

 Answering The Lies of 
Abul Hasan Hussain Ahmed

Gibril Fouad Haddad

& Their Muqallideen Pertaining To

The Oft Quoted Narration of

 Abu Ayoob al-Ansaari (ؓ) 

— **VOLUME 1** —

By

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www.Ahlulhadeeth.wordpress.com

*Answering The Lies of Abul Hasan Hussain Ahmed, Gibril Fouad
Haddad & Their Muqallideen Pertaining To The Oft Quoted Narration
of Abu Ayoob al-Ansaari (رضي الله عنه)
Volume 1*

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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 (*sallallahu '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 (Adam) 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 (sallallahu '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 Ayooob 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-Khuzaimah-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 Hanafiyah.

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 ijzas 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 **ijzas 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_shaykhabulhasanhussainahmed.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 Taque 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 pristince 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 Hanafiyah 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 incompetent 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 fundamanetal 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 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 wondering 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 alhamdulillah.

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?

Alhamdulillah 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.

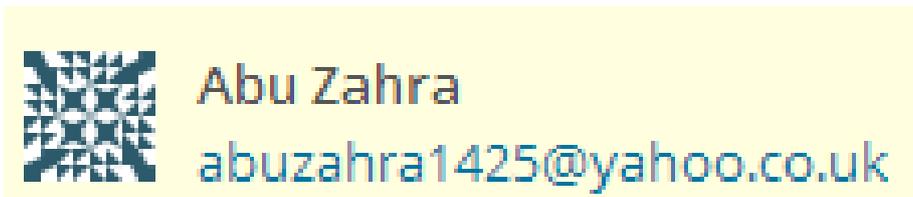
What does this say about Abul Hasan, does he not teach his students any manners or how to conduct themselves in religious affairs. Dear readers this shows their appalling manners and and akhlaq. On the contrary if Abul Hasan does teach them manners why are they not listening to their Shaikh and his teachings. 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.

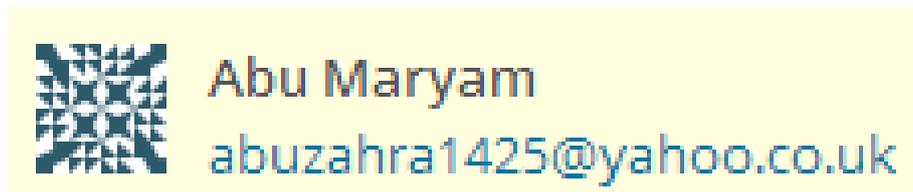
Abu Zahra / Abu Maryam posted a comment on the www.Ahlulhadeeth.wordpress.com blog and in the process due to an

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)

He 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)



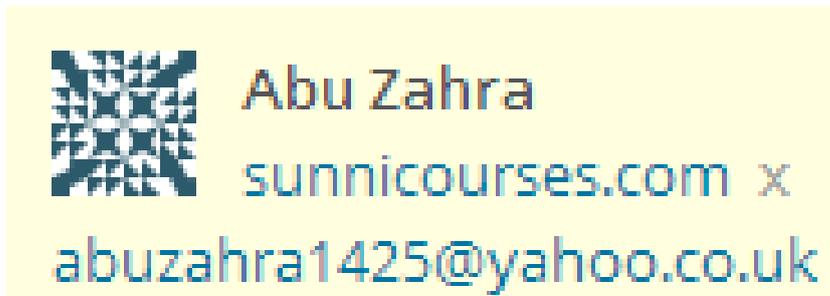
Dear readers look here,



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,



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 to share false information and to throw us of 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-imaam-al-albaanee-imaam-ibn-baaz/>

<http://ahlulhadeeth.wordpress.com/2012/12/05/returning-to-the-tadlees-of-amash-imaam-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 lietrature 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 are 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, yeh 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 diminished 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.

Lastly he says in one post,

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

Abul Hasan ◦
Scholar
Join Date: Aug 2004
Gender: **BROTHER**
Madhhab: 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/products_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/products_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**

Madhhab: Hanafi

Posts: 505



Salamu alaikum

Shukran for that biography! Shaykh Abdal Fattah was a great Muhaddith 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 the "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 shreaded their arguments to peices. 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 fluster 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 illogical points and get diarrhoea, this is their last resort, they repeat this so much thinking that this is the only answer they 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 is 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 2013

Abu Hibbaan & Abu Khuzaimah