeth is SAHEEH. All of this lying amounts to one thing that Abul Hasan is a natural and hence always

Abul Hasan Hussain Ahmed Said

Kathir ibn Zayd's narrations were also deemed Sahih by Ibn Khuzayma. And the editor of Sahih ibn Khuzayma, Dr Mustafa al-A'zami also declared an Isnad containing Kathir ibn Zayd to be Jayyid (good).

Example:

1888- حدثنا الربيع بن سليمان أنا ابن وهب أخبرني سليمان - و هو ابن بلال - عن كثير بن زيد عن الوليد بن رباح عن أبي هريرة : أن رسول الله صلى الله عليه وسلم رقي المنبر فقال : آمين آمين آمين فقيل له : يارسول الله ما كنت تصنع هذا ؟ ! فقال : قال لي جبريل : أرغم الله أنف عبد أو بعد دخل رمضان فلم يغفر له فقلت : آمين ثم قال : رغم أنف عبد أو بعد أدركه والديه أو أحدهما لم يدخله الجنة فقلت : آمين ثم قال : رغم أنف عبد أو بعد ذكرت عنده فلم يصل عليك فقلت : آمين
قال الأعظمي : إسناده جيد

YET ANOTHER DOUBLE STANDARD – PERTAINING TO THE GRADING OF SAHEEH IBN KHUZAIMAH

OUR ANSWER

Oh what a pleasant surprise what a claim by Abul Hasan Hussain Ahmed and it is indeed a terrible claim as you will see. His claim “*Kathir ibn Zayd’s narrations were also deemed Sahih by Ibn Khuzayma*” from his own perspective backfires on him. Dear readers this is a double standard claim from Abul Hasan Hussain Ahmed as it is based on the fact that just because Imaam Ibn Khuzaimah has transmitted it in his book ‘*Saheeh Ibn Khuzaimah*’ then under this pretence the hadeeth is authentic.

Then let us assume this principle is correct for a second (and we believe it is), then why do you have a treacherous and deceptive stance with regards to the hadeeth of Wail ibn Hujr (رضي الله عنه) which mentions placing the hands on the chest which is also in *Saheeh Ibn Khuzaimah*? Also how about the hadeeth of Jaabir ibn Abdullaah (رضي الله عنه) concerning 8 raka’ah for taraweeh, is that not in *Saheeh Ibn Khuzaimah* also, so why the double standards.

This shows Abul Hasan Hussain Ahmed after all these years really knew and accepted this hadeeth of Wail ibn Hujr (رضي الله عنه) to be authentic and established but due to his staunch blind bigoted partisanship for the Hanafee madhab he deliberately denied and rejected this authentic hadeeth.

So the hadeeth of Wail ibn Hujr (رضي الله عنه) is now authentic according to his own admission due to a principle he has accepted!!!! Abul Hasan Hussain Ahmed congratulations even if it has taken you all these years, you have now opened your heart and mind from the narrow minded, constrictive, blind arrogance of the Hanafee madhab.

This further shows the principles and rules of the hanafees from the likes of Abul Hasan Hussain Ahmed, GF Haddad and their group with regards to toying and manipulating the Prophetic ahadeeth. May Allaah save us from such problems, Ameen. The simple solution to this problem is to be open minded, to love the Quraan, Hadeeth and the Prophetic Sunnah and openly, unhesitatingly accept the Prophet's (صلوات الله عليه وسلم) command.

Imaam Ibn Khuzaimah's principle with regards to his Saheeh is that any ahadeeth he transmits in it, is Saheeh according to him, unless he specifies or brings any criticism. However just because this is the case it does not mean everything in Saheeh Ibn Khuzaimah is authentic

according to the vast majority of the scholars of hadeeth, based on the sciences of hadeeth and its principles. Therefore opposing arguments can be presented with regards to differing opinions and understandings on some of the narrators of hadeeth and this is generally well known.

Furthermore this hadeeth is authentic according to Imaam Ibn Khuzaimah as he transmits it in the Saheeh, however again this authentication maybe based on other supporting narrations. We have already mentioned that Katheer ibn Zaid just made mistakes and with supporting narrations he becomes authentic and this si the case with regards to his hadeeth in Saheeh of Imaam Ibn Khuzaimah.

As for the claim, “**Dr Mustafa al-A’zami also declared an Isnad containing Kathir ibn Zayd to be Jayyid (good). Example:...**” This is again extremely treacherous, an outright lie of the actual facts and details. This is a manifest and established trait of Abul Hasan Hussain Ahmed in that he is an established liar and we hope this article of ours shows, oh dear readers how much he has lied and if we just take this article as a basis it alone should suffice to prove he is an established and proven liar.

Dr Mustafa al-A’dhamee did declare a chain to be good which contained Katheer ibn Zaid and this is not a lie, however what is a lie and deception is, was this is the only chain Dr Mustafa al-A’dhamee talked about which contained Katheer ibn Zaid and said it is good. NO not at all and it is this false impression that Abul Hasan Hussain Ahmed

gave to the readers, which is indeed cunningly deceptive, a means to conceal the truth and lying to the people about such claims

Abul Hasan Hussain Ahmed has not even spared his own Hanafee researcher and lied upon him, so what hope is there when he quotes from the scholars of Ahlus Sunnah.

Abul Hasan Hussain Ahmed tell us, why did you lie concerning Mustafa al-A'dhamee, why did you just show one narration which contained Katheer ibn Zaid, why did you not show the others, did you fear you might lose your argument.

Dear readers, is this also not a form of cutting up and misrepresenting the position of Dr. Mustafa al-A'dhamee, of course it is and it is a lie. So so far Abul Hasan has lied on Imaam Tirmidhee, Allaamah al-Albaanee and now Dr. Mustafa al-A'dhamee.

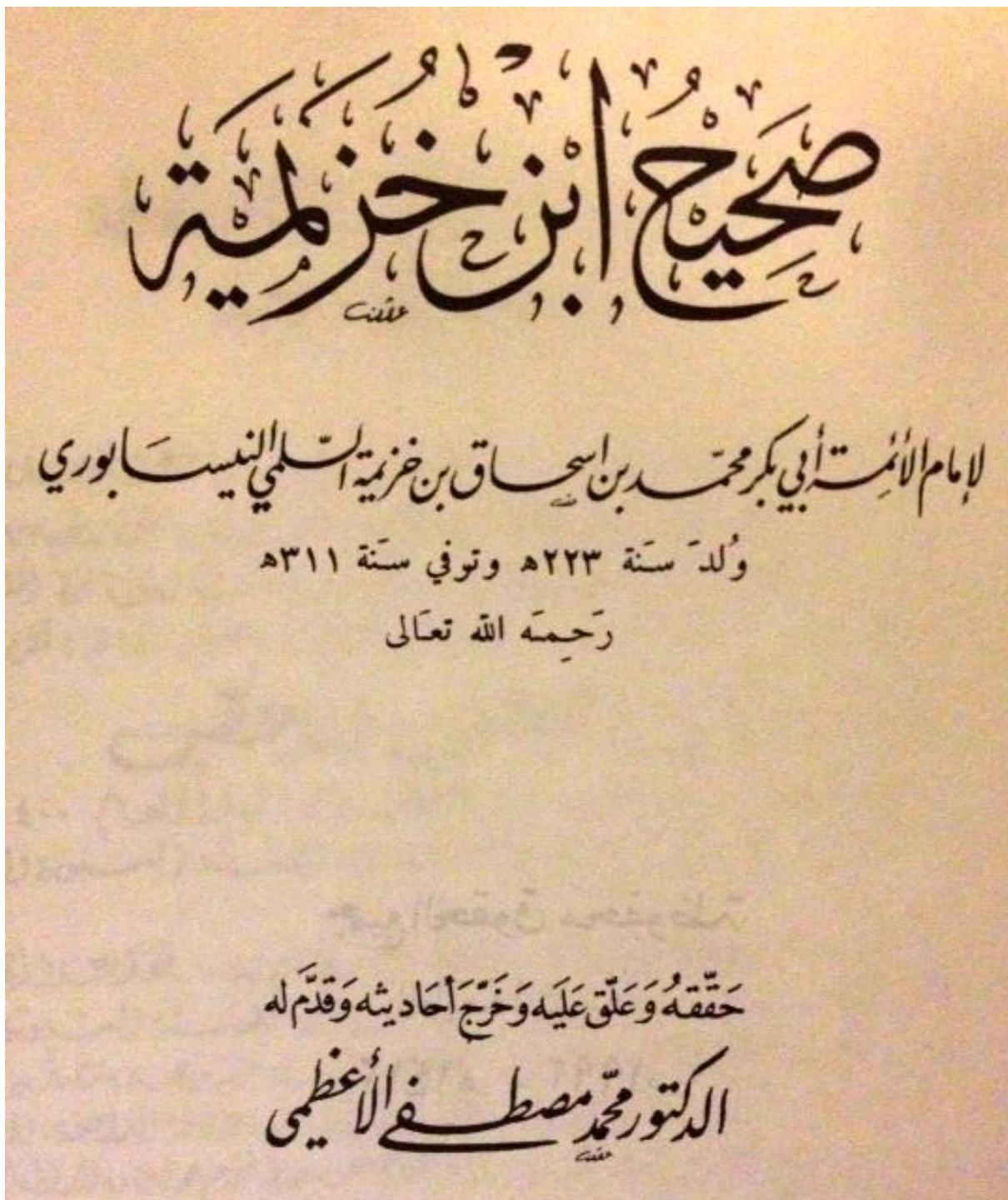
Lastly we would like to say Dr. al-A'dhamee was very particular in the wording he used, as he never used the word Saheeh rather he used the word good and there is a difference between the two. Even the small student of the sciences of hadeeth knows the difference between the two.

**FIVE (5) EXAMPLES OF DR MUHAMMAD
MUSTAFA AL-A'DHAMEE REBUKING THE
ALLEGED CLAIM OF ABUL HASAN
HUSSAIN AHMAD HANAFEE AND HIS
ACTUAL GRADING OF KATHEER IBN
ZAID!!!**

EXAMPLE ONE & TWO

Dr Mustafa al-A'dhamee in his checking of *Saheeh Ibn Khuzaimah* (1/8 no's 9, 10), Edn, 3rd, Maktab al-Islaamee, 1416H / 1992ce, Beirut, Lebanon. Ed. Dr. Muhammad Mustafa al-A'dhamee.

In the 2 examples below, there is a mistake in Katheers name in both narrations and Dr. A'dhamee has corrected this and we have outlined this below.



ظهور ، ولا صدقة من طهور ،
 ٩ - أخبرنا أبو طاهر : ثنا أبو بكر ، ثنا الحسن بن سعيد أبو محمد الفراز الفارسي
 - سكن بغداد - ن الخبر غريب الإسناد . قال : ثنا غسان بن عبيد الموصلي ، ثنا عكرمة
 ابن عمّار عن يحيى بن أبي كثير عن أبي سلمة بن عبد الرحمن عن أبي هريرة ، قال :
 قال رسول الله ﷺ : « لا تقبل صلاة إلا بظهور ، ولا صدقة من

غلو ». .

١٠ - أخبرنا أبو طاهر ، ثنا أبو بكر ، ثنا أبو عمّار الحسن بن حرث ، ثنا عبد العزيز
 ابن أبي حازم عن كثیر - وهو ابن يزيد - عن الوليد - وهو ابن رباح - عن أبي هريرة
 عن النبي ﷺ قال : « لا يقبل الله صلاة بغير ظهور ولا صدقة من
 غلو ». .

(٩) باب ذكر الخبر المفسر للفظة المجملة التي ذكرتها ، والدليل على أن
 النبي ﷺ إنما نفى قبول الصلاة لغير المتوضئ المحدث الذي قد أحدث
 حدثاً يوجب الوضوء ، لا كل قائم إلى الصلاة وأن كان غير محدث

٨ - ابن الجارود ٦٥ م الطهارة ١ . وليس فيه : أما إني لست باغشهم . وفي الأصل :
 الحسين بن محمد الدارع والتصحيح من التقريب .

٩٠ قال المishi في مجمع الزوائد ١ : ٢٢٧ - ٢٢٨ « رواه البزار وفيه كثير بن زيد
 الإسلامي . وثقة ابن حبان وابن معين في روایة ، وقال أبو زرعه صدوق فيه لين ،
 وضفة النانی ، وقال محمد بن عبد الله بن عمّار الموصلي ثقة . »

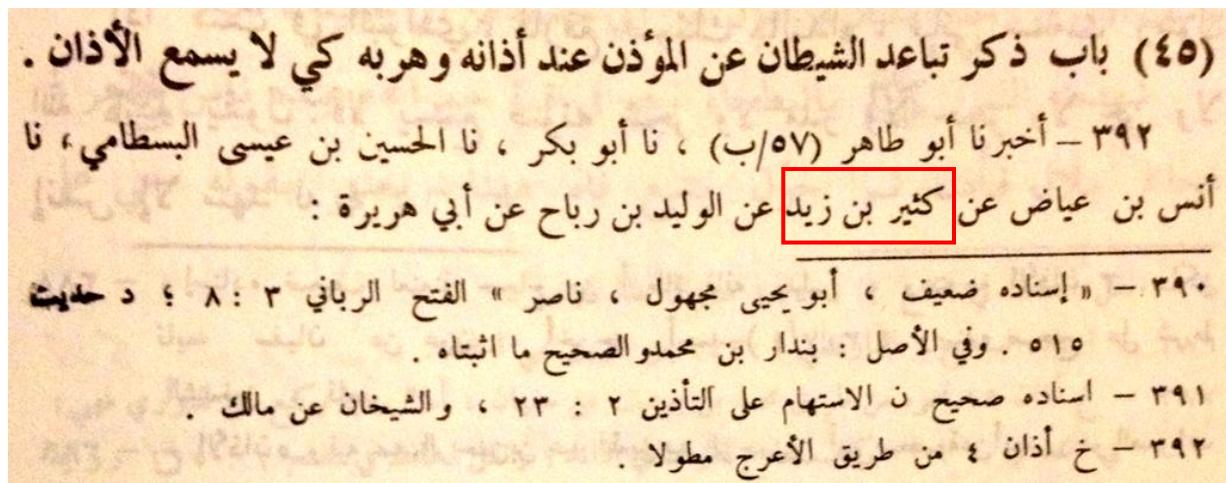
Please note very well Dr Mustafa al-A'dhamee in this checking of
 this hadeeth does not mention any grading but rather says the following,

Dr Mustafa al-A'dhamee said, "al-Haithamee said in *al-Majma*, transmitted by *al-Bazaar* and in it (ie the chain is) Katheer ibn Zaid as-Silmee, Ibn Hibbaan said he was *Thiqah* and so did Ibn Ma'een in one report, Abu Zur'ah said, "Truthful but he had weakness." an-Nasaa'ee weakened him and Muhammad bin Abdullaah bin A'mmaar al-Mawsalee said he was *thiqah*."

So this shows Dr Mustafa al-A'dhamee acknowledged there were some issues and some weakness with Katheer ibn Zaid although he was truthful hence the reason he mentioned these statements of both praise and criticism.

EXAMPLE THREE

Dr Mustafa al-A'dhamee remains silent and issues no grading about another hadeeth that contains Katheer ibn Zaid in his editing of the *Saheeh Ibn Khuzaimah* (1/204 no.392), So he does not authenticate him here either, as you can clearly see from the scan yourself,



EXAMPLE FOUR

Dr. Muhammad Mustafa al-A'dhamee then in his editing of the *Saheeh Ibn Khuzaimah* (2/283 no.1325) brings another hadeeth containing Katheer ibn Zaid and clearly says the chain is weak.

(٥٩٨) باب الصلاة عند دخول المسجد قبل الجلوس إذ هي من حقوق المساجد .

١٣٢٥ - أنا أبو طاهر ، أنا أبو بكر ، أنا الحسين بن عيسى البسطامي ، أنا محمد بن أبي فديك المدنى عن كثير بن زيد من المطلب بن حنطب عن أبي هريرة : أن رسول الله ﷺ : «إذا دخل أحدكم المسجد فلا يجلس حتى يركع ركعتين» .

قال أبو بكر : هذا باب طويل خرجته في كتاب الكبير .

قال أبو بكر : وهذا الأمر أمر فضيلة لا أمر فريضة ، والدليل على ذلك خبر طمحة بن عبد الله عن النبي ﷺ لما ذكر الصلوات الخمس قال الرجل : هل على غيرها ؟ قال : «لا . إلا أن تطوع» ، فأعلم أن ما سوى الخمس من الصلوات فتطوع لا فرض .

Then in his notes and grading of the Saheeh of Imaam Ibn Khuzaimah, he says the following,

١٣٢٥ - أسناده ضعيف ، جه اقامة ٥٧ من طريق محمد بن أبي فديك

Ouch Abul Hasan Hussain Ahmed's treachery and deception of the highest calibre and level is open for all to witness. Dear readers do you see this deception, lying and treachery in dealing with issues of the religion. Abul Hasan Hussain Ahmed will say, "But I never said Dr al-A'dhamee declared Katheers other narrations to be weak..." then this is evidently contradictory, need we say more.

On one hand he was very eager and bold in claiming with his incompetent scholarship that Dr al-A'dhamee declared a narration containing Katheer to be good and here is declaring the same narration of to be weak. We say his grading of this hadeeth to be weak may have something to do with this chain containing Muttalib bin Hantab who was a mudallis and did irsaal.

It is important to know the basis of these gradings and the narrators these gradings were based on and if this is not done Abul Hasan Hussain Ahmed should never have used this as a point in the first place. All this shows Abul Hasan Hussain Ahmed just intended to confuse the readers and build a false and feeble argument in authenticating Katheer ibn Zaid.

This grading of Dr al-A'dhamee also reinforces our point earlier that other people can differ with the grading of the authors of these books of hadeeth.

EXAMPLE FIVE

Saheeh Ibn Khuzaimah (3/188 no.1884)

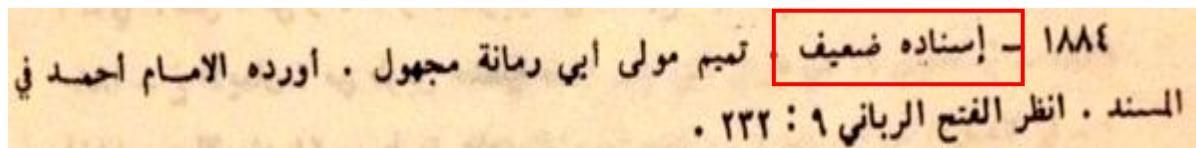
(٥) باب في فضل شهر رمضان وانه خير الشهور للmuslimين ، وذكر إعداد المؤمن القوة من النفقة للعبادة قبل دخوله .

١٨٨٤ - ثنا محمد بن بشار ويحيى بن حكيم ، قالا : حدثنا أبو عامر ، ثنا كثير بن زيد ، حدثني عمرو بن تميم ، حدثني أبي أنه سمع أبا هريرة يقول .

قال رسول الله صلى الله عليه وسلم : « أظلكم شهركم هذا بمحلوف رسول الله صلى الله عليه وسلم ما مر بال المسلمين شهر خير لهم منه ، ولا مر بالمنافقين شهر شر لهم منه - بمحلوف رسول الله صلى الله عليه وسلم - ليكتب أجره ونواقله قبل أن يدخله ويكتب إصراره وشقاؤه قبل أن يدخله ، وذلك أن المؤمن يعد فيه القوة من التمكّة للعبادة ، ويعد فيه المنافق اتباع غفلات المؤمنين ، واتباع عوراتهم فغم يغنم المؤمن .

هذا حديث يحيى . وقال بندار : فهو غنم للمؤمنين يغتنمه الفاجر .

عمرو بن تميم هذا يقال له مولي بني رمانة مدنی .



Here Dr Mustafa al-A'dhamee says the chain is weak as the affair of a narrator is unknown and it is not necessary for him to have mentioned criticism on Katheer ibn Zaid as he had already done this in the very narration.

So this is the affair of Dr Mustafa al-A'dhamee allegedly saying a chain with Katheer ibn Zaid was good, whereas he also weakened hadeeth that were transmitted via him. Abul Hasan Hussain Ahmed deliberately concealed, deceptively showed and presented a different side to the readers just to portray his point and a failed attempt to win an argument.

So tell us Abul Hasan Hussain Ahmed why did you lie on Shaikh al-Albaanee, Imaam Tirmidhee and now on Dr Mustafa al-A'dhamee. Why did you distort the words, why did you lie to the readers, why have you tried to fool and beguile the readers, do you not fear Allaah for lying and the day of torment. You don't like Shaikh al-Albaane, ok but what do you have against the Imaams of this Ummah like Imaam Tirmidhee and now your enmity for Dr Mustafa al-A'dhamee. Lies upon lies.

Abul Hasan Hussain Ahmed why did you lie and deceive the people with regards to the Dr Mustafa al-A'dhamee, this is for you to answer. You do not need to answer us as we know your affair, but at least explain to the dear readers who want to seek the truth in these issues.

However on the contrary, in your disrespect and undermining the readers you lied to them and treated them as fools, this is utter disrespect to the Muslims and a sheer mockery of the truth and open ridicule of honesty.

Abul Hasan Hussain Ahmed then hysterically, slanderously rants,

Next, AK/AH also claimed:

G F Haddaad then cited some other references for this narration and he said as-Subkee has also cited this in ash-Shifaa as-Siqaam Fiz-Ziyaarah Khair al-Anaam. However the level of accepting some of the book and rejecting other parts as Allaah has mentioned regarding the jews then G F Haddaad and his associates have also demonstrated this.

Indeed O Muslim, you have seen above that it is these two claimants to Hadith scholarship: Abu Khuzaimah and Abu Hibban – who have displayed the very traits they accuse Dr GF Haddad of!! Indeed, Allah exposes the distorters if He so wills.

THE EXPOSITION OF ABUL HASAN HUSSAIN AHMED AS A DISTORTER

OUR ANSWER

Indeed O Muslims Abul Hasan Hussain Ahmed this hallucinating school teacher claimant of hadeeth scholarship and a hanafee muqallid who by his own admission in being a muqallid by default does not have the capability to seek or search the truth.

This is your confused state of mind that you concoct elaborate cut and paste jobs as a PDF scholar, which after your extended efforts corresponds to arch lies upon lies and distortions against Ahlus Sunnah and then you claim, “*I am a hanafee muqallid.*” What a shamble of the Islamic sciences!!!

We have highlighted and elucidated the abundant mistakes of GF Haddad and the numerous lies of Abul Hasan Hussain Ahmed. Both of them have now proved the very traits we accused them of and indeed Allaah exposes the distortors if He so wills and no doubt he has and readers you have read this above yourselves.

Abul Hasan Hussain Ahmed's clear lies on the scholars and his cutting up and manipulation of the texts is a result of his so called scholarship and the result him gaining ijazahs from over 100 scholars as well as all the alleged study he has done with numerous scholars he claims studentship of.

Abul Hasan Hussain Ahmed, whilst clutching on to straws said,

Imam Taqi al-Subkee in his Shifa al-Siqam quoted a supporting narration, which does not contain Dawud ibn Abi Salih, but does come via the route of the Saduq (truthful) narrator: Kathir ibn Zayd, as follows:

فقد روی أبو الحسين يحيى بن الحسن بن جعفر بن عبیدالله الحسینی فی کتاب «أخبار المدينة» قال: حدثني عمر بن خالد، ثنا أبو نباتة، عن كثیر بن زید، عن المطلب بن عبد الله بن حنطبل قال: أقبل مروان بن الحكم، فإذا رجل ملتزم القبر، فأخذ مروان برقبته، ثم قال: هل تدری ماذا تصنع؟! فأقبل عليه فقال: نعم، إني لم آتِ الحجر، ولم آتِ اللبن، إنما جئت رسول الله (صلى الله عليه وآله وسلم). (لا تبکوا على الدين إذا ولیه أهله، ولكن ابکوا عليه إذا ولیه غير أهله) قال المطلب: وذلك الرجل أبو أيوب الأنصاري

قلت: وأبو نباتة يونس بن يحيى ومن فوقه ثقات . وعمر بن خالد: لم أعرفه، فإن صح هذا الإسناد لم يكره مسّ جدار القبر . وإنما أردنا بذكره القبح في القطع بکراهة ذلك.

ABUL HASAN HUSSAIN AHMED'S MISREPRESENTATION OF THE GRADING OF SHAIKH SUBKEE.

OUR ANSWER

We have answered the intricacies of this report above in detail and the need to repeat it here ceases. What amazes and astonishes us is the integrity and sincerity of Abul Hasan Hussain Ahmed as Shaikh Subkee after citing this narration himself says, “*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 now his trustworthiness).*”

Dear readers as you can gauge from the scans your self and Abul Hasan Hussain Ahmed failed and deliberately never translated the words of Subkee even though he copied and pasted it, because this would have then shown the reality of this narration and Abul Hasan Hussain Ahmed deceptively concealed this from the non Arabic speakers baring in mind that all of the articles were written in English and not in Arabic.

This treachery and deception is essentially the same as not even bothering to paste the words of Shaikh Subkee after citing this report, because not translating Shaikh Subkees statement and presenting it to

the English readers is a disgraceful attempt in concealing the truth about this narration and what Shaikh Subkee himself thought of its authenticity.

It is pointless after having compiled his feeble response in English and then putting it up for an English audience on an English reading forum and then not even bothering to translate the most crucial part. Dear readers, is this not playing games with you and concealing the truth? Is this not a classical copy and paste job. We say this is outright trickery and a mockery of the truth.

Abul Hasan will claim that he pasted Shaikh Subkee's words but two questions are seriously raised the first being Abul Hasan knew what Shaikh Subkee said himself about this narration but Abul Hasan failed to mention this to the English readers which was a deception and secondly if he knew what Subkee said why did he bring the narration in the first place. What trickery, lies and deception

This is like a distorter and manipulator with wishful thinking longing that he has fulfilled his duty by copy and pasting the full text and then deliberately not translating it and praying no one picks up on the treachery.

Most of the readers on these forums have probably yet to develop their level of Arabic and from the people on these forums who incline or

lean towards soofism or are of hanafee soofee persuasion probably never even battered an eyelid and were probably mesmerised by the fact that there just seemed to be some Arabic text, oh wow Abul Hasan Hussain Ahmad has answered them!!!

What kind of deception is this? Why is Abul Hasan Hussain Ahmed playing games and tricking the masses because he himself clearly knew what Subkee said with regards to not knowing its authenticity.

It perplexes us that Shaikh Subkee himself is saying he does not know the trustworthiness of one of the narrators. Abul Hasan Hussain Ahmed knows, well at least he should know that this in the language of hadeeth and its sciences clearly means the validity and authenticity of the report is inconclusive. Shaikh Subkee further elaborates along these lines as we will shortly show inshaAllaah.

At this stage you will hear Abul Hasan Hussain Ahmed bellowing and howling saying that his intent was not to look at the authenticity of this report but rather show there was a different route for this incident which did not contain Dawood ibnabee Saaleh and thereby adding support to the other reports.

This yet again is erroneous for a number of reasons firstly the narrator of this report is unknown ie the report is not even established let alone provide support for the other narrations.

SECONDLY

The problem and contention still exists with Katheer ibn Zaid and he is in the chain.

THIRDLY

This report has jahalah ie a narrator is unknown and jahalah cannot produce anything certain by the way of having numerous routes. It is essentially assuming that the remaining chains or texts do not even exist because someone in the chain does not exist.

FOURTHLY

The trustworthiness of Abul Hussain Yahyaa ibn al-Hasan ibn Ja'far ibn Ubaidullaah al-Hussainee the transmitter of this report in his book '*Akbaar al-Madeenah*' is not known ie we have no idea if he was trustworthy or untrustworthy, we don't know his level of dhabit or his adalah.

So therefore based on all of these points how can Abul Hasan Hussain Ahmed even try to claim this is a supporting narration, when this narration itself has its own problems and issues. The conclusion is

Shaikh Subkee himself mentioned a major defect in this report after citing it and we have highlighted the problems with Katheer ibn Zaid and also the affair of Abul Hussain Yahyaa ibn al-Hasan ibn Ja'far ibn Ubaidullaah al-Hussainee, the author of the book '*Akbaar al-Madeenah*'.

The late Hanafee scholar Shaikh Zafar Ahmad Thanwee (Uthmaanee) Deobandee Hanafee attempted to answer the point that Umar ibn Khaalid was unknown and says, "*I say: this is not a problem as Ahmad narrated it from 'Abdul Malik ibn Amr who is trustworthy from Kathir ibn Zaid, and al-Subkee declared him trustworthy.*" (*E'laa as-Sunan* (10/507), *Idaraah al-Quraan wal-Uloom al-Islaamiyyah*).

This does not alleviate the problem because the chain in Ahmad has problems with Katheer ibn Zaid and Dawood ibnabee Saaleh as does this chain in *Akhbaar al-Madeenah* which Subkee quoted from, as it also contains Katheer ibn Zaid.

It is also strange because this narration is used to support the chains of the other narrations and then those chains are being used to support this chain how weak an argument is this when both chains have their own problems.

As we have also mentioned previously Abul Hussain Yahyaa ibn al-Hasan ibn Ja'far ibn Ubaidullaah al-Hussainee, the author of the book

‘Akbaar al-Madeenah’ his trusworthiness 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.

So in this way the bold claim of GF Haddad, Abul Hasan Hussain Ahmed and Abu Layth is problematic since 2 narrators are unknown ie their trustworthiness.

A MAJOR PROBLEM WITH THE TEXT OF THIS NARRATION WITH REGARDS TO CHRONOLOGY

We believe this point alone is sufficient to render this report to be weak as its text is extremely dubious and problematic.

A hadeeth or narration is not authentic alone if its chain is consists of trustworthy narrators, the scholars of hadeeth also look at other factors such as the text and basis of the hadeeth. This is common misconception and as per usual certain staunch muqallid schools have naturally assumed this and present this to the general masses.

The following problem with this narration is one such example. In other words it is not sufficient for a hadeeth to be authentic just because its narrators are trustworthy but its text must also be scrutinised and examined.

A NARRATION IS NOT AUTHENTIC JUST ON ACCOUNT OF THE NARRATOR'S BEING TRUSTWORTHY

Haafidh Ibn Hajar whilst discussing a hadeeth said, “It is not necessary for a hadeeth to be authentic even if the narrators (of the hadeeth) are trustworthy.” (*Talkhees Habeer* (3/19)

Haafidh Suyootee quotes Haafidh Ibn Hajar as saying that, “There is no doubt that when some of these Imaams says ‘Saheeh al-Isnaad’ (authentic chain) instead of ‘**Saheeh (authentic)**’ it is said so for a reason or there is some context.” (refer to Suyootee’s *Tadreeb ur-Raawee* (1/161).

Allaamah Zaila’ee Hanafee, an authority of the Hanafee madhab also disagrees with Abul Hasan Hussain Ahmeds principle and says that even if we for a split second and for arguments sake assume Katheer ibn Zaid in addition to being truthful also had strong precision and accuracy and accepting the big assumption that Dawood ibnabee Saaleh is known then according to Zaila’ee Hanafee, the hadeeth can still be weak.

He elaborates and says, “A chain being authentic is restricted to the trustworthiness of the narrators and say if a narrator is trustworthy then it still does not necessitate the authenticity of a hadeeth.” (*Nasb ur-Raayah* (1/347).

Imaam Ibn Katheer said, “The Grading of saheeh or hasan on a chain does not necessitate the same ruling applies to the text, because it can be shaadh (odd) or mu’allal (defective).” (*Ikhtisaar al-Uloom al-Hadeeth* (pg.32) Edn. 1st,

1409H / 1989ce, Daar al-Kutub al-Illmiyyah, Beirut, Lebanon. Ed. Salaah Muhammad Muhammad Awaidhah, *al-Baith al-Hatheeth* (1/139)

Imaam Ibn as-Salaah also mentions the same in his 'Muqaddimah Uloom al-Hadeeth' (pg.38)

The late Hanafee scholar and explainer of Tirmidhee, Shaikh Yoosuf Binnouri has also elucidated something similar. (refer to his *Ma'arifus Sunan* (2/378)

THE EXPANSION OF THE PROPHET'S (ﷺ) MASJID

The report mentions Abu Ayoob (رضي الله عنه) had his face placed on the grave and Marwaan approached him. It is also known the grave of the Messenger of Allaah (ﷺ) is where his house used to be ie the apartment of Ai'shah (رضي الله عنها). This apartment used to be separate from the Masjid and after the continuous expansion of the Prophet's (ﷺ) Masjid the apartment was incorporated into it.

Shaikh al-Albaanee explains that although the grave is part of the current day Masjid, this was not the case during the time of the companions. When the Messenger of Allaah (ﷺ) passed away the

companions buried him in the apartment/room which was next to the masjid and between his apartment and the masjid there was a wall.

There was a door in this wall linking the apartment to the masjid, meaning the door opened into the masjid directly from the apartment. This is something established and known according to the scholars without disagreement amongst them.

So from the perspective of the companions burying the Messenger of Allaah (صلی اللہ علیہ و سلّم) in his apartment was to stop the possibility of his grave becoming a place of worship. (please refer to the next section for further elaboration regarding this from authentic ahadeeth)

So the question that arises is when did the Prophet's (صلی اللہ علیہ و سلّم) grave is Ai'shahs (رضي الله عنها) apartment get incorporated into the masjid? However what happened in later years was not something the companions would have imagined.

The facts are that in 88H the Khaleeph Waleed ibn Abdul Maalik in order to expand and make the Prophetic masjid bigger incorporated the apartments of the Prophet's (صلی اللہ علیہ و سلّم) wives as part of the masjid including Ai'shahs (رضي الله عنها) apartment, in which the Messenger of Allaah (صلی اللہ علیہ و سلّم) was buried, and in this manner his grave became a part of the masjid. (*Taareekh Ibn Jareer* (5/222-223), *Taareekh Ibn Katheer* (9/74-75))

Haafidh Muhammad ibn Abdul Haadee has also alluded to this and said the Prophet's (ﷺ) grave was incorporated as part of the masjid during the reign of Khaleeph Waleed ibn Abdul Maalik when all of the companions in Madeenah had passed away and from the last ones Jaabir ibn Abdullaah who died in the Khaleephate of Abdul Maalik and he (ie Jaabir died) in 78H.

Waleed became the Khaleeph in 86H and he died in 96H, therefore the apartment must have been incorporated as part of the Masjid between this period (ie 86H-96H) (*Saarim al-Munkee* (pg.136) (Abridged from *Tahdheer as-Saajid* (pgs.78-80).

ash-Shaikh al-Allaamah Muhammad Sultaan al-Ma'soomee al-Khajnadee al-Hanafee also concluded that al-Waleed bin Abdul Maalik was the one who expanded the masjid to include the apartment of Ai'shah (رضي الله عنها) into the masjid and this was in the year 88H.

He also goes onto quote from Ibn Katheer's *al-Bidaayah wan-Nihaayah* from Ibn Jareer as has been already cited above (*al-Mushaaahadaat al-Ma'soomiyah Inda Qabr Khair al-Bareeyah* (pg.287-291) part of *al-Majmoo'a al-Mufeed Fee Naqdh al-Qabooriyah Wa-Nusratit-Tawheed)*

Muhammad Husnain Haikal al-Misree has also cited the expansion of the masjid occurred in 88H which incorporated the Prophets wives (رضي الله عنهن) apartments as part of the masjid (refer to his *Manzil Wahee* (1/423)

This is further supported by the narration in Saheeh al-Bukhaari, Urwah narrates, "When the wall fell on them (i.e. graves) during the caliphate of al-Waleed bin Abdul Maalik, the people started repairing it, and a foot appeared to them. The people got scared and thought that it was the foot of the Prophet (صلوات الله عليه وآله وسالم). No-one could be found who could tell them about it till I ('Urwa) said to them, "By Allaah, this is not the foot of the Prophet (صلوات الله عليه وآله وسالم) but it is the foot of Umar (رضي الله عنه)." A'ishah (رضي الله عنها) narrated that she made a will to Abdullah bin Zubair (رضي الله عنه), "Do not bury me with them (the Prophet (صلوات الله عليه وآله وسالم) and his two companions (رضي الله عنهن) but bury me with my companions (wives of the Prophet (صلوات الله عليه وآله وسالم) in al-Baqee as I would not like to be looked upon as better than I really am (by being buried near the Prophet (صلوات الله عليه وآله وسالم))." (Saheeh al-Bukhaari (no.1312 Eng)

So what does this show us? It shows that between 86H and 96H the Prophet's (صلوات الله عليه وآله وسالم) grave was incorporated in to the Prophet's (صلوات الله عليه وآله وسالم) Masjid and prior to this Ai'shah's (رضي الله عنها) apartment was separate.

Therefore the grave was not openly displayed to the people so no one before the year 88H would have had access to the grave unless they related or a mahram to Ai'shah (رضي الله عنها) and hence access to the apartment.

WHEN DID A'ISHAH (رضي الله عنها) DIE

So this was a general chronological problem but there is even a bigger major problem which rebukes and refutes the text of this narration.

After the demise of the Messenger of Allaah (ﷺ), Ai'shah (رضي الله عنها) continued to live in her apartment and according to reports in various books of history and biography she died in 57H or 58H.

Please refer to the following references which either mention 57H or 58H

Tadhkiratul Huffaadh (1/26 no.13) of Dhahabee,

al-Asaabah Fee Tamayaz as-Sahaabah (8/231 no.11461),

Siyar al-A'laam an-Nabula (2/135 no.19) of Dhahabee,

Asad ul-Ghaabah (7/186 no.7093),

al-Isteeya'aab Fee Ma'arifatul-Ashaab (4/1881 no.4029),

Ma'arifus Sahaabah (1/939) of Ibn Mandah,

Tabaqaat al-Kubra (8/46 no.4128),

al-Bidaayah Wan-Nihaayah (8/91),

al-Wafyaat al-Ahdaath (1/32),

Wafyaat al-A'yyaan (3/16)

al-A'laam of Zarkalee (3/240)

and others.

WHEN DID ABU AYOOB AL-ANSAAARI (رضي الله عنه) DIE

Whereas Abu Ayoob Ansaari (رضي الله عنه) died in either 50H, 51H, 52H or 55H according to the various reports in the various different books on history and biographies. (please refer to the following books which all mention the different years of his death the most common being 51H or 52H)

Tahdheeb al-Kamaal Fee Asmaa ar-Rijaal (8/70 no.1612) of Mizzee,

Taareekh Abu Zurah (no.188),

Khulaasah Tahdheeb al-Kamaal (1/100-101) with Abu Guddah Abdul Fattah Hanafees checking,

al-Kaashif (1/364 no.1320),

Asad ul-Ghaabah (2/121 no.1361),

al-Ahaad Wal-Mathaanee (3/439) of Ibn Abee Aasim,

Mashaheer Ulama al-Amsaar (1/49 no.120),

Ma'arifus Sahaabah (2/933 no.2409),

al-Isteeya'aab Fee Ma'arifatul-Ashaab (2/425 no.600) of Haafidh Ibn Abdul Barr,

Taareekh Baghdaad (1/494) of Khateeb al-Baghdaadee,

al-Waafiee Bil-Wafyaat (13/151),

al-A'laam (2/295) of Zarkalee,

al-Wafyaat Wal-Ahdaath (1/32),

Insaab al-Ashraaf (1/42) of Balazaree,

Dr Mustafa al-A'dhamee Hanafees checking of *Muwatta of Imaam Maalik* (6/43 no.54),

al-Asaabah Fee Tamayaz as-Sahaabah (2/210 no.2169),

Mu'ajam as-Sahabah (2/221 no.581) of Baghawee,

Siyar al-A'laam an-Nabula (2/413 no.83) of Dhahabee,

Taareekh Dimashq (16/41 no.1876) of Ibn Asaakir,

Mukhatasar Taareekh Dimashq (7/334),

Tabaqat al-Kubraa (3/485) of Ibn Sa'ad,

al-Bidaayah Wan-Nihayah (8/59),

Baghyatul-Talb Fee Taareekh al-Halb (7/3029)

and others

So Abu Ayoob (رضي الله عنه) died before Ai'shah (رضي الله عنهما), so even according to the latest cited report for Abu Ayoobs (رضي الله عنه) year of death which was 55H it coincides with lifetime Ai'shah (رضي الله عنهما) thus therefore she was living in her own apartment which contained the Prophet's (صلوات الله عليه وسلم) grave. Then how can it be possible for a non mahram to have been in her apartment with his face on the Prophet's (صلوات الله عليه وسلم) grave whilst she was living in the very same room.

This is a major defect which should render the text (matn) of this narration to be refutable and a strong indication of its weakness. It is incomprehensible to believe a Companion of the Messenger of Allaah (صلوات الله عليه وسلم) would be in the apartment of the Mother of the Believers and placing his face on the grave and crying over the people guarding the religion!!!

The proponents of this narration may argue that maybe Abu Ayoob (رضي الله عنه) sort permission from Ai'shah (رضي الله عنهما), or the temporary barrier erected in the apartment may have been sufficient to visit the Prophet's (صلوات الله عليه وسلم) grave. Lets assume this was the case, then what was Marwaan ibn al-Hakam doing there???

Astaghfirullah was Ai'shah (رضي الله عنهما) apartment a meeting or focal point for non mahram men that they could come and go from her apartment

as and when they liked!!!! Have some shame and preserve the honour of our Mother.

This is indeed extremely dangerous and due to the weak text of this narration many dangerous doors can be opened with regards to disparaging the character of Ai'shah (رضي الله عنه) as if the accursed Shee'ah Rafidhah are not doing this already.

Whilst writing these lines I purchased a newly authored book (for research purposes) by the cursed and enemies of Islaam, the Shee'ah Rafidhah approximately 1,000 pages titled, "The Open Sinner, Another Face of Ai'shah." May there be Allaah's curse upon them. Ameen.

Is it therefore incumbent upon us to be extremely careful when traversing such paths and dealing with narrations with such words.

So Abu Ayoob (رضي الله عنه) was present in the apartment as was Marwaan and if Abul Hasan, GF Haddad and others claim this narration is authentic it would entail the narrator Mutaalib bin Abdullah bin Hantab was also present if he narrated it directly whilst seeing the incident and this is the only way to alleviate his tadlees. So now was another third person present!!!

We say as the text of the narration suggests this incident occurred in the open and this is not possible as A'ishah (رضي الله عنها) outlived Abu Ayoob

(رضي الله عنه). Shaikh Subkee also accepts and confirms the Messenger of Allaah (صلوات الله عليه) was buried in A'ishah's (رضي الله عنه) apartment.

However as is very evident from the text of this report this incident occurred in the open as we have elucidated above due to the number of people present. So Marwaan came and grabbed Abu Ayoob (رضي الله عنه) by the neck and separated him from the grave and the narrator said the man was Abu Ayoob al-Ansaari (رضي الله عنه).

There appears to be more problems with this narration (ie the one quoted by Shaikh Subkee) well firstly because we know no one could visit the Prophet's (صلوات الله عليه) grave without her permission and therefore affirming or establishing the meaning of this narration is very problematic as it may suggest open visitation to A'ishah's (رضي الله عنه) apartment.

This is further supported by the fact that anyone wanting to visit the Prophet's (صلوات الله عليه) grave would have to and would seek explicit permission from A'ishah (رضي الله عنه). Hence al-Qaasim bin Muhammad bin Abu Bakr narrates, "I went to A'ishah (رضي الله عنه) and said, "Oh Mother show me the grave of the Messenger of Allah (صلوات الله عليه) and his two Companions (رضي الله عنه). She showed me three graves which were neither high nor low, but were spread with soft red pebbles in an open space...." (Sunan Abu Dawood (no.3220), graded

weak by Imaam al-Albaanee in his *Da'eef Sunan Abbee Dawood* (pg263) and *Kitaab alJanaa'iz*

So here a nephew seeks his aunties permission to see the Prophet's (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) grave and on the contrary in this disputed narration, Abu Ayoob (رضي الله عنه) is clung to the grave and Marwaan has to the need to grab him by the neck!!! This indeed poses difficult questions.

Ironically Shaikh Subkee agrees that the companions and Taabi'een would not go into the apartment due to respect and reverence so one begs the question where did the respect and reverence go in this narration

No doubt this narration is weak as the great Albanian hadeeth master said however using it in opposition to weak fabricated opinions and conjectures is far better as the scholars of hadeeth in the past would do. The scholars of the hadeeth in the past like Imaam Ahmad and others would use weak hadeeth over their opinions. Therefore we have cited this narration here, not with conviction but with the intent of bring a weak text over opinion.

Another deep intricate point pertaining to this narration is concerning the narrator Mutaalib who says, "That man was Abu Ayoob." This clearly shows he was not present at the incident and by default this proves this narration is weak due to the Mutaalib either doing tadlees or

irsaal. So in either situation a narration that has tadlees or irsaal in it, is weak. The condition and affair of Mutaalib ibn Abdullaah has already been discussed in detail in a previous section so please refer to it.

Some internet ‘wannabe Hanbali’s’ in answer to this narration have attempted to say, this individual Marwaan is unknown ie Majhool in a bid to weaken this report and incident. This, however appealing as it may sound and in addition to being in line with weakening this report, it is unfortunaltey incorrect and it is of great order and also imperative that we be just and fair. The fact and reality is that Marwaan is known and he is Marwaan ibn al-Hakam as other narrations prove.

A MAJOR PROBLEM WITH THE TEXT OF THIS NARRATION IN THAT IT OPPOSES THE UNDERSTANDING OF NUMEROUS OTHER AUTHENTIC NARRATION'S

Shaikh al-Albaanee said in 'Tahdheer us-Saajid' After the demise of the Messenger of Allaah (ﷺ) the companions buried him in this apartment and there were a number of reasons for this. One such reason was so that the Prophet's (ﷺ) grave does not become a place of worship or prostration, hence the following ahadeeth

A'ishah (رضي الله عنها) said Allaah's Messenger (ﷺ) in his fatal illness said, "Allaah cursed the Jews and the Christians, for they built the places of worship at the graves of their Prophet's (ﷺ)." And if that had not been the case, then the Prophet's (ﷺ) grave would have been made prominent before the people. So (the Prophet) was afraid, or the people were afraid that his grave might be taken as a place for worship."

(Saheeh al-Bukhaari (3/156, 198, 8/114), Saheeh Muslim (2/67), Abu Awaanah (1/399), Musnad Ahmad, (6/80, 121,255), Musnad Sirraaj (3/48/2) via Urwah from Ai'shah (رضي الله عنها), and Musnad Ahmad (6/146,252), Sharh us-Sunnah of Baghawee (1/415) via Sa'eed bin Musayyab from

Ai'shah (رضي الله عنها) and its chain is authentic according to the condition of the 2 Shaikhs ie Bukhaari and Muslim.)

Allaah's Messenger (ﷺ) said, "May Allaah's curse be on the Jews for they built the places of worship at the graves of their Prophet's (ﷺ)."

(Saheeh al-Bukhaari (2/422), Saheeh Muslim, Abu Awaanah, Sunan Abee Dawood (2/71), Musnad Ahmad, (2/284, 366, 396, 453, 518), Musnad Abee Ya'ala (1/278), Musnad Siraaj, Taareekh Jurjaan (no.349) and Sahmee, Taareekh Ibn Asaakir (14/367/2), via Sa'eed ibn Musayyab from Abu Hurairah (رضي الله عنه), Muslim via Yazeed bin al-Aasam from Abu Hurairah (رضي الله عنه), Musannaf Abdur Razzaaq via Sa'eed ibn Musayyab in mawqoof form (1/406 no1589-)

Ai'shah (رضي الله عنها) and Abbaas (رضي الله عنه) said "When the last moment of the life of Allaah's Messenger (ﷺ) came he started putting his 'Khamisa' on his face and when he felt hot and short of breath he took it off his face and said, "May Allaah curse the Jews and Christians for they built the places of worship at the graves of their Prophet's (ﷺ)." The Prophet (ﷺ) was warning (Muslims) of what those had done."

(Saheeh al-Bukhaari (1/422, 6/386, 8/116), Saheeh Muslim 2/67, Abu Awaanah (1/399), Sunan Nasaa'ee (1/115), Sunan Daarimee (1/326), Musnad Ahmad, (1/218, 6/34, 239, 275), Tabaqaat Ibn Sa'ad (2/258),

Musannaf Abdur Razzaaq (1/406 no.1588 from Ibn Abbaas (رضي الله عنه) (End of Tahdheer as-Saajid Min Itihaazil Quboor Masaajid (pg.14-17)

Alee Ibn Husayn bin Alee bin Abbee Taalib narrates “*He saw a man entering an opening at the Prophet’s (صلوات الله عليه وسلم) grave and make supplications. So he forbade him and said to him. “Let me narrate a hadeeth to you I heard from my father on the authority of my grandfather that the Messenger of Allaah (صلوات الله عليه وسلم) said, Do not turn my grave into a place of festival, nor turn your houses into graves. Send salutations upon me as your salutations are conveyed to me wherever you maybe.”*

(Transmitted by adh-Dhiyaa al-Maqdisee in *al-Mukhtaarah* (2/49 no.428), *Musnad of Abu Ya’ala al-Mawsoolee* (1/361-363 no.469), *Musannaf Ibn Abbee Shaybah* (4/345 no.7541). *Taareekh al-Kabeer* (2/186) of Imaam Bukhaari, *Fadhal as-Salaah Alan-Nabee* (no.20) of Qadhee, *Mawdheeh Awhaam al-Jama'a Wat-Tafreeq* (2/53) of Khateeb al-Baghdaadee, *Musannaf Abdur Razzaaq* (3/577 no.6726), *Taareekh Ibn Asaakir* (4/217/1), *Tadween Fee Akbaar Qazween* (4/94) of ar-Rafaai’ee. Haafidh Sakhawee said the Hadeeth is Hasan in his *al-Qaul an-Badee'a* (pg.161), also cited by Imaam Suyotee in his *al-Amr Bil-Ittibaa Wa Nahya Aanil Ibtida'a* (pg.126) as well as Shaikh Ibn Abdul Haadee in *as-Saarim al-Munkee* edn. (pg.313-314), *Tuhfatu Z-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar* (pg.77) of Haafidh Ibn Hajar al-Haithamee.

Imaam Suyootee said al-Maqdisee's conditions for his *al-Mukhtaarah* are better than the conditions set forth by Imaam Haakim for his *al-Mustadrak*.

The authenticity of the chain of this narration is disputed as a narrator Ja'afar bin Ibraaheem al-Ja'afaree has not been authenticated by anyone except Dhiyaa al-Maqdisee. Imaam Ibn Hibbaan has cited him in his *Kitaab ath-Thiqaat* (8/160) and said, “*His ahadeeth are relied upon except when he narrates from them (ie Alee from his father from his grandfather).*”

Shaikh Mashoor Hasan Aal-Salmaan answers this and says, “*I say this has many supporting narrations therefore this hadeeh is Hasan Li-Ghayrihi and not Lidh-Dhatihi.*” (In his checking of *al-Amr Bil-Ittibaa* (pg.126)

The hadeeth above is further supported by the following hadeeth of the Messenger of Allaah (ﷺ) when he said, “*Do not make your homes graves nor make my grave a place of festivities, send salutations upon me as your salutations are conveyed to me wherever you are.*”

(Transmitted in *Sunan Abbee Dawood* (2/218 no.2042), *Musnad Ahmad* (2/367), Ibn Feyl in his *Hizbah* as cited by Haafidh as-Sakhawee in his *al-Qaul al-Badee'a* (pg.160), *Hayaat ul-Anbiyaa* (pg.17) of Imaam Baihaqee, *al-Amr Bil-Ittibaa* (pg.125) of Imaam Suyootee, *Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar* (pg.78) of Haafidh Ibn Hajar al-Haithamee.

Imaam Ibn Taymiyyah said, “This chain is Hasan as for all of the narrators are famous trustworthy narrators.” (*Iqtidaa as-Siraatul-Mustaqeem* (pg.321)

Imaam Nawawee authenticated in his *al-Adhkaar* (pg.93) and in his *al-Majmoo'a* (8/275).

Haafidh Ibn Hajar also graded it Hasan as has been cited in *al-Fatoohaat ar-Rabbaaniyyah* (3/113)

The Albanian Hadeeth Master, the Muhaddith and Allaamah Muhammad Naasir ud deen also graded it Hasan in his *Tahdheer us-Saajid* (pg.142)

There is another supporting narration via Abu Sa'eed in the *Sunan of Sa'eed ibn Mansoor* which has been transmitted by Abu Bakr ibn Abee Shaybah in his *Musannaf* (4/345) in mursal form but it too also has marfoo supporting narrations from the ahadeeth of Abu Hurairah (رضي الله عنه) and Alee (رضي الله عنه). Also quoted by Muhammad ibn Abdul Haadee in his ‘*as-Saarim al-Munkee*’ edn. (pg.161) edn. (pg.314) and in Imaam Suyooties *al-Amr Bil-Ittibaa* (pg.126), *Tuhfatu-Z-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar* (pg.78) of Haafidh Ibn Hajar al-Haithamee.

There is yet another supporting narration from Suhail bin Abee Suhail for the narration of al-Hussain bin al-Hasan bin Alee bin Abee Taalib (رضي الله عنه). (Transmitted by Ibn Abee Shaybah in his *Musannaf* (4/345), Qaadhee Ismaa'eel ibn Ishaaq in his *Fadhal as-Salaah Alan Nabee* (رضي الله عنه) (no.30), as-Saarim *al-Munkee* edn. (pg161-162), edn. (pg.314) of Muhammad ibn Abdul Haadee and *al-Amr Bil-Ittibaa* (pg.127) of Imaam Suyootee, *Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar* (pg.78-79) of Haafidh Ibn Hajar al-Haithamee.

So attributing such an action to Abu Ayoob Ansaari (رضي الله عنه) is highly reprehensible according to the aforementioned ahadeeth and we believe our great illustrious companion would never have done such an act ie place his face on the grave.

Furthermore attributing this narration and incident to him, based on all of the possible and potential problems with it, as we have discussed earlier is indeed a great injustice and an attack on Abu Ayoob Ansaari (رضي الله عنه).

What is further decisive concerning this action is that Abu Ayoob al-Ansaari (رضي الله عنه) went to make the word of Allaah high in Constantinople and fought the Christians for the very same reason ie that we worship Allaah alone without associating partners with him this is how he was martyred.

So it is difficult and incomprehensible for the intellect to accept that he would do such an action which is a direct contravention of the Prophetic advice with regards to what the Jews and Christians did.

Furthermore, lets assume this narration was authentic and there was this kind of veneration of the grave of the Messenger of Allaah (ﷺ) as these individuals claim, then why is it that we do not find the other companions, tabi'een and taba taabi'een doing such actions.

Why do we not find this illustrious group of people doing such actions if this was permissible if at all. The fact is because they never practiced such actions which futher elucidates and is conclusive in establishing that the Muslims of the first three generations did not go to the Messenger of Allaahs (ﷺ) grave and place their face on it.

In addition, the later scholars after the first three generations also rebuked such practices including the famous Imaams, this coupled with the positions of scholars throughout history is yet again overwhelming evidence to prove placing the face on the Prophet's (ﷺ) grave is and was an alien practice to Islaam.

This therefore rebukes the text of this narration based on the understanding of the scholars of Ahlus Sunnah. In fact Imaam Nawawee mentions ijmaa on the prohibition of touching the Prophet's (ﷺ) grave

and all of this therefore renders the text of this narration to be comprehensively weak and all that which has preceded.

There are numerous other evidences that oppose the meaning in this narration and to mention all of them would lengthen this discussion.

THE STATEMENT OF ALLAAMAH AHMAD AN-NAJMEE

Shaikh Allaamah Ahmad bin Yahyaa an-Najmee in his refutation of a Shee'ee, who used the same narrations the soofees use, discusses this narration. He brings the criticisms of the scholars of hadeeth on Katheer ibn Zaid, (all cited above) Abu Ja'afar at-Tabaree said, "Katheer ibn Zaid his hadeeth can not be used as evidence according to me. Yaqoob ibn Shaybah said said he is not that (strong) and he is dropped to what is weak. etc.". Shaikh Ahmad an-Najmee then brings the correction of Imaam Dhahabee by Haafidh Ibn Hajar regarding al-Waleed ibn Katheer.

Allaamah an-Najmee goes on to say, "This clarifies that this (ie narration) is not authentic, as from the narration there is someone who cannot be used as evidence and the other narrator is unknown. Furthermore it opposes what is more authentically reported from the Prophet (ﷺ) and the companions.

Nonetheless even if we do assume this is authentic from Abu Ayoob (رضي الله عنه), then it will still not constitute evidence because it is the statement and action of a companion. It will not constitute evidence because it opposes the the texts from the infallible one (ie the Prophet (صلوات الله عليه وسلم)) and it is not just the statement of another companion.

Here it also contradicts and opposes the authentic ahadeeth and it also contradicts and breaks away from the actions of the companions and taabi'een”
END of Shaikh Najmee's words (*Awdheeh al-Ishaarah Fee Radd A'la Man Ijaaz al-Mamnoo'a Minaz-Ziyaarah* (pg.420-421) Edn.2nd 1416H, first Edn. After 1401H)

It must also be noted The grave of the Messenger of Allaah (صلوات الله عليه وسلم) was just approximately 4-5 inches from the ground as Haafidh Ibn Hajar has mentioned in his *Fath ul-Baaree* as well as Shaikh Samhudee in his *Wafaa al-Wafaa*. Shaikh Samhudee was also instructed during his time to renovate the Prophet's (صلوات الله عليه وسلم) grave and so when he entered the sacred chamber he noticed the grave was almost level with the ground. This is also supported by the weak narration from al-Qaasim ibn Muhammad ibn Abu Bakr (*Sunan Abbee Dawood* no.3220) which although weak, is supported by its general meaning.

Nonetheless it is well known the grave was flat, so if this was the case Abu Ayoob (رضي الله عنه) would have needed to almost practically lie flat on

the grave as the incident has been cited in this narration or at least be sitting on it and we know sitting on graves was strongly prohibited by the Messenger of Allaah (صلوات الله عليه وسلم).

The evidence for this is the following hadeeth, narrated by Abu Marthad al-Ghanawee (رضي الله عنه) who said, the Messenger of Allaah (صلوات الله عليه وسلم) as saying, “Do not sit on the graves, and do not pray facing them.” (Saheeh Muslim (2/668 no.972), Sunan Abbee Dawood (no.3229), Saheeh Sunan Abbee Dawood (2/306 no.3229), also in the other Sunans and Ahkaam ul-Janaa’iz Wa Bid’ahuha (pg268) of Imaam al-Albaanee.

This dear readers is equivalent to prostrating to the grave which is unlawful and unlegislated in the Sharee’ah and in this regard this then yields further problems and difficulties with this narration. All in all which are indicative of its weakness.

The ‘SCHOLAR’ Abul Hasan Hussain Ahmed then delusionally says,

AK/AH also said:

Also from these deceptive acts begin to understand the authentic hadeeth of the Messenger of Allaah (Saas) when he said, "You will follow in the footsteps of the nations before you, handspan by handspan, and in another narration just as shoe lace resembles the other shoe lace...."

And also we begin to realise which people the Messenger of Allaah (Saas) was talking about when he said, "The day of Judgement will not up until people from my ummah indulge in idol worship" (Tirmidhee, who said the hadeeth is hasan)

And no doubt grave worship is idol worship.

Subkee after bringing this narration said, "I could not acquire any information about this narration." (*ash-Shifaa as-Saqaam* (p.102).

No doubt we condemn grave worship and Shirk! But, I don't know what they are attempting to quote from al-Subkee, especially since we quoted the very same narration from Hadrat Abu Ayyub al-Ansari from Imam al-Subkee's *Shifa al-Siqam* - above!

REVISITING SUBKEE'S GRADING AND THE CHARGE OF '100 IJAZAHS' AND ITS FRUITS.

OUR REPLY

We are saying GF Haddad is selective in quoting only those narrations which suit his aqeedah, so we were showing the deception of GF Haddad that he seems to quote from *Shifa* when it seems pertinent and it fulfils his desires.

As he and Abul Hasan Hussain Ahmed both failed to quote what Subkee himself said concerning Umar ibn Khaalid where he said I do know about him, meaning that he could not find any information about him with regards to his trustworthiness.

So Subkee saying I could not acquire any information about this narration is in actual fact talking about the narrator Umar bin Khaalid as mentioned previously. Abul Hasan Hussain Ahmed boldly claims, “I don’t know what they are attempting to quote from al-Subkee, especially since we quoted the very same narration from Hadrat Abu Ayyub al-Ansari from Imam al-Subkee’s *Shifa al-Siqam* - above!” well if you make such a bold statement then how come you never bothered to translate

and enlighten the people what Shaikh Subkee himself said after citing this narration. This funny enough was just after it, how convenient!!!!

The reason Abul Hasan Hussain Ahmed never translated what Shaikh Subkee said because then this would have rendered his argument weak and invalid that even Subkee does not believe in its authenticity, so what is the purpose in even citing this report. Since when has the narration of a majhool narrator been used as a supporting narration!!! What mastalah al-hadeeth is this?

Yes this narration does not contain Dawood bin Abee Saaleh, who is unknown, but this chain is more weak than the first one and the author has used deception to the highest and most treacherous standard and this is why Abul Hasan Hussain Ahmed never ever translates the Arabic passages, he very much likes to copy and paste and he keeps on shouting Sadooq.

Dear readers this must to some extent show the dishonesty and Abul Hasan Hussain Ahmed's actual intention with regards to this issue and his general method in dealing with such important issues.

Furthermore Shaikh Subkee after saying (as cited previously), "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 now his trustworthiness)."

Shaikh Subkee further said and Abul Hasan Hussain Ahmed also copy and pasted this,

فإن صح هذا الإسناد لم يكره مس جدار القبر

“If this chain was authentic then touching the sidewall of the grave would not have been prohibitively disliked.” (Shifaa us-Siqaam (pg.343) edn Daar al-Kutub Ilmiyyah, (pg.113) Edn Hyderabad, India, 1371H)

So this then is another reason and indication that Shaikh Subkee held this narration to be weak because of his words he says, “If this chain was authentic...” meaning it is not authentic.

So Subkee’s statement after citing this report strongly elucidates that he did not believe the chain of transmission of this report was authentic which is clearly indicated by his words.

Allaamah Muhammad Ibn Ibraaheem Aal-ash-Shaikh emphasised this and said, “This is evidence that even he (Subkee) was not certain if this report was established.” (Shifaa as-Sadoor (pg.24-25)

Its shameful that the likes GF Haddad, Abul Hasan Hussain Ahmed and Abu Layth cited this report from Subkee after knowing very well Subkee's opinion about it. This also shows Abul Hasan Hussain Ahmed and his cohorts would never have mentioned Subkee's grading of it we had not bought this forward and exposed their intellectual fraud.

It would most pertinent to remind Abul Hasan Hussain Ahmed what he himself said earlier in his response to and we quote word for word, “These people only quote what seems to suit them to “win” an argument!” We say this applies perfectly to these distortors.

For further discussions on this issue please refer to a previous section of this treatise under the Third chain.

What is very ironic and absolutely astonishing is that Shaikh Subkee also acknowledged and affirmed the prohibition in touching the Prophet's (صلوات الله عليه وآله وسليمه) grave! He attempts to refute Shaikh ul-Islaam Ibn Taymiyyah.

SHAIKH SUBKEE AGREEING WITH US

Shaikh Subkee says,

فنتقول: إنَّ هذَا لَا يدلُّ عَلَى مقصودهِ، وَنَحْنُ نَقُولُ: إِنَّ مِنْ أَدْبَرِ
الزِّيَارَةِ ذَلِكَ، وَنَهَىُ عَنِ التَّمْسُخِ بِالْقَبْرِ، وَالصِّلَاةِ عَنْهُ؛ عَلَى أَنَّ ذَلِكَ
لَيْسَ مِمَّا قَامَ الْإِجْمَاعُ عَلَيْهِ.

فقد روى أبو الحسين يحيى بن الحسن بن جعفر بن عبد الله الحسبي
في كتاب «أخبار المدينة» قال: حدثني عمر بن خالد، ثنا أبو ثباتة، عن
كتير بن زيد، عن المطلب بن عبد الله بن حنطسب قال:

He says, “We say this does not provide evidence for his claim because we also say this is the etiquette of visiting (the grave) and we prohibit touching the grave and praying near them, whereas this (issue) is not from those upon which an Ijmaa has been established.” (Shifaa (pg.342) Daar al-Kutub edn.)

So here Subkee is agreeing with us in the impermissibility of touching the Prophet's (ﷺ) grave as this narration suggests. However the only reason Subkee brings this narration of Abu Ayoob (ﷺ) directly after the statement above was just to break the Ijmaa quoted by Imaam Nawawee and therefore attempts to suggest there is not an Ijmaa on this issue.

HAAFIDH IBN HAJR AL-HAITHAMEE REBUKING SUBKEE

Haafidh Ibn Hajar al-Haithamee refutes Subkee and answers his claim, he says,

اصطلاح للأصوليين لا للفقهاء ، والحديث المذكور ضعيف ، وعلى تسلیم صحته فيجوز أن يكون السلف أجمعوا على ذلك بعد انفرااغن الصحابة رضي الله عنهم ، على أنه مذهب صحابي وليس إجماعاً سكونياً كما هو ظاهر . ومعنى قول البكري ليس مما قام الإجماع عليه أي ابتداء فما قاله المصنف صحيح لا مطعن فيه . ويزيد ما ذكرته ما في مغنى الخاتمة من أنه

Shaikh Ibn Hajar al-Haithamee says, “The aforementioned hadeeth is weak and even if we were to accept its authenticity then it is still possible the Salaf established the Ijmaa after the companions passed away May Allaah be pleased with them. Furthermore this just the madhab (opinion) of a companion and not Ijmaa as-Sukootee (Ijmaa of silently agreeing) as is apparent. So the meaning of Subkee’s statement “is not from those upon which an Ijmaa has been established.” is referring to an Ijmaa in the beginning or an earlier time. Therefore the statement of the author (Ie Imaam Nawawee) is correct and there is no criticism in it.” (Haashiyyah al-Aydah (pg.502)

Then our ‘SCHOLAR’ with over 100 ijazahs and a stupendously short chain, said,

Note also we are not promoting building structures over graves and other things, but merely examining their claim that the narration of Abu Ayyub (ra) is da’eeef.

and lastly another transmitter (ie compiler) of this narration Haafidh Haithamee said, "This hadeeth of Abu Ayoob is weak." (Haashiyyah al-Aydah (p.219).

Again, I do not know what this book they are quoting from is about and who is the author, especially since we know for a fact from the scans above that al-Haythami quoted this very narration from Abu Ayyub (ra) in 2 different places of his Majma al-Zawa’id – and he did not declare it at all da’eeef in its final grading.

ABUL HASAN, TOTALLY IGNORANT OF ALLAAMAH IBN HAJR AL-HAITHAMEE'S WORK, 'HAASHIYYAH AL-AYDAH'

OUR REPLY

Abul Hasan Hussain Ahmed seems to have some confused state of mind in that he keeps on saying for every scholar of hadeeth, "last or final grading." Abul Hasan Hussain Ahmed how would you know? The reality is you don't know and it is just mere guesswork and toying with the words of the scholars, something that you have become well accustomed to in fooling the people with your so called scholarship. Try to develop some taqwaa.

Ok look what Ibn Hajar al-Haithamee said in *Haashiyyah al-Aydah*, its not a problems if you do not know this book or its author, you are human after all but at least acknowledge it and this should suffice for you at the very least.

We gave a clue by saying ANOTHER TRANSMITTER. In his ignorance lack of knowledge Abul Hasan goes onto say, "**Again, I do not know what this book they are quoting from is about and who is the**

author, especially since we know for a fact from the scans above that al-Haythami quoted this very narration from Abu Ayyub”

Haafidh Ibn Hajar al Haithamee, the author of ‘Haashiyyah al-Aydah’ said,

حَاشِيَّةُ الْعَلَامَةِ إِبْنِ حَمْرَاهِ تَجْمِي
عَلَى شِرْحِ الإِيْضَاحِ فِي مَنَاسِكِ الْحَجَّ
لِإِمَامِ التَّنَوَّيِ

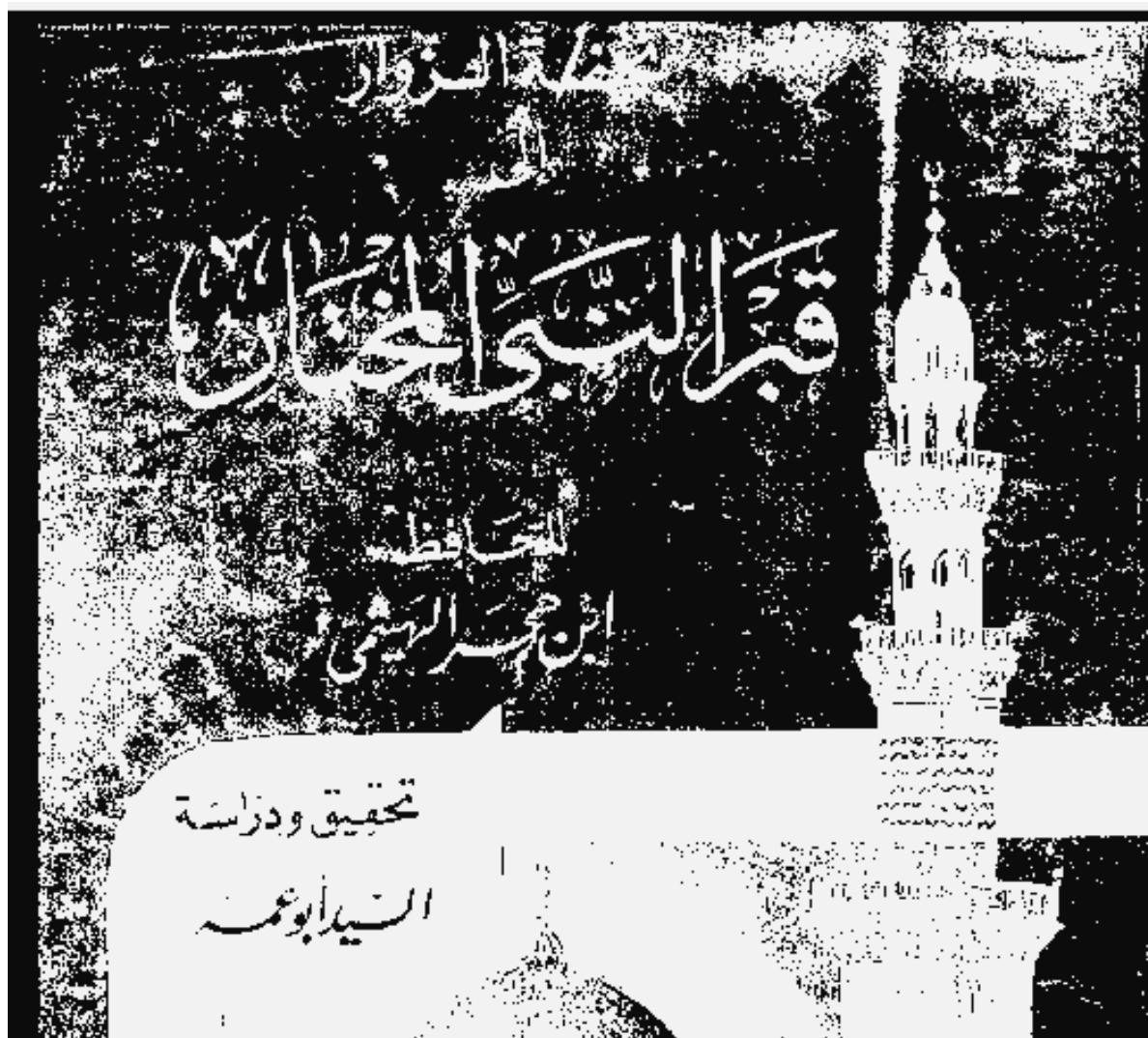
It is commonly known as ‘Haashiyyah al-Aydah’

(قوله وهو الذى قاله العلامة وأطبقوا عليه) فقول أبى أحمد لا يأس به : وقول الحب الطبرى وابن أبى الصيف يجوز تقبيل القبر ومسه ، اعترضه العز بن جماعة وغيره فى تقبيل القبر ومسه وعليه عمل العلامة الصالحين . وقول السبك إن عدم التسجح بالقبر ليس مما قام الإجماع عليه ثم ذكر حديث إقبال مروان فإذا برجل ملتزم القبر الحديث وفيه وذلك الرجل هو أبو أيوب الأنصارى رضى الله عنه وهذا الحديث أخرجه أبى أحمد والطبرانى والنمسانى بسند فيه كثير نبى زيد : ونقله جماعة وضيقه النمسانى . وقد يحاب بأن قول أبى أحمد لا يأس به يتحمل رجوع نفي الحرمة ونفي الكراهة وإن كان أظاهر . وقول الحب الطبرى وغيره وعليه يتحمل رجوع الضمير فيه إلى الحواجز المأمور من يجوز والنفس التقبيل والمس : والأول أقرب : ويويد تعبيره بيجوز دون يستحب . إذ لو كان مراده الاستحباب لعبر به ثم استدل بعمل العلامة ،

فلا عدل عنه إلى الحواجز كان أظاهر فيما ذكرناه . وشمول الحواجز الاستحباب والوجوب اصطلاح للأصوليين لا للفقهاء ، والحديث المذكور ضعيف ، وعلى تسلیم صحته فيجوز أن يكون السلف أجمعوا على ذلك بعد انفراط الصحابة رضي الله عنهم ، على أنه مذهب

Haithamee said clearly, and it cannot get any clearer than this (remember this Haithamee is Ibn Hajar he said, “The aforementioned hadeeth is weak.” (we have scanned and highlighted that part again) (Haashiyyah al-Aydah (pg.501-502) also (pg.219) of the Daar ul-Fikr, Beirut, Lebanon Edn. which was a copy of the Jamaaliyyah, Cairo Egypt Edn. 1329H)

Let us also show that Haafidh Ibn Hajar al-Haithamee brings this report of Abu Ayoob (رضي الله عنه) in another work and he also brings the words of Subkee and yet again indicates its weakness.



وقال السبكي : إن عدم التمسح بالقبر الشريف ليس مما قام بالإجماع على تركه ، فإنه ورد في رواية أن مروان بن الحكم رأى رجلاً يلزمه القبر فأخذ برقبته فالتفت إليه ، فقال له : قال رسول الله - صلى الله عليه وسلم - : «إذا ولَّ الأمر غير أهله فانتظروا الساعة» . الخبر . وسيأتي إن شاء الله تعالى ، وأن الرجل أباً أويوب الأنصاري - رضي الله عنه - فإن صع هذا الإسناد لم يكره من حدار القبر ، وإنما يراد به القدح في القطع بكرامة ذلك (١١) .

He says (quoting Subkee), ““If this chain was authentic then touching the sidewall of the grave would not have been prohibitively disliked.” (END of Subkees words). So he intended only to rebut the accusation (of Imaam Nawawee of Ijmaa) on touching the grave to be prohibitively disliked.” (*Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar* (pg.22) of Haafidh Ibn Hajar al-Haithamee, Edn. 1st, 1412H / 1992ce, Daar us-Sahaabah Lit-Turaath, Tantaa, Egypt. ed. Abu A'mmah Sayyid Ibraaheem bin Mustafaa.)

This also informs us and we know very clearly that Haafidh ibn Hajar al-Haithamee (also known as Makkee) clearly graded this narration to be weak in the ‘Haashiyah’ and we also know the ‘Tuhfatuz-Zawaar’ is a summary of the ‘alJawhar al-Munadham’ therefore this allows us to conclude it is very possible that al-Haithamee initially abstained from his grading but then later on his latter work graded it weak.

Haafidh Noor ud deen al-Haithamee the compiler of ‘al-Majma’*a az-Zawaa’id*’, who has already been mentioned, transmitted this report in 2 different places in his ‘Majma’*a*, look at what he says in both instances,

He says in ‘Majma’*a* (4/2)

﴿باب وضع الوجه على قبر سيدنا رسول الله ﷺ﴾
عن أبي داود بن أبي صالح قال أقبل مروان يوماً فوجد رجلاً واضحاً وجهه
على القبر فقال أتدرى ما بضمك فأقبل عليه فإذا هو أبوأيوب فقال نعم جئت
رسول الله ﷺ ولم أر الحجر . وهو بهامه في كتاب الخلافة . رواه أحمد وداود
ابن أبي صالح قال الذهبي لم يرو عنه غير الوليد بن كثير وروى عنه كثير
ابن زيد كما في المسند ولم يضعه أحد .

Further in the ‘Majma’*a* (5/245)

باب ولایة المناصب غير أهله (باب)

عن داود بن أبي صالح قال أقبل مروان يوماً فوجد رجلاً واضعاً وجهه على القبر فقال أتدرى ما يصنع فاقبل عليه فإذا هو أبو أيوب فقال نعم جئت رسول الله صلى الله عليه وسلم ولم آت الحجر سمعت رسول الله ﷺ يقول لا تبكون على الدين إذا وليه أهله ولكن ابكون على الدين إذا وليه غير أهله .

رواه أحمد والطبراني في الكبير وال الأوسط وفيه كثير بن زيد وشهزاده
وغيره وضعفه النسائي وغيره .

Would it be unfair to say Haafidh Noor ud deen al-Haithamee was entirely convinced regarding the authenticity of this report? Of course not and this is manifestly evident.

After the first transmission al-Haithamee says, “Narrated by Ahmad and (via) Dawood ibn Abbee Saaleh, Dhahabee said, No one has narrated this (from him ie Dawood) except al-Waleed ibn Katheer and Katheer ibn Zaid narrates from him as it is in the Musnad and no none has weakened it.” (Majma'a az-Zawaa'id (4/2)

So Shaikh al-Haithamee indicates this maybe a lonesome report and he has elucidated this by mentioning what Haafidh Dhahabee said. Secondly his saying no one weakened it should be understood in line with what he says further on in the Majma'a.

It is also known when an author compiles a book at certain places he may write in summarised form and in other parts he may write in a detailed manner.

So what does Noor ud deen al-Haithamee write further in the ‘al-Majma’ā,’ “*Narrated Ahmad and Tabaraanee in al-Kabeer and al-Austh and in it (the chain) is Katheer ibn Zaid, Ahmad and others (said) he is trustworthy (Thiqah) and an-Nasaa’ee and others weakened him.*” (5/245)

Dear readers, do not both places at the very least show and represent Haafidh Noor ud deen al-Haithamee at the very least questioned the authenticity of this report, or can it be said he abstained from authenticating it.

It is evident Haafidh Noor ud deen al-Haithamee either abstained or either considered it to be weak and no way did he grade it to be authentic. So what is this immature tactic of always saying, “*his final grading.*” Abul Hasan Hussain Ahmed should refrain from this and stop imposing his distortions on the grading of the scholars of hadeeth. Final grading, what trickery!!! This lying on the scholars with regards to saying Final grading must stop.

Abul Hasan Hussain Ahmed, the one who begs for ijazahs and isnaads and does not like to brag about it, then goes onto said,

So we say with what face did you G F Haddaad bring this narration to prove the permissibility of grave worship, as it is weak, and we know from the principles that a weak hadeeth cannot be used to establish a ruling in the sharee'ah.

HE SAID <<<<<<,The use of the word "stone" in the previous hadith indicates that the Prophet's (s) grave was built up with stone already in the time of Abu Ayyub al-Ansari (ra). >>>>>>>>>>>>>>>>

The above statement of G F Haddaad is only true if the hadeeth is narration is authentic, and as established above it is weak, so then how can the deduction be made of the grave being built up. So here we have a lie built upon not knowing the authenticity of hadeeth and it is a deliberate attempt to confuse the people with the permissibility of grave worship. May Allaah save us from this

We say: What face and deception did you used to “prove” your case?! If the narration is clear cut grave worship – why did the likes of al-Hakim and al-Dhahabi agree it is Sahih?! Then, why is it that they didn’t deem this narration to be at all connected to grave worship?! Nor did the other Hadith Masters like: Imam Ahmad ibn Hanbal or Imam Abul Qasim al-Tabarani, not to forget Hafiz al-Haythami and Imam Taqi al-Subkee – ever say that this narration defends or spreads grave worship!

THE DECEPTIVE PLOY TO PROMOTE GRAVE WORSHIP BY ABUL HASAN HUSSAIN AHMED.

OUR REPLY

This is just a rant and a rave and the usual underhanded dogmatic polemics of Abul Hasan Hussain Ahmed, the article of Shaikh al-Albaanee helps us understand what we were referring to, please take some time out to read it.

Furthermore if you claim these Imaams did not understand this report as Shaikh al-Albaanee and others did, and your correct they understood the hadeeth differently and look at their respective chapter headings, why are the likes of GF Haddad and you manipulating this report to suit building structures over graves and going to the grave of the Messenger of Allaah (صلی اللہ علیہ و سلّم) for assistance, you seem to have glossed over and remained silent over that one!!!!

Whereas others from amongst the rank of soofees, barailwees and even deobandees are to this day use this report to seek blessings from graves and seeking aid and assistance from the dead or the Messenger of Allaah (صلی اللہ علیہ و سلّم), Why don't you speak about these issues. We say, because

these current day misguided sects are using this hadeeth for seeking aid and assistance from graves the likes of Imaam al-Albaanee has therefore reprimanded them in this way.

Haafidh al-Haithamee establishes 2 chapter headings for this report, "**Chapter On The Leadership Of Those Unworthy Of It**" and "**Chapter On Placing One's Face Against The Grave Of Our Master The Prophet (ﷺ).**" So even al-Haithamee did not understand this narration to be concerning building domes or high structures over graves. Abul Hasan, why did you overlook this and not rebuke GF Haddad for this treachery.

Abul Hasan Hussain Ahmed yet again seems to be confused and lost, we strongly urge him to look at the title heading his Hanafee step brother GF Haddad established when he cited this narration. GF Haddad established the following chapter heading, "**Domes over the Grave of the Awilya.**" So this shows Abul Hasan Hussain Ahmed has no problems and may hold it permissible to build domes over graves of the Auliya.

Without delving into Abul Hasan's speciality of polemics and digressing, it maybe worthy for you to read the Prophetic Hadeeth. Saheeh al-Bukhaari narrates from Ibn Abbaas (رضي الله عنه) (regarding the previous nations and how they fell into shirk.)

GF Haddad uses this report to establish that it is permissible to build graves with stone ie to cement them and make them into structures of veneration and he deduces this belief from the wording of this report as Abu Ayoob (رضي الله عنه) said he had come to the stone. So this is the deduction that is worrying because GF Haddad claims we can build graves for veneration. We ask is this not grave worship read the works of the majority of the scholars and this is what they say.

Furthermore, and we mention again for emphasis, did GF Haddad and his step brother in Aqeedah, Abul Hasan Hussain Ahmed totally ignored and digressed from the chapter headings some of the scholars of hadeeth put on this report, "**Chapter On Placing One's Face Against The Grave Of Our Master The Prophet (صلوات الله عليه وآله وسالم) and "Chapter On The Leadership Of Those Unworthy Of It"**"

Why did Abul Hasan Hussain Ahmed not reprimand GF Haddad and say Haafidh al-Haithamee never used this report for bulding up graves and putting domes over them or building graves up with stone. Why is there this selective agreeing and disagreeing, only because they share the same Aqeedah, difference being one is open blatant about it and the other only expresses it when it suits him.

**THE SOOFEE'S AND THE TRUSTED
AUTHORITIES OF ABUL HASAN -
UNDERSTANDING AND DEDUCING
IMPERMISSIBLE TAWASSUL OF THE
NABEE (صلوات الله عليه) AFTER HIS DEMISE WITH THIS
NARRATION.**

If this was not enough, look at how their own scholars understood this narration, what they extrapolated and deduced from it. For example the lying Soofee Eesaa al-Himyaree in his book, ‘at-Ta’ammul Fee Haqqeeqat ut-Tawassul’ established the following chapter heading for this narration of Abu Ayoob (رضي الله عنه)

المطلب الثاني

في ذكر أدلة التوسل بالنبي ﷺ بعد انتقاله إلى الرفيق الأعلى

at-Ta’ammul Fee Haqqeeqat ut-Tawassul (pg.281) edn. 2nd, 1428H / 2007ce, of Eesaa bin Abdullaah ibn Maan’e al-Himyaree.

So here clearly Eesaa Himyaree has placed this hadeeth under the chapter heading of the evidences of seeking Tawassul of the Nabee (ﷺ) after his demise. Meaning that they clearly understand and use this narration with respect to seeking Tawassul with the Nabee (ﷺ).

If all of the ahadeeth that we have cited are read with a clear and open mind in addition to knowing how grave worship and shirk started, how the worship of the Prophets in the previous nations started, like Uzair and Eesaa (Alayhis Salaam), are these soofees like GF Haddad and Abul Hasan not promoting this!!! Of course they are and this is why he uttered the profanity that he does not want to talk about the implications of this narration just the authenticity!!! What shambles, greek polemics and theological kalaam.

Lets us also look at what the partner or shall we say former partner in crime of Eesaa al-Himyaree said. He is none other than the infamous Mr Mahmood Sa'eed Mamduh.

These two soofee researchers used to work together and since 2007ce the latter rebuked the former ie Dr Eesaa al-Himyaree for his underhanded lying, deceit and treachery with the Sunnah of the Messenger of Allaah (ﷺ) when Himyaree authenticated and published a fabricated juzz of the *Musannaf* of Abdur Razzaaq and misled Mr

Mamduh, who then authored a miser pamphlet in his defence!!! What a lying saga.

Anyway, his former partner brings the hadeeth of Abu Ayoob (رضي الله عنه) under the following chapter,

تَخْرِيجُ أَحَادِيثِ التَّوَسُّلِ

(Refer to the latters *Raf al-Minaarah* (pg.115)

So now we say two of their trusted upon authorities have used this narration in support of Tawassul from the Nabee (ص). So we ask did not the Mushriks of Makkah say the same, did they not say they did not worship the idols or the righteous people but were in fact using them as intermediaries and making Tawassul via them. What is the difference?

Also note the Tawassul they are referring to is after the demise of the Messenger of Allaah (ص) and it is no doubt prohibited.

This dear readers shows how Abul Hasan wants to hide behind a veil concerning such beliefs and it also proves he IS an undercover soofee under the garb of Hanafiyyah.

Another Soofee quotes this narration in his book with regards to the permissibility (which is really the impermissible type) of Tawassul and seeking help (from the deceased). (Refer to Abdul Haadee Muhammad Kharsah's '*alA'saad Fee Jawaaz at-Tawassul Wal-Istimdaad*' (pg.62-63) under the chapter of seeking blessings from the Nabee and the Righteous Worshippers of Allaah. Edn. 1st, 1997ce, Daar Fajr al-U'roobah, Dimashq, Syria).

Dr. Muhammad Saamir an-Nas, another soofee ideologist - also used this narration to establish, promote and deduce Tawassul and Waseelah. However he also demonstrates his uncertainty in the authenticity of this narration and says, "*Katheer ibn Zaid is in (the chain), Ahmad and others said he was trustworthy and Nasaa'ee and others weakened him.*" (*al-Waseelah Ilaa Fahm Haqeeqat Tawassul* (pg.29) Edn. 1st, 1423H / 2003ce, Daar Tawfeeq, Damascus, Syria and Beirut, Lebanon).

Jameel Haleem al-Hussainee also cites this narration in his book on Tawassul, thereby again reinforcing our point that they do use this narration for Tawassul – which was a means of how the mushriks started to do Shirk. The author brings a bayaan of another soofee churchfather, namely Abdullaah al-Harraree wherein he explains Ibaadah and says

Tawassul, istighaathah, nidaa and talab are not shirk. (refer to his *Umdatul-Ahkaam Fee Ithbaat at-Tawassul Wat-Tabarruk Bi-Khair alA'naam* (pg.40) Edn. 1430H / 2009ce, Sharka Daar al-MAshaaree'a, Beirut, Lebanon.)

However Abu Maryam/Abu Zahra/Abul Hasan and co. revere the likes of Shaikh Muhammad Abid Sindhee [1257H] and in recent months they have propagating and plagiarising quotes and references from his book, '*Tawassul Wa Ahkamuhu Wa Anwa'uahu*' However there is a clear difference in understanding between some of the earlier scholars and the current day lying soofee hanafees.

Our point being that Shaikh Muhammad Abid Sindhee does not even quote the narration of Abu Ayoob al-Ansaari (رضي الله عنه) in the aforementioned book which is on the subject of Tawassul. Whereas our current day soofee researchers like Mr Mahmood Sa'eed Mamduh and Mr Eesaa Himyaree in their defective and shirkee understanding used this narration for Tawassul.

This is indeed a very serious difference and a major contradiction in the understanding and comprehension of this narration. (look at Shaikh Muhammad Abid Sindhee's, *Tawassul Wa Ahkamuhu Wa Anwa'uahu*, al-Maktabah al-Mujaddadiyyah an-Nu'aimiyah, Karachi, Pakistan, Edn.1st, 1428H / 2007ce)

Another lambasting of the understanding of Mr's Mahmood Sa'eed Mamduh, Eesaa Himyaree, GF Haddad and Mr Abul Hasan Hussain Ahmed in them utilising this narration for Tawassul is that even the arch soofee hanafee churchfather, Mr Muhammad Zaahid al-Kawtharee, the spokesperson and representative of Shirk and Bid'ah himself, did not even utilise this narration in support of Tawassul in his book!!! How interesting is that? (refer to Mr Kawtharee's *Mahqut Taqawwul Fee Masalatut Tawassul*, al-Maktabah al-Azhariyyah Lit-Turaath, Cairo, Egypt, Edn? 2006)

Mr Kawtharee also said that, “*The major Muhaddith Muhammad Abid Sindhee compiled a specific treatise on this subject and collated the ahadeeth and athar that have been transmitted in this issue (ie Tawassul) which is adequate and sufficient.*” (*Mahqut Taqawwul Fee Masalatut Tawassul* (pg.6)

So here Kawtharee is alleging Shaikh Sindhee collated a specific treatise on Tawassul and low and behold, no mention of this narration!!!

Haafidh Ibn Hajar al-Haithamee brings a chapter on Tawassul in his ‘*Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar*’ and in his ‘*al-Jawhar al-Munadham Fee Ziyaarah al-Qabr al-Mukarram*,’ the former being a summary of the latter by the author himself does not bring this hadeeth in the chapter of Tawassul. (*Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar* of Haafidh Ibn Hajar al-Haithamee, Edn. 1st, 1412H / 1992ce,

Daar us-Sahaabah Lit-Turaath, Tantaa, Egypt. ed. Abu A'mmah Sayyid
Ibraaheem bin Mustafaa)

THE PROPHETIC AHADEETH ELUCIDATING SHIRK

Shaikh al-Allaamah al-Albaanee said in his book, 'Tahdheerus-Saajid min Ittikhaadhil-Quboori Masaajid' says,

Ibn Abbaas (رضي الله عنه) relates: "Indeed these five names of righteous men from the people of Nooh. When they died Shataan whispered to their people to make statues of them and to place these statues in their places of gathering as a reminder of them, so they did this. However, none from amongst them worshipped these statues, until when they died and the purpose of the statues was forgotten. Then (the next generation) began to worship them." (Related by *al-Bukhaari* (11/418) and *Muslim* (18/52))

The likes of this has also been related by Ibn Jareer at-Tabaree and others, from a number of the *salaf* (Pious Predecessors) - (رضي الله عنه). In *ad-Durrat-Manthoor* (6/269): 'Abdullaah ibn Humaid relates from Abu Muttahar, who said: Yazeed ibn al-Muhallab was mentioned to Abu Ja'far al-Baaqir, so he said: He was killed at the place where another besides Allah was first worshipped.

Then he mentioned **Wadd** and said: "Wadd was a Muslim man who was loved by his people. When he died, the people began to gather around his grave in the land of Baabil (Babel), lamenting and mourning. So when Iblees

(Satan) saw them mourning and lamenting over him, he took the form of a man and came to them, saying : I see that you are mourning and lamenting over him. So why don't you make a picture of him (i.e. a statue) and place it in your places of gatherings so that you maybe reminded of him. So they said: Yes, and they made a picture of him and put in their place of gathering; which reminded them of him.

When Iblees saw how they were (excessively) remembering him, he said: "Why doesn't every man amongst you make a similar picture to keep in your own houses, so that you can be (constantly) reminded of him." So they all said "yes". So each household made a picture of him, which they adored and venerated and which constantly reminded them of him."

Abu Ja'far said, "Those from the later generation saw what the (previous generation) had done and considered that.....**to the extent that they took him as an ilah (deity) to be worshipped besides Allaah.** He then said :" This was the first idol worshipped other than Allaah, and they called this idol **Wadd'** (Related by al-Bukhaari (8/534)

Thus the wisdom of Allaah - the Blessed, the Most High - was fulfilled, when he sent Muhammed (ﷺ) as the final Prophet (ﷺ) and made his Sharee'ah the completion of all divinely Prescribed Laws, in that He prohibited all means and avenues by which people may fall into Shirk - which is the greatest of sins.

For this reason, building shrines over graves and intending to specifically travel to them, taking them as places of festivity and gathering and swearing an oath by the inmate of a grave; have all been prohibited.

All of these lead to excessiveness and lead to the worship of other than Allaah - the Most High. This being the case even more so in an age in which knowledge is diminishing, ignorance is increasing, there are few sincere advisors (to the truth) and shaytaan is co-operating with men and jinn to misguide mankind and to take them away from the worship of Allaah alone - the Blessed, the Most High.

Read Shaikh al-Albaanee's full article here

<http://www.spubs.com/sps/sp.cfm?subsecID=TAW01&articleID=TAW010004&pfriend=>

So maybe Abul Hasan Hussain Ahmed you can comment on the above.

As for Abul Hasan's defence of grave worship and veneration, he uttered, "Then, why is it that they didn't deem this narration to be at all connected to grave worship?! Nor did the other Hadith Masters like: Imam Ahmad ibn Hanbal or Imam Abul Qasim al-Tabarani, not to forget Hafiz al-Haythami and Imam Taqi al-Subkee – ever say that this narration defends or spreads grave worship!" Well that's because soofee's

barailwee's, deobandees have starting using these narrations in support of grave veneration, grave worship, seeking help from the dead and seeking help from the Messenger of Allaah (ﷺ).

The second reason why these Imaams and Hadeeth Master never understood these narrations to be associated with grave veneration and grave worship which eventually lead to shirk was because the Muslims at the time were adhering to the understanding of the Salaf us-Saaleh with regards to aspects of their beliefs and creed therefore such practices were alien and foreign to Islaam. One just needs to refer to the general books of hadeeth to find the Messenger of Allaah (ﷺ) severely rebuking gathering at his grave.

Thirdly we say Abul Hasan was very quick in saying these Imaams did not understand this narration in this way and we say we agree because the current day soofee grave worshippers have resorted to any narration possible they can utilise or that mentions the word grave to prove their reprehensible beliefs.

We say on the other side why doesn't Abul Hasan assume if this narration was hypothetically authentic, as he claims then how come all of the Imaams he has mentioned never practised this. Why is it that we have no authentic statements from these Imaams in touching the Prophet's (ﷺ) grave, kissing it and venerating it and don't say Imaam Ahmad did because we have proved it is an incorrect opinion from him.

We have also mentioned why do we not find any of the companions, taabi'een and tabaa tabi'een practising this? We also do not find the greats Imaams of this Ummah practising, promoting or propagating such actions. The answer is such that these actions were alien and foreign to Islaam and this is the reason why these Imaams never understood these narrations in this way

Abul Hasan & co. may squeal and say but Abdullaah ibn Umar (رضي الله عنه) would place his hand on the grave of the Messenger of Allaah (صلوات الله عليه وآله وسليمه)، then we would say please prove the authenticity of such reports. The narration from Abdullaah Ibn Umar (رضي الله عنه) that he would place his hand on the Prophet's (صلوات الله عليه وآله وسليمه) grave, then this is weak as a narrator in the chain opposes someone more trustworthy than him. (Refer to a later section in this treatise)

Dear readers it also must be remembered, the ruling pertaining to the grave of the Messenger of Allaah (صلوات الله عليه وآله وسليمه) are specific because there are numerous reports from him with regards to the censure and reprehension of making his grave a place of gathering and worship, this is an established fact from the clear authentic ahadeeth which are undeniable.

Abul Hasan Hussain Ahmed then digressed from the issue whilst attempting to cause confusion and manipulation and based on his ‘SCHOLARSHIP’ copied and pasted the following,

May be the likes of Abu Alqama and his colleagues can talk about these positions attributed to Ibn Hibban in his Kitab al-Thiqat:

الثقات ج: 8 ص: 456

على بن موسى الرضا وهو على بن موسى بن جعفر بن محمد بن على بن الحسين بن على بن أبي طالب أبو الحسن من سادات أهل البيت وعلانهم وجلة الهاشميين وبنلائهم يجب أن يعتبر حديثه إذا روى عنه غير أولاده وشيعته وأبي الصلت خاصة فإن الأخبار التي رویت عنه وتبيّن بواطيل إنما الذنب فيها لأبي الصلت ولأولاده وشيعته لأنه في نفسه كان أجل من أن يكذب وما ت على بن موسى الرضا بطوسر من شربة سقاها المأمون فمات من ساعته وذلك في يوم السبت آخر يوم سنة ثلاثة ومائتين وقبره بسنا باذ خارج النوقان مشهور يزار بجنب قبر الرشيد قد زرته مرارا كثيرة وما حلت بي شدة في وقت مقامى بطوسر فزرت قبر على بن موسى الرضا صلوات الله على جده وعليه ودعوت الله إزالتها عنى إلا استجيب لي وزالت عنى تلك الشدة وهذا شيء جربته مرارا فوجدته كذلك أماتنا الله على محبة المصطفى وأهل بيته الله عليه وعليهم أجمعين

ABUL HASAN'S OUTSTANDING EFFORT

IN DIGRESSING FROM THE ISSUE

OUR REPLY

This report has deliberately not been translated by Abul Hasan Hussain Ahmed because the correct translation would have showed his clear lying and deception about the reality of this report and its correlation with the point of contention.

This report and the subsequent report of Imaam Ibn Khuzaimah have no connection with going to graves and putting faces on them. These reports just show that the scholars and people of knowledge had respect for the people in the graves and a means for them to remember their departure from this world as the Prophetic ahadeeth elucidates.

The Messenger of Allaah (ﷺ) said, “They make you remember death.” (*Saheeh Muslim* (no.976) and in the *Mustadrak* of Imaam Hakaim it states, “Visit the graves as the heart softens, the eye sheds tears and they make you remember the hereafter.” (*Mustadrak* (1/376)

So either our Arabic is very bad or Abul Hasan Hussain Ahmed and those with a similar mindset have very imaginative colourful

mindsets that whenever the word grave appears anywhere, the fat lady starts to sing for them!!!!

May be the likes of GF Haddad and his colleagues including Abul Hasan Hussain Ahmed, Abu Layth, Abu Zahra, Faqir, Nazam Haqqani, Hishaam Kabbani, Hamza Yusuf, Nuh Haa Meem Keller, Asrar Soofee Bareilwee Rasheed, Taahir ul-Qaadiree, can explain the contents of the following books authored by Hanafee scholars in prohibition and in reprimand in acts and practices relating to graves, from the likes of

‘Ziyaarah al-Qaboor ash-Sharee’ah Wash-Shirkiiyah’ of Shaikh Muhi ud deen Muhammad al-Barkaawee ar-Roomee al-Hanafee [981H]

‘Mushahadaat al-Ma’soomiyyah Inda Qabr Khair al-Bareeyyah’ by ash-Shaikh al-Allaamah Muhammad Sultaan al-Ma’soomee al-Khajnadee al-Hanafee

Of Allaamah Sultaan al-Ma’soomee’s al-Hanafee, ‘Hukam Allaahu al-Waahid as-Samad Fee Hukam at-Taalib Minal Mayyat al-Madad’

Or ‘al-Majaalis al-Arba’a Min Majaalis al-Abraar’ of Shaikh Ahmad bin Muhammad Roomee al-Hanafee [1043H]

Oh before we forget, “**May be the likes of Abul Hasan and his colleagues can talk about these positions..**” which we have quoted from many of the hanafee in the appendix, its a two way thing.

Now that we have answered you, may be YOU can tell us about this book in addition to the ones we have mentioned above, it was clearly written in those who deny the Tawassul via the people of the grave.

So Abul Hasan is this your Aqeedah? Do you say Tawassul is permissible from the people in the grave? This is clear shirk just like the shirk of the nations before.

ضَيْعَ الصَّدْرِ

لِسَكُورِ التَّوْسِيلِ بِأَهْلِ الْقَبْوِينَ

ظَاهِرُ شَاهِ مِيَانِ إِنْ عِبَدَ رَبَّهُمْ مِيَانِ مِيَانِ
صَفَاعَ نَوَاتٍ

فَقَدْ أَطْعَمَتْ عَلَى هَذَا الْكِتَابِ فِي حَاجَةِ إِنْ
مَا هُوَ حَقٌّ صَحِيحٌ مَا وَاقَعَ الْكِتَابُ فِي حَاجَةِ
مَا حَاجَعَ الْأَفْلَةَ وَأَقْوَالُ الْعُلَمَاءِ

مُطَوَّرُ نَظَرِ عَبْدِ الرَّحْمَنِ آرَوَاسِي
حسَنُ حَاجِي بْنُ سَعْدِ عَبْدِ الرَّحْمَنِ

ABUL HASAN'S 'SCHOLARSHIP' BASED ON PLAGIARISM FROM MR EESAA HIMYAREE

Further more these citations of Ibn Hibbaan and Ibn Khuzaimah are just doing the rounds amongst the books of the soofee quboorees in which they have just been copied and pasted in the books with one copy to the next and just giving false impressions and notions. We are pretty certain Abul Hasan just copied and pasted these passages from his Soofee brothers and teachers.

Let us now move on and support our claim of Abul Hasan plagiarising his so called scholarships from others. We made this claim that Abul Hasan plagiarised Mr Eesaa al-Himyaree's research and here is our proof that Abul Hasan copies the research of others and as part of his scholarship and this is the reality of his 'Penned works and penship'

In his book Mr Eesaa al-Himyaree said,

التأمل في حقيقة التوسل

أو البرُوق
بأن نفي التوسل فسوق
واثباته لذاته دون الله مرُوق

تأليف

خادم العلم الشريف

د. عيسى بن عبد الله بن محمد بن صالح الحميري

تضرع الإمامين ابن خزيمة وابن حبان

أمام قبر الإمام الرضا عليه السلام

ونقل الإمام ابن حجر العسقلاني، عن الإمام الحاكم في «تاريخ نيسابور»، قال: «وسمعت أبا بكر محمد بن المؤمل بن الحسن بن عيسى يقول: خرجنا مع إمام أهل الحديث أبي بكر ابن خزيمة، وعديله أبي علي الثقفي، مع جماعة من مشايخنا، وهم إذ ذاك متوافرون، إلى زiyارة قبر علي بن موسى الرضا بطوس، قال: فرأيت من تعظيمه - يعني ابن خزيمة - لتلك البقعة وتواضعه لها وتضرعه عندها ما تخيرنا»^(١) ولما سُئل قال: دعوني لما أجد في نفسي لعلي الرضا.

قال الإمام ابن حبان: «وقبر علي الرضا عليه السلام بستباذ خارج النوقان مشهور يزار بجنب قبر الرشيد، قد زرته مراراً كثيرة، وما حلّت بي شدّة في وقت مقامي بطوس، فزرت قبر علي بن موسى الرضا صلوات الله على جده وعليه ودعوت الله إزالتها عنّي إلا استجيب لي وزالت عنّي تلك الشدة. وهذا شيء جربته مراراً فوجدته كذلك، أماتنا الله على محبة المصطفى وأهل بيته صلى الله عليه وعليهم أجمعين»^(٢).

These two quotes are the ones Abul Hasan Hussain Ahmed pasted after stealing his research from Eesaa Himyaaree's book, *at-Ta'ammul Fee Haqqeeqat ut-Tawassul* (pg.378-380) edn. 2nd, 1428H / 2007ce, of Eesaa bin Abdullaah ibn Maan'e al-Himyaree.

He stole this research as Himayree also mentions the same incidences in the same way, and the quote on the following page of Imaam Ibn Khuzaimah is also another 'scholarship' that was stolen.

What is more disturbing is that Abul Hasan is a promoter and a fan of Mr Eesaa Himyaree (as Abul Hasan himself in the disguise of Abu Maryam and Abu Zahra usually claims) yet Mr Himyaree has a very close working relationship with the Barailwee's of India who supplied with the fabricated juzz and here Abul Hasan has reverence for him. Look at this Trinitarian working relationship!!!

Abul Hasan Hussain Ahmed then proving his mastery at copy and pasting after his numerous ijazahs pastes the following,

Ibn Hajar in Tahdhib al-Tahdhib mentioned the following about Ibn Khuzayma:

في ترجمة الإمام علي بن موسى الرضا ما يلي قال (الحاكم النيسابوري) وسمعت أبا بكر محمد بن المؤمل بن الحسن بن عيسى يقول خرجنا مع امام أهل الحديث أبي بكر بن خزيمة وعديله أبي علي الثقفي مع جماعة من مشائخنا وهم إذ ذاك متوافرون إلى زيارة قبر علي بن موسى الرضا بطوس) ومشهده بها معروف يزار قال فرأيت من تعظيمه يعني ابن خزيمة لتلك البقعة وتواضعه لها وتضرعه عندها ما تحرّن

ABUL HASAN ALLEGING A MONSTROSITY AGAINST IMAAM AHLUL HADEETH, IMAAM IBN KHUZAIMAH

OUR REPLY

Insha'Allaah we will respond appropriately and in detail when Abul Hasan Hussain Ahmed has an Islamic understanding with regards to translating the above copy and paste text for the English readers. This would be the normal and logical thing to do and this is what most 'islamic researchers' do for the english readers.

Dear readers this is only fair because Abul Hasan Hussain Ahmed has written an English article whilst poorly responding to our article which we also wrote in English, so how does it make sense to jot something down in Arabic and pretending he has answered our points.

Dear readers we find it very strange and peculiar that Abul Hasan Hussain Ahmed just copys and pastes some Arabic text attempting to show to the readers there is another statement from Haafidh Ibn Hajar or Imaam Ibn Khuzaimah pertaining to this topic whereas the reality is the total opposite.

Abul Hasan Hussain Ahmeds muqallids and blind followers and co. maybe impressed with such deceptive tactics, we however use our brains that Allaah bestowed upon us, yet the muqallid will never do this and say oh wow look look!!!

Abul Hasan Hussain Ahmed is notorious for always doing throughout his articles and the array of hanafee muqallids are mesmerised, what a shame and pity on their intellects.

Abul Hasan Hussain Ahmed should have some basic Islamic courtesy and intellectual manners when dealing with such issues and translate the copy and paste text he carelessly dumps into the article and then highlight his point.

We don't ask you to do it for us but at least do it for the readers or are trying to seek the truth, or is it because he attempted to deceive the readers, no doubt this is the case. Dear muslim readers you should at least expect honesty let alone deception.

The real reason Abul Hasan Hussain Ahmed did not translate this passage dear readers is because you would have come to know that this statement which mentions Imaam Ibn Khuzaimah doing something is totally different and opposite to what our point of contention is and it is totally different to what Abul Hasan Hussain Ahmed GF Haddad, the barailwees and deobandees are trying to prove.

We can say this quote from Haafidh Ibn Hajar's *Tahdheeb* is a refutation of Abul Hasan Hussain Ahmed and GF Haddad because Imaam Ibn Khuzaimah did not rub or place his face on the grave, so how are you using this as a proof for your point, when it clearly is an evidence for our point.

Dear readers, look on the brightside at least Abul Hasan Hussain Ahmed has admitted and acknowledged that Imaam Ibn Khuzaimah was an Imaam of the Ahlul Hadeeth!!!

It is not possible the Imaam of the Ahlul Hadeeth recited the supplication taught by the Messenger of Allaah (ﷺ) and acted upon his hadeeth,

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُوْرِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَتُّمُّ سَلَفُنَا وَنَحْنُ بِالْأَثْرِ

"Oh inmates of the graves, salaam on you. Allaah forgive us and you all. You left first and we will be coming later".

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ

بِكُمْ لَاحِقُونَ نَسْأَلُ اللَّهَ لَنَا وَلَكُمُ الْعَافِيَةَ

and

"Oh Muslims residing here, salaams on you, by the will of Allah we will also be coming to you. We seek safety for us and you".

(Saheeh Muslim (no.975), Ibn Maajah (no.1547), Tirmidhee (no.1053), and Musnad ar-Rooyaanee (1/67)

This merely shows respect and remembering death as it is a reminder of the hereafter. So how does the standing of Imaam Ibn Khuzaimah at a grave be used as an evidence for touching, placing the face on the grave or kissing it as the likes of Abul Hasan Hussain Ahmed, Abu Zahra and GF Haddad promote and propagate. Strange!!!

Next Abul Hasan Hussain Ahmed concocted the following,

We know that the narration from Abu Ayyub (ra) was recorded by Imam Ahmad ibn Hanbal in the Musnad also as follows:

23633 - حدثنا عبد الله حدثني أبي ثنا عبد الملك بن عمرو ثنا كثير بن زيد عن داود بن أبي صالح قال : أقبل مروان يوماً فوجد رجلاً واعضاً وجهه على القبر فقال أتدرى ما تصنع فأقبل عليه فإذا هو أبو أيوب فقال نعم جنت رسول الله صلى الله عليه وسلم ولم آت الحجر سمعت رسول الله صلى الله عليه وسلم يقول لا تبكونوا على الدين إذا ولية أهله ولكن ابكوا عليه إذا ولية غير أهله

The Imam of Ahlus-Sunna: Ahmad ibn Hanbal is not on record as condemning this narration or saying that it is grave worship! Rather, there is a possibility that he considered it to be an acceptable narration,

THE POSITION OF IMAAM AHMAD IBN HANBAL AND ABUL HASAN'S DECEPTION

OUR ANSWER

Yes you can say that again, a very very SMALL possibility.

Again this is nonsense and the sheer depravity of making assumptions and conjectures is alone reprehensible on its own but to attribute positions to Imaam Ahmad, the Imaam of Ahlus Sunnah with regards to hadeeth grading is a subtle, deceptive and undercover criticism of the great Imaam Ahmad bin Hanbal which is indeed highly censurable.

One does not need to the brightest spark to know that Imaam Ahmad was more familiar with his own Musnad and what conditions he set forth in compiling it rather than mr hanafee himself, Abul Hasan,

Where should Imaam Ahmad be on record anyway? As we know Imaam Ahmad compiled the Musnad and did not grade this particular hadeeth and if Abul Hasan Hussain Ahmed knew what a Musnad was he would not have made this clear blunder in the first place, such clever are the ‘islamic researchers’ and defenders of the hanafee madhab.

Imaam Ahmad merely transmitted this report from the perspective of it being needed to be included in the Musnad under Abu Ayoob (رضي الله عنه).

Instead of playing with words and polemics bring a clear statement from Imaam Ahlus Sunnah Imaam Ahmad that he categorically graded this hadeeth to be authentic! I thought so, silence.

Furthermore Imaam Ahmad does not grade the hadeeth in the Musnad after he transmits them neither was this his methodology and lastly dear readers you would agree Abul Hasan Hussain Ahmed claims that he has allegedly studied the sciences of hadeeth with over 100 ijazahs and he has chains running through Shaikh Abdul Fattah Abu Guddah, yet this discourse has yielded basic fundamental flaws in the science of hadeeth!!!!

Then just again to widen the scope with regards to, “We know that the narration from Abu Ayyub (ra) was recorded by Imam Ahmad ibn Hanbal in the Musnad also as follows:” and “The Imam of Ahlus-Sunna: Ahmad ibn Hanbal is not on record as condemning this narration or saying that it is grave worship” Then it is not a definitive principle that every hadeeth Imaam Ahmad brings in his Musnad is authentic according to him nor should we take it to be authentic.

The staunch hanafi muqallids claim Shaikh ul-Islaam Ibn Taymiyyah was a Hanbalee (one bigoted staunch extreme hanafee, Mr

Abu Bakr Ghazipuree Hanafee Deobandee authored a book, “*Ibn Taymiyyah was not from Ahlus Sunnah*”!!!!)

so listen to what the One of the Imaams of the Hanbalees said about the book of his own Imaam.

Shaikh ul-Islaam Ibn Taymiyyah said, “Not everything Imaam Ahmad has transmitted in his Musnad and other books is evidence/hujjah according to him, rather he narrates what the other people of knowledge have narrated. The condition he has set forth for his Musnad is not to narrate from those who are well known liars according to him. The narrations that are weak in the Musnad then the conditions he has set for them are better than the conditions set by Abu Dawood in his Sunan.” (Minhaaj as-Sunnah (4/27)

**SHAIKH ZAFAR AHMAD UTHMAANEE
THANAWEE HANAFEE DEOBANDEE
[1394H] ON IMAAM AHMAD'S MUSNAD**

The scholar of the hanafees and the scholar of Abul Hasan Hussain Ahmad, Shaikh Zafar Ahmad Uthmanee Thanwee Hanafee Deobandee ‘*The Allaamah al-Muhaqqiq al-Muhaddith al-Faqeeh*’ has cited this in his book and thereby agreeing with this principle, that there are weak hadeeth in Musnad Ahmad and hence the narration in question of Abu Ayoob (رضي الله عنه) can be weak.

مُقدَّسَةِ إِعْلَانِ السَّيْنَى
فِي الْعِدَادِ فِي عَلَوِ حَرَاثَةِ الْيَشَى

لِلْعَالَمِ الْمُحْقِقِ الْمَحْدِثِ لِفَقِيرِ طَفَرِ أَحْمَدِ الْعَمَانِيِّ التَّهَاوِيِّ

وُلِدَ سَنَةُ ١٣٩٤ وَتَوَفَّى سَنَةُ ١٤١٠
رَحْمَةُ اللَّهِ تَعَالَى

حَقْقَةُ وَرَاجِعٌ نَصُوصُهُ وَعَلَقَ عَلَيْهِ

عَبْدُ الْفَيْضَانِ أَبُو عَوْدَةَ

وقال ابن تيمية في «منهاج السنة»^(٢): وليس كل ما رواه أَحْمَد في «المسند» وغيره يكون حُجَّةً عنده، بل يَرَوِي مَا رواه أَهْلُ الْعِلْمِ، وشَرْطُه في «المسند» أن لا يَرَوِي عَنِ الْمَعْرُوفِينَ بِالْكَذْبِ عَنْهُ، وَإِنْ كَانَ فِي ذَلِكَ مَا هُوَ ضَعِيفٌ، وشَرْطُه في «المسند» أَمْثَلُ مِنْ شَرْطِ أَبِي دَاوُدَ فِي «سَنَنِهِ»^(٣).

Qawaa'id Fee Uloom al-Hadeeth also officially known as 'Inhaa as-Sakan Ilaa Man Yataal'e E'laa as-Sunan' (pg.354), Edn ? Idaarah al-Quraan Wal-Uloom al-Islaamiyyah, Karachi, Pakistan ed. Abdul Fattah Abu Guddah)

SHAIKH ABDUL HAYY LUCKNOWEE HANAFEE [1304H] ON THE MUSNAD OF IMAAM AHMAD

Shaikh Abdul Hayy Lucknowee Hanafee also brings the statement of Imaam Ibn Taymiyyah, there by agreeing with the fact that there are weak hadeeth in the Musnad of Imaam Ahmad and the mere fact that Imaam Ahmad has just cited a hadeeth in it does not necessitate by default that the respective hadeeth is authentic.

الأَجْوَبَةُ الْفَاضِلَةُ لِأَسْكَنَةِ الْعَتَّبَةِ الْكَافِلَةِ

للإمام أبي أحسان محمد عبد الحفيظ الكشمي المنشد

ولد ١٢٦٤ وتوفي ١٣٠٤ هـ

رحمه الله تعالى

وهي أجوبة جامعة محررة عن حكم الإسناد ، والعمل بالحديث الضعيف ، وحال كتب الحديث
المستندة ، وما يمتحن به منها ، ودفع تعارض أقوال المحدثين ، ومباحث النسخ
والجمع والترجح ، مع تجلية دقة لمباحث شائكة في علوم الحديث

وعليه

التعليق على الأجوبة الفاضلة

بقلم

عبدالفتح أبوغدة

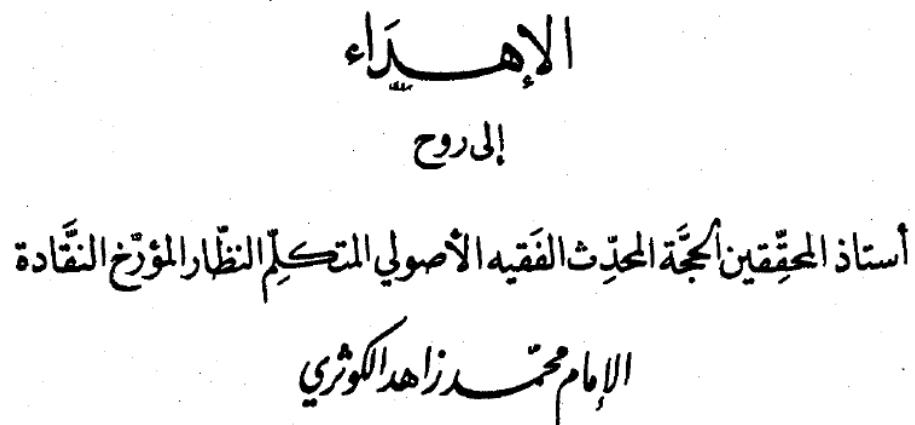
وقال ابن تيمية في « منهاج السنة »^(١) صنف أبو حماد كتاباً في
فضائل الصحابة أبي بكر وعمر وعثمان وعلي وغيرهم^(٢)، وقد روى^(٣)
في هذا الكتاب ما ليس في « مسنده »، وليس كل ما رواه أبو حماد في
« المسند » وغيره يكون حججاً عنده، بل لا يروي ما رواه أهل
العلم^(٤).

وشرطه في « المسند »: أن لا يروي عن المعروف^(٥) بالكذب
عنه، وإن كان في ذلك ما هو ضعيف. وشرطه في « المسند »
أمثل من شرط أبي داود في « سننه »^(٦).

al-Ajwabatul Faadhilah Lee-Asilatil Ashratil Kaamilah (pg.95-97),
Edn. 1st Halab 1384H/1964ce, Maktab al-Matbooa'at al-Islaamiyyah,
Halab, Syria, Edn 2nd 1404H/1984ce, Cairo, Egypt. ed. Abdul Fattah
Abu Guddah with his notes titled, 'at-Ta'leeqaat al-Haafilah Alal
Ajwabatul al-Faadhilah.'

THE CORRUPT AQEEDAH OF SHAIKH ABDUL FATTAH ABU GUDDAH

Just as a side point and a note just to show the Aqeedah of these Soofee Hanafees, look at Shaikh Abdul Fattah Abu Guddah how and who he dedicates this book to,



1

“Gifting it to the soul of (my) Ustaadh, al-Muhaqqiqeen,
al-Hujjah al-Muhaddith, al-Faqeeh, al-Usoolee, al-
Mutakallim, an-Nadhaar al-Muarrikh an-Naqaaadh, AL-
IMAAM MUHAMMAD ZAHID AL-KAWTHAREE”
(pg.3 of the *al-Ajwabatul Faadhilah*)

Hmmm, since when has this been allowed, gifting things (deeds or rewards) to the souls of others!!!! Especially the likes of al-Kawtharee, the arch enemy of Ahlus Sunnah and the one who attacked the Imaams of Ahlus Sunnah (including Imaam Ahlul Hadeeth Ibn Khuzaaimah) in his repulsive and abhorrent manner.

Also note Mr Mahmood Sa'eed Mamduh and Shaikh Muhammad Awaamah were the students of Shaikh Abdul Fattah Abu Guddah and Abul Hasan has ijazahs running through him. So is this what the ijazahs were for!!!!!!

HAAFIDH IBN HAJR [852H] ON THE MUSNAD OF IMAAM AHMAD

Haafidh Ibn Hajar said, “*The truth is the (hadeeth in Musnad) are predominantly good and from the weak hadeeth are those that are transmitted as supporting narrations. Very few of the weak ones are from strange individuals.*” (*Ta’jeel al-Munfa’ah* (pg.6) of Ibn Hajar) also referenced by Shaikh Zafar Uthmaanee in *al-Qawaa’id* (pg.356). Refer also to his ‘*al-Qaul al-Musaddad*’)

Haafidh Ibn Hajar also holds narrations to be weak in the Musnad and he also authored a specific book on the Musnad called ‘*al-Qaul al-Musaddad Fee Dhab Ann Musnad Ahmad*’ and he brings the words of his teacher, Haafidh al-A’raaqee from his juzz word for word. (Refer to *al-Ajwabatul Faadhilah Lee-Asilatil Ashratil Kaamilah* (pg.95-101) of Shaikh Abdul Hayy Lucknowee for further reading.

IMAAM IBN KATHEER [774H] ON THE MUSNAD OF IMAAM AHMAD

Imaam Ibn Katheer said, “As for the statement of al-Haafidh Abee Moosaa Muhammad bin Abee Bakr al-Madeenee about the Musnad of Imaam Ahmad being Saheeh is a weak statement. This is because (Musnad of Imaam Ahmad) has weak hadeeth rather mawdoo (fabricated) ones for example the virtues of Marw, (the martyrs) of Asqalaan and the red land near Homs and others. Just as the Huffaadh (of hadeeth) have warned and highlighted.” (and then Imaam Ibn Katheer goes on to say there is nothing like the Musnad and numerous hadeeth were missed approximately from 200 companions...” (Ikhtisaar al-Uloom al-Hadeeth (pg22-23)

اِحْتِصَارُ عِلْمِ الْحَدِيثِ

تَأْلِيفٌ

ابو الفداء الحافظ ابن كثير الدمشقي

المتوفى سنة 774 هجرية

وأما قول الحافظ أبي موسى محمد بن أبي بكر المديني ^(٤) عن مسنده الإمام أحمد: إنه صحيح: فقول ضعيف، فإن فيه أحاديث ضعيفة، بل موضوعة ^(٥) كأحاديث فضائل مرو، وعسقلان، والبرث الأحر عند حفص، وغير ذلك، كما قد نبه عليه طائفة من الحفاظ.

(Ikhtisaar al-Uloom al-Hadeeth (pg22-23)

The statement of Haafidh Abbe Moosaa Muhammad bin Abbe Bakr al-Madeenee can be found in his ‘Khasaa’is al-Musnad’ (pg.24) and the hadeeth Haafidh Ibn Katheer refers to can be found in the Musnad (5/357), (3/225) and (1/19) respectively in the Musnad of Imaam Ahmad.

So here another hadeeth master is elucidating that all the hadeeth are not authentic in the Musnad just on account of Imaam Ahmad bringing a hadeeth in it, so how can it be said the hadeeth is authentic just on this as the ‘SCHOLAR’ carelessly claimed.

OTHER SCHOLARS ON THE MUSNAD OF IMAAM AHMAD

Infact Shaikh ul-Islaam Ibn Taymiyyah said there are numerous narrations in the Musnad that are defective and some are even false. (*Minhaaj as-Sunnah* (4/61)). Haafidh Abu Bakr al-Khallaal has bought a number of narrations in his ‘*al-E’llal*’ from the Musnad that Imaam Ahmad has criticised himself.

Similarly Allaamah ibn al-Jawzee in ‘*Sayyid al-Khaatir*’ (pg.245), Allaamah az-Zarkahsee in ‘*an-Nukt*’ and Allaamah al-A’raaqee in his ‘*Taqayyad WalAydah*’ have criticised narrations from the Musnad. Haafidh Ibn al-Qayyim has also discussed such assertions regarding the Musnad at great length in his *al-Furoosiyah* (pg’s 45.49)

Shaikh Abdul Hayy Lucknowee Hanafee mentioned the statement of Allaamah Ibn Taymiyyah that Abu Bakr al-Qatee’ee added further narrations to the Musnad and the ahadeeth added by al-Qatee’ee, many of them were fabrications. Refer to his *Minhaaj as-Sunnah* (4/27, 75, 106), *al-Ajwabatul Faadhilah Lee-Asilatil Ashratil Kaamilah* (pg.98).

Haafidh al-Iraaqee authored a specific book (juzz) with regards to the fabricated narrations in the Musnad. Ibn al-Jawzee also graded some narrations in the Musnad to be fabricated.

SHAIKH ABDUL FATTAH ABU GUDDAH

HANAFEE [1417H] ON THE MUSNAD OF

IMAAM AHMAD

Shaikh Abdul Fattah Abu Guddah Hanafee, the researcher and verifier of the hanafee madhab clearly rebukes and refutes Abul Hasan Hussain Ahmeds point overwhelmingly that one begins to think was Shaikh Abdul Fattah Abu Guddah talking about Abul Hasan.

He says the following in his notes to one Imaam Ibn Qayyims books titled, *al-Manaar al-Muneef Fis-Saheeh Wad-Da'eef*

المِنْدَلُ الْمَنِيفُ الصَّحِحُ وَالصَّعِيقُ

لِإِمامِ شِمسِ الدِّينِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الْجَنْبَلِيِّ الدِّمَشْقِيِّ

الْمَعْرُوفِ بِابْنِ قَيْمِ الْجَوَزِيَّةِ

مُولَدَ سَنَةِ ٧٩١ وَتَوْفِيَ سَنَةَ ٨٥١ هـ

رَحْمَهُ اللَّهُ تَعَالَى

حَقْقَهُ وَخَرَجَ نُصُوصُهُ وَعَلَقَ عَلَيْهِ

عَبْدُ الْفَتَحِ بْنُ عَوْذَةَ

ص ٤٥ - ٤٩ كلام حسن طويل جيد للغاية حول «المسند» ، بين فيه بطلان قول من قال: كل حديث رواه الإمام أحمد في «مسنده» وسكت عليه فهو صحيح عندـه، وساق في تأيـيد بـطلان هـذا القول أكثرـ من عـشرين شـاهـداً، كلـها من الأـحادـيث التي روـاـها الإمامـ أـحمدـ في «ـالـمسـندـ»، وـهي ضـعـيفـةـ عنـهـ بـتـقـلـيـدـ الثـقـاتـ الأـثـبـاتـ عنـهـ ،

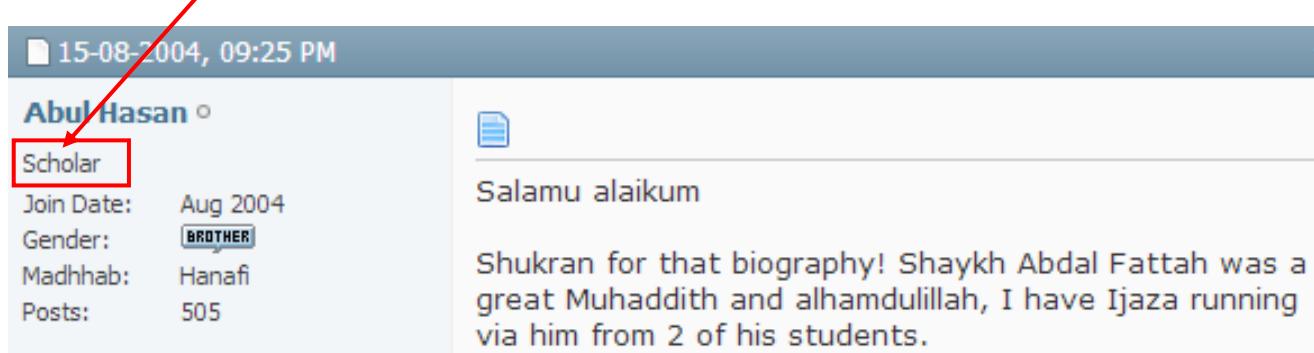
Shaikh Abdul Fattah Abu Guddah says, “(From Ibn Qayyims statement), “This clarifies the futility of the statement of the one who says all the hadeeth Imaam Ahmad transmits in his Musnad and then he remains silent upon what are authentic according to him. The futility of this statement is evidenced and supported by more than 20 reports which Imaam Ahmad transmits in his Musnad which are weak according to him which have been transmitted and affirmed via trustworthy means from him...”

(In his notes to *al-Manaar al-Muneef Fis-Saheeh Wad-Da'eef* (pg.136) of Imaam Ibn Qayyim al-Jawziyyah, Edn 6th 1414H / 1994ce, Maktab al-Matboo'aat al-Islaamiyyah, Halab, Syria, published on behalf of them Daar al-Bashaa'ir al-Islaamiyyah, Beirut, Lebanon)

This discussions shows from the hanafee scholars, Abdul Hayy Lucknowee, Zafar Ahmad Thanawee and Abdul Fattah Abu Guddah who say just because Imaam Ahmad remained silent in his Musnad after transmitting this report of Abu Ayoob (رضي الله عنه) it does not mean he held it to be authentic. Dear readers ask Abul Hasan what does he say now????

ABUL HASAN HUSSAIN AHMEDS MOCKERY OF THE ISLAMIC SCIENCES AND A COLLECTOR OF IJAZAHS

Look at what Abul Hasan Hussain Ahmed claims and also look at the information he added when he joined, this is as far back as 2004!!! Please note Sunni forum is a deobandee soofee forum. A scholar, a self proclaimed scholar!!!!!!



A screenshot of a forum profile page for 'Abul Hasan'. The profile is dated 15-08-2004, 09:25 PM. The user has the title 'Scholar' highlighted with a red box and an arrow pointing to it. Other profile details include: Join Date: Aug 2004, Gender: BROTHER, Madhab: Hanafi, Posts: 505. In the message area, there is a file icon followed by the text 'Salamu alaikum' and a message: 'Shukran for that biography! Shaykh Abdal Fattah was a great Muhibbin and alhamdulillah, I have Ijaza running via him from 2 of his students.'

So a scholar in back 2004!!! ajeeb Taken from

[http://www.sunniforum.com/forum/showthread.php?951-Shaykh-Abdulfattah-Abu-Ghuddah-\(rahimahulla-ta-ala\)-a-great-Scholar-of-Islam](http://www.sunniforum.com/forum/showthread.php?951-Shaykh-Abdulfattah-Abu-Ghuddah-(rahimahulla-ta-ala)-a-great-Scholar-of-Islam)

Then he goes onto say

20-08-2004, 03:39 PM #7

Abul Hasan Scholar
Join Date: Aug 2004
Gender: BROTHER
Madhab: Hanafi
Posts: 505

Originally Posted by GenN
Assalmu alaykum,
MashAllah Abul hasan,
which field do you have ijaza in?

Wa akaikum salam,
Principally in Hadith, but i also have Ijaza to transmit all the works that Allama Shaykh Abdal Fattah Abu Ghudda had transmittd to him.
Wassalam

What a mockery of the sciences of hadeeth, when he does not even know the basics and we have demonstrated this abundantly in this treatise. This is not the way of the people of true knowledge. Then he says in response to a question and this is ridiculously hilarious,

20-08-2004, 03:50 PM

Abul Hasan Scholar
Join Date: Aug 2004
Gender: BROTHER
Madhab: Hanafi
Posts: 505

Originally Posted by GenN
So your a sheikul Hadith? where have you studied akhi and how long for, just out of interest, not cos i doubt you or anything.

السلام عليكم
الأَعْزَى الْعَزِيزُ أَنَا لَا شَيْءٌ إِلَّا نَوْرٌ وَأَنَا لَا أَنْتَنِي التَّفَاقُرُ حَوْلَ نَفْسِي

Ya'ni: Dear Brother I am nothing of the sort and I do not wish to brag about myself

Take care

Wassalam

This is the level of Abul Hasan with his desire for fame and recognition, May Allaah save us from this. Ameen.

Abul Hasan Hussain Ahmed then digressed and said

for Imam al-Dhahabi mentioned the following from him which suggests that Imam Ahmad may have accepted this very narration (as quoted by GF Haddad from al-Dhahabi's Mu'jam al-Shuyukh, 1:73, no. 58 – I have this book to scan if need be the very quote below):

Ahmad ibn al-Mun`im related to us... [with his chain of transmission] from Ibn `Umar that the latter disliked to touch the Prophet's -- Allah bless and greet him -- grave. I say: He disliked it because he considered it disrespect. Ahmad ibn Hanbal was asked about touching the Prophet's -- Allah bless and greet him -- grave and kissing it and he saw nothing wrong with it. His son `Abd Allah related this from him. If it is asked: "Why did the Companions not do this?" We reply: "Because they saw him with their very eyes when he was alive, enjoyed his presence directly, kissed his very hand, nearly fought each other over the remnants of his ablution water, shared his purified hair on the day of the greater Pilgrimage, and even if he spat it would virtually not fall except in someone's hand so that he could pass it over his face. Since we have not had the tremendous fortune of sharing in this, we throw ourselves on his grave as a mark of commitment, reverence, and acceptance, even to kiss it. Do you not see what Thabit al-Bunani did when he kissed the hand of Anas ibn Malik and placed it on his face saying: "This is the hand that touched the hand of Allah's Messenger"?

Muslims are not moved to these matters except by their excessive love for the Prophet - Allah bless and greet him -, as they are ordered to love Allah and the Prophet -- Allah bless and greet him -- more than their own lives, their children, all human beings, their property, and Paradise and its maidens. There are even some believers that love Abu Bakr and `Umar more than themselves.

Do you not see that the Companions, in the excess of their love for the Prophet - Allah bless and greet him, asked him: "Should we not prostrate to you?" and he replied no, and if he had allowed them, they would have prostrated to him as a mark of utter veneration and respect, not as a mark of worship, just as the brothers of the Prophet Yusuf prostrated to him. Similarly the prostration of the Muslim to the grave of the Prophet - Allah bless and greet him - is for the intention of magnification and reverence. One is not to be accused of disbelief because of it whatsoever (la yukaffaru aslan), but he is being disobedient [to the Prophet's injunction to the Companions]. Let him, therefore, be informed that this is forbidden. It is likewise in the case of one who prays towards the grave."

Now, some of the pseudo-Salafi's know these things about al-Dhahabi and they have decided to expel him from Ahlus-Sunna wal Jama'a!

Please see here: <http://www.sunniforum.com/forum/showthread.php?t=6401>

ANSWERING THE FUTILE ALLEGATION AGAINST IMAAM AHMAD BIN HANBAL ON THE PERMISSIBILITY OF KISSING THE PROPHET'S (ﷺ) GRAVE

OUR REPLY

GF Haddad has plagiarised this from the books of the soofee churchfathers, just as Abul Hasan Hussain Ahmed plagiarises his ‘scholarly research’!!! GF Haddad has copied this passage from the soofee Mr Muhammd bin Alawee al-Maalikee al-Haasanee’s book, ‘Ziyaarah an-Nabawiyyah Fee Dh’u al-Kitaab Was-Sunnah’ (pg.180-181), and Jameel Haleem al-Hussainee’s ‘Umdatul-Ahkaam Fee Ithbaat at-Tawassul Wat-Tabarruk Bi-Khair al-A’naam’ and no doubt others as they are well accustomed to just copy and pasting.

If we examine the words of Imaam Dhahabee carefully he says, “One is not to be accused of disbelief because of it whatsoever (la yukaffaru aslan), but he is being disobedient [to the Prophet's injunction to the Companions]. Let him, therefore, be informed that this is forbidden. It is likewise in the case of one who prays towards the grave.”

This was not done as worship to the grave, it was potentially a way of veneration as maybe understood by others and lastly Imaam Dhahabee himself says, “**be informed this is forbidden.**” So When Imaam Dhahabee himself saying it is forbidden what logic permits these ignorant individuals to present this quote here.

G F Haddad quoting this can be understood as he is a mutassub soofee with barailwee leanings neither is it difficult to understand as we know his manhaj, the issue here is what does this say about Abul Hasan Hussain Ahmeds Aqeedah and Manhaj

This is very interesting to say the least. We would like to add here there is an emergence of a group of internet wannabe hanbalee's who advocate the obligation of blindly following a madhab just like the staunch bigoted hanafee muqallids say.

These wannabe's prove night and day the obligations of such an absurd claim and then when it comes to repel and refute repugnant allegations and accusations made against Imaam Ahmad there is no defense or clarification but rather there is total silence. What kind of deviant and wicked manhaj is this??? This is nothing but opening the doors for the people of innovation and desires.

**MR MUHAMMAD BIN ALAWEEL AL-
MAALIKEE AL-HASANEE ON TOUCHING
THE PROPHETS (صلوات الله عليه وسلم) GRAVE AND IMAAM
AHMAD'S POSITION
&
HIS PLAGIARISM!!!**

Such claims are nothing new and such quarters are always trying to prove such allegations in any way possible. Mr Muhammd bin Alawee al-Maalikee al-Hasanee adds that one can achieve blessings by touching the walls of the Nabee's (صلوات الله عليه وسلم) apartment and also brings the statement of Imaam Ahmad that he saw no harm in it.

(refer to his *Mafaahoom Yajib Ann Tusahah* (pg.239) Edn. 2nd, 1430H / 2009ce, Daar al-Kutub al-Illmiyyah, Beirut, Lebanon. Eng. Trans 'Notions That Must be Corrected' (pg.213) Edn. 2nd, December 2010, Sunni Publications, Rotterdam, The Netherlands)

Mr Muhammad bin Alawee al-Maalikee devouts a whole sub chapter to the topic of seekings blessings by touching the Prophet's (صلوات الله عليه وسلم) grave and therein he presents a conflicting view about the topic in

general and also with regards to the positions and opinions attributed to Imaam Ahmad bin Hanbal.

Our aim here is two fold, the first being to present to you dear readers – that even Mr Muhammad Alawee disagrees with the practise under discussion and the second, reinforcing what he have evidenced to Imaam Ahmad, by the way of him prohibitively disliking the touching of the Nabee's (ﷺ) grave. He says in his, 'Mafaahoom',

مِقَاهِيْ بَرْبَر

يُجَبِّ الْأَنْتَصَاح

تألیف

السید محمد بن علوی الملاکی الحسینی

خادم لعلم الشریف بالبلد المرام

القبر النبوى والترک بالتمسح به، أو الشبّاك وتقپیله

اعلم أنه ينبغي للزائر أن لا يُقبل القبر الشريف، ولا يمسحه بيديه، ولا يلصق بطنه وظهره بجداره، أو بالحاجز المستور بالكسوة أو الشبّاك؛ فإنَّ كل ذلك مكررٌ، لما فيه من استعمال خلاف الأدب في حضرته صلوات الله عليه، وقدد الترک لا ينفي الكراهة؛ لأنَّه جَهَلٌ بما يليق من الأدب، ولا اغترار بما يفعله أكثر العوام، فإنَّ الصواب الذي قاله العلماء وأطبقوا عليه خلافه كما صرخ به النووي في «إيضاحه».

(١) ابن عبد الوهاب؛ فتاوى الشيخ الإمام ابن عبد الوهاب في مجموع المؤلفات، (القسم الثالث)، ص ٦٨ (نشر جامعة الإمام محمد بن سعود الإسلامية في أسبوع الشيخ محمد بن عبد الوهاب رحمه الله).

وأطال ابن حجر في «المنح» و«الجوهر» في ترجيحه، قال في «الإحياء»:
«مس المشاهد وتقبيلها عادة اليهود والصارى». اهـ.

وقال الفضيل بن عياض رحمه الله ما معناه: «اتبع طرق الهدى ولا يضرك
قلة السالكين، وإياك وطرق الضلاله ولا تغتر بكثره الهالكين».

وقال النووي: ومن خطر بياله أنَّ المسح باليد ونحوه أبلغ في البركة، فهو
من جهالته وغفلته؛ لأنَّ البركة إنما هي فيما وافق الشرع، وكيف ينبغي الفضل
في مخالفة الصواب؟!». اهـ^(١).

رأي الإمام أحمد بن حنبل

وقد جاءت روایات عن الإمام أحمد في هذا الموضوع؛ بعضها يفيد جواز
ذلك وبعضها يفيد التوقف في الحكم، وبعضها يفيد التفرق بين المنبر النبوي
وبين القبر، وذلك بجواز الأول والتوقف في الثاني أو الإباحة. ومهما كان
ذلك الاختلاف؛ فإنه لا يصل الحال بالحكم على فاعله بالكفر أو الضلال أو
الخروج عن الملة أو الابتداع في الدين، غاية ما في الأمر أنه فعل ما هو
مُختلف فيه، أو ما هو مكرر، والمقصود هو ألا يتخذ ذلك عادة حتى يغتر به
العوام ويظنونه من مستلزمات الزيارة وأدابها، وإليك كلام الإمام أحمد:

قال في «خلاصة الوفا» ما نصه: وفي كتاب «العلل والسؤالات» لعبد الله بن
أحمد بن حنبل، قال: سألت أبي عن الرجل يمس قبر النبي ﷺ يتبرك بمسه
وتقبيله، ويفعل بالمنبر مثل ذلك رجاء ثواب الله تعالى، فقال: لا بأس به.

قال أبو بكر الأثرم: قلت لأبي عبد الله - يعني أحمد بن حنبل -: قبر النبي
ﷺ يمس ويتمسح به؟ فقال: ما أعرف هذا، قلت له: فالمنبر؟ فقال: أما المنبر
فنعم، قد جاء فيه، قال أبو عبد الله: شيء يرثونه عن ابن أبي قديك، عن ابن
أبي ذئب، عن ابن عمر «أنه مسح على المنبر» قال: ويرثونه عن سعيد بن
المسيب في الرمانة، قلت: ويرثون عن يحيى بن سعيد: أنه حين أراد الخروج
إلى العراق جاء إلى المنبر فمسحه ودعا فرأيته استحسنه، ثم قال: لعله عند

(١) النووي؛ «المجموع» ٨: ٢٧٥.

الضرورة لا شيء فيه، قيل لأبي عبد الله: إنهم يلصقون بطونهم بجدار القبر، وقلت له: رأيت أهل العلم من أهل المدينة لا يمسونه ويقومون ناحية فيسلمون، فقال أبو عبد الله: نعم، وهكذا كان ابن عمر يفعل، ثم قال أبو عبد الله: بأبيه هو وأمي رضي الله عنهما.

قال الشيخ ابن تيمية: فقد رخص أحمد وغيره في التمسح بالمنبر والرمانة التي هي موضع مقعد النبي صلوات الله عليه وآله وسالم ويده، ولم يرخصوا في التمسح بقبره، وقد حكى بعض أصحابنا رواية في مسح قبره؛ لأنَّ أحمد شيخ بعض الموتى فوضع يده على قبره يدعوه له، والفرق بين الموضعين ظاهر»^(١). اهـ.

Mafaheem Yajib Ann Tusahah (pg.285-287) Edn. 2nd, 1430H /
2009ce, Daar al-Kutub al-Illmiyyah, Beirut, Lebanon.

The translation of it being,



مفاهيم يجب أن تصح

NOTIONS THAT MUST BE CORRECTED

Shaykh Muḥammad b. ‘Alawī al-Mālikī al-Ḥasanī رضي الله عنه

Foreword by Shaykh Ḥasanayn Muḥammad Makhlūf رضي الله عنه

Translated by Suraqah Abdul Aziz

SEEKING BLESSINGS THROUGH KISSING OR TOUCHING THE PROPHET'S GRAVE OR SCREEN

You should know that it is not appropriate for the visitor of the noble grave to either rub it with his hands, or rub his stomach or back against the wall, the portioned cover (like the *kiswa* cloth at the Ka'ba) or the metal screen. All of that is detestable (*makrūh*) as it is against the proper etiquette that must be observed in his  presence. The intention of seeking blessings does not negate that it is detested because this is ignorance of the etiquette that should be observed. Do not become deceived by what most of the common folk do, for certainly, the correct view upheld and implemented by the scholars is opposite of this—as Imām al-Nawawī stated in his *al-Idāh*.

In *al-Mina wa al-Jawhar*, Ibn Ḥajar went into great detail supporting this view and strengthening it. In the *Iḥyā'* it states: "Touching and kissing the sanctuaries is a custom from the Jews and Christians."

Al-Fuḍayl b. 'Iyād—may Allah have mercy upon him—said: "Follow the path of guidance and do not be harmed by the paltry numbers of its wayfarers. Beware of the paths of misguidance and do not be deceived by the large number of people who are destroyed."

Whoever has it cross his mind that touching with his hand is better for obtaining blessings, then it is only due to his ignorance and heedlessness. This is because blessings are only found in that which is in accordance with the Sacred Law, so how can one seek virtue in that which is in opposition to what is correct?²⁰⁰

¹⁹⁹ Fatāwā of the Shaykh, Imām Muḥammad b. 'Abd al-Wahhāb in *Majmū'a al-Mu'allafāt*, 3: 68, distributed by Imām Muḥammad b. Sa'ūd Islamic University during Muḥammad b. 'Abd al-Wahhāb week.

²⁰⁰ See *Majmū' al-Fatāwā*, 8:275.

Concerning this, there are some narrations from Imām Ahmad that seem to affirm its permissibility, and other narrations that seem to withhold a ruling, and yet other narrations that make a distinction between the Prophet's pulpit and the Prophet's grave. In this third narration it states that touching the pulpit is permissible, whereas touching the grave is undecided whether it is allowed.

Regardless of what can be said about such differences, in no way does the ruling of one who does it reach the point of disbelief, misguidance, leaving the religion or innovating. The most that may be said about such an act is that it is differed over or that it is detestable. So what is meant here is to clarify in order that the common folk do not take it as a customary practice and believe that it is from the requirements and etiquette of visitation. Take the words of Ahmad. In *Khulāṣa al-Wafā* it is stated:

In the book *al-'Ilal wa al-Su'älât* of 'Abdullâh b. Ahmad b. Hanbal he said: "I asked my father about a man touching the grave of the Prophet ﷺ, kissing and touching it for the sake of obtaining blessings, and doing likewise at the pulpit, hoping for the reward of Allah, the Exalted. He (my father) said: 'There is no problem with it.' "

Abū Bakr al-Athram said: "I asked Abū 'Abdullâh (Imām Ahmad): 'Can the grave of the Messenger ﷺ be touched and rubbed?' 'I am not aware of that,' he replied. 'What about the pulpit?' I asked. He replied: 'As for the pulpit, yes, for there is a report concerning it narrated from Ibn Fudayk from Abū Dhi'b from Ibn 'Umar stating that he used to rub the pulpit. A similar reported is cited from Sa'id b. al-Musayyib about the pommel.' I say: it was also narrated by Yahyā b. Sa'id that when he wanted to travel to 'Iraq, he approached the pulpit, wiped it, and supplicated—so I saw that he deemed it good...perhaps it was because of necessity or some other need."

"It was said to Abū 'Abdullâh: 'They are rubbing their stomachs on the wall of the enclosure surrounding the grave.'

NOTIONS THAT MUST BE CORRECTED

"I said to him: 'I saw that the people of knowledge in Medina did not touch it. They would stand to its side and give the greetings.' Abū 'Abdullāh said: 'Yes, and this is how Ibnu 'Umar used to do.' Abū 'Abdullāh then said: '...by my father and mother.' "

Shaykh Ibn Taymiyya said:

Aḥmad and others narrated reports about rubbing the pulpit and the pommel and they did not give dispensation for rubbing the grave. Some of our companions (among the Ḥanbalīs) did narrate a report (from Aḥmad) allowing one to touch his grave, because Aḥmad once followed a funeral procession and placed his hand on the grave and supplicated for the deceased. The difference between the two cases is obvious.²⁰¹

Eng. Trans 'Notions That Must be Corrected' (pg.270+) Edn. 2nd, December 2010, Sunni Publications, Rotterdam, The Netherlands)

So here Mr Muhammad bin Alawee clearly says one should not rub his hands on the noble grave etc and also cites the position of the Scholars. Then we ask what is the point in mentioning what Imaam Ahmad said!!! This is just to confuse the people. Let it be clearly known that Mr Muhammad bin Alawee's opinion conforms to the opinion of

Ahlus Sunnah Wal-Jama'ah. As for the pulpit this is not out current discussion and hence we do not wish to digress.

The reality of these people and how ignorant the followers of these soofee churchfathers are, is the following example. This book, ie 'Notions That Must Be Corrected' has been printed twice and hence we have the second edition and yet still there are horrendous mistakes based upon their sheer ignorance, disregard and non existant Islamic intellectualism.

You must be thinking, what are they talking about, well, Mr Muhammad bin Alawee quotes,

وقال النووي: ومن خطر بياله أنَّ المسح باليد ونحوه أبلغ في البركة، فهو من جهالته وغفلته؛ لأنَّ البركة إنما هي فيما وافق الشرع، وكيف ينبغي الفضل في مخالفة الصواب؟!». اهـ^(١).

Mr Muhammad bin Alawee cited the following reference,

(١) النووي؛ «المجموع» ٨: ٢٧٥.

However look at what Mr Suraqah Abdul Aziz says,

destroyed.

Whoever has it cross his mind that touching with his hand is better for obtaining blessings, then it is only due to his ignorance and heedlessness. This is because blessings are only found in that which is in accordance with the Sacred Law, so how can one seek virtue in that which is in opposition to what is correct?²⁰⁰

¹⁹⁹ Fatāwā of the Shaykh, Imām Muḥammad b. ‘Abd al-Wahhāb in Majmū‘a al-Mu’allafāt, 3: 68, distributed by Imām Muḥammad b. Sa’ūd Islamic University during Muḥammad b. ‘Abd al-Wahhāb week.

²⁰⁰ See Majmū‘ al-Fatāwā, 8:275.

So he totally messes up who said what, when we clearly know this paragraph is Imaam Nawawee's statement as we can clearly see from the Arabic, which he has totally ignored and blundered.

Then Suraqah, oh what a fiasco this is, references the statement to *Majmoo Fataawa*, when Mr Muhamamd bin Alawee references it to Imaam Nawawee's book *al-Majmoo'a* which is an explanation of *al-Muhazzab* of Sheeraazee on fiqh!!! Extraordinary.

One asks how on earth can someone make 2 such big blunders on one page even in the second edition. This shows these people have no

understanding or the books of the Salaf, in fact they can not even get the names right.

These 2 mistakes were based on just looking at these few pages as they were relevant to our topic, only Allaah knows what the affair and situation is with the rest of the book!!!

In conclusion it may seem the English translation of the aforementioned book is riddled with mistakes especially when they are attributing positions to the Scholars of Islam, so do not even read it.

Mr Muhammad bin Alawee al-Maalikee has authoered several books in promotion and propagation of his soofee beliefs and concepts. From them the likes of 'Zakhaa'ir Muhammadiyyah,' 'Shifaa al-Fuwaad Bi-Ziyaarah Khairal-E'baad,' "az-Ziyaarah an-Nabawiyyah Fee Dh'u al-Kitaab as-Sunnah,' and 'Mafaahimeen Yajib Ann Tusahah.'

You will find that most of the contents of each book is very similar, in fact so similar that he has merely quoted the same things in each book repeatedly ie plagiarised his own works and thereby built in his calamities in opposition to the Aqeedah and Manhaj of Ahlus Sunnah and authored such books.

Mr Muhammad bin Alawee al-Maalikee was adamant in working against and fighting the Aqeedah of Ahlus Sunnah, he no doubt had

animosity for the way of Ahlul Hadeeth and the Salafee's. Nonetheless the book, 'Mafaahim Yajib Ann Tusahah' has comprehensively and meticulously been refuted by the his eminence and the noble Shaikh, Saaleh ibn Abdul Azeez Aal-ash-Shaikh in his masterpiece of, 'Haadhihi Mafaahimuna,' parts of which have been translated here

Ali Hasan Khan

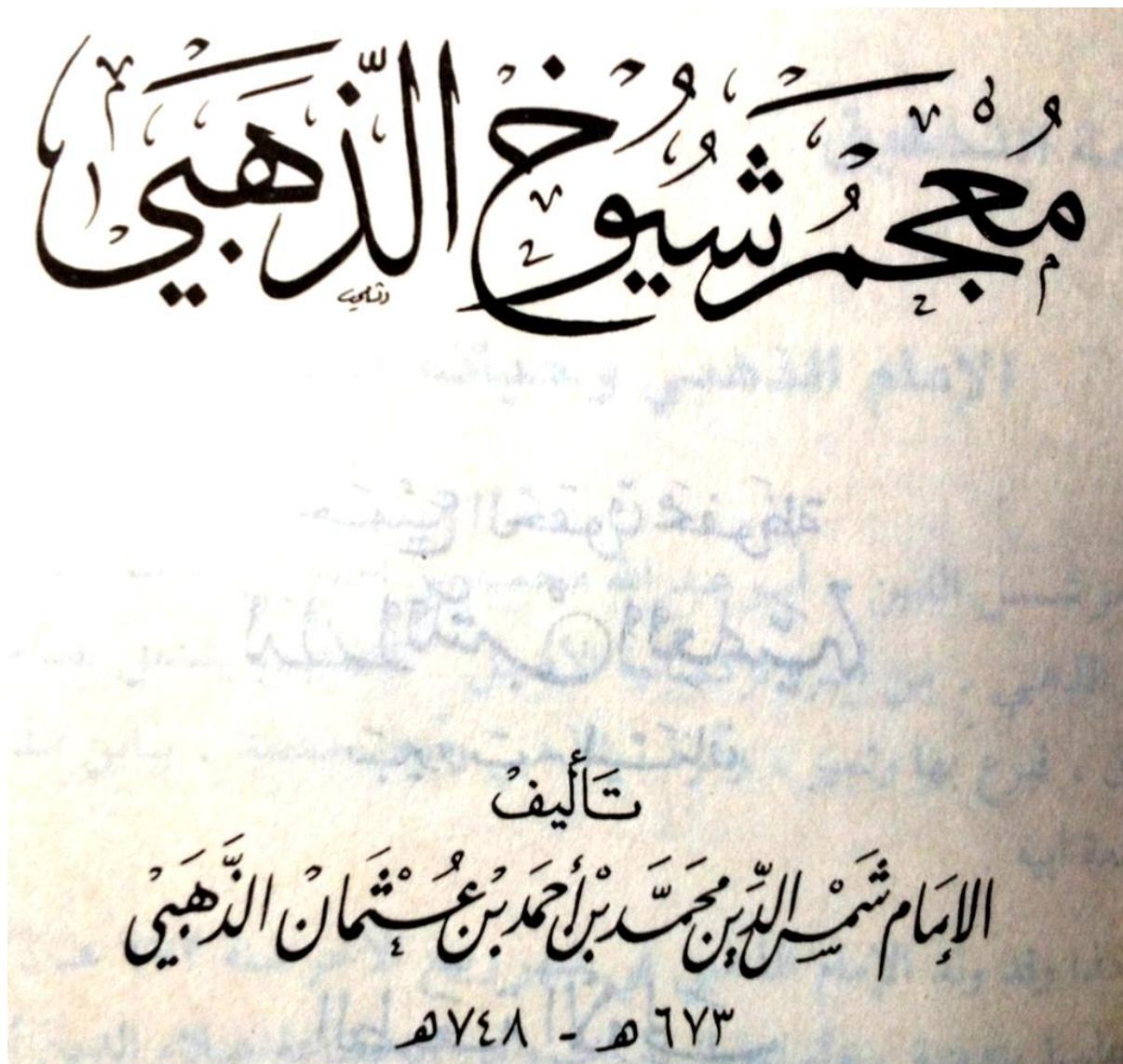
http://www.umm-ul-qura.org/info/user_pages/page.asp?art_id=128

The whole book will be published very soon insha'Allaah

Abu Iyad

<http://www.salafipublications.com/sps/sp.cfm?subsecID=TAW04&articleID=TAW040001&pfriend=>

Lets us now move on to this claim regarding Imaam Ahmad and see how it stands in reality. We have the scans from the 'Mu'ajam ash-Shuyookh'



٥٨ - أحمد بن عبد المنعم بن أحمد ، المعمور ركن الدين أبو العباس القزويني الطاوي الصوفي .

مولده في سابع عشر شعبان سنة إحدى وستمائة .

وحكى لنا أباه أسمعه صحيح مسلم على أبي بكر الشحاذي ، وهذا الشحاذي كانت له إجازة الفراوي ، ثم قدم دمشق في سنة اثنتين وثلاثين وستمائة . وسمع من السخاوي ، ثم سافر إلى بغداد مع الصاحب صفي الدين بن مرزوق ليؤم به ، فسمع مسند الشافعي من أبي بكر بن الخازن وسمع بحلب من ابن خليل وروى بالإجازة العامة عن أبي جعفر الصيدلاني وجماعة . انتخب له جزءاً رواه مرات .

توفي فيعاشر جمادى الأولى سنة أربع وسبعين .

وكان كامل البنية مصبراً مليح الشيبة ، أدرك من الملوك السلطان علاء الدين خوارزم شاه ورأه قد مر بقزوين . ورأيت تحت خطه : في سنة سبع وسبعين أن الوجيه النفري سأله عن مولده فقال : ولدت سنة ستمائة ، كذا أجاب في ذلك الوقت .

أخبرنا أحمد بن عبد المنعم ، غير مرة ، أنا أبو جعفر الصيدلاني - كتابة أنا أبو علي الحداد - حضوراً - أنا أبو نعيم الحافظ ، نا عبد الله بن جعفر ، ثنا محمد بن عامر ، نا أبوأسامة عن عبيد الله عن نافع عن ابن عمر : « أنه كان يكره مس قبر النبي ﷺ ». قلت : كره ذلك لأنه رأه إساءة أدب . وقد سُئل أحمد بن حنبل عن مس القبر النبوى وتقبيله فلم ير بذلك بأساً ، رواه عنه ولده عبد الله بن أحمد . فإن قيل : فهلا فعل ذلك الصحابة قيل : لأنهم عاينوه حياً وتملوها به وقبلوا يده وكادوا يقتتلون على وضوءه واقتسموا شعره المطهر يوم الحج الأكبر ، وكان إذا تختم لا تكاد تخاتمه تقع إلا في يد رجل في ذلك بها وجهه ،

ونحن فلما لم يصح لنا مثل هذا النصيб الأوفر تراثينا على قبره بالالتزام والتجليل والاستلام والتقبيل ، ألا ترى كيف فعل ثابت البخاري ، كان يقبل بدأنس بن مالك ويضعها على وجهه ويقول : يد مست يد رسول الله ﷺ ، إذ هو مأمور بأن يحب الله ورسوله أشد من حبه لنفسه ولولده والناس أجمعين ، ومن أمواله ومن الجنة وحورها ، بل خلق من المؤمنين يحبون أبا بكر وعمر أكثر من حب أنفسهم . حكى لنا جندار أنه كان بجبل البقاع فسمع رجلاً سب أبا بكر فسل سيفه وضرب عنقه ، ولو كان سمعه يسبه أو يسب أبايه لما استباح دمه . ألا ترى الصحابة من فرط حبهم للنبي ﷺ قالوا : ألا نسجد لك ؟ فقال : لا ، فلو أذن لهم لسجدوا له سجود إجلال وتوقير لا سجود عبادة كما قد سجد أخوه يوسف - عليه السلام - ليوسف . وكذلك القول في سجود المسلم لقبر النبي ﷺ على سبيل التعظيم والتجليل لا يكفر به أصلاً بل يكون عاصياً فليعرف أن هذا منهى عنه ، وكذلك الصلاة إلى القبر .

(Mu'ajam ash-Shuyookh (pg.55-56 no.58), Edn. 1st 1410H / 1990ce

Dar ul-Kutub al-Ilmiyyah, Beirut, Lebanon. Ed. Dr. Roohayyah Abdur Rahmaan as-Suyufi)

There is another scan below, remember Abul Hasan Hussain Ahmed said, “- I have this book to scan if need be the very quote below:....” No need, we will do it for you and not one but two scans of the same book. Who are you kidding!!!

مُعْجَمُ الشِّيوُخِ
الْكَبِيرُ

تصنيف

الإمام شمس الدين محمد بن أحمد بن عثمان الذهبي
(٦٧٣-٥٧٤)

(٥٨) [أحمد بن عبد المنعم القرزويني] (٤)

أحمد بن عبد المنعم بن أحمد ، المعمر ركن الدين أبو العباس القرزويني الطاوسـي الصـوفي .

مـولـدـهـ فيـ سـابـعـ عـشـرـ شـعـبـانـ / سـنـةـ إـحـدـىـ وـسـتـمـائـةـ [١٢٠٥ـ هـ - ٦٠١ـ مـ] .

وـحـكـىـ لـنـاـ أـبـاهـ أـسـمـعـهـ صـحـيـحـ مـسـلـمـ عـلـىـ أـبـيـ بـكـرـ الشـحـاذـيـ ،ـ وـهـذـاـ الشـحـاذـيـ كـانـتـ لـهـ إـجـازـةـ الـفـرـاءـويـ ،ـ ثـمـ قـدـمـ دـمـشـقـ فـيـ سـنـةـ آـثـنـيـنـ وـثـلـاثـيـنـ وـسـتـمـائـةـ [١٢٣٢ـ هـ - ٦٣٢ـ مـ] وـسـمـعـ مـسـنـدـ الشـافـعـيـ مـنـ أـبـيـ بـكـرـ بـنـ الـخـازـنـ وـسـمـعـ بـحـلـبـ الـدـيـنـ بـنـ مـرـرـوقـ لـيـؤـمـ بـهـ ،ـ فـسـمـعـ مـسـنـدـ الشـافـعـيـ مـنـ أـبـيـ بـكـرـ بـنـ الـخـازـنـ وـسـمـعـ بـحـلـبـ مـنـ اـبـنـ خـلـيلـ وـرـوـيـ بـالـإـجـازـةـ الـعـامـةـ عـنـ أـبـيـ جـعـفـرـ الصـيـدـلـانـيـ وـجـمـاعـةـ .ـ اـنـتـخـبـتـ لـهـ جـزـءـاـ رـوـاـهـ مـرـأـتـ .ـ

توفي في عاشر جمادى الأولى سنة أربع وسبعمائة [٤٧٠هـ - ٩ ديسمبر ١٣٥٤م].

وكان كامل البنية مصيراً مليح الشيبة ، أدرك من الملوك السلطان علاء الدين خوارزم شاه ورآه قد مر بقزوين . ورأيت تحت خطه : في سنة سبع وسبعين أن الوجيه التغري سأله عن مولده فقال : ولدت سنة وستمائة ، كذا أجاب في ذلك الوقت .

أخبرنا أحمد بن عبد المنعم ، غير مرّة ، أنا أبو جعفر الصيدلاني - كتابة - أنا أبو علي الحداد - حضوراً - أنا أبو نعيم الحافظ ، نا عبد الله بن جعفر ، ثنا محمد بن عاصم ، نا أبوأسامة عن عبيد الله عن نافع عن ابن عمر : « أَنَّهُ كَانَ يَكْرَهُ مَسْ قَبْرَ النَّبِيِّ ﷺ ». قُلْتُ : كَرِهَ ذَلِكَ لِأَنَّهُ رَأَهُ إِسَاءَةً أَدَبٍ . وقد سُئِلَ أَحْمَدُ بْنُ حَنْبَلَ عَنْ مَسْ القبر النبوى وتقبيله فلم ير بذلك بأساً، رواه عنه ولده عبد الله بن أحمد. فإن قيل: فهلا فعل ذلك الصحابة قيل: لأنهم عاينوه حياً وتملوها به وقبلوا يده وكادوا يقتتلون على وضوئه واقتسموا شعره المطهر يوم الحجّ الأكبر ، وكان إذا تنحّم لا تكاد نخامته تقع إلا في يد رجلٍ في ذلك بها وجهه ، ونحن فلما لم يصح لنا مثل هذا النصيب الأوفر ترافقينا على قبره بالإلتزام والتبرجيل والإستسلام والتقبيل ، ألا ترى كيف فعل ثابت البشّاني ، كان يقبل يد أنس بن مالك ويضعها على وجهه ويقول : يد مسست يد رسول الله ﷺ . وهذه الأمور لا يحرّكها من المسلم إلا فرط حبه للنبي ﷺ ، إذ هو مأموم بأن يحب الله ورسوله أشد من حبه لنفسه وولده والناس أجمعين ، ومن أمراته ومن الجنة وحورها ، بل خلق من المؤمنين يحبون أبا بكر وعمر أكثر من حب أنفسهم . حكى لنا جندار أنه كان بجبل البقاع فسمع رجلاً سبّ أبا بكر فسلّ سيفه وضرب عنقه ، ولو كان سمعه يسبّه أو يسبّ أباه لما أستباح ذمه . ألا ترى الصحابة في فرط حبهم للنبي ﷺ قالوا : ألا نسجد له ؟ فقال : لا ، فلو أذن لهم لسجدوا له سجود إجلال وتوقير لا سجود عبادة كما قد سجد إخوة يوسف - عليه السلام - ليوسف . وكذلك القول في سجود المسلم لقبر النبي ﷺ على سبيل التعظيم

[١٤] والتُّبْجِيلُ لَا يَكُفُّ بِهِ أَصْلًا بَلْ يَكُونُ عَاصِيًّا / فَلَيُعْرَفَ أَنَّ هَذَا مَنْهِيٌّ عَنْهُ ، وَكَذَلِكَ الصَّلَاةُ إِلَى الْقَبْرِ^(١) .

(Mu'ajam ash-Shuyookh al-Mu'ajam al-Kabeer (1/72-74 no.58), Edn. 1st, 1408H / 1988ce, Maktabah as-Siddeeqe, Ta'if, KSA, ed. Dr. Muhammad al-Habeeb al-Hayyilah, Teacher Ummul Qurra University)

We ask Abul Hasan, did you not see what the researcher said at the end of the Quote, he said refer to Shaikh ul-Islaam Ibn Taymiyyah's Fataawa for further rulings (27/106-110), im sure you conveniently forgot that.

Since yet again Abul Hasan (piggyback man) has copied and pasted this from GF Haddad, we say piggy back man as he is always stealing others works and always piggy backing on others. We say this very same passage rebukes Abul Hasans and GF Haddads opinion as is very clearly evident from the quote, it is funny how conveniently it was overlooked, we suggest read it again but this time don't be mu'tassub.

We thought we should also answer these claims and the false representation of Imaam Ahmads opinion.

**HAAFIDH IBN HAJR [852H] ON IMAAM
AHMAD KISSING THE PROPHET'S (صلوات الله عليه وسلم)
GRAVE**

فتح الباري

يشريح صحيح الإمام أبي عبد الله محمد بن إسحاق الجزارى

للإمام الحافظ

أحمد بن علي بن حجر
العسقلاني

٨٠٢ — ٧٧٣

الجزء الثالث

قرأ أسله تصحيحاً وتحقيقاً
وأنشر على مقابله نسخ المطبوعة والخطوطة

عبدالعزيز بن عبد الله بن باز

الأستاذ بكلية الصرارة بالرياض

رقم كتبه وأبوابه وأحاديثه
أشهى أطراقه ، وبه على أرقامها في كل حديث

محمد فؤاد عبد الباقي

المكتبة السلفية

تفبييل الأركان جواز تقبيل كل من يستحق التعظيم من آدمي وغيره ، فاما تقبيل يد الآدمي فيأقى في كتاب الأدب ،
وأما غيره فنقل عن الإمام أحمد أنه سئل عن تقبيل منبر النبي ﷺ وتقبيل قبره فلم ير به بأسا ، واستبعد بعض
ابناءه صحة ذلك ، ونقل عن ابن أبي الصيف الياني أحد علماء مكة من الشافعية جواز تقبيل المصحف وأجزاء
الحديث وقبور الصالحين (١) وبالله التوفيق

(Fath ul-Baaree Sharh Saheeh al-Bukhaaree (3/475) Edn. 1st, 1379H,
Maktabah Salafiyyah, Cairo, Egypt. Edited and checked by Allaamah
Imaam Ibn Baaz, Shaikh Muhammad Fuwaad Abdul Baqee and Shaikh
Muhib ud deen Khateeb).

We have underlined the rejection of this from Imaam Ahmad in green just to be clear. What does this mean, well very clearly Haafidh Ibn Hajar has indicated and shown that this is not fully authentic from Imaam Ahmad hence Haafidh Ibn Hajar saying some of his students and those who follow him have ruled out and denied the authenticity of the report that he said there was no harm in kissing the grave of the Prophet ﷺ.

SHAIKH UL-ISLAAM AHMAD IBN ABDUL
HALEEM IBN TAYMIYYAH [728H] ON
IMAAM AHMAD KISSING THE GRAVE OF
THE PROPHET (صلوات الله عليه وسلم)

أَفِضْلُ الْصَّرَاطِ الْمُسْتَقِيمِ

لِخَالِفَةِ أَصْحَابِ الْجَحِيمِ

تألیف شیخ الإسلام

أحمد بن عبد الحکیم بن عبید السلام بن ترمیۃ

المتوفی سنة ٧٢٨هـ

قال أبو بكر الأثرم : « قلت لأبي عبد الله - يعني أَحْمَدَ بْنَ حَنْبَلَ - قبر النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُمسَّ وَيُتَمْسَحَ بِهِ ؟ فقال : ما أَعْرَفُ هَذَا . قلت له : فَالْمِنْبَرُ ؟ فقال : أَمَا الْمِنْبَرُ فَنَعَمْ قَدْ جَاءَ فِيهِ . قال أبو عبد الله : شَيْءٌ يَرَوْنَهُ^(١) عَنْ أَبْنَاءِ أَبْنَاءِ فَدِيكَ^(٢) ، عَنْ أَبْنَاءِ ذَئْبَ عَنْ أَبْنَاءِ عُمَرَ : أَنَّهُ مَسْحٌ عَلَى الْمِنْبَرِ . قال : وَيَرَوْنَهُ^(٤) عَنْ سَعِيدِ بْنِ الْمَسِيبِ فِي الرَّمَانَةِ^(٥) . قلت : وَيَرَوْنَهُ عَنْ يَحْيَى بْنِ سَعِيدِ ، وَيَرَوْنَهُ^(٣) عَنْ أَبْنَاءِ أَبْنَاءِ فَدِيكَ . ثم قال : لعله عند الضرورة والشيء . قيل لأبي عبد الله : إِنَّهُمْ يَلْصَقُونَ بِطُونَهُمْ بِجَدَارِ الْقَبْرِ . وَقَلْتُ لَهُ : رَأَيْتَ أَهْلَ الْعِلْمَ مِنْ أَهْلِ الْمَدِينَةِ لَا يَمْسُونَهُ وَيَقُولُونَ نَاحِيَةً فِي سَلْمَوْنَ . فقال أبو عبد الله : نعم ، وهكذا كان ابن عمر يفعل . ثم قال أبو عبد الله : « بِأَبِي وَأُمِّي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ » .

Abu Bakr al-Athram (who was from the main students of Imaam Ahmad) said, “I said to Abu Abdullaah ie Imaam Ahmad bin Hanbal, Should the grave of the Prophet (ﷺ) be touched or wiped? He replied, “I do not know this (ie as in being valid or allowed)

Then I asked how about the Minbar (the pulpit). He said, “As for minbar then yes we have reports come to us about it.” Abu Abdullaah said, “There is something that is narrated from Ibn Abee Fudaik from Ibn Abee Dh’ib from Ibn Umar that he would wipe (touch) the minbar.” He said, “It is narrated from Sa’eed ibn Musayyab about Ramaanah.” I said, “Yahyaa ibn Sa’eed also narrates it from him that when he wanted to go to Iraaq he would go to the

minbar and touch it and supplicate, and I saw (Ahmad bin Hanbal) as if he held it to be permissible.” Then he said, “Only when it is necessary or for something.”

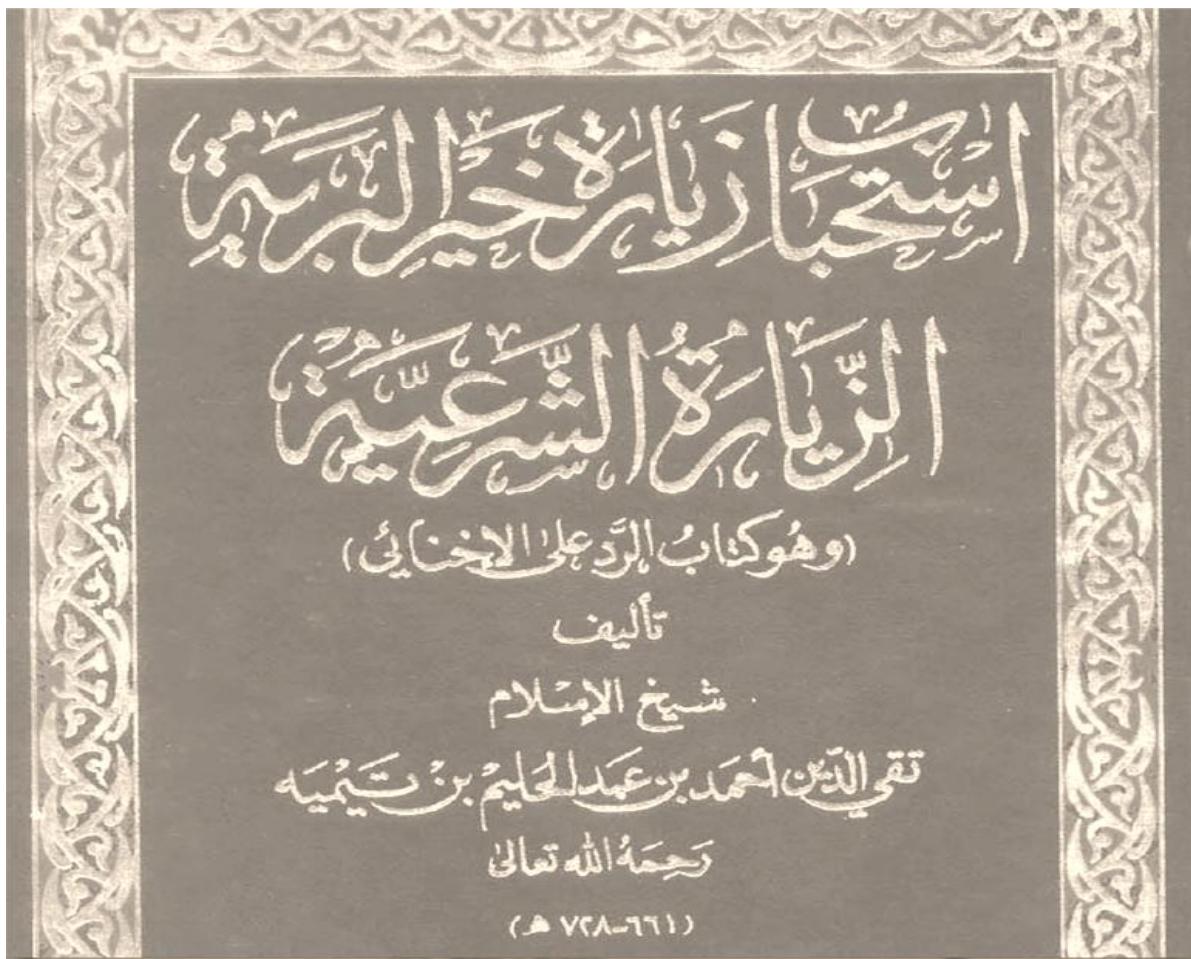
It was said to Abu Abdullaah, “Some people rub their backs against the wall of the grave? And I said, “I have seen the people of knowledge of Madeenah they would not touch the grave, rather they would stand to a side and offer salutations.” Abu Abdullaah said, “Yes, Ibn Umar would also do the same.” Then Abu Abdullaah said, “May my father and mother be sacrificed for him (رضي الله عنه)” (Refer to his Iqtidaa Siraatal Mustaqeem Li Mukhaalifati Ashaabul Jaheem (2/726), Edn. 5th 1417H / 1996ce, Maktabah ar-Rushd/Sharkatur-Riyaadh, Riyaadh, KSA ed. Dr. Naasir bin Abdul Kareem al-Aql)

Shaikh ul-Islam Ibn Taymiyyah brings the same statement in 2 different places in his commonly known book as *Kitaab Radd Alal Akhnaa’ee* actually called, ‘*Istihbaab Ziyaarah Khair al-Bariyyah az-Ziyaarah ash-Sharee’ah*’ (pg.420-421) and (pg.538-539) Edn. 1st 1419H / 1998ce, Daar ul-Fattah, ash-Shaariqah, UAE. ed. Abu Muhammad Shihaabullaah Bahadur)

Imaam Ibn Taymiyyah expands on this beautifully and explains in great detail in *Majmoo’ah al-Fataawa* (27/79-80) and he says, “The scholars are agreed about the one who visits the Prophet’s (رضي الله عنه) grave or the grave of any

other Prophet (ﷺ) or righteous person, the companions or the Ahlul Bayt or other than them, they should not touch, wipe them or kiss them."

Shaikh ul-Islaam Ibn Taymiyyah further said the following in his monumental work,



الإخْنَائِيَّةُ
أو
التَّرَدُّدُ عَلَى الإخْنَائِيَّةِ

تألِيفٌ

شَيْخُ الْإِسْلَامِ تَقِيُّ الدِّينِ أَبْيَ الْعَبَاسِ
أَبْرَاهِيمُ بْنُ عَبْرَلِ الْحَكِيمِ بْنِ يَحْيَى الْمَرْلَانِي

وقد^(٤) روى أبو الحسن علي بن عمر القزويني أيضاً في أماليه قال : قرأت على عبيد الله الزهري قلت له : حدثك أبوك ، قال : حدثني / عبدالله بن أحمد^(٥) قال : حدثني أبي قال سمعت أبا زيد حماد بن دليل^(٦) قال لسفيان - يعني ابن عيينة - قال : كان أحد يتمسح بالقبر ؟ قال : لا ولا يلتفت القبر^(١) ، ولكن يدنو . قال أبي : يعني الإعظام لرسول الله ﷺ . وحماد بن دليل هذا الذي سمعه أحمد يسأل ابن عيينة هو معروف من أهل العلم ، وروى عنه أبو داود ، وكان قاضي^(٢) المدائن.

Abul Hasan Alee bin Umar al-Qazwainee in his book ‘al-Amaaliyyah’ said, “I read to Ubaidullaah az-Zuhree and I said to him that your father narrated from you, who said Abdullaah ibn Ahmad narrates to us, who said my father (ie Imaam Ahmad) said I heard Abaa Zaid Hammad bin Daleel say that I asked Sufyaan ie Ibn Uyainah, “Did anyone ever touch the (Prophets ﷺ) grave?” He said, “No and nor did they hold onto the grave but they would get close to it.” My father said, “Ie due to revering the Messenger of Allaah (ﷺ). And Hammaad bin Daleel is the one who Ahmad heard ask Ibn Uyainah, he is well known from amongst the people of knowledge, Abu Dawood narrates from him and he was the Qadhee of al-Mada'in”

(Radd Alal Akhnaa'ee (pg.544-545) Daar ul-Fattah and (pg.415-416) Edn.1st 1420H / 2000ce, Daar ul-Kharraaz, Jeddah, KSA, ed. Ahmad bin

Muwannas al-Anbaree, and (pg.268-269) of *ar-Radd Alal Akhnaa'ee*, printed on the margins of *ar-Radd Alal Bakree*, Ed. Salafiyyah 1346H).

So here we also have an authentic chain coming from Imaam Ahmad about touching the Prophet's (ﷺ) grave via route his son, Abdullaah.

Samhudee also brings the statement of Imaam al-Athram from Imaam Ahmad ibn Hanbal in his *Wafaa al-Wafaa Bi-Akhbaar Daar al-Mustafaa* (4/216), yes even Samhudee!!!!

Shaikh ul-Islam also said, “*Abu Bakr al-Athram (who was from the main students of Imaam Ahmad) said, “I said to Abu Abdullaah ie Imaam Ahmad bin Hanbal, Should the grave of the Prophet (ﷺ) be touched or wiped? He replied, “I do not know this (ie as in being valid or allowed)*

Then I asked how about the Minbar (the pulpit). He said, “As for the minbar then yes we have reports that have come.” Abu Abdullaah said, “There is something that is narrated from Ibn Abee Fudaik from Ibn Abee Dh’ib from Ibn Umar that he would wipe (touch) the minbar.” He said, “It is narrated from Sa’eed ibn Musayyab about Ramaanah.”

I said, “Yahyaa ibn Sa’eed ie al-Ansaari the teacher of Imaam Maalik and others, also narrates from him that when he wanted to go to Iraaq he would go to the minbar and touch it and supplicate, and I saw (Ahmad bin Hanbal) as

if he held it to be permissible.” Then he said, “Only when it is necessary or for something.

It was said to Abu Abdullaah, “Some people rub their backs against the wall of the grave? And I said, “I have seen the people of knowledge of Madeenah they would not touch the grave, rather they would stand to a side and offer salutations.” Abu Abdullaah said, “Yes, Ibn Umar would also do the same.” Then Abu Abdullaah said, “May my father and mother be sacrificed for him (رضي الله عنه). Imaam Ahmad bin Hanbal also mentioned the same from Ibn Umar, Ibn Musayyab and Yahyaa ibn Sa’eed in ‘Mansak al-Marwazee’, all of which evidence that this was the actions of some companions.” END of the words from the al-Aknaa’ee. (*Radd Alal Akhnaa’ee* (pg.305-306)

Shaikh ul-Islaam Ibn Taymiyyah goes on to say that if it touching the Prophet’s (رضي الله عنه) grave was proven there must have been some evidence from the Sharee’ah. The action of some people alone can not establish this ruling when the practise of the majority of the companions was contrary to this. (*Radd Alal Akhnaa’ee* (pg.306)

SHAIKH UL ISLAAM IBN TAYMIYYAH ON THE REPORT OF ABDULLAAH IBN UMAR (ﷺ) TOUCHING THE PROPHET'S (ﷺ) GRAVE

In another part of the 'al-Akhnaa'ee' Shaikh ul-Islaam Ibn Taymiyyah brings the report of Abdullaah Ibn Umar (ﷺ) which Qaadhee Ismaa'eel bin Ishaaq transmits in his 'Fadhal as-Salaah Alan Nabee' (ﷺ) (pg.84 no.101) that when, "Ibn Umar would return from a journey he would pray 2 rakahs in the masjid and then go to the Prophets (ﷺ) grave and put his right hand on it, with his back to the Qiblah and give Salaam to the Prophet (ﷺ), Abu Bakr and Umar (ﷺ)."

Imaam Ibn Taymiyyah said "This narration is questionable because it opposes and contradicts what have been reported from Imaam Maalik and Imaam Ahmad from the action of Abdullaah Ibn Umar (ﷺ) that he would get close to the Prophet's (ﷺ) grave but he would not touch it.

The hadeeth of Ibn Umar (ﷺ) (not mentioning the touching is) from Maalik from Naaf'e from Abdullaah ibn Deenaar and from Naaf'e, Ayoob Sakhiyaanee and others report it. Hammaad ibn Zaid and Mu'ammar report it from Ayoob. Maalik and others report that he would not touch the grave (of

the Nabee (ﷺ). Similarly the scholars of Madeenah have not reported this. Imaam Ahmad has also said this was the practise of Ibn Umar (ie not touching).

[The report from Naaf'e is in Qaadhee Ismaa'eel's 'Fadhal as-Salaah Alan Nabee' (رضي الله عنه) (pg.83 no.98). Imaam al-Albaanee said in his checking and notes of the latter, the chain is Mawqoof Saheeh, it is also transmitted from Alee ibn al-Madeenee from Sufyaan ibn Uyainah from Abdullaah ibn Deenaar. Imaam al-Albaanee said about it, the chain is Mawqoof Saheeh. (refer to the aforementioned work (pg.84 no.99)]

"Abu Bakr al-Athram (who was from the main students of Imaam Ahmad) said, "I said to Abu Abdullaah (ie Imaam Ahmad bin Hanbal), Should the grave of the Prophet (ﷺ) be touched or wiped? He replied, "I do not know this (ie as in being valid or allowed)

Then I asked how about the Minbar (the pulpit). He said, "As for the minbar then yes we have reports that have come." Abu Abdullaah said, "There is something that is narrated from Ibn Abee Fudaik from Ibn Abee Dh'ib from Ibn Umar (رضي الله عنه) that he would wipe (touch) the minbar." He said, "It is narrated from Sa'eed ibn Musayyab about Ramaanah." I said, "Yahyaa ibn Sa'eed also narrates it from him that when he wanted to go to Iraaq he would go to the minbar and touch it and then supplicate, and I saw (Ahmad

bin Hanbal) as if he held it to be permissible.” Then he said, “Only when it is necessary or for something.”

It was said to Abu Abdullaah, “Some people rub their backs against the wall of the grave? And I said, “I have seen the people of knowledge of Madeenah they would not touch the grave, rather they would stand to a side and offer salutations.” Abu Abdullaah said, “Yes, Ibn Umar (رضي الله عنه) would also do the same.” Then Abu Abdullaah said, “May my father and mother be sacrificed for him (رضي الله عنه)”

It is said this report does not oppose what has been transmitted by these Imaams in not touching the grave as Ibn Umar did not touch the Prophets grave, rather he intended to give salaam near the grave....

Ibn Taymiyyah goes onto say, “So what is correct is that Ishaaq bin Muhammad al-Farwee is alone in reporting it (ie the addition of hands on the grave) from Ubaidullaah from Abdullaah bin Umar, it is incorrect and it also opposes those who are more trustworthy than them who narrate from Ibn Umar. As for Ayoob narrates from Ubaidullaah from Abdullaah bin Umar contradicting what Ishaaq narrates.

This narration is also coupled with what Ayoob narrates from Naaf'e who narrates from both Haammaad ibn Zaid and Mu'ammar and others. Also the narration of Maalik from Naaf'e is famous similarly the narration of

Abdullaah ibn Deenaar from Ibn Umar does not contain anything of what Ishaaq bin Muhammad al-Farwee mentions. It cannot be said that this addition is of a trustworthy narrator from two angles.

The first – it opposes that which has been narrated from more trustworthy narrators as Yahyaa ibn Ma'een narrates who said, narrated to be Abu Usaamah from Ubaidullaah from Naaf'e from Ibn Umar who prohibited touching the Prophet's grave. As for what this (ie Abu Usaamah) Shaikh, the righteous the Zaahid, the Shaikh of Iraaq of his time in general and specific is also reported by what Abul Hasan Alee bin Umar al-Qazwainee said, that It was recited to Alee Ubaidullaah Zuhree and his father narrated to him who said Abdullaah ibn Ja'afar narrated to me from Abu Dawood at-Tayaalisee from Yahyaa bin Ma'een (who said the same as the latter report).

This Abu Usaamah narrates from Ubaidullaah from Naaf'e from Ibn Umar that he would prohibitively dislike (ie forbade) touching the Prophet's grave and this then ties in what has been mentioned from the Imaams like Ahmad and others from Ibn Umar has evidenced from other narrations. If not then it opposes this report of Ishaaq al-Farwee all of which are from Ubaidullaah and therefore it is obligatory to halt at them.

So how is Abu Usaamah more trustworthy than Farwee well because his narration ties in and conforms to what the Scholars report who did not increase in anything in the narration as the alone report of Farwee does.

The second angle is that Farwee in essence is truthful and his books are also authentic he became blind in his latter years. So when he would make mistakes when he would narrate from his memory and when he would be prompted with a word he would accept it (ie agree in it being part of the narration). This is why his ahadeeth have been deemed to be rejected which oppose what he other people have narrated for example like the hadeeth of Afak. Similarly this hadeeth of Ibn Umar also opposes the what the other people have narrated.

Bukhaari narrates from him in his Saheeh (before he became blind and started to make mistakes). Abu Haatim said he is truthful and went to Basrah, he would be prompted and thereby correct (his mistakes). Another time he said he was mudhtarib (ie confuse texts or chains). Abu Ubaid al-A'ajurree said I asked Abu Dawood about him and he said very mistaken (ie weak). Nasaa'ee said he is not trustworthy. Ibn Hibbaan cited him in his ath-Thiqaat. Daarqutnee said he is not rejected however his hadeeth of Afak has been rejected due to opposing what the other people have narrated. (refer to al-Jarh Wat'Ta'deel (2/233), ath-Thiqaat (8/114)

These statements of the Imaams clarify in what has been mentioned in detail the weakness of the report from Ibn Umar (mentioning the touching of the Prophets' grave)

So when the scholars are agreed in the prohibition of touching the Prophet's (صلوات الله عليه وسلم) grave then how is it possible that Abdullaah Ibn Umar (رضي الله عنه) touching the grave is correct. Furthermore how is it possible they (ie the great Imaams) did not know that he touched (the Prophets' grave) but they did know he used to touch the the minbar? It is also established from Ibn Umar that he probitively disliked touching the grave (of the Prophet)."

Then Shaikh ul-Islaam Ibn Taymiyyah brings the report of Ibn Uyainah which has been quoted previously.

Shaikh ul-Islaam Ibn Taymiyyah goes onto say, "Abul Hasan al-Qazwainee also narrates from Zuhree (from his father from Abdullaah bin Ahmad from his father (Ie Imaam Ahmad) from Nooh bin Yazeed who said Abu Ishaq informed me ie Ibraaheem bin Sa'ad who said, "I never saw my father visiting (or going to) the Prophet's (صلوات الله عليه وسلم) grave because he would see this as something forbidden."

The narrator Nooh bin Yazeed bin Siyaar who narrates from Ibraaheem ibn Sa'ad in this chain is trustworthy, he was his companion was a competent trusted (narrator) from him. Imaam Ahmad and Imaam Abu

Dawood narrate from him. Abu Bakr al-Athram said, Abu Abdullaah (ie Imaam Ahmad) mentioned to me concerning Nooh ibn Yazeed he is big Shaikh he would take (ie narrate) from the book of Ibrraheem bin Sa'ad after looking at the words."

Muhammad ibn al-Muthnaa said I asked Ahmad ibn Hanbal about him and he said, "Write from him as for he is trustworthy, he accompanied Ibrraheem ibn Sa'ad during Hajj, he was a disciplined child." Ibn Hibbaan cited him in his book of trustworthy narrators ie ath-Thiqaat. (Refer to Tahdheeb ut-Tahdheeb (1/489), ath-Thiqaat (9/211). This report has also be cited by Imaam Muhammad ibn Abdul Haadee in his 'as-Saarim al-Munkee' (pg.314)

As for Ibrraheem bin Sa'ad he was from the major scholars of Madeenah and most of the scholars said he was trustworthy. He went to Baghdaad and the people narrated from him, aswell Ahmad ibn Hanbal and a whole group. Knowing him for his knowledge is that Laith ibn Sa'ad narrates from who was older and and more well known.

As for his father Sa'ad ibn Ibrraheem (ie the father of Ibrraheem ibn Sa'ad) he is ibn Abdur Rahmaan bin A'uf az-Zuhree his son Ibrraheem narrates from him who said, "I never saw my father visiting (or going to) the Prophet's (ﷺ) grave because he would see this as something forbidden."

He was from virtuous people from amongst the people of Madeenah during the time of the taabi'een - he was righteous and a worshipper. He was the Qaadhee of Madeenah during the time of the Taabi'een, during the time of al-Qaasim bin Muhammad bin Abu Bakr as-Siddeeque and others. He saw al-Waleed bin Abdul Maalik build the Masjid and incorporate the apartment (of A'ishah) he also met the previous Salaf from amongst the companions and taabi'een.

Illustrious and impeccable Imaams like Sufyaan ath-Thawree and Shu'bah narrate from him. He met major Taabi'een like Sa'eed ibn Musayyab, It is also established that the 7 major jurists also met him and he died in 166H. He is the one who narrates from Qaasim from A'ishah whoever introduces a new affair which was it from it is rejected. Thus his action was in accordance to the majority of the companions that he would hold it to be prohibitively disliked to visit the prophet's (ﷺ) grave." (END of the summary of words of Shaikh ul-Islaam) (Radd Alal Akhnaa'ee (pgs.411-418)

Allaamah Muhammad Ibn Ibraaheem summarises this and says, "This narration of Farwee opposes narrators who are more trustworthy than him and that is Abu Usaamah. Yahyaa ibn Ma'een said, narrated to us Abu Usaamah from Ubaidullaah from Naaf'e from Ibn Umar (رضي الله عنهما) that he would dislike (ie makrooh – prohibitively dislike) touching the Prophets (ﷺ) grave.

Abul Hasan Alee bin Umar al-Qazwainee transmits in *al-Amaalee* (as cited in the *al-Aknaa'ee*) with the following chain, "It was read to Ubaidullah az-Zuhree whose father narrated to him who said Abdullaah ibn Ja'afar reported from Abu Dawood at-Tayaalisee from Yahyaa ibn Ma'een and he mentioned the report above.

Then Abu Usaamah is more trustworthy than al-Farwee and what further enforces is this, is that which has been established and reported by Imaam Maalik from Ibn Umar (رضي الله عنه) via the latters student that Ibn Umar (رضي الله عنه) would not touch the (Prophets (ﷺ) grave. Therefore this report of al-Farwee is not accepted due to him being alone in reporting it especially with the speech concerning it." END of the words of Imaam Muhammad (Shifaa as-Sadoor (pg.27-28).

He then goes onto mention the criticism on al-Farwee by the scholars of hadeeth and rijaal and references it to Imaam Dhahabee's *Meezaan ul-Ei'tidaal* and also further discusses al-Farwee.

This also opposes what is authentically proven from Abdullaah ibn Umar, that he would dislike the touching of the grave of the Prophet (ﷺ). (Refer to Abul Hassan Alee ibn Umar al Qazwainee in his 'Amaalee' and Haafidh Dhahabee in 'Syaar' also cited in *Juzz Muhammad bin Asim ath-Thaqafee as-Subhaanee* (no.28). Shaikh Shu'ayb

al- Arna'oot said "Its men are trustworthy" (Syaar A'laam an-Nubulaa (12/373)

THE HANABLEE SCHOLARS ON TOUCHING AND KISSING THE PROPHET'S (ﷺ) GRAVE.

Qadhee Abu Ya'ala [458H] quoted the same narration - ie "Abu Bakr al-Athram relates, I said to Ahmad can we touch the Prophet's (ﷺ) grave? He replied, "I do not know this." I then asked him, "What about the pulpit?" He replied, "As for the pulpit, then yes." al-Athram said, "I said to Abu Abdullaah (ie Imaam Ahmad bin Hanbal)... I have seen the people of knowledge of Madeenah, they would not touch the Prophet's (ﷺ) grave. They would simply stand to the side and send salutation. Abu Abdullaah (Ahmad bin Hanbal) said, "Yes, this is also the practise of Ibn Umar" (al-Masaa'il al-Faqeeh Min Kitaab Riwayatain Wal Wajhayn (pg.215).

Imaam Qaadhee Abu Ya'ala after quoting the statement of Imaam al-Athram he said, "And this narration shows that it is not sunnah to place the hands on the grave." (al-Masaa'il al-Faqeeh Min Kitaab Riwayatain Wal Wajhayn (pg.215).

Imaam Ibn Qudaamah said, "It is unliked (ie prohibitively disliked) to touch the side wall of the Prophet's (ﷺ) grave or to kiss it. Athram said, "I have seen the people of knowledge of Madeenah and they would not touch/wipe the grave, rather they would stand to a side and offer salutations."

Abu Abdullaah said, “Yes, Ibn Umar would also do the same.” (*al-Mughnee* (3/479) Maktabah Cairo, see also *Kashaf al Qina* (2/139)

He also said, “The scholars have warned against touching the graves.” (*al-Mughnee* (2/355), Samhudee also cites this in his *Wafaa al-Wafaa Bi-Akhbaar Daar al-Mustafaa* (4/216-217)

The author of ‘*al-Mughnee*’ goes onto say, “The reason for this is because this act venerates the greatness of these graves just as it would for idols. Praying at the graveyards is similar to venerating or glorifying idols with prostration. Furthermore idol worship began initially by praising the dead by taking their pictures and wiping them and praying over them.” (*al-Mughnee* (2/507-508)

The author of ‘*Kashf al-Qina'a*’ said, “And it is disliked to kiss it and doing tawaf of it, Because all this is innovations.” (*Kashf al-Qina'a* (2/140-141)

Haafidh Ibn Rajab Hanbalee said, “Imaam Ahmad was supplicating. “Oh Allaah! Just as you have prevented my face from prostrating to somebody other than You, prevent me from asking from other than you.” (*Jaam'e Uloom Wal Hikam* (1/280-281)

Haafidh Ibn Rajab al-Hanbalee also said “A man came to him (ie Imaam Ahmad) and he wiped his hands on his clothes and then wiped his face, Imam Ahmad became very angry and denied his action and said, “Who did you learn this from?” (Hukam aj-Jadeerah Bil-Azaa’ah (pg.46-47)

Shaikh Ibn Aqeel Hanbalee said, “Graves are not made for kissing, decorating, roaming around or from begging at them to Allaah.” (Ibn Muflih quoted in *al-Furoo* (2/272)

Haafidh Ibn al-Jawzee said, “Ibn Aqeel said, “When these obligations were hard on the ignorant and masses, they diverted themselves from the positions of Shari'a to revere positions which they laid down for themselves, so it felt easy to them as they will not be regulated by the order of anyone except themselves.” He added: “To me, they are kafir (infidels) due to these positions; like revering the graves and paying respect to them with things which are forbidden by Shari'a like burning fire, kissing the graves, roaming around them, addressing the dead with sheets (of requests) and notes on patches which say like this: “O My Master do such and such for me”, and taking the soil for getting blessing, pouring perfume on the graves, undertaking journey to visit them, hanging shreds with trees, as imitation to those who worship Lat and Uzza” (Talbees Iblees pg.359)

al-Mardaawee Hanbalee said, “It is not recommended to wipe the graves and this is the correct opinion of this madhab” (*al-Insaaf* (4/53))

Abdul Qaadir Jeelaanee Hanbalee said, “When you visit the graves then do not put your hands on them or kiss them as this is the habit of the jews, nor sit on the graves or rest against them.” (*al-Ghuniyyah* (1/91))

HAAFIDH IBN HAJR AL-HAITHAMEE [974H] CLARIFYING IMAAM AHMADS POSITION ON TOUCHING AND KISSING GRAVES.

Haafidh Ibn Hajar al-Haithamee refutes what has been attributed to Imaam Ahmad that he allegedly said, “Ahmad ibn Hanbal was asked about touching the Prophet's ~ Allah bless and greet him ~ grave and kissing it and he saw nothing wrong with it”

HAASHIYYAH AL-AYDAH

He says, “This is supported from what has been mentioned in the Mughnee of the Hanabillah that is unliked to touch the wall of the grave or to kiss it Ahmad said I do not know of this. So there are two contradicting reports from Imaam Ahmad.

It is apparent from the statement of al-Athram, who was from his foremost students that Imaam Ahmad leaned towards prohibiting it (ie touching and kissing the grave of the Prophet ﷺ) as he said I have seen the people of knowledge of Madeenah they would not touch the grave and Imaam Ahmad said Ibn Umar (رضي الله عنه) also used to do the same (ie not touch the grave)

(end of the words from al-Mughnee). There is also contradiction with some of the reports of Ibn Umar that he would place his right hand on the grave.

From them is what has also been said in Ihya, touching, wiping and kissing the graves are from the acts of worship of the Christians and jews.”
(also cited by Samhudee in Wafaa al-Wafaa (4/215)

(al-Aqshahree said) Za’afaraanee said, “This is from the innovations which the sharee’ah has shunned and rejected.” (also cited by Samhudee in Wafaa al-Wafaa (4/215)

It is narrated from Anas ibn Maalik who saw a man who had placed his hand on the blessed grave, so he reprimanded him and said we do know this (ie this action) except that we used to get very close.” also cited by Samhudee in Wafaa al-Wafaa (4/216)

So that which has been established is that we know touching or kissing the graves of the righteous is hated.” End of Ibn Hajar al-Haithamees words

(Haashiyyah al-Allaamah Ibn Hajar al-Haithamee A’la Sharh al-Aydh Fee Manaasik al-Hajj (Commonly known as as ‘Haashiyyah al-Aydh’ (pg.502-502), Edn? Daar ul-Hadeeth, Bierut, Lebanon and Maktabah Salafiyyah, Madeenah, KSA.)

Here is the full scan of the text of Haafidh al-Haithamees
'Haashiyyah al-Aydaah'

حَاشِيَّةُ الْعَلَامَةِ إِبْرَاهِيمَ حَمْرَانِي عَلَى شُرُحِ الِإِضَاحِ فِي مَنَاسِكِ الْحَجَّ لِإِمامِ السَّنَوِيِّ

(قوله وهو الذى قاله العلماء وأطبقوا عليه) فقول أحد لا بأس به ، وقول الحب الطبرى وابن أبي الصيف يجوز تقبيل القبر ومسه ، اعتراضه العز بن جماعة وغيره في تقبيل القبر ومسه وعليه عمل العلماء الصالحين . وقول السبكى إن عدم التسugh بالقبر ليس مما قام الإجماع عليه ثم ذكر حديث إقبال مروان فإذا برجل متلزم القبر الحديث وفيه وذلك الرجل هو أبو أبوب الأنصارى رضى الله عنه وهذا الحديث أخرجه أحمد والطبرانى والنمسانى بسنده فيه كثير بنى زيد ، ونقله جماعة وضعفه النمسانى . وقد يحاب بأن قول أحد لا بأس به يتحمل نفي الحرمة ونفي الكراهة وإن كان ظاهر . وقول الحب الطبرى وغيره وعليه يتحمل رجوع الضمير فيه إلى المخواز المأخذ من يجوز وإلى نفس التقبيل والممس ، والأول أقرب : ويؤيد تعبيره بيجوز دون يستحب : إذ لو كان مراده الاستحباب لغير به ثم استدل بعمل العلماء ،

فلا عدل عنه إلى الجواز كان أظهر فيها ذكرناه . وشمول الجواز الاستحباب والوجوب اصطلاح للأصوليين للفقهاء ، والحديث المذكور ضعيف ، وعلى تسلیم صحته فيجوز أن يكون السلف أجمعوا على ذلك بعد انقراض الصحابة رضي الله عنهم ، على أنه مذهب صحابي وليس إجماعاً سكونياً كما هو ظاهر . ومعنى قول السبكي ليس مما قام الإجماع عليه أى ابتداء فما قاله المصنف صحيح لا مطعن فيه . ويؤيد ما ذكرته ما في مغنى الحنابلة من أنه لا يستحب التسح بمحاذط القبر ولا تقبيله وقال أَحْمَدَ مَا أَعْرَفُ هَذَا ، فتعارضت الروايات عن أَحْمَدَ . وظاهر كلام الأثرم وهو من أجل أصحابه أن ميل أَحْمَدَ إلى المنع فإنه قال رأيت أهل العلم بالمدينة لا يمسون القبر : قال أَحْمَدَ وهكذا كان يفعل ابن عمر انتهى . وبه تعارض روایة بعضهم عن ابن عمر أنه كان يضع يده اليمنى على القبر ، ومن ثم قال في الإحياء: من المشاهد وتقبيلها عبادة النصارى واليهود . وقال الزعفراني : ذلك من البدع التي تنكر شرعاً . وروى عن أنس أنه رأى رجلاً وضع يده على القبر الشريف فهاء وقال ما كنا نعرف هذا أى الدنو منه إلى هذا الحد . وعلم ما تقرر كراهة من مشاهد الأولياء وتقبيلها . نعم إن عليه أدب أو حال فلا كراهة . ويكره أيضاً الانخفاض للقبر الشريف ، وأقبح منه تقبيل الأرض له ذكره ابن جماعة ولفظه : وعد بعض العلماء من البدع أى القبيحة الانحناء له ، وأقبح منه تقبيل الأرض له . لكن قال غيره هذا في الانحناء بمجرد الرأس والرقبة أما بالركوع فهو حرام ; وأما تقبيل الأرض له فهو أشبه شيء بالسجود بل هو هو فلا ينبغي التوقف في تحريمته انتهى ، وفيه نظر أخذنا من كلامهم في باب السير في حنى الظهر ، ولا نسلم أن تقبيل الأرض كالسجود فالأوجه الكراهة إلا إن قصد التعظام بالركوع مثلاً!

Haashiyyah al-Aydah' (pg.501-502)

TUHFATUZZAWAAR ILAA QABR AN-NABEE AL-MUKHTAAR

Haafidh Ibn Hajar al-Haithamee said whilst summarising the words of Imaam Nawawee and Haleemee and adding some of his own words in another book, he says,

"From the manners and etiquettes of visiting graves is to abstain from touching the blessed (Prophets (ﷺ) grave, to kiss it, to do tawaaf of and to pray on it. Nawawee said it is impermissible to do tawaaf of the Nabee's (ﷺ) grave. Haleemee said it is prohibitively disliked to push ones stomach or back to the wall, similarly touching it with the hands or kissing it or to prostrate towards it, rather the etiquettes are to stand far away just as one would have done in his (ﷺ) lifetime.

So this is what is correct, this is also what the scholars say and what they agree upon. From this is to also warn and denounce the danger of touching (the grave) and other such similar things that are done for barakah, (blessings) they are from the aspects of ignorance. As blessings are only sought from things that conform to the Sharee'ah and the statement of the scholars. As for verily touching and kissing (the graves) is from the actions and custom of the Christians and jews.

As the forbiddance of this has been mentioned as Za'afaraanee said, "As for putting the hand on the grave and touching it and kissing it are from the affairs of innovation which the Sharee'ah has rejected and reprimanded."

It is reported Anas ibn Maalik (رضي الله عنه) who saw a man who had placed his hand on the blessed grave, so he reprimanded him and said we do know this (ie this action) except that we used to get very close.”

Maalik, Shaafi'ee and Ahmad may Allaah be pleased with them severely rejected this. Ibn Asaakir said, “It is not from the Sunnah to touch the wall of the blessed grave (of the Prophet ﷺ) nor to kiss it or to do tawaaf of it as the ignorant ones do. It is narrated from Naaf'e from Ibn Umar (رضي الله عنه) who would prohibitively dislike excessive touching of the Prophet's (ﷺ) grave. (Haafidh Ibn Hajar then goes on to mention the statement of Imaam Ahmad via Abu Bakr al-Athram and Imaam Ahmad saying there was no harm in it)” END of Haithamee's words (*Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar* (pg.20-22)).

We will now move on and quote some of the scholars more versed in the Hanbalee madhab and their position of Imaam Ahmad Kissing the Prophet's (ﷺ) grave.

SHAIKH NOOR UD DEEN ALEE BIN
AHMAD SAMHUDEE [911H] ON
TOUCHING AND KISSING GRAVES

And Samhudee said

وَقَاعِدٌ لِلْمُصَطَّبِ
بَاخْبَرِ دَارِ الْمَصَاطِبِ

تأكيد
الشَّيْخُ الْعَلَامَةُ نُورُ الدِّينِ عَلَيْهِ بْنُ أَحْمَدَ السَّهْوُدِيُّ
المتوفى ٩١١ هـ

وروي أن أنس بن مالك رضي الله تعالى عنه رأى رجلاً وضع يده على قبر النبي صلى الله تعالى عليه وسلم، فنهاه، وقال: ما كنا نعرف هذا على عهد رسول الله ﷺ، وقد أنكره مالك والشافعي وأحمد أشد الإنكار.

Samhudee said, *It is narrated from Anas ibn Maalik who saw a man who had placed his hand on the blessed grave, so he reprimanded him and said we did not know this (ie this action) during the time of Messenger of Allaah (ﷺ). “(as for placing the hands and kissing the graves he said) and this was rejected by Maalik, ash-Shaafi’ee and Ahmad who severely rebuked this.”* (Wafaa al-Wafaa Bi-Akhbaar Daar al-Mustafaa (4/216), Edn 1st 1427H /2006ce, Daar al-Kutub al-Ilmiyyah, Beirut, Lebanon. Ed. Khaalid Abdul Ghanee Mahfooz)

Samhudee goes on to say,

وقال بعض العلماء: إنه إن قصد بوضع اليد مصافحة الميت يرجى أن لا يكون به حرج، ومتابعة الجمهور أحق، انتهى.

Samhudee directly after says, “Some of the scholars have said if the intent of placing the hand (on the grave) is to shake hands with the deceased, then we hope there is no harm in this BUT following the majority (ie not placing the hands on the grave or touching them) is closer to the truth.” (Wafaa al-Wafaa (4/216).

IMAAM NAWAWEE [676H] ON TOUCHING AND KISSING GRAVES

KITAAB AL-MAJMOO'A SHARH AL-MUHAZZAB LIL-SHEERAAZEE

Imaam Nawawee said in his ‘*Kitaab al-Majmoo'a Sharh al-Muhazzab Lil-Sheeraazee*,’

الطبعة الوحيدة الكاملة من:
كتاب المعرف
شرح المذهب للشیرازی
للإمام أبي زکریا محب الدین بن شرف الزوئی

المقابر ، ويُدعى من يزوره ، ولجميع أهل المقبرة ، والأفضل أن يكون السلام والدعاء بما ثبت في الحديث ، ويستحب أن يقرأ من القرآن ما تيسر ، ويُدعى لهم عقبها ، نص عليه الشافعى ، واتفق عليه الأصحاب . قال الحافظ أبو موسى الأصفهانى رحمة الله ، في كتابه آداب زيارة القبور : الزائر بالخيار أن شاء زاره قائما ، وأن شاء قعد كما يزور الرجل أخيه في الحياة ، فربما جلس عنده ، وربما زاره قائما أو مارا (قال) وروى القيام عند القبر من حديث أبي أمامة والحكم بن العارث وابن عمر وأنس ، وعن جماعة من السلف رضى الله عنهم ، قال أبو موسى : وقال الإمام أبو الحسن محمد ابن مرزوق الزغفرانى وكان من الفقهاء المحققين في كتابه في الجنائز : ولا يستلم القبر بيده ، ولا يقبله قال : وعلى هذا مضت السنة .

قال أبو الحسن : واستسلام القبور وتقبيلها الذى يفعله العوام الآن من المبتدعات المنكرة شرعا ، يتبعى تجنب فعله وينهى فاعله ، قال : فمن قصد السلام على ميت سلم عليه من قبل وجهه ، وإذا أراد الدعاء تحول عن موضعه واستقبل القبلة ، قال أبو موسى : وقال الفقهاء المبحرون الخراسانيون : المستحب في زيارة القبور أن يقف مستديرا القبلة مستقبلا وجه الميت ، يسلم ولا يمس القبر ولا يقبله ولا يمسه ، فإن ذلك عادة **النصارى** (قال) وما ذكروه صحيح لأنه قد صح النهي عن تعظيم القبور ، ولأنه إذا لم يستحب استلام الركنين الشاميين من أركان الكعبة لكونه لم يسن ، مع استحباب استلام الركنين الآخرين ، فلأن لا يستحب مس القبور أولى ، والله أعلم .

Imaam Nawawee cites, "Haafidh Abu Moosaa al-Asfahaanee said in his book, 'Adaab Ziyaaratul-Qaboor' that Imaam Abul Hasan Muhammad ibn Marzooq az-Za'afaraanee, who was from the researching

(Muhaqqiq) jurists said in his book pertaining to the topic of *Janaa'iz* that, “And do not touch the grave with your hands nor kiss it as this is what the Sunnah has traversed upon.”

Abul Hasan said, “Touching, wiping or kissing the graves which the masses do nowadays is a rejected innovation in the sharee’ah, one should refrain from doing this and also prohibit others from doing so. Whoever wishes to offer salutations to the deceased then they should do so whilst facing the face (of the deceased) and when one intends to supplicate, he should move from his position and face the qiblah.”

Abu Moosaa said, “The jurists possessing oceans of knowledge of Khurasaan said, “From what is recommended with regards to visiting graves, one should direct himself towards the face (of the deceased) with the qiblah behind him and then offer his salutations. The grave should not be touched, wiped or kissed as this is the custom of the Christians.”

So what the jurists have mentioned is correct because we have been prohibited from venerating the graves. Touching the two Shamee corners of the ka’abah is not recommended because it is not allowed whereas touching the other corners is recommended. Therefore it is more worthy that touching graves is not recommended and Allaah knows best.” End of the words of Nawawee.

(*al-Majmoo'a Sharh al-Muhadhab* (5/286-287) Edn.? Maktabah al-Irshaad, Jeddah KSA, ed. Muhammad Najeeb al-Muti'ee).

We have highlighted the part in green where Abu Moosaa said this is the custom of the Christians!!!

KITAAB AL-AYDAH

Imaam Nawawee said in another place,

كتاب
مختصر الأض hac
الطبعة

في المنسك

للشيخ مجتبى الدين التسوي الشافعى

الثامنة : لا يجوز أن يطاف بقبر النبي ﷺ ، ويكره الصاق البطن والظهر بجدار القبر . قاله الحليمي وغيره ، ويكره مسحه باليد وتقبيله ، بل الأدب أن يبعد منه كما يبعد منه لو حضر في حياته ﷺ . هذا هو الصواب ، وهو الذي قاله العلماء ، وأطبقوا عليه ، وينبغي أن لا يغير بكثير من العوام في مخالفتهم ذلك ، فإن الاقتداء والعمل إنما يكون بأقوال العلماء ، ولا يلتفت إلى محدثات العوام وجهالاتهم ، ولقد أحسن السيد الحليل أبو علي الفضيل بن عياض رحمه الله تعالى في قوله ما معناه :

اتّبع طُرُقَ الْهُدَىٰ وَلَا يُضِركَ قَلْةُ السَّالِكِينَ
وَإِيَّاكَ وَطُرُقَ الضَّلَالِٰ وَلَا تَغُرِّ بَكْثَرَ الْمَاكِينَ

ومن خطر بياله أن المسح باليد ونحوه أبلغ في البركة ، فهو من جهالته وغفلته ، لأن البركة إنما هي في ما وافق الشرع ، وأقوال العلماء وكيف يتغير الفضل في مخالفة الصواب ؟ .

“NO.8 It is impermissible to do tawaf of the grave of the Prophet (ﷺ), it is prohibitively disliked to push ones stomach or back to the wall of the grave, this is what Haleemee and others have said.

It is also prohibitively disliked to touch the graves with the hands or to kiss them. Rather from the etiquettes of the grave is to stand far away just as one would have done in his (ﷺ) lifetime.

So this is what is correct, this is also what the scholars say and this is what they agree upon. It is appropriate to mention not to get embroiled with what the masses do in opposition to this, because (the correct) following and actions will be based on the statement of the scholars and there is no turning to the evil practices and ignorances of the general masses.

What a beautiful statement by the honourable leader, Abu Alee Fudhayl ibn A'yaadh which means,

“Follow the way of guidance

And you will not be harmed by their lack of numbers

Save yourselves from the ways of misguidance

And don't be fooled by the vast number of the destroyed ones

And whoever thinks touching with the hands is worthy of more blessings, then this is his ignorance and negligence because blessings are only from that which conforms to the Sharee'ah and the statement of the scholars, so how is it possible to seek virtue in opposition to the truth.”

End of the words of Nawawee.

(al-Aydah Fil-Manaasik al-Hajj (pg.160-161) of Imaam Nawawee Edn. 1st 1405H / 1985ce. Daar ul-Kutub al-Ilmiyyah, Beirut, Lebanon)

This has also been cited by Samhudee (4/215) in *Wafaa al-Wafaa*, Shaikh Zafar Ahmed Uthmaanee also quotes this in his *E'laa as-Sunan* (10/508). The Albanian Hadeeth Master, Muhammad Naasir ud deen also quotes this statement of Imaam Nawawee in his *Tahdheer as-Saajid*.

Below is the scan of the *al-Aydah*, together with Haithamees notes, *Haashiyyah al-Aydah'* (pg.501-502)

كتاب
مِهْنَ الْإِضْاح

في المناسك

للشيخ محيي الدين النووي الشافعى

حاشية العلامة ابن حجر العسقلاني
على شرح الإيضاح في مناسك الحج

للإمام النووي

- ٥٠١ -

روضه من رياض الجنة، ومنبرى على حوضى . ويقف عند القبر ويدعو .

(الثانية) لا يجوز أن يطاف بقبر النبي ﷺ ، وبُكْرَهُ الصَّافُ البطن والظهر
بجوار القبر ، قاله الحليمى وغيره . وبُكْرَهُ سَمْحُهُ باليد وتقبيله ، بل الأدب أن يبعد
منه كما يبعد منه لو حضر في حياته ﷺ ، هذا هو الصواب وهو الذى قاله العلامة
أطبقوا عليه .

ويتبين أن لا يفتر بكثير من العوام في مخالفهم ذلك ، فإن الافتداء والعمل إنما يكون
بأقوال العلامة ، ولا ينفت إلى محدثات العوام وجهاتهم . ولقد أحسن السيد الجليل
أبو علي الفضيل بن عياض رحمه الله تعالى في قوله ما معناه : أتيسع طرق البدى
ولا يضرك قلة السالكين ، وإياك وطرق الصلاة ، ولا تفتر بكثره

روضه من رياض الجنة أن العمل فيه يصل لذلك وفيه نظر ، والأولى ما قاله مالك وغيره
من بقائه على ظاهره فينقل إلى الجنة وليس كسائر الأرض يذهب ويفنى ، أو هي من الجنة
الآن حقيقة وإن لم تمنع نحو الحرج عملاً بأصل الدار الدنيوية وأيتها آيلة للفناء . ومعنى قوله
ومنبرى على حوضى أن ملازمة الأعمال الصالحة عنده تورد الخوض ، كذلك قبل . وقيل
يعيده الله على حاله فينصبه على حوضه وهو الأولى أيضاً لأن الأصل بقاء النقط على
ظاهره الممكن .

(قوله وهو الذى قاله العلامة وأطبقوا عليه) فقول أحد لا يأس به : وقول الحب
الطيرى وابن أبي الصيف يجوز تقبيل القبر ومسه ، اعتراض العز بن جماعة وغيره في تقبيل
القبر ومسه وعليه علم العلامة الصالحين . وقول السبكي إن عدم التسح بالقبر ليس مما قام
الإجماع عليه ثم ذكر حديث إقبال مروان فإذا برجل متلزم القبر الحديث وفيه وذلك الرجل
هو أبو أيوب الأنبارى رضى الله عنه وهذا الحديث أخرجه أحد الطبرانى والنسائى بسند
فيه كثير بنى زيد ، ونقله جماعة وضيقه النسائى . وقد يحاجب بأن قول أحد لا يأس به يتحمل
نفي الحرمة ونفي الكراهة وإن كان أظاهر . وقول الحب الطيرى وغيره وعليه يتحمل رجوع
الضمير فيه إلى الجواز المأمور من يجوز والى نفس التقبيل والمس ، والأول أقرب : ويفيد
تعبره بيجوز دون يستحب ، إذ لو كان مراده الاستحباب لغيره ثم استدل بعمل العلامة ،

- ٥٠٢ -

المالكين . ومن خطر يباليه أن المسح باليد ونحوه أبلغ في البر كذا فهو من جهالته وغفلته ، لأن البر كذا إنما هي فيما وافق الشرع وأقوال الماء ، وكيف يتبني الفضل في مخالف الصواب .

(الثانية) يتبني له مدة إقامة بالمدينة أن يصل الصلوات كلها بمجد رسول الله ﷺ وينبني له أن ينوي الاعتكاف فيه كما فدمناه في السعيد الحرام .

فلا عدل عنه إلى الخواز كان أظہر فيها ذكرناه . وشمول الخواز الاستحباب والوجوب اصطلاح للأصوليين لا للفقهاء ، والحديث المذكور ضعيف ، وعلى تسلیم صحته فيجوز أن يكون السلف أجمعوا على ذلك بعد افتراض الصحابة رضي الله عنهم ، على أنه مذهب صحابي وليس إجماعاً سكونياً كما هو ظاهر . ومعنى قول السبكي ليس مما قام الإجماع عليه أى ابتداء فما قاله المصنف صحيح لا مطعن فيه . ويويد ما ذكرته ما في مغني الخاتمة من أنه لا يستحب المسح بخانط القبر ولا تقبيله وقال أحد ما أعرف هذا ، فتعارضت الروايات عن أحد . وظاهر كلام الأثرم وهو من أجل أصحابه أن ميل أحد إلى المنع فإنه قال رأيت أهل العلم بالمدينة لا عsson القبر : قال أحد وهكذا كان يفعل ابن عمر انتهى . وبه تعارض روایة بعضهم عن ابن عمر أنه كان يضع يده اليمنى على القبر ، ومن ثم قال في الإحياء : من المشاهد وتقبيلها عبادة النصارى واليهود . وقال الزعفراني : ذلك من البدع التي تنكر شرعاً . وروى عن أنس أنه رأى رجلاً وضع يده على القبر التشريف فنهاه وقال ما كنا نعرف هذا أى الدنو منه إلى هذه الحد . وعلم مما تقرر كراهة من مشاهد الأولياء وتقبيلها . نعم إن غلبه أدب أو حال فلا كراهة . ويذكره أيضاً الانحراف للقبر الشريف : وأصبح منه تقبيل الأرض له ذكره ابن جماعة ولفظه : وعد بعض العلماء من البدع أى القبيحة الانحناء له ، وأصبح منه تقبيل الأرض له . لكن قال غيره هذا في الانحناء مجرد الرأس والرقبة أما بالركوع فهو حرام ، وأما تقبيل الأرض له فهو أشبه شيء بالسجود بل هو هو فلا ينبغي التوقف في تحريمه انتهى ، وفيه نظر أخذنا من كلامهم في باب السير في حنى الظهر ، ولا نسلم أن تقبيل الأرض كالسجود فالأوجه الكراهة إلا إن قصد التعظيم بالركوع مثلاً .

(قوله أن يخرج كل يوم إلى البقع بالغ) الأولى في أحد البداءة بغير حزة رضي الله عنه ، وفي البقع البداءة بغير عثمان رضي الله عنه لأنه أفضل من بالبقع ، هذا إن لم يمر بغيره وإلا سلم عليه مع وقوف يسير ثم رجع إليه بعد السيد عثمان إن أراد ثم بعد السيد عثمان يبدأ بالعباس ومن معه في قبته ، هذا هو الذي يتوجه لي في ذلك خلافاً لبعضهم .

ALLAAMAH MUHAMMAD BIN
MUHAMMAD IBN AL-HAAJ [737H] ON
KISSING AND TOUCHING THE
PROPHET'S (ﷺ) GRAVE

الْمَنْكَرُ
لِابْنِ أَحْمَادٍ

أبو عبد الله محمد بن محمد بن عبد العبدري
المالكي الفاسي
المتوفى في 737 هجرية

غيره على ذلك ويحذرهم من تلك البدع التي أحدثت هناك فترى من لا علم عنده يطوف بالقبر الشريف كما يطوف بالكعبة الحرام ويتسمح به ويقبله ويلقون عليه مناديلهم وثيابهم يقصدون به التبرك وذلك كله من البدع لأن التبرك إنما يكون بالاتباع له عليه الصلاة والسلام وما كان سبب عبادة الجاهلية للإصنام الا من هذا الباب ولأجل ذلك كره علماؤنا رحمة الله عليهم التسمح بجدران الكعبة أو بجدران المسجد أو بالمصحف إلى غير ذلك مما يتبرك به سدا لهذا الباب ولمخالفة السنة لأن صفة التعظيم موقوفة عليه صلى الله عليه وسلم فكل ما عاذه

Allaamah Ibn al-Haaj [737H] said, “You see those who do not possess knowledge make tawaf of the blessed grave (of the Messenger of Allaah ﷺ) just as they make tawaf of the Ka’abah, they touch the grave and they also kiss it.

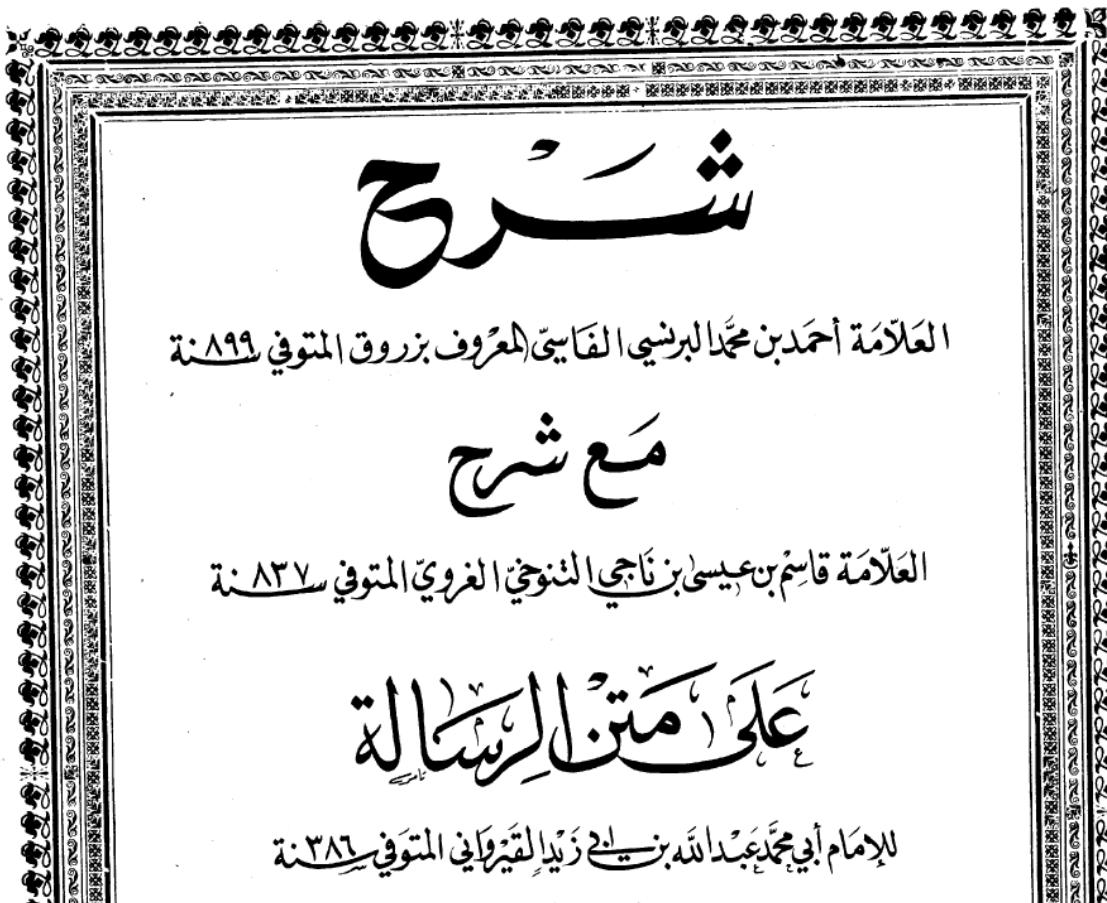
They also put their handkerchiefs and clothes on the grave with the intent of seeking blessings, then all of this is from the affairs of innovation because blessings are only achieved by following the Messenger of Allaah ﷺ.

The reason for idol worship during the time of jahiliyyah was also due to this aspect and this is the very same reason our scholars, may Allaah have mercy upon them said it is prohibitively disliked (makrooh) to touch/wipe the

wall of the Ka'abah, the walls of Masjids or the mushaf which are touched and wiped in order to seek blessings from them.

They said this in order to close the door of trying to seek blessings like this as it opposes the Sunnah. ...” (al-Madkhal (1/263) Edn.?, Maktabah Daar at-Turaath, Cairo, Egypt) End of the words of Ibn al-Haaj

**ALLAAMAH AHMAD BIN MUHAMMAD AL-BARNASEE AL-FAASEE ZAROOQ [899H] ON
KISSING THE GRAVES**



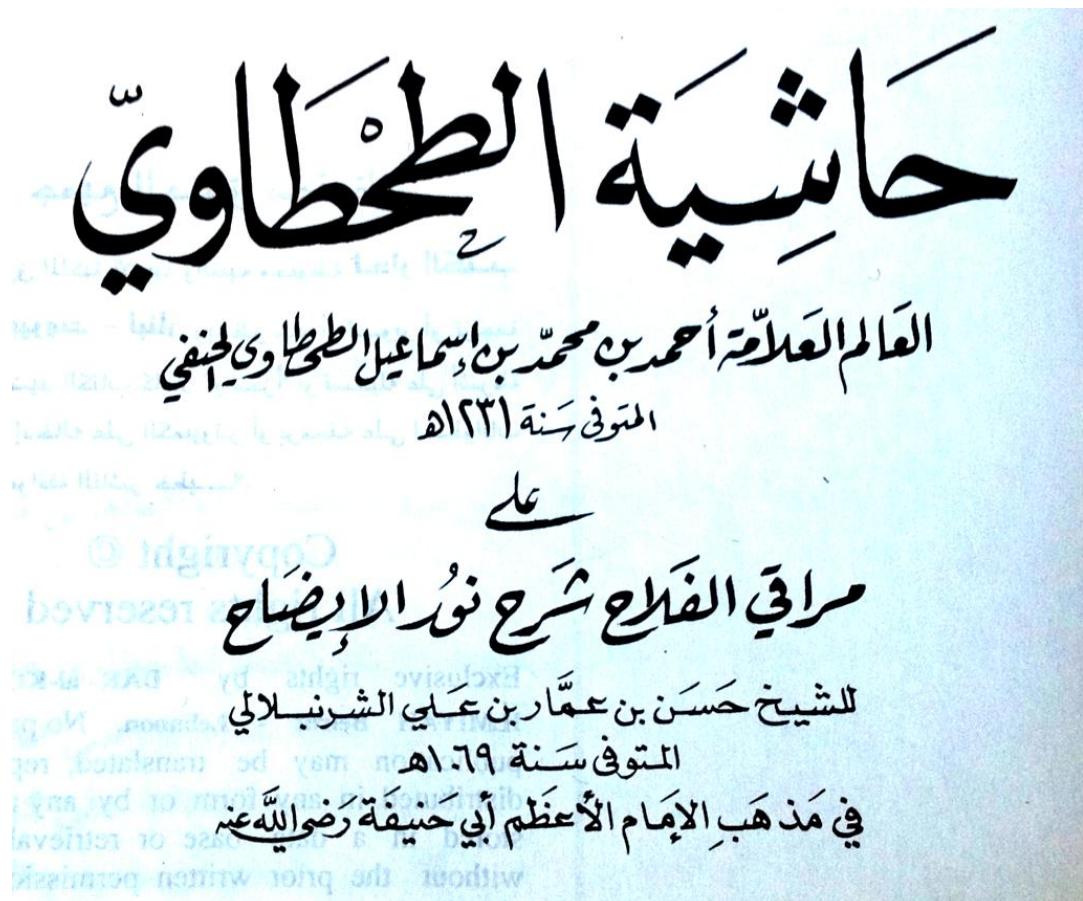
حتى قال أشافعى قبره موصى بالكافر والمكاظم التي ياق المحرب وقد أجمع العلماء على انتفاء الميت بالدعاء والصدقة واختلف في القراءة ولكن قال بعض المتأخر بن تضيافرت مرأى الصالحين على أصوتها فلأوجه لا نكارها وقال أ Ahmad بن تنفع بسماعها فتقرأ عند القبر وقال ابن الحاج أن جعلت دعاء بوصول ثوابها وصل انتفاء لأن الدعاء متفق عليه فانظر ذلك الثالثة من البدع اتخاذ المساجد على مقبرة الصالحين وقد الفتاوى دليل عليه دائمًا وفي زمان عينه والمتسع بالفبر عن زيارة وهو من فعل النصارى وحمل تراب القبور كابه وكل ذلك ممنوع بل بحريم كادعاء تحذى أهل المقابر ورؤيه أحواههم ولو تحقق ذلك لا يضر صنف المسلمين الرابعة اصطدام الطعام لأهل الميت أو وليه وردت به

The Maalikee Scholar, Allaamah Zarooq in his explanation of Ibn Abbee Zaid al-Qairawaanee's 'Risaalah' said, "Thirdly, it is from innovations to make masjids over the graves of righteous people, to constantly light lanterns over them or at a specific designated time and to wipe/touch them when visiting them. This is from the actions of the Christians. Furthermore, to take earth from the graves with the intention of seeking blessings is also impermissible rather it is haraam." (Sharh A'la Matn ar-Risaalah (1/289) Edn.? 1406H / 1982ce, Daar ul-Fikr, Beirut) of Allaamah Ahmad bin Muhammad al-Baransee al-Faasee famously known as Zarooq [899H]

**ALLAAMAH AHMAD BIN MUHAMMAD
BIN ISMAA'EEL TAHTAHWEE HANAFEE
[1231H] ON TOUCHING AND KISSING
GRAVES.**

What is ironic and sad is that Abul Hasan Hussain Ahmed has been relentlessly trying to prove this Aqeedah from Imaam Ahmad whereas in actual reality and in essence his own HANAFEE MADHAB is not in agreement with him, rather it seems to be conforming with the opinion of the majority that touching a grave or the grave of the Prophet (ﷺ) is highly disliked or prohibitively disliked.

Hence the following has been said in a well known classical book of the hanafee madhab,



تمامه إن شاء الله تعالى». قوله: (للرجال) ويقصدون بزيارتها وجه الله تعالى، وإصلاح القلب، ونفع الميت بما يتلى عنده من القرآن، ولا يمس القبر، ولا يقبله فإنه من عادة أهل الكتاب، ولم يعهد الإسلام إلا للحجر الأسود، والركن اليماني خاصة، وتمامه في الحلبي. قوله:

Tahtahwee Hanafee [1231H] said, "The grave should not be touched nor should it be kissed, as for this is the custom and habit of the people of the book." (Haashiyyah at-Tahtaawee A'la Maraqaat al-Falaah

Sharh Noor al-Aydah (pg.620) of Ahmad bin Muhammad at-Tahtaawee al-Hanafee, Edn. 1st 1418H / 1997ce, Daar al-Kutub al-Ilmiyyah, Beirut, Lebanon. Ed. Shaikh Muhammad Abdul Azeez al-Khalaadee)

This position of Tahtawee, although is not specific to the Prophet's (ﷺ) it does however encompass everyone else and therefore it is within comprehension to apply this to the grave of the Messenger of Allaah (ﷺ).

THE OPINIONS OF OTHER SCHOLARS WITH REGARDS TO TOUCHING AND KISSING THE PROPHET'S (صلوات الله عليه وسلم) GRAVE

Imaam Ghazzalee said, “*This is the custom of the christains and jews*” (*Ihyaa Uloom ud deen* (1/271), also cited by Samhudee in his *Wafaa al-Wafaa* (4/215).

Shaikh Shihaab Khafaajee in his explanation of Qaadhee A’yaadh’s *ash-Shifaa* says, “*That which the sharee’ah does not legislate us to kiss, is prohibitively disliked, as some of the general masses do with regards to kissing the graves of the Auliya and blessed places.*” He goes onto say, “*It is prohibitively disliked to rub ones stomach or back agasint the wall of the blessed grave...*” (*Naseem ur-Riyaadh Sharh Shifaa Qadhee A’yaadh* (3/337, 517) Maktabah Azhariyyah, Cairo Egypt Edn.1326H)

Samhudee says, “*It is in the Tuhfa of Ibn Asaakir (who said), “It is not from the Sunnah to touch the wall of the blessed grave (of the Prophet (صلوات الله عليه وسلم)) nor to kiss it or to do tawaaf of it as the ignorant ones do. Rather this should be prohibited as it is impermissible...”*

He goes onto say, “*Izz bin Jama’ah after mentioning what Nawawee said, Saroojee al-Hanafee said, “Do not press your stomachs against the wall*

(of the grave) or touch it with your hands, A'yaadh said in ash-Shifaa from the book of Ahmad bin Sa'eed al-Hindee from those who stand near the grave, they are not to press against the grave, nor touch it or to stand there for a length of time." (*Wafaa al-Wafaa Bi-Akhbaar Daar al-Mustafaa* (4/216).

Allaamah Ibn al-Muflih mentioned that those who hold it to be correct to place the hands on the grave, do not do this to seek benefit, or blessing from them, but rather they do this from the angle of shaking hands with the living (as they would if the person of the grave was living). As for those who do not say or agree with this use the hadeeth of Umar about the black stone, and there are 2 reports from Ahmad concerning this (*Adaab ash-Sharee'ah* (2/294-295), Edn. al-Manaar, Cairo Egypt, 1349H).

Allaamah Nawaab Siddeeque Hasan Khaan said, "The permissibility of kissing the graves of the righteous (people) is in need and requires authentic texts. Similarly using as evidence and deducing from the authentic hadeeth pertaining to the kissing of the black stone is incorrect. If this was correct then the salaf and the Imaams of this Ummah would have transmitted it and because this is not the case therefore the analogical reasoning is also incorrect. However those who do kiss the graves can be potentially lead to very unlawful acts (like Shirk) and engross them in the darkness of Shirk and Bid'ah." (*A'un al-Baaree A'la Mukhtasar al-Bukhaari* (3/194)

A group of scholars have prohibited such actions and declared them to be unlawful and discussed this practise at greater length, from the likes of,

Imaam Ghazzaalee in *Ihyaa Uloom ud deen* (1/259),

Imaam Qadhee A'yaadh in *ash-Shifaa* (2/85)

Imaam Tartooshee in *al-Hawaadith Wal-Bid'ah* (pg.148)

Imaam Suyootee in *al-Amr Bil-Ittibaa* (pg.125)

Shaikh Samhudee in *Wafaa al-Wafaa Bi-Akhbaar Daar al-Mustafaa* (4/215+)

And many others.

Abul Hasan Hussain Ahmed then in a classical ploy of confusion said,

One wonders how they would react to this Hadith in Sahih Muslim and the actions of some from the Salaf:

صحيح مسلم

الجزء الثاني - 11- >> كتاب الجنائز (30) >> باب جعل القطيفة في القبر.
(967) حدثنا يحيى بن يحيى . أخبرنا وكيع . ح وحدثنا أبو بكر بن أبي شيبة . حدثنا غدر ووكيع . جميعا عن شعبة . ح وحدثنا محمد بن المثنى (واللفظ له) قال: حدثنا يحيى بن سعيد . حدثنا شعبة . حدثنا أبو جمرة عن ابن عباس ؛ قال: جعل في قبر رسول الله صلى الله عليه وسلم قطيفة حمراء (قال مسلم) أبو جمرة اسمه نصر بن عمران . وأبو التياح اسمه يزيد بن حميد . ماتا بسرخس .

Sahih Muslim (Translated by Abdul Hamid Siddiqi, Number 2113):

Ibn 'Abbas said that a piece of red stuff was put in the grave of Allah's Messenger (may peace be upon him).

Some have said that the above act was carried out by Shaqran and later the cloth was removed from the grave. Others like Waki ibn al Jarrah consider it only valid for the Nabi (sallallahu alaihi wa sallam).

Let them explain if they consider this action to be a bad Bid'a or is it over veneration, or what?!

ABUL HASAN'S THEOLOGICAL RHETORIC & GREEK POLEMICS AT ITS HEIGHT

OUR REPLY

This is how we will react, a classical trick and an innate trait of Abul Hasan Hussain Ahmed of always digressing and diverging from the direct topic in hand and just confusing the issue in order to gain weight with the readers. This is just an extremely feeble and deceptive attempt to confuse and beguile the readers with other none relevant issues and narrations that have no relevance to the topic in hand.

As for our mentioning and linking this hadeeth to grave worship and veneration, then we have presented 4 ahadeeth all from Saheeh al-Bukhaari with regards to grave worship, veneration and prohibitions pertaining to graves. We mentioned these ahadeeth earlier on in order to give the readers a better understanding of the rulings pertaining to graves.

With regards to Abul Hasan Hussain Ahmed mentioning this report, which has no relevance or bearing to the topic or to the

narration under discussion nor is it even close in meaning to this topic. This is another clear and evident case of hiding the truth and confusing the issues which is always associated with weak opinions, beating around the bush and promoting the manipulative confusion for the readers.

The irony of the matter is that he has not even translated some of these reports and the ones he has pasted in English, he relied on the translations of others, and yet he is the so called Shaikh of the Soofee Hanafees on the internet!!! Take heed. At least have the guts or capability to translate what you copy and paste.

Therefore this shows Abul Hasan Hussain Ahmed is really an actual copy and paste al-PDF scholar, or ctrl c+v al-PDF scholar. Salaam Ya Salaam to the Shaikina, Shaikhuna, Sidi, Sada of Abu Zahra/Faqir, irfan alawi, Abu Layth and all the other blind bigoted hanafee muqallids.

Since he has mentioned and cited this hadeeth without really knowing the issue or the background regarding it, it is important to know the Mafhoom al-Hadeeth as Abul Hasan Hussain Ahmed is a mere muqallid showing off as a researcher, we will entertain him this time in order to teach him that in the future he needs to refrains from

digressing, diverging and manipulating the issue under discussion.
Lets look at the background of this hadeeth

This narration is in *Saheeh Muslim* as Abul Hasan Hussain Ahmed has copied and pasted and this is what the Scholar have said concerning it. If Abul Hasan Hussain Ahmed wanted to he could have corrected the translation but he left it because the proper translation is not red stuff, *Ibn 'Abbas said that a piece of red stuff was put in the grave of Allah's Messenger (may peace be upon him).*

Although Abdul Hamid translated it incorrectly, there was nothing holding Abul Hasan Hussain Ahmed hands or restricting him that he was not able to correct the translation, but I guess he could have only done that if he knew what he was talking about in the first place.

So what was this **RED STUFF** that Abul Hasan Hussain Ahmed ignored to explain and translate properly. If he was so honest and knew what he was talking about he would have explained this in detail, because we are sure he was aware of the explanations as he bought the statement of Imaam Wakee. The fact is Abul Hasan Hussain Ahmed left this issue ambiguous and unclear in order to present to the readers that the Salaf did practise veneration in this way.

This **RED STUFF** dear readers is as follow, Imaam Muhammad
Ibn Sa'ad said,

IMAAM MUHAMMAD IBN SA'AD AZ-ZUHREE [230H] ON THE RED STUFF

كتاب الطبقات الكبير

محمّد بن سعد بن منظور الهمداني
ت ٤٣٠ هـ

الجزء الثاني
في مغازي رسول الله صلى الله عليه وسلم وسراياه

تحقيق
الدكتور على محمد دعيم

ذكر ما ألقى في قبر النبي ، ﷺ

أخبرنا وكيع بن الجراح والفضل بن دكين وهاشم بن القاسم الكنانى قالوا :
أخبرنا شعبة بن الحجاج عن أبي جحرة قال سمعت ابن عباس يقول : جعل في قبر
النبي ، ﷺ ، قطيفة حمراء : قال وكيع : هذا للنبي ، ﷺ ، خاصة ^(١) .

أخبرنا أنس بن عياض اللثى عن جعفر بن محمد عن أبيه : أنَّ الَّذِي أَلْقَى
القطيفة شُقْرَان مولى النبي ، ﷺ .

أخبرنا محمد بن عبد الله الأنصارى ، أخبرنا الأشعث بن عبد الملك الحمرانى
عن الحسن : أنَّ رسول الله ، ﷺ ، بسط تحته سملٌ قطيفة حمراء كان يلبسها ،
قال : وكانت أرضاً ندية ^(٢) .

أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ ، أَخْبَرَنَا عَدَىٰ بْنُ الْفَضْلِ عَنْ يُونُسٍ عَنْ الْحَسْنِ عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ قَالَ : فُرِشَ فِي قَبْرِ النَّبِيِّ ، ﷺ ، سَمِّلْ قَطِيفَةً حَمْرَاءً كَانَ يَلْبِسُهَا .

أَخْبَرَنَا حَمَادَ بْنَ خَالِدَ الْخَيَاطَ عَنْ عُقَبَةَ بْنِ أَبِي الصَّهْبَاءِ قَالَ سَمِعْتُ الْحَسْنَ يَقُولُ : قَالَ رَسُولُ اللَّهِ ، ﷺ ، افْرَشُوا لِي قَطِيفَتِي فِي لَهْدَىٰ إِنَّ الْأَرْضَ لَمْ تُسْلِطْ عَلَى أَجْسَادِ الْأَنْبِيَاءِ .

أَخْبَرَنَا مُسْلِمُ بْنَ إِبْرَاهِيمَ ، أَخْبَرَنَا سَلَامُ بْنَ مَسْكِينَ ، أَخْبَرَنَا قَتَادَةً : أَنَّ النَّبِيَّ ، ﷺ ، فُرِشَ تَحْتَهُ قَطِيفَةً .

أَخْبَرَنَا عَارِمُ بْنَ الْفَضْلِ وَخَالِدُ بْنَ خَدَاشَ قَالَا : أَخْبَرَنَا حَمَادَ بْنَ زَيْدَ عَنْ يَزِيدَ ابْنِ حَازِمٍ عَنْ سَلِيمَانَ بْنِ يَسَارٍ : أَنَّ عُلَمَّاً كَانَ يَخْدُمُ النَّبِيَّ ، ﷺ ، فَلَمَّا ذُفِنَ النَّبِيُّ ، ﷺ ، رَأَى قَطِيفَةً كَانَ يَلْبِسُهَا النَّبِيُّ ، ﷺ ، عَلَى نَاحِيَةِ الْقَبْرِ فَأَلْقَاهَا فِي الْقَبْرِ وَقَالَ : لَا يَلْبِسُهَا أَحَدٌ بَعْدَكَ أَبْدًا ! فَثَرَكَتْ ^(١) .

From the Tabaqaat al-Kubra we can decipher, that,

'IN MENTIONING ABOUT WHAT WAS PLACED DOWN IN THE PROPHET'S (ﷺ) GRAVE'

"Ibn Abbaas (رضي الله عنه) said, a red shawl/(a soft velvety type of garment like a chador) was placed (on the floor) of the Prophet's (ﷺ) grave, Wakee said, this is specific and restricted only to the Prophet (ﷺ)."

Ja'afar bin Muhammad narrates from his father that it was Shaqraan, the servant of the Prophet (ﷺ) who placed the garment."

Hasan (رضي الله عنه) narrates. "A small red garment/shawl was spread underneath (on the ground) which the Prophet (ﷺ) used to wear, because the ground was dewy and wet."

Jaabir bin Abdullaah (رضي الله عنه) said, "A small red shawl/garment was placed in the Prophet's (ﷺ) grave which he used to wear."

Hasan (رضي الله عنه) said, "I heard the Messenger of Allaah (ﷺ) say, "Spread and place my garment in my grave for verily the earth does not consume the bodies of the Prophets."

Qataadah said, "A garment/shawl was spread beneath the Prophet (ﷺ) in his grave."

Suleimaan bin Yasaar said, "There was a servant who would usually serve the Prophet (ﷺ), when the Prophet (ﷺ) was being buried, he (the servant) saw the garment/shawl of the Prophet (ﷺ) which he used to wear, so he spread it (on the grave) and said, "No one will ever wear this after you, so it was left as it was."

(please note the Arabic word used for the shawl or garment denotes a garment that was soft and possessing properties like a velvet material does.)

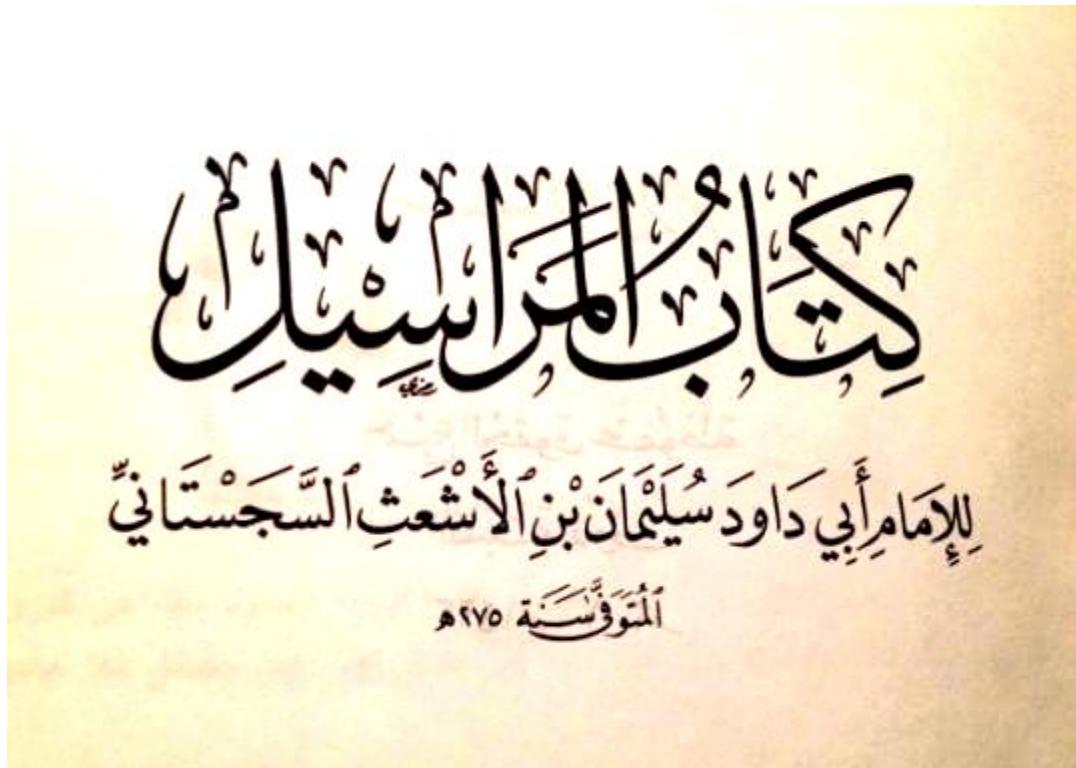
Tabaqaat al-Kubraa (2/260-261) of Muhammad Ibn Sa'ad, Edn. 1st, 1421H/2001ce, Maktabah al-Khaanajee, Cairo, Egypt. Ed. Alees Muhammad Umar.

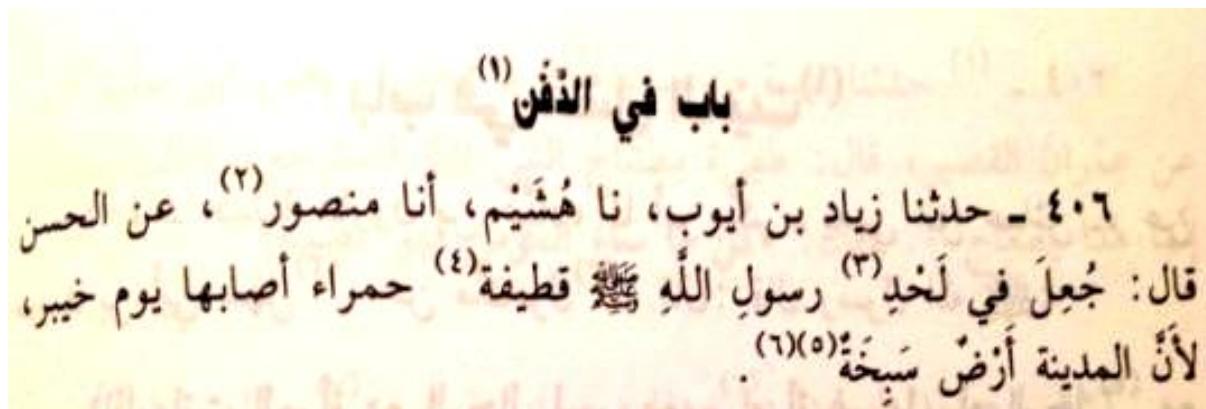
Tabaqaat al-Kubraa (2/228-229) Edn 1st 1410H/1990ce, Daar al-Kutub al-Ilmiyyah, Beirut, Lebanon. Ed. Muhammad Abdul Qadir A'ta.

Tabaqaat al-Kubraa (2/299-300), Edn. 1st 1968ce, Daar Saadir, Beirut, Lebanon. Ed. Ehsaan Abbaas)

IMAAM ABU DAWOOD [275H] ON THE RED STUFF

After Ibn Sa'ads clear clarification we have in the Maraseel of Imaam Abu Dawood another variation of the report of Hasan (رضي الله عنه)





(Kitaab al-Maraaseel of Abu Dawood (pg.456 no.406), Edn 1st, 1422H/2001ce, Daar as-Samee'ee, Riyadh, Kingdom of Saudia Arabia, ed. Shaikh Dr. Abdullaah bin Masaa'ad bin Khadhraan az-Zahraanee and he said the chain is authentic to the mursal)

This report is further transmitted by Ibn Abee Shaybah in his *Musannaf* (3/336), Abdur Razzaaq in his *Musannaf* (3/478), Ibn Sa'ad in his *Tabaqaat* as cited above with the same meaning based on variations of the report.

In another edition of the Maraaseel,

المِنْسَابُ الْمُكْثُرُ

تصنيف

الإمام الحافظ المتقن أبي داود سليمان بن الأشعري البجستاني
(المتوفى سنة 525هـ)

حَقَّهُ وَعَلَى عَلَيْهِ رَجْبُ أَهَادِيهِ
شَعِيبُ الْأَرْنَاؤُوطُ

٨٣ - ما جاء في الدفون

٤١٦ - حدثنا زيد بن أبوبكر . حدثنا هشيم ، أخبرنا منصور
عن الحسن ، قال : جعل في لحد النبي عليه السلام قطيفة حمراء أصابها
يوم خير ، لأن المدينة أرض سبحة^(٢) . (١٨٥٥٣)

Kitaab al-Maraseel (pg.299 no.416) of Imaam Abu Dawood, Edn 1st 1408H, Edn. 2nd 1418H/1998ce, ar-Resalah Publishers, Beirut, Lebanon, ed verification, notes and referencing by Shu'ayb al-Arnaa'oot, who grated the narrators to be trustworthy and belonging to the Shaikhain)

IMAAM DHAHABEE [748H] ON THE RED STUFF

Imaam Dhahabee brings the narration of Ibn Abbaas (رضي الله عنه) from Muslim but prior to that he brings another report which explains what the red ‘STUFF’ was and it also says what and why Shaqraan did, again adding to the reports transmitted by Ibn Sa’ad,



وقال ابن إسحاق حدثني الحسين بن عبد الله عن عكرمة عن ابن عباس
قال : كان الذين نزلوا القبر ، فذكرهم سوي العباس ، وقد كان شفراً حين
وضع النبي ﷺ في حفرته أخذ قطيفة^(١) قد كان النبي ﷺ يلبسها ويفترسها ،
ودقها معه في القبر ، وقال : والله لا يلبسها أحد بعديك ، فدفنت معه . وقال
أبو جرة عن ابن عباس إن النبي ﷺ لما توفي ألقى في قبره قطيفة حمراء .
أخرجه مسلم .

as-Seerah an-Nabawiyah (pg.406) of Imaam Dhahabee, Edn? Daar al-Kutub al-Ilmiyyah, Beirut Lebanon, ed. Hisaam ud deen al-Qudsee)

IMAAM IBN KATHEER [774H] ON THE RED STUFF

Imaam Ibn Katheer in his masterpiece on history, *al-Bidaayah Wan-Nihaayah* brings the following

الْبَدَأُ وَالنَّهَايَةُ

للحافظ عماد الدين أبي الفداء إسماعيل

ابن عمر بن كثير القرشى الدمشقى

٧٧٤ - ٧٠١ هـ

تحقيق

الدكتور عاصم عبد الرحمن المحسن الترکي

بالتعاون مع
مركز لابحث والدراسات العربية والإسلامية
بدار هجر

الجزء الثامن

هجو

للطباعة والتشر والتوزيع والعلان

عبد العزيز قال^(١) : قال مكحول : حَدَّثَنِي عروة ، عن عائشة ، أن رسول الله عليه السلام كُفْنَ فِي ثَلَاثَةٍ رِياطٍ يَمَانِيَّة . انفرد به أَحْمَدُ .

وقال أبو يَعْلَى الْمَوْصِلِي^(٤) : ثنا سهْلُ بْنُ حَبِيبِ الْأَنْصَارِي ، ثنا عاصِمٌ بْنُ هَلَالٍ إِمامُ مسجِدِ أَيُوبَ ، ثنا أَيُوبُ ، عن نافع ، عن أَبِنِ عُمَرَ قَالَ : كُفْنَ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ فِي ثَلَاثَةِ أُثُوَابٍ يَضِيقُ سَحْوَتُهُ .

وقال سفيان ، عن عاصِمٍ بْنِ عَبْدِ اللَّهِ ، عن سالم ، عن أَبِنِ عُمَرَ ، أن رسول الله عليه السلام كُفْنَ فِي ثَلَاثَةِ أُثُوَابٍ . وَوَقَعَ فِي بَعْضِ الرَّوَايَاتِ^(٥) : ثَوَيْنِ صَحَارِيَّنِ^(٦) وَبَرْزِيدِ جَبَرِيَّةِ .

وقال الإمام أحمد^(٧) : ثنا أَبُنْ إِدْرِيسَ ، ثنا يَزِيدُ ، عن مَقْسِمٍ ، عن أَبِنِ عَبَّاسٍ ، أن رسول الله عليه السلام كُفْنَ فِي ثَلَاثَةِ أُثُوَابٍ ؛ فِي قَمِيصِهِ الَّذِي مَاتَ فِيهِ ، وَمُخْلَةً تَجْرَانِيَّةً ، الْحَلَّةُ ثُوبَانَ .

ورواه أبو داود [٣٦٠ / ٣] عن أَحْمَدَ بْنِ حَنْبِيلٍ ، وَعُثْمَانَ بْنَ أَبِي شَيْبَةَ ، وَابْنَ ماجه ، عن عَلَيِّ بْنِ مُحَمَّدٍ ، ثَلَاثُهُمْ عَنْ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ ، عَنْ يَزِيدَ بْنِ أَبِي

(١) زيادة من : م . وهي موافقة لما في أطراف المسند .

(٢) بعده في ١١١ ، والمسند : « عن ». وهو خطأ ، انظر أطراف المسند .

(٣) بعده في م : « أُثُواب ». والرباط : جمع ربطة ، وهي كُلُّ مُلَاءَةٍ لِيُسْتَبَقُّنَ - أَيْ شَفَقَتِينَ - وَقِيلَ : كُلُّ ثُوبٍ رَقِيقٌ لِيُنَ . انظر النهاية ٢٨٩ / ٢ ، والوسیط (ل ف ق) .

(٤) أخرجه ابن عدي في الكامل ١٨٧٣ / ٥ ، من طريق أَبِي يَعْلَى بْنِ عَبَّاسٍ .

(٥) انظر طبقات ابن سعد ٢ / ٢٨٤ ، ٢٨٥ .

(٦) صحاريين : مثنى صحار ، وهي قرية باليمن تُسَبَّ الثوب إليها ، وقيل : هو من الصخرة ، وهي حمرة خفيفه كالثبرة . يقال : ثوب أَصْحَرْ وَصَحَارِيَّ . النهاية ٣ / ١٢ .

(٧) المسند ١ / ٢٢٢ .

زياد ، عن مَقْسِمٍ ، عن ابن عباس يَنْحُوِه^(١) . وهذا غريب جدًا .

وقال الإمام أحمد^(٢) أيضًا : حَدَّثَنَا عَبْدُ الرَّزَاقَ ، ثَنَا سَفِيَّانُ ، عن ابن أَبِي لَيْلَى ، عن الْحَكَمِ ، عن مَقْسِمٍ ، عن ابن عباس قال : كُفَّنَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ فِي ثَوِيقَتْنِ^(٣) أَيْضَيْنَ ، وَبُرْدَ أَحْمَرَ^(٤) . انفرد به أَحْمَدُ مِنْ هَذَا الْوَجْهِ .

وقال أبو بكر الشافعى : ثنا علي بن الحسن ، ثنا حميد بن الربيع ، ثنا بكر ، يعني ابن عبد الرحمن ، ثنا عيسى ، يعني ابن الخطّار ، عن محمد بن عبد الرحمن ، هو ابن أبى ليلى ، عن عطاء ، عن ابن عباس ، عن الفضل بن عباس قال : كُفَّنَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ فِي ثَوِيقَتْنِ أَيْضَيْنَ ، وَبُرْدَ أَحْمَرَ^(٥) .

وقال أبو يَعْلَى^(٦) : ثنا سليمان الشاذكُونِيُّ ، ثنا يحيى بن أَبِي الهِيشِمِ ، ثنا عثمان بن عطاء ، عن أبيه ، عن ابن عباس ، عن الفضل قال : كُفَّنَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ فِي ثَوِيقَتْنِ سَحْوَلَيْنِ . زاد فيه محمد بن عبد الرحمن بن أبى ليلى : وَبُرْدَ أَحْمَرَ .

(١) أبو داود (٣١٥٣) ، وابن ماجه (١٤٧١) وعنه : عن يزيد عن الحكم عن مقسم . ويبدو أن المصنف - رحمة الله - تابع الحافظ المزى في التحفة ٢٥٠/٥ ، حيث ذكره في ترجمة يزيد عن مقسم عن ابن عباس ، قال محقق التحفة : هذا الإسناد في جميع النسخ لابن ماجه هكذا : ... عن يزيد عن الحكم عن مقسم عن ابن عباس ، وذكره المزى في هذه الترجمة تبعاً لابن عساكر ، وكان ينبغي له أن يذكره في ترجمة الحكم عن مقسم عن ابن عباس . يعني في التحفة ٢٤٥/٥ .

(٢) المسند ٣١٣/١ . إسناده ضعيف ، والحديث حسن . انظر المسند بتحقيق الشيخ شعبان (٢٨٦١) .

(٣) في المسند : « بردبن » .

(٤) في م : « أحمراء » .

(٥) مسند أبى يعلى (٦٧٢٠) .

وقد رواه غير واحد، عن أبي ^(١) إسماعيل المؤدب، عن يعقوب بن عطاء، عن أبيه، عن ابن عباس، عن الفضل ^(٢) قال: كفن رسول الله عليه السلام في ثوبين أبيضين. وفي رواية ^(٣): سحولين ^(٤). فالله أعلم.

وروى الحافظ ابن عساكر ^(٥) من طريق أبي طاهر الخلصي، ثنا أحمد بن إسحاق بن ^(٦) البهلواني، ثنا عباد بن يعقوب، ثنا شريك، عن أبي إسحاق قال: وقفت على مجلس بنى عبد المطلب وهو متوافرون، فقلت لهم: في كم كفن رسول الله عليه السلام؟ قالوا: في ثلاثة أثواب ليس فيها قميص ولا قباء ^(٧) ولا عمامة. قلت: كم أمير منكم يوم بدر؟ قالوا: العباس ونوفل وعقيل.

وقد روى البيهقي ^(٨) من طريق الزهرى، عن علي بن الحسين زين العابدين أنه قال: كفن رسول الله عليه السلام في ثلاثة أثواب؛ أحدها يزيد ^(٩) جبرة.

وقد ساقه الحافظ ابن عساكر من طريق في صحتها نظر، عن علي بن أبي طالب قال: كفنت رسول الله عليه السلام في ثوبين سحولين وبزد جبرة.

(١) سقط من: م، ص. وأبو إسماعيل المؤدب هو إبراهيم بن سليمان بن رزين البغدادي. انظر تهذيب الكمال ٩٩/٢.

(٢) أخرجه ابن حبان في صحيحه، الإحسان (٣٠٣٥) من طريق أبي إسماعيل المؤدب به، ولفظه: ثوبين سحولين. والطبراني في الكبير ٢٧٥/١٨ (٦٩٦)، من طريق أبي إسماعيل أيضا به، ولفظه: ثوبين سحولين أيفيين.

(٣) الإحسان (٣٠٣٥).

(٤) في الأصل، ٤١، م: «سحولة». وفي ١١١، ص: «وسحولة». والمثبت من الإحسان.

(٥) أخرجه ابن سعد في طبقاته ٢٨٣/٢، من طريق شريك به نحوه.

(٦) سقط من: الأصل، ٤١، م. وفي ص: «عن»، وهو خطأ. انظر سير أعلام البلاء ٤٩٧/١٤.

(٧) القباء: ثوب يلبس فوق الثياب أو القميص ويتنفس على.

(٨) دلائل النبوة ٧/٢٤٨.

(٩) بعده في الأصل، م: «حراء».

مسنون رجبيين ، حسن محسنه . ادعيه إلى أبي حبيب . ويرجع ، ادعيه إلى أبي طلحة . اللهم خذ^(١) لرسولك . قال : فوجد صاحبُ أئمَّةِ طلحَةَ أبا طلحَةَ ، فجاءَ به ، فلَحِدَ لرسولِ اللهِ عَلَيْهِ السَّلَامُ . فلما فُرِغَ مِنْ جَهَازِ رَسُولِ اللهِ عَلَيْهِ السَّلَامُ يَوْمَ الْثَلَاثَةِ وُضِعَ عَلَى سَرِيرِهِ ^(٢) فِي بَيْتِهِ ^(٣) ، وَقَدْ كَانَ الْمُسْلِمُونَ اخْتَلَفُوا فِي دُفْنِهِ ؛ فَقَالَ قَائِلٌ : نَدْفِعُهُ فِي مَسْجِدِهِ . وَقَالَ قَائِلٌ : نَدْفِعُهُ مَعَ أَصْحَابِهِ . فَقَالَ أَبُو بَكْرٍ : إِنِّي سَيْغُثُ رَسُولَ اللهِ عَلَيْهِ السَّلَامَ يَقُولُ : « مَا قُبِضَ نَبِيٌّ إِلَّا دُفِنَ حِيثُ قُبِضَ » . فَرُفِعَ فِرَاشُ رَسُولِ اللهِ عَلَيْهِ السَّلَامِ الَّذِي تُؤْتَى فِيهِ فَحَفَرُوا ^(٤) لَهُ تَحْتَهُ ، ثُمَّ أُدْخِلَ ^(٥) النَّاسُ عَلَى رَسُولِ اللهِ عَلَيْهِ السَّلَامِ يَصْلُوُنَ عَلَيْهِ أَزْسَالًا ؛ الرَّجُالُ ، حَتَّى إِذَا فُرِغَ مِنْهُمْ أُدْخِلَ النِّسَاءُ ، حَتَّى إِذَا فُرِغَ النِّسَاءُ أُدْخِلَ الصَّبِيَانُ ، وَلَمْ يَوْمَ النَّاسَ عَلَى رَسُولِ اللهِ عَلَيْهِ السَّلَامِ أَحَدٌ ، فَدُفِنَ رَسُولُ اللهِ عَلَيْهِ السَّلَامُ مِنْ أَوْسِطِ اللَّيلِ لِيَلَةَ الْأَرْبَاعَةِ .

وهكذا رواه ابنُ ماجه^(٦) ، عن نصرِ بنِ عَلَى الجَهْضُومِيِّ ، عن وهبِ بنِ جريرٍ ، عن أبيه ، عن محمدِ بنِ إِسْحاقَ ، فذَكَرَ بِإِسْنَادِهِ مثْلَهُ . وزادَ فِي آخِرِهِ : ونَزَّلَ فِي حُفْرَتِهِ عَلَى بْنِ أَئِمَّةِ طَالِبِ ، وَالْفَضْلِ وَقَتْمَ ابْنِ الْعَبَّاسِ ، وَشَفَّارَانَ مَوْلَى رَسُولِ اللهِ عَلَيْهِ السَّلَامُ . قَالَ أَوْسُ بْنُ حَوْلَى ، وَهُوَ أَبُو لَيْلَى ، لَعْلَى بْنِ أَئِمَّةِ طَالِبِ :

(١) سقط من : م .

(٢) في مسند أبي يعلى : « يَحْفَرُ لِأَهْلِهِ » .

(٣) في م : « خَرْهَ » .

(٤) - (٥) زيادة من النسخ ليست في مسند أبي يعلى .

(٥) في مسند أبي يعلى : « فَحَفَرَ » .

(٦) في مسند أبي يعلى : « دَعَى » .

(٧) ابن ماجه (١٦٢٨) . ضعيف (ضعيف سنن ابن ماجه ٣٥٩) .

أَنْشُدُكَ اللَّهُ وَحْظَنَا مِنْ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ . قَالَ لَهُ عَلَيْهِ الْمَوْلَى : اتَّرَدْ . وَكَانَ شُقْرَانُ مَوْلَاهُ أَخْذَ قَطْيَفَةً كَانَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ يَلْبَسُهَا فَدَفَنَهَا فِي الْقَبْرِ ، وَقَالَ : وَاللَّهِ لَا يَلْبَسُهَا أَحَدٌ بَعْدَكَ^(١) . فَدُفِنتَ مَعَ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ . وَقَدْ رَوَاهُ الْإِمَامُ أَحْمَدُ^(٢) ، عَنْ حَسْنَيْ بْنِ مُحَمَّدٍ ، عَنْ جَرِيرٍ بْنِ حَازِمٍ ، عَنْ أَبْنَيْ إِسْحَاقَ ، مُخْتَصِّرًا . وَكَذَلِكَ رَوَاهُ يُونُسُ بْنُ بُكَيْرٍ وَغَيْرُهُ عَنْ أَبْنَيْ إِسْحَاقَ بِهِ^(٣) .

وَرَوَى الْوَاقِدِيُّ^(٤) ، عَنْ أَبِي حَبِيبَةَ ، عَنْ دَاوَدَ بْنِ الْحَصَبِينَ ، عَنْ [٢/٣٦٣ و] عَكْرَمَةَ ، عَنْ أَبِي عَبَّاسٍ ، عَنْ أَبِي بَكْرِ الصَّدِيقِ ، عَنْ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ : «مَا قَبَضَ اللَّهُ نَبِيًّا إِلَّا دُفِنَ حِيثُ قُبِضَ» .

وَرَوَى الْبَيْهَقِيُّ^(٥) ، عَنْ الْحَاكِمِ ، عَنْ الْأَصْمَمِ ، عَنْ أَحْمَدَ بْنِ عَبْدِ الْجَبَارِ ، عَنْ يُونُسَ بْنِ بُكَيْرٍ ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ

فلحدوا للنبي ﷺ . تفرد به ابن ماجه . وقد رواه الإمام أحمد عن أبي التضير
هاشيم بن القاسم به^(١) .

وقال ابن ماجه أيضًا^(٢) : حدثنا عمُر بْن شَبَّةَ بْن عَبِيدَةَ بْن زَيْدَ^(٣) ، ثنا عَبِيدَةُ
ابْن طَقْيَلٍ ، ثنا عَبْدُ الرَّحْمَنِ بْن أَبِي مُلَيْكَةَ ، حدثني ابن أبي مُلَيْكَةَ ، عن عائشةَ
قالت : لَمَّا ماتَ رَسُولُ اللَّهِ ﷺ اخْتَلَفُوا فِي الْلَّهِ وَالشَّقْ ، حَتَّى تَكَلَّمُوا فِي
ذَلِكَ ، وَارْتَفَعَتْ أَصْوَاتُهُمْ ، فَقَالَ عُمَرُ : لَا تَضَخُّبُوا عَنْ رَسُولِ اللَّهِ ﷺ حَيَا وَلَا
مِيَّا . أَوْ كَلْمَةً نَحْوَهَا ، فَأَرْسَلُوا إِلَى الشَّفَاقِ وَاللَّاحِدِ جَمِيعًا ، فَجَاءَ الْلَّاحِدُ ،
فَلَحِدَ لِرَسُولِ اللَّهِ ﷺ ثُمَّ دُفِنَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . تفرد به ابن ماجه .

وقال الإمام أحمد^(٤) : حدثنا وَكِيعُ ، ثنا الْعُمَرِيُّ ، عن نافع ، عن ابن عمر ،
وعن عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ ، عن أَيْهَ ، عن عائشةَ ، أَنَّ رَسُولَ اللَّهِ ﷺ أَلْحَدَ لَهُ
لَحْدًا . تفرد به أحمد من هذين الوجهين .

وقال الإمام أحمد^(٥) : حدثنا يحيى عن شعبة ، وابن جعفر ، ثنا شعبة ،
حدثني أبو حمزة^(٦) عن ابن عباس قال : يجعل في قبر النبي ﷺ قطيفة حمراء .

(١) المسند / ٣ / ١٣٩.

(٢) ابن ماجه (١٥٥٨) . حسن (صحيح سنن ابن ماجه ١٢٦٥) .

(٣) في الأصل ، م : (عن) . وهو خطأ . وانظر تهذيب الكمال ٢١ / ٣٨٦ .

(٤) في م : (يزيد) .

(٥) المسند / ٢ / ٢٤ ، ١٣٦ / ٦ . قال الشيخ أحمد شاكر في شرح المسند / ٦ / ٣٤٢ : إسناده صحيحان ،
بل هو في الحقيقة حديثان بلفظ واحد ، عن ابن عمر ، وعن عائشة .

(٦) المسند / ١ / ٢٢٨ .

(٧) في الأصل ، م ، ص : (بن) . وهو خطأ . ويحيى هو يحيى بن سعيد القطان . وانظر أطراف المسند
٣ / ٣٢٩ ، وتهذيب الكمال ٣١ / ٢٨١ .

(٨) في ١١١ ، م : (حمراء) ، وفي ٤١ : (حمراء) . وكلاهما خطأ . وانظر تهذيب الكمال ٢٩ / ٣٦٢ ، ٣٦٣ .

وقد رواه مسلم والترمذى والنسائى من طرق ، عن شعبة به^(١) . وقد رواه وكيع عن شعبة^(٢) . وقال وكيع^(٣) : كان هذا خاصاً برسول الله ﷺ . رواه ابن عساكر .

وقال ابن سعيد^(٤) : أبناً محمد بن عبد الله الأنصارى ، ثنا أشعث بن عبد الملك الحمرانى عن الحسن ، أن رسول الله ﷺ بيسط تحته سمل^(٥) قطيفة حمراء كان يتبشها . قال : و^(٦) كانت أرضاً ندية .

وقال هشيم^(٧) ، عن منصور ، عن الحسن قال : يجعل فى قبر النبي ﷺ قطيفة حمراء ، كان أصحابها يوم خير^(٨) . قال الحسن : جعلها ؛ لأن المدينة أرض سبخة .^(٩) قال : ففرشت تحته^(١٠) .

وقال محمد بن سعيد^(١١) : ثنا حماد بن خالد الحنفى ، عن عقبة بن أبي الصهباء ، سمعت الحسن يقول : قال رسول الله ﷺ : «افرشوا لي قطيفتى^(١٢)

(١) مسلم (٩٦٧) ، والترمذى (١٠٤٨) ، والنسائى (٢٠١١) .

(٢) أخرج رواية وكيع عن شعبة مسلم (٩٦٧) ، وأبى سعد فى الطبقات ٢/٢٩٩ .

(٣) أخرجه ابن سعد فى الطبقات ٢/٢٩٩ ، عن وكيع .

(٤) طبقات ابن سعد ٢/٢٩٩ .

(٥) سقط من : م . وفي الأصل : «سماك» ، وفي ا : «شم» ، وفي ص : «سهل» . والشم : الخلق البالى من الثياب . انظر النهاية ٢/٤٣ .

(٦) من هنا حتى رقم المخطوطة [٣٦٤ و ٣] خرم فى الأصل .

(٧) أخرجه البلاذرى فى أنساب الأشراف ١/٥٧٥ ، من طريق هشيم به .

(٨) فى م ، ص : «بن» . وهو خطأ . وانظر تهذيب الكمال ٢٨/٢٢٣ ، ٢٢٢/٣٠ .

(٩) فى ١١١ ، م ، ص : «حنين» .

(١٠) - (١٠) سقط من : ١١١ ، ٤١ ، م ، ص . والمثبت من أنساب الأشراف .

(١١) طبقات ابن سعد ٢/٢٩٩ .

(١٢) فى ١١١ ، ٤١ ، م ، ص : «قطيفة» . والمثبت من الطبقات .

فِي لَحْيَى ؛ فَإِنَّ الْأَرْضَ لَمْ تُسْلُطْ عَلَى أَجْسَادِ الْأَنْبِيَاءِ».

وَرَوَى الْحَافِظُ البَيْهَقِيُّ^(١) مِنْ حَدِيثِ مُسَدِّدٍ ، ثَنَا عَبْدُ الْوَاحِدِ ، ثَنَا مَعْمَرٌ ، عَنِ الزَّهْرَى ، عَنْ سَعِيدِ بْنِ الْمَسِيْبِ قَالَ : قَالَ عَلَيْهِ : غَشْلَتُ النَّبِيَّ عَلَيْهِ السَّلَامُ ، فَذَهَبَ إِلَى مَا يَكُونُ مِنَ الْمَيِّتِ ، فَلَمْ أَرْ شَيْئًا ، وَكَانَ طَبِيعَتِيَا حَيًّا وَمَيِّتًا عَلَيْهِ السَّلَامُ . قَالَ : وَوَلَى دَفْتَهُ ، عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ، إِنْجَنَاهُ^(٢) دُونَ النَّاسِ أَرْبَعَةَ ؛ عَلَيْهِ ، وَالْعَبَاسُ ، وَالْفَضْلُ ، وَصَالِحُ مَوْلَى النَّبِيِّ عَلَيْهِ السَّلَامُ ، وَلَحِيدُ لِلنَّبِيِّ عَلَيْهِ السَّلَامُ لَحْدُ ، وَنُصِيبُ عَلَيْهِ اللَّهُ تَعَالَى نَصْبًا .

وَذَكَرَ البَيْهَقِيُّ^(٣) عَنْ بَعْضِهِمْ ، أَنَّهُ نُصِيبُ عَلَيْهِ لَحْيَهُ ، عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ، تَسْعُ لِبَنَاتِ .

وَرَوَى الْوَاقِدِيُّ^(٤) ، عَنْ أَبِي أَبَى سَبِيرَةَ ، عَنْ "عَبَاسِ بْنِ "عَبْدِ اللَّهِ بْنِ مَعْبُدِ ، عَنْ عَكْرَمَةَ ، عَنْ أَبِي عَبَاسٍ قَالَ : كَانَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ مُوضِعًا عَلَى سَرِيرِهِ مِنْ حِينَ زَاغَتِ الشَّمْسُ مِنْ يَوْمِ الْاثْنَيْنِ إِلَى أَنْ زَاغَتِ الشَّمْسُ يَوْمَ الْثَّلَاثَاءِ ، يَصْلُى النَّاسُ عَلَيْهِ وَسَرِيرِهِ عَلَى شَفِيرِ قَبْرِهِ ، فَلَمَّا أَرَادُوا أَنْ يَقْبِرُوهُ ، عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ، نَحُوا السَّرِيرَ قَبْلَ رِجْلَيْهِ ، فَأَذْجَلُوا مِنْ هَنَاكَ ، وَدَخَلُوا فِي حُفْرَتِهِ الْعَبَاسُ وَعَلَيْهِ وَقْتُمُ وَالْفَضْلُ وَشَقْرَانُ .

وَرَوَى البَيْهَقِيُّ^(٥) مِنْ حَدِيثِ إِسْمَاعِيلَ الشَّدِيْدِ ، عَنْ عَكْرَمَةَ ، عَنْ أَبِي عَبَاسٍ

(١) دلائل النبوة ٧/٢٤٣، ٢٤٤.

(٢) إِنْجَنَاهُ: دفنه وستره. النهاية ١/٣٠٧.

(٣) دلائل النبوة ٧/٢٥٢.

(٤) رواه البهقى في دلائل النبوة ٧/٢٥٣، ٢٥٤، من طريق الواقدى به.

(٥ - ٦) سقط من النسخ. والمشتبه من الدلائل. وانظر تهذيب الكمال ١٤/٢١٩.

(٦) دلائل النبوة ٧/٢٥٤.

al-Bidaayah Wan-Nihaayah (8/128-144) edn 1st 1418H / 1997ce, Daar al-Hikr, ed. Dr. Abdullaah bin Abdul Muhsin at-Turkee.)

SUNAN IBN MAAJAH [273H] AND THE RED STUFF

We have in the Sunan Ibn Maajah a narration which is weak in terms of its chain but authentic in its meaning due to numerous authentic supporting narrations,

وَسِنَنُ إِبْرَاهِيمَ بْنِ مَاجَهٍ

تصنيف
أبي عبد الله محمد بن يزيد القرزويني
الشهير به (ابن ماجه)
(٢٧٣ - ٤٠٩)

حَكَمَ عَلَى أَهَادِيهِ وَآثَارِهِ وَعَلَقَ عَلَيْهِ
الْعَلَامَةُ الْمُحَدِّثُ مُحَمَّدُ نَاصِرُ الدِّينِ الْلَّبَانِي

١٦٢٨ - ضعيف: لكن قصّة الشفّاق واللحد ثابتة) حدثنا نصرُّ بنُ عليّ الجهميّ، قال: أَبْنَا وَهْبَ ابْنُ جرير، قال: حدثنا أبي، عنْ مُحَمَّدِ بْنِ إِسْحَاقَ، قال: حدثني حُسْنُ بْنُ عَبْدِ اللَّهِ، عنْ عُكْرَمَةَ، عنْ ابْنِ عَبَّاسٍ؛ قال: لَمَّا أَرَادُوا أَنْ يَحْفِرُوا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بَعَثُوا إِلَيْيَ أَبِي عُبَيْدَةَ بْنَ الْجَرَاحَ، وَكَانَ يُضْرِحُ كَضْرِيعَ أَهْلَ مَكَّةَ، وَبَعَثُوا إِلَيْيَ أَبِي طَلْحَةَ، وَكَانَ هُوَ الَّذِي يَحْفِرُ لِأَهْلِ الْمَدِينَةِ، وَكَانَ يَلْعَدُ، فَبَعَثُوا إِلَيْهِمَا رَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمْ يَجِدْ أَبُو عُبَيْدَةَ، فَلَمَّا حَرَّكَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: إِنَّمَا فَرَغُوا مِنْ جِهَازِهِ يَوْمَ الْشُّلَادَاءِ، وَتُضَعِّفُ عَلَى مَرِيرِهِ فِي بَيْتِهِ، ثُمَّ دَخَلَ النَّاسُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَرَغُوا إِذَا دَخَلُوا الشَّيْءَ، حَتَّى إِذَا فَرَغُوا دَخَلُوا الصَّبِيَّانَ، وَلَمْ يَوْمَ النَّاسَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْتَلَفَ الْمُسِلِمُونَ فِي الْمَكَانِ الَّذِي يَحْفَرُ لَهُ، فَقَدَّارَ قَائِمُونَ: يُدْفَنُ فِي سَجْرِهِ، وَقَالَ قَائِمُونَ: يُدْفَنُ فِي أَصْحَابِهِ. فَقَالَ أَبُو بَكْرٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا قِبْضَ نَبِيٍّ إِلَّا دُفِنَ حِيْثُ بَقَبْضُ»، قَالَ: فَرَفَعُوا فِرَاشَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي تُوْفِيَ عَلَيْهِ، فَحَفَرُوا لَهُ، ثُمَّ دُفِنَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسْطَ الظَّلَلِ مِنْ لَبْلَةِ الْأَرْبِيعَاءِ، وَنَزَّلَ فِي حَدَّتِهِ عَلَيْهِ بْنُ أَبِي طَالِبٍ، وَالْفَضْلُ بْنُ عَبَّاسٍ، وَقَتْمُ أَخْوَهُ، وَشُقْرَانُ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ أَبُو لَيْلَى - لِعَلَيْهِ بْنِ أَبِي طَالِبٍ: أَنْشُدُكَ اللَّهُ وَحْظَنَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! قَالَ لَهُ عَلَيْهِ: انْزِلْ. وَكَانَ شُقْرَانُ مَوْلَاهُ أَخَذَ قَطْيَفَةً كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبِسُهَا، فَدَفَنَهَا فِي الْقَبْرِ، وَقَالَ: وَاللَّهِ لَا يَلْبِسُهَا أَحَدٌ بَعْدَكَ أَبْدًا. فَدَفِنَتْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[انظر: «الصحيح» (باب: ٤٠)، وكذلك قوله: «مَا قِبْضَ نَبِيٌّ...»، «أحكام الجنائز»]

. [١٣٧ - ١٣٨]

Sunan Ibn Maajah (pg.286) with the checking of Allaamah Muhaddith al-Albaanee, edn 1st, Maktabah al-Ma'arif, Riyadh, KSA ed. Shaikh Mashoor Hasan Aal-Salmaan)

1628. It was narrated that Ibn 'Abbâs said: "When they wanted to dig a grave for the Messenger of Allâh ﷺ, they sent for Abu 'Ubaidah bin Jarrâh, who used to dig graves in the manner of the people of Makkah, and they sent for Abu Talhah, who used to dig graves for the people of Al-Madinah, and he used to make a niche in the grave. They sent two messengers to both of them, and they said: 'O Allâh, choose what is best for Your Messenger.' They found Abu Talhah and brought him, but they did not find Abu 'Ubaida. So he dug a grave with a niche for the Messenger of Allâh ﷺ.^[1] When they had finished preparing him, on Tuesday, he was placed on his bed in his house. Then the people entered upon the Messenger of Allâh ﷺ in groups and offered the funeral prayer for him, and when they finished the women entered, and when they finished the children entered, and no one led the

١٦٢٨ - حَدَّثَنَا نَضْرُ بْنُ عَلَيِّ الْجَهْضَمِيُّ : أَنَّبَانَا وَهْبُ بْنُ جَرِيرٍ : حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ : حَدَّثَنِي حُسَيْنُ بْنُ عَبْدِ اللَّهِ، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: لَمَّا أَرَادُوا أَنْ يَخْفِرُوا لِرَسُولِ اللَّهِ ﷺ بَعْثَرُوا إِلَى أَبِي عَبِيدَةَ بْنِ الْجَرَاحِ، وَكَانَ يَضْرِحُ كَضْرِيعَ أَهْلِ مَكَّةَ. وَبَعْثَرُوا إِلَى أَبِي طَلْحَةَ. وَكَانَ هُوَ الَّذِي يَخْفِرُ لِأَهْلِ الْمَدِينَةِ. وَكَانَ يَلْحَدُ. فَبَعْثَرُوا إِلَيْهِمَا رَسُولَيْنِ. فَقَالُوا: اللَّهُمَّ خِرْ لِرَسُولِكَ. فَوَجَدُوا أَبَا طَلْحَةَ فَجِيءَ بِهِ . وَلَمْ يُوجَدْ أَبُو عَبِيدَةَ . فَلَحِدَ لِرَسُولِ اللَّهِ ﷺ .

قَالَ: فَلَمَّا فَرَغُوا مِنْ جَهَازِهِ يَوْمَ الْثَلَاثَاءِ، وُضِعَ عَلَى سَرِيرِهِ فِي بَيْتِهِ . ثُمَّ دَخَلَ النَّاسُ عَلَى رَسُولِ اللَّهِ ﷺ أَرْسَالًا . يُصْلُونَ عَلَيْهِ . حَتَّى إِذَا فَرَغُوا أَدْخَلُوا النِّسَاءَ . حَتَّى إِذَا فَرَغُوا أَدْخَلُوا الصِّبَّانَ . وَلَمْ يَوْمَ النَّاسَ عَلَى رَسُولِ اللَّهِ ﷺ أَحَدٌ .

لَقَدْ اخْتَلَفَ الْمُسْلِمُونَ فِي الْمَكَانِ الَّذِي

people in offering the funeral prayer for the Messenger of Allâh ﷺ. The Muslims differed concerning the place where he should be buried. Some said that he should be buried in his mosque. Others said that he should be buried with his Companions. Then Abu Bakr said: 'I heard the Messenger of Allâh ﷺ say: "No Prophet ever passed away but he was buried where he died." So they lifted up the bed of the Messenger of Allâh ﷺ on which he had died, and dug the grave for him, then he ﷺ was buried in the middle of Tuesday night.^[1] 'Ali bin Abu Tâlib, Fadl bin 'Abbâs and his brother Qutham, and Shuqrân the freed slave of the Messenger of Allâh ﷺ went down in his grave. Aws bin Khawli, who was Abu Laila, said to 'Ali bin Abi Tâlib: 'I adjure you by Allâh! Give us our share of the Messenger of Allâh ﷺ.' So 'Ali said to him: 'Come down.' Shuqrân, his freed slave, had taken a *Qatifah*^[2] which the Messenger of Allâh ﷺ used to wear. He buried it in his grave and said, 'By Allâh, no one will ever wear it after you.' So it was buried with the Messenger of Allâh ﷺ.'

(*Da'if*)

تخریج: [إسناده ضعیف] أخرجه أحمد: ۱/۲۹۲ من حديث جریر بن حازم به مختصرًا * الحسین بن عبد الله ضعیف (تقرب)، ودفن الانیاء حيث قبضوا صحيحاً، له شواهد كثيرة عند الترمذی، ح: ۱۰۱۸ وغیره، وأخرج ابن سعد ياسناد صحيح: ۲/۲۹۲ قالوا: أین يدفن؟ فقال أبو بکر: فی المکان الی مات فیه، وصححه الحافظ ابن حجر رحمه الله.

يُخْفَرُ لَهُ فَقَالَ قَائِلُونَ: يُدْفَنُ فِي مَسْجِدِهِ وَقَالَ قَائِلُونَ: يُدْفَنُ مَعَ أَصْحَابِهِ فَقَالَ أَبُو بَكْرٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «مَا قُبِضَ نَبِيٌّ إِلَّا دُفِنَ حَيْثُ يُقْبَضُ» فَرَفَعُوا فِرَاشَ رَسُولِ اللَّهِ الَّذِي تُوفِيَ عَلَيْهِ فَحَفَرُوا لَهُ ثُمَّ دُفِنَ وَسَطَ اللَّيلَ مِنْ لَيْلَةِ الْأَرْبَعَاءِ وَنَزَلَ فِي حُفْرَتِهِ عَلَيْهِ بْنُ أَبِي طَالِبٍ وَالْفَضْلُ بْنُ الْعَبَّاسِ وَقَسْمٌ أَخْوَهُ وَشُقْرَانُ مَوْلَى رَسُولِ اللَّهِ وَقَالَ أَوْسُ بْنُ خَوْلَى وَهُوَ أَبُو لَيْلَى لِعَلَيْهِ بْنُ أَبِي طَالِبٍ أَشْدُدُكَ اللَّهُ وَحَظَّنَا مِنْ رَسُولِ اللَّهِ . قَالَ لَهُ عَلَيْهِ انْزِلْ فَكَانَ شُقْرَانُ مَوْلَاهُ أَحَدَ قَطِيفَةَ كَانَ رَسُولُ اللَّهِ يَلْبِسُهَا فَدَفَنَهَا فِي الْقَبْرِ وَقَالَ وَاللَّهِ لَا يَلْبِسُهَا أَحَدٌ بَعْدَكَ أَبْدًا فَدُفِنَتْ مَعَ رَسُولِ اللَّهِ .

Sunan Ibn Maajah (Eng. Trans) (2/464-465) Edn.1st 2007ce, Maktabah Daar us-Salaam, Riyadh, KSA ed. Shaikh Zubair Alee Za'ee)

Although this narration has been graded weak by Shaikh Zubair, as one can see from the scans, it does however have authentic supporting narrations from various other routes which have been cited already and as Shaikh Zubair has elucidated. Our point here is to show this **red STUFF** was a velvet garment of the Messenger of Allaah (صلی اللہ علیہ وسلم) which was placed in the grave.

OTHER SCHOLARS ON THE RED STUFF

al-Maqreezee said, Hasan (رضي الله عنه) narrates. “A small red garment/shawl was spread underneath (on the ground), which was worn by the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), this was done because the ground was dewy and wet.” (Imtaa’ a al-Asma’ a (pg.551)

Ibn Naasir ud deen ad-Dimashqee [842H] said, “Ibn Sa’ad has transmitted from the Maraseel of Suleimaan bin Yasaar, who said, “A servant would serve the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), when the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was being buried, he (the servant) saw the garment/shawl of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) which he used to wear, so he spread it (on the grave) and said, “No one will ever wear this after you, so it was left as it was.”

It is in al-Jaam’e at-Tirmidhee via Ja’afar bin Muhammad from his father who said, “It was Shaqraan, the servant of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) who placed the garment.” (Salawatul Kaiyyib Bi-Wafaat al-Habeeb Sallalahu Alayhee WasSallam (1/155), edn? Daar al-Buhooth Li-Dirasaat al-Islaamiyyah, UAE. Ed. Saaleh Yoosuf Ma’nooq and Haashim Saaleh Mana’a)

SUMMARY

The summary of the reports above is

- The Messenger of Allaah (ﷺ) used to sometimes wear this red velvety soft garment.
- The Messenger of Allaah (ﷺ) was possibly shrouded in the same red velvety garment as some reports suggest from the *al-Bidaayah*. (There is a difference of opinion amongst the scholars pertaining to this as Imaam Ibn Katheer himself has stated)
- The Messenger of Allaah (ﷺ) himself ordered for this red velvety soft garment to be placed on the floor of the grave.
- The reports elucidate this red velvety garment was placed on the floor of the grave because the earth was wet and moist as it dewy.
- Shaqraan (رضي الله عنه) was one of the companions who helped bury the Messenger of Allaah (ﷺ) and lowered his body into the grave.

- Shaqraan (رضي الله عنه) being a servant of the Messenger of Allaah (ﷺ), may have known of this order and command of the Messenger of Allaah (ﷺ) and as some of the reports suggest he saw the soft red garment and fulfilled the Prophet's (ﷺ) command and placed the garment on the floor of the grave.
- Abul Hasan Hussain Ahmed has agreed and acknowledged via the statement of Imaam Wakee ibn al-Jarrah that this action was specific and restricted to the Messenger of Allaah (ﷺ) ie one of his Khasaa'is.

So we ask in light of the findings above, what point or significance does this narration have with our discussion. Exactly!!! Nothing. There is no correlation at all with our contention and discussion, Abul Hasan Husain Ahmed in order to confuse and beguile the people just added this hadeeth just to add weight to a sinking boat.

We personally think this is outright treachery and a manipulation of Islamic rulings just to suit his needs. Dear readers this clearly shows the deception and deceit of Abul Hasan.

To end this part of the discourse we would like to ask Abul Hasan Hussain Ahmed, his staunch muqallids and lovers like Abu Zahra, Abu Maryam, faqir, irfan, Abu Layth, Darut Tahqiq, the falcon, what value does, “**One wonders how they would react to this Hadith in Sahih Muslim and the actions of some from the Salaf:**”

And Abul Hasans saying, “**Let them explain if they consider this action to be a bad Bid'a or is it over veneration, or what?!** Well we hope we do not need to answer this in light of the clarification we have provided, the actions of the salaf were based on the Prophet's (ﷺ) command himself and as for his saying bad bidah, all bid'ah is bad there is no concept of bad or good bid'ah.

As for veneration we believe in it and promote veneration of the Messenger of Allaah (ﷺ) but only as much as the companions did and how much the Sharee'ah allows us, in a manner which is established and proven from the Book and Sunnah. The question is why do you manipulate the Book and Sunnah to prove your unsanctioned venerations!

The irony of the matter is throughout this feeble discourse and others, Abul Hasan Hussain Ahmed has not even translated some of these reports and the ones he has pasted the English for, he has relied on the translations of others like GF Haddad, and yet he is the so

called Shaikh of the Soofee Hanafees on the internet with over 100 ijazahs whilst having studied with so many teachers who lived long lives, hmmmm!!! Take heed. At least have the guts or capability to translate what you copy and paste.

The reason why he does is this is so that people don't find out what he is really about. Another way in which he professes and portrays he is a hanafi scholar and the hanafi lawyer or defender. He just gets a few random concepts together gets some texts, plonks them together mixes them up and hey presto, I have defeated and answered the Ahlul Hadeeth and Salafees, its not that simple or easy my friends.

Darut Tahqiq is a disgrace to the word Dar and tahqiq, hanafee muqallids oblige taqleed on everyone and yet on the other hand they set up these research centres, but they are still too ignorant to understand the texts. Where is the intellect and common sense in this. You claim to be muqallids and at the same time you set up Dar ut tahqiq!!!!

Therefore this shows Abul Hasan Hussain Ahmed is really an actual copy and paste al-PDF scholar, or ctrl c+v al-PDF scholar. Salaam Ya Salaam to the Shaikina, Shaikhuna, Sidi, of Abu Zahra/Faqir, Irfan Alawi, GF Haddad, Abu Layth, Asrar Soofee, Tahir

ul-Qadiree, Hisham Kabbani and Nazim Qubooree or is it Qubrusi??? and all the other blind bigoted hanafee muqallids.

Oh we just remembered before we conclude, do you remember Abul Hasan Saying, “**Let them explain if they consider this action to be a bad Bid'a or is it over veneration, or what?!** After our previous explanation we thought it would be most pertinent to quote what one of Abul Hasan’s Hanafee Scholar said, namely Shaikh Zafar Ahmed Uthmaanee Thanawee. He quotes what Samhudee said, thereby affirming this point,

الصادر لمن لم يتمالك نفسه، لما قد عرفت من مجال التوسع فيه، وليجتب الزائر من الانحناء للقبر عند التسليم. قال ابن جماعة: قال بعض العلماء: إنه من البدع، ويظن من لا علم له أنه من شعار التعظيم أهـ. من ”الوفاء“ (٤٤٥:٢).

He says, “The visitor should refrain from bowing to the grave when sending salutations. Ibn Jama‘ah said: “Some of the scholars have said it is from the innovations, whilst those with no knowledge think that it is a characteristic of veneration.” (E’laa as Sunan 10/508) of Shaikh Zafar Ahmed Uthmanee)

Therefore those who practise such actions, promote and propagate such acts of veneration are those with no knowledge according to Shaikh Samhudee and Shaikh Zafar Ahmed.

CONCLUSION

Conclusions:

- i) The narration under discussion was declared Sahih by al-Hakim and al-Dhahabi
- ii) Kathir ibn Zayd is not absolutely da'eef, but at least Saduq to Imam ibn Hajar al-Asqalani

OUR REPLY

We have answered and talked about Haakims authentication and how he is generally known and accepted to be to mutassahil and this is something Abul Hasan Hussain Ahmed knows and accepts. Anyone who has even done the basic study of hadeeth and its sciences is aware of this fact and there is no denying of it.

Therefore it is shocking and Abul Hasan Hussain Ahmed has hung onto this. In this regard we have also talked about Dhahabee authentication and agreeing with Imaam Haakim and why he might have done this.

We have also answered that Abul Hasan has manipulated the words of Haafidh Ibn Hajar and we have also shown Haafidh Ibn Hajrs actual grading on Katheer ibn Zaid and what he meant by this grading.

iii) Abu Khuzaymah and Abu Hibban cut up the words of Hafiz al-Haythami and mistranslated – as the scan above shows very clearly!

OUR REPLY

We have explained this in detail in the relevant place and so please also apply this principle to your own Hanafee scholar and author or *E'laa as-Sunan* ie Shaikh Zafar Ahmad Uthmanee Thanawee Hanafee Deobandee, Haafidh Ibn Hajar al-Haithamee and Samhudee who also cut up the words!!!

Double standards and a clear sign of bigotry and partisanship, as did Samhudee and Ibn Hajar al-Haithamee, so did they cut up the words aswell or are you just adamant that you want to levy this charge on us alone and ignore what the others said.

These people have showed themselves to be dishonest and deceptive, just as their Shaykh: al-Albani was, in cutting up the words of Qadi

Iyad in his Sifatus-Salah! More will be shown of their deception and weakness in scholarship when time allows.

OUR REPLY

The above seems highly unlikely especially since we have overwhelmingly established the reality of Abul Hasan, his lies and deception. He hasrepeatedly lied on the Scholars of Ahlus Sunnah, mistranslated, ignored relevant important points eg like Subkees statement after he brings the report, etc and far worse and more treacherous than everything else is lying to the general Muslims and treating them as fools.

Abul Hasan Hussain Ahmed,

- (a) Lied on Imaam Tirmidhee.
- (b) Lied on Dr Mustafa al-A'dhamee Hanafee.
- (c) Lied on Shaikh Muhammad Naasir ud deen al-Albaanee.

- (d) Deliberately never translated the words of Shaikh Subkee or even indicated its meaning after Subkee's brings this report in his Shifaa.
- (e) His fumble regarding the referencing of the narration in Majma'a az-Zawaa'id.
- (f) His deception with regards to the real understanding of Haafidh Ibn Hajrs grading of Katheer and what he means by Sadooq and deceiving the people with his classical words of final grading.
- (g) His false presentation of the position of Imaam Dhahabee regarding Katheer ibn Zaid.
- (h) His false presentation of Imaam Ahmad's opinions with regards to authenticating this hadeeth.
- (i) His mispresentation of Imaam Ahmads opinion with regards to touching the Prophet's (صلوات الله عليه وسلم) grave.
- (j) His ignorance in correctly translating the hadeeth from Saheeh Muslim and leaving the meaning vague in order to show and promote veneration of graves.

- (k) His ignorance of the sciences of hadeeth and reiterating Imaam Haakims authentication of this report in a parrot fashion.
- (l) His double standards with regards to accepting hadeeth he wants to and rejecting others due to his staunch bigotry for his madhab.
- (m) His biasness towards GF Haddad with regards to his mistakes and supporting him. For example GF Haddad's mistakes with referencing this narration to Saheeh Ibn Hibban, his general referencing and his other general mistakes.
- (n) Lastly his calamity upon calamity upon errors and gross negligence of the Islamic sciences and positions of the scholars of Ahlus Sunnah Wal Jama'ah.

What more can be said after such overwhelming evidences against him. This individual and his step brothers, especially GF Haddad have been shown to be clearly dishonest and deceptive. They are clear liars and deceivers in this sacred knowledge, be warned and careful.

Much more could be said in relation to GF Haddad and Abul Hasan as well as some of the issues and topics discussed but we hope and pray this suffices for now inshaA'llah.

Oh and also watch out our response on your Magnun opus on taraaweeh. We are also waiting for your work on the narration of Maalik ad-Daar and your long awaited research on the issue of where to place the hands, “WITH THE NEW NARRATIONS”!!!!!! be sure to send us them as we await eagerly in anticipation.

Wassalam

Abul Hasan

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

1st APPENDIX

We have used some of the translation of Ali Hasan Khan.

Please note according to the hanafee scholars the usage of the word makrooh here denotes something that is unlawful and prohibited. (Refer to *Radd al-Mukhtaar* (1/429), *al-Bahr ar-Raa'iq* (2/19) and *Fath ul-Qadeer Sharh Hidaayah* (2/114). *Tasreeh Haashiyah Talweeh* (pg.27) quotes from Imam Abu Haneefah and Imaam Muhammad Shaybaanee that according to them makrooh here means and denotes something that is haraam and prohibitively disliked.

1. Shaikh Abdul Qaadir Jeelaanee [561H]

"The grave should be a handspan above the ground....however it is makrooh (prohibitively disliked) to make the grave with mortar." (Ghuniyyatut-Taalibeen (pg.640)

2. Imam Abu Haneefah [150H]

His student Imam Muhammad Shaybaanee said, "We do not see to increase more than what has been taken out from it (ie te soil for the grave) it is rebuked to build the grave with mortar, or to plaster it with soil, or to put a landmark on, or to make a masjid near it or to write on it, then all of their affairs are prohibited. similarly it is also prohibited to build them with solid

bricks or to put bricks inside. There is also no harm in sprinkling water over them and this is the statement of Abu Haneefah." (Kitaab al-Aathaar (pg.126)

3. Imaam Ibraaheem an-Nakaa'i [96H]

"It is narrated from Ibraaheem an-Nakha'i that he would consider it to be makrooh (prohibitively disliked ie unlawful in this context) to put a mark on a grave, to use solid bricks in the sidewall of the grave and or to build the grave."

4. Imam Muhammad Shaybaanee [189H]

Muhamamd ash-Shaybaanee said, "Abu Haneefah informed me that he said one my Shaikhs said to me whilst transmitting it to the Prophet (ﷺ) that he prohibited us from squaring the grave and from making the grave solid (ie with bricks, mortar, cement or plastering) Muhammad Shaybaanee said we take this and so does Abu Haneefah." (Kitaab al-Aathaar pg.251, also refer to his book Kitaab al-Asal (1/422), and his al-Jaam'e as-Sagheer (pg.118)

5. Allaamah Mahmood Aloosee [1270H]

He writes, "There is consensus that from the most haraam things and that which leads to shirk is praying near tombs, making masjids or structures over them. Therefore it is obligatory to destroy such structures or domes that

have been erected over graves as they are more destructive than masjid ad-Diraar because they have been established in disobedience to the Messenger of Allaah (رضي الله عنه)" (Rooh al-Ma'anee (15/238)

6. Allaamah Marghinaanee Hanafee [593H]

He is the author of al-Hidaayah, he says, "Using solid bricks and wood on graves is prohibited because elements are for making solid structures whereas graves are desolate." (Hidaayah (2/100) with Fath ul-Qadeer)

7 & 8. Allaamah Ibn al-Humaam [821H]

He said, "Abu Haneefah said it was prohibited to make structures over graves.... and Abu Yoosuf also considered it to be prohibited to write on the graves. This is because the Jaabir narrates from the Messenger of Allaah that he said, "Do not make graves solid neither make structures over them, nor sit on them or write on them." (Fath ul-Qadeer (2/100) Sharh Hidaayah)

He also said, "This is because of what they used to do like, elevating graves and building beautiful and elevated structures over them. We do not mean the amount (of earth) rather the amount that is needed to distinguish the grave from the normal ground." (Fath al-Qadeer (2/101)

9. Allaamah Abdullaah bin Ahmad an-Nasafee Hanafee [710H]

He said, "Do not make graves into squares nor make them solid."
(Kunzud-Daqaa'iq Ma'a al-Bahr ar-Raa'iq (2/194)

10 & 11. Allammah Ibn Najm ud deen Hanafee [970H]

He said in the explanation of the words in the *Kunz*, "Making graves solid is prohibited from the hadeeth of Jaabir because the Messenger of Allaah said "Do not make graves solid neither make structures over, nor sit on them or write on them." (Kunzud Daqaa'iq Ma'a al-Bahr ar-Raa'iq (2/194)

He also said, "The graves should be elevated from a hand span, and it is said four fingers, and what has been transmitted in the Saheeh from Alee about the command to level the graves concerning what is more than that." (Kunzud Daqaa'iq Ma'a al-Bahr ar-Raa'iq (2/194)

12. Allaamah Qadhee Khaan Hanafee [596H]

He said, "Graves should not be made to be plastered because the Messenger of Allaah forbade us from making plastering graves, from using silver on them and from building structures over them... also because it is narrated from Abu Haneefah who said graves should be made solid nor should they be plastered or a structure to be made over them." (Fataawa Qadhee Khaan (1/93)

13. Fataawa Alamgheeree

It is stated in it, “And the grave should be made curved by a hand span, and not square, nor should they be plastered. There is no harm in sprinkling water on them, and it is Makrooh to build structures on graves, to sit or to sleep on them.” (Fataawa Alamgeeree (1/166)

14. Fataawa Tataarkhaaniyyah.

It is mentioned in this Fataawa, “The graves should not be kissed because this is the custom of the Christians.”

15. Allaamah A'laa ud deen al-Hasakafee [1088H]

He said, “And they (the graves) should not be plastered because of the prohibition against it” (Durr ul-Mukhtaar (1/125)

16. Allaamah Ibn Abideen Shaamee [1252H]

He said “As for the building on them (ie graves), I have not seen anyone opine in allowing this” (Radd ul-Mukhtaar Sharh Durr al-Mukhtaar (1/601)

16. Allaamah Aynee Hanafee [855H]

He said, “And they should not be coated with plaster, nor should any structures be built over them, because this is for (making the graves) solid and

for beautification." (*Rumz al-Haqaa'iq Sharh Kunz* (1/67), also *al-Binaayah Sharh Hidaayah* (3/302-303) of Allaamah Aynee.)

17. Allaamah A'laa ud deen al-Kasaanee Hanafee [587H]

"It is narrated from the Prophet (ﷺ) that he forbade likening the graves with the built up (urban) areas, solid (baked) bricks and wood are used for built up urban areas and because solid bricks are used for beautification, the deceased is not in need of this." (*Badai'a as-Sanai'a* (1/372)

18. Qaadhee Ibraaheem al-Halabee Hanafee [956H]

He said, "The Three Imaams (Abu Haneefah, Muhammad Shaybaanee and Abu Yoosuf) said it was makrooh to plaster graves or to cover the graves with clay due to the Haddeth of Jaabir..... is transmitted from Abu Haneefah that he said it is Makrooh to build structures like houses, domes or things similar to them because of the aforementioned Hadeeth." (*Halabee al-Kabeer* (pg.599)

19. Allaamah Siraaj ud deen Hanafee [773H]

He said, "It is Makrooh (prohibitively disliked ie unlawful) to build on graves." (*Fataawa Siraaifiyyah* (pg.24)

20. Allaamah Abu Layth Samarqandee [373H]

He said, “It is Makrooh to plaster graves, to cover them with clay, to build on them, to write on them or to mark them by putting a sign on them.”
(Fataawa an-Nawaazil (pg.82)

20. Allaamah Ahmad bin Muhammad al-Qadooree Hanafee [428H]

He said, “And using Solid (baked) bricks and wood (on graves) is Makrooh” (Qadooree (pg.60)

21. Allaamah Abu Bakr ibn Ali al-Haddaad al-Yamanee [800H]

He said, “It is Makrooh to, envelope graves with clay, to plaster them, to build on them, to write on them because of his (The Prophet’s (صلوات الله عليه وآله وسلامة) statement, "Do not do plaster graves, do not build on them and do not sit on them." (al-Jawhirah an-Nayrah (1/133)

22. Allaamah Ubaidullah ibn Mas'ood Hanafee [747H]

He said “And using solid bricks and wood is prohibitively disliked”
(Sharh Waqayaah (1/240)

23. Allaamah at-Tahtawee [1231H]

“The three (Imaams Abu Hanefah and his two students) said they (ie the graves) should not be plastered because of the saying of Jaabir that the Messenger of Allaah forbade doing this...And the prohibition by the Prophet (ﷺ) indicates what they have mentioned is Makrooh Tahrimee (prohibitively disliked as to being unlawful)” (In his notes to *Maraqee al-Falaah A'la Sharh Noor al-Aydah* (pg.335)

24. Allaamah Sayyid Murtadha az-Zubaydee [1205H]

He said, “The mentioning of the narration that shows it is Makrooh to plaster graves.” (*Uqood al-Jawaahir al-Muneeefah Fee Adillah Madhab al-Imamabee Haneefah* (1/103).

25. as-Sarkhasee Hanafee [571H]

He reports from the Prophet (ﷺ) that he, “He (The Prophet (ﷺ)) forbade plastering graves” (*Mabsoot* (2/62)

26. Qadhee Ibrahim Hanafee

He said, “And the domes built over graves, it is obligatory to destroy them because they have been built in disobedience and opposition to the Messenger , and every construction that is built in disobedience and opposition to the Messenger deserves more to be destroyed than the mosque of Dhirar.” (*Majalis ul-Abraar* (pg.129)

27. Allaamah A'la ud deen as-Samarqandee [539H]

He said, “*The Sunnah concerning the grave is that it should be slightly curved and not square, it should not be enveloped with clay, nor plastered, and Abu Haneefah held to be Makrooh to build on graves.*” (*Tuhfatul Fuqaha* (1/400)

28. Allaamah A'laa ud deen Turkamanee [745H]

He said, “*The graves are to be levelled as done per usual.*” (*al-Jawhar an-Naqee A'la Baihaqee* (4/3)

29. Allaamah Hasan ash-Sharnublaalee Hanafee [1069H]

He said, “*Using solid bricks and wood is prohibitively disliked (ie Makrooh Tahreemee)(ie using them on graves)... it is haraam to build on graves for beautification and it is prohibitively disliked if it is done to (make the grave) solid after burial*” (*Noor al-Aydah Ma'a Tarjamah Noor ul-Isbaah* (pg.153)

30. Qadhee Thanaullah Pani Pati Hanafee [1225H]

He writes, “*and what which is practiced at the graves of saints that they build high structures, the lighting of lanterns or anything else that they do synonymous to these matters are all Haraam and are prohibitively disliked.*” (*Mala Bud Minhu* (pg.67)

31, 32, 33 &34. Allaamah Mulla Alee Qaree [1014H]

In explanation of the Hadeeth mentioning innovation of misguidance, he said, “And this is what the Imams of the Muslims shunned like the building on graves and plastering them.” (Mirqaat Sharh Mishkaat (1/414)

He also said, Shaikh Mulla Alee Qaree in explanation of the hadeeth, “They have taken the graves of their apostles as places of worship” The reason for being cursed is because they would prostrate to the graves of the prophets in veneration, and this is clear and open shirk. They would pray to Allaah at the places where the Prophet’s (ﷺ) were buried. They would prostrate on their tombs and they would face their graves whilst being in a state of prayer thinking that they are worshipping Allaah. Thereby Exaggerating in the veneration of Prophet’s (ﷺ) and that is hidden shirk. It contains veneration of the creation which has and there is no authorisation for. The Prophet (ﷺ) forbade his Ummah from doing this as it is the practice of jews, It contains hidden shirk and this is what some of the comenetaors from ours Imaams have said.” (Mirqaat, Sharh Mishkaat (2/ 202)

Mulla alee Qaaree also said, “Oh Allaah do not make my grave an idol” Meaning Oh Allaah do not make my grave like an idol which people venerate, or a place place of frequent visitation, or greeted with the

prostrations, Like we hear and we see nowadays in some of the shrines (and tombs) that we witness." (Mirqaat Sharh Mishkaat (2/228)

He also said, "It is cited in al-Azhaar, (He the Prophet ﷺ forbade the plastering of graves due to prohibition, to make structures (over graves) is to plaster them. This forbiddance of erecting structures is even so if the individual is the owner (of the land) and it is Haraam if the shrine is common and in the open. It is therefore obligatory to demolish them even if it is a masjid." (Mirqaat Sharh Mishkaat (3/1217)

35. Imaam Shaafi'ee [204H]

He said, "I did not see the graves of the Muhaajireen or of the Ansaar to be plastered (ie solid). The narrator (Tawoos said) said from the Messenger of Allaah he forbade the building of structures over graves and from plastering graves (in order to make them solid)... I have seen the leaders demolishing the structures built over graves in Makkah and i did not see the jurists (Fuqaha) eprimand them for this." (Kitaab al-Umm (1/277)

36. Imaam Muzanee [264H]

It is narrated from him that he said, "Structures/domes should not be built over graves neither should they be plastered (in order to make them solid)" (Mukhtasar al-Muzanee (no.37)

37. Imaam Nawawee [677H]

He said in explanation of the hadeeth of Jabir, "Nonetheless building structures over graves if the place belongs to the one who is building the structure then it is prohibited and it is if is a generally in the open then it is Haraam as texts from Imaam Shaafiee and his followers elucidate. Imaam Shaafiee said in al-Umm, "I have seen the Imaams of Makkah they would instruct the demolition of structures built over graves and they would present the (the hadeeth of the Prophet ﷺ) in support for their demolition, "Do not see a grave except that it is level with the ground." (Sharh Saheeh Muslim (7/32), Study Edn. (1/312), refer also to al-Majmoo (5/296)

38. Allaamah Ibn Hajr al-Haithamee Makkee [974H]

He said, "It is obligatory to destroy and flatten the high graves and the structures and domes built over them." (az-Zawaajir Fee Iqtiraab al-Kabaa'ir (pg.163)

39. Allaamah Abdul Wahhaab ash-Sha'araanee.

He said, "The Prophet ﷺ prohibited plastering graves (ie making them solid) and from sitting on them." (Kashf al-Ghummaah Ann Jamee'a al-Ummah (1/149)

40 & 41. Shaikh Abdul Haqq Dehlawee Hanafee

He said, “The grave should not be touched with the hands nor be kissed. One should also now bow towards the grave and neither should be rub or place his face on the earth (of the grave) as this is the custom of the Christians.” (Isha’ah al-Lama’aat Sharh Mishkaat (1/763)

He also said in another place, “It is unlawful and prohibited to kiss the graves, to prostrate towards them and to put your cheeks on them. Someone has narrated it is permissible to kiss the grave of your parents, however what is correct and authentic is not to kiss the graves.” (Mudarrij an-Nabuwwah (2/424)

42. Allaamah Mujadid ud deen Fairozabaadee [817H]

He said, "They (The Salaf) would not raise the graves or build them with bricks. Nor would they make structures or domes over graves. All of these affairs are innovations which are prohibited and they oppose the way of the Prophet (ﷺ). As he sent Alee Ibn Abee Taalib and said to him to destroy all the images and level all the graves to the ground. He also forbade building masjids over graves and from putting light (lanterns) over the graves and he cursed such actions." (Safar as-Sa'adah A'la Kashf al-Ghummaah (1/183)

43. Shaikh Mujaddid Alf Thanee Hanafee

He said, “He (prohibitively) disliked that graves be kissed.” (Zubdatul Maqaamaat (pg.210)

44. Shaikh Qutb ud deen Dehalwee Hanafee

He said, “The grave should not be touched nor be kissed. Similarly one should not bow towards the grave or rub his face on the earth of the grave as this is the habit and custom of the Christians.” (Mazaahirul Haqq (2/85)

45. Imaam Sufyaan ath-Thawree [161H]

He would say it is impermissible to make houses, a masjid or to farm land over graves. (Mu'assasah Fiqh Sufyaan ath-Thawree (1/681-682), Musannaf Abdur Razzaaq (3/506)

46. Imaam Kaysaan

Imaam Tawoos transmits from his Father, Kaysaan he would prohibit the building of structures over graves or to plaster them. (Musannaf Abdur Razzaaq (3/506 no.6493)

47. Imaam Tawoos ibn Kaysaan [106H]

He said in reply to Nu'maan ibn Shaybah, "Do you not know The Prophet (ﷺ) forbade us from building structures over graves, plastering them (to make them solid) or to curtain them off, verily your best grave is that which is unknown." (Musannaf Abdur Razzaaq (3/506 no.6495)

48. Imaam Hasan al-Basree [110H]

He would say it is prohibited and makrooh to cover the grave with clay and to plaster to them (in order to make them solid)" (Mu'assasah Fiqh al-Hasan al-Basree (2/773), Musannaf Ibn Abi Shaybah (3/29), al-Muhalla (5/133)

49 & 50. Allaamah al-Hajaawee Hanablee and Allaamah al-Buhootee Hanablee

They said, "The grave should be a handspan from the ground because the Prophet's (ﷺ) grave was also a handspan from the ground. as-Saajee has transmitted via the hadeeth of Jaabir it is makrooh to have the grave more than a handspan.... It is also prohibited to plaster the grave, to shape it and to beautify it with ornaments. It is an innovation to build structures over graves whether they are level with the graves or not due to what Jaabir narrates from the Messenger of Allaah (ﷺ) that he forbade the plastering of graves, sitting on them and from building structures over them. This is narrated by Muslim."(ar-Rawdh al-Murab'e Bi-Sharh Zaad al-Mustaqn'e (1/104-105)

51. Allaamah Ibn Qudaamah al-Maqdisee [620H]

He said, "It is prohibited to make structures over graves, plastering them and putting a headstone with writing on it because Imaam Muslim has transmitted in his Saheeh the the Messenger of Allaah (ﷺ) forbade the plastering of graves (with the intention of making them solid) and building over them. Imaam Tirmidhee added "and also writing on them (ie the

headstone) and said this hadeeth is Hasan Saheeh and the prohibition is due that such is beautification and the deceased is not in need of it." (al-Mughnee (3/439)

52. Allaamah A'laa ud deen al-Mardawee

He said, "It is makrooh to plaster graves, to build on them and to write on them. Plastering graves (to make them solid) is makrooh without any difference of opinion. Similarly putting a headstone, to shape it and to beautify it with ornaments are all innovations. Nonetheless erecting structures over graves is makrooh according to the correct madhab whether the structures is level with the ground or not." (al-Insaaf Fee Ma'arifah ar-Raaj'e Min Khilaaf A'la Madhab al-Imaam Ahmad bin Hanbal (2/549)

53. Qaadhee Abu Shuj'ah al-Asfahaanee

He said, "Structures should not be built over graves and nor should graves be plastered (for them to be made solid)" (Matn al-Ghaayah Wat-Taqreeb (pg.14)

54 & 55. Allaamah Ibn Rushd al-Qurtubee [595H]

He said, "Imaam Maalik and Imaam Shafi'ee said it is makroob to plaster graves (in order to make them solid)" (Bidaayatul-Mujtahid (1/449)

He also said, “So it is prohibitively disliked to pass (by the grave alot) and thereby sending salutations upon him. Similarly regular visitation of the grave and sending salutations there may transform it into a masjid. The Messenger of Allaah (ﷺ) forbade us from this with his saying, “Oh Allaah, do not make my grave an idol.” (al-Bayaan Wat-Tahseel (18/444-445)

56. Allaamah Abu Mudhaffar ibn Habeerah

He said, "(The 4 Imaams) are unanimously agreed it is makrooh ie prohibitively disliked use raw bricks on graves..." (al-Ifsah Ann Ma'aanee as-Sihaah Fil-Fiqh Alal Madhab al-Arba'a (1/156)

57. Allaamah Qaadhee A'yaadh [554H]

He was asked about people of Madeenah who stand by the grave once a day or more, and they send salutations and make supplicate for a while. He said, “I have not heard this from any of the people of fiqh, and nothing is good for the latter part of this ummah except that which was good for its first part. I have not heard from the people of the earlier period of this ummah that they used to do that.” (ash-Shifa Bit-Ta'reef Huqooq al-Mustafaa (2/676)

58. Imaam Maalik [179H]

He said "It is makrooh to plaster graves and to build structures over them." (al-Muduwwanah al-Kubraa (1/170)

59. Abul Hasan Moosaa Kaadhim [183H]

He said, "It is not correct to build structures over graves or to sit on them, to plaster them or to put clay on them." (*Tahdheeb ul-Ahkaam* (1/461), *al-Istabsaar* (1/2187)

60 & 61. Imaam Ja'afar Saadiq [148H]

He said, "The Messenger of Allaah prohibited praying on graves, sitting on them and making structures over them." (*Tahdheeb ul-Ahkaam* (1/461), *al-Istabsaar* (1/482))

He also said, "Do not build structures over graves..." (*Tahdheeb ul-Ahkaam* (1/461))

62. Allaamah Muhammad bin Jamaal ud deen [786H]

He said, "A grave should be 4 fingers high from the face of the ground."

63. Allaamah Abu Ja'afar Toosee [460H]

He said, "The grave should be made 4 fingers high from the ground and no addition earth should be put back than what was originally removed. There is consensus that it is prohibitively disliked (ie Makrooh Tahreemee) to plaster graves and to make structures over permissible places....It is also

makrooh to renovate and to restore a graves after they have deteriorated." (al-Mabsoot al-Fiqh al-Imaamiyyah (1/187).

64. The Hanafee book ‘Sharh Jaam’e Sagheer’ mentiones, “Graves should not be touched nor kissed because this is the habit and custom of the Christians.”

65. The Hanafee book ‘al-Mudhmaraat’ mentions, “Graves should not be kissed as this a custom of the Christians.”

And many more

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

And Allaahs 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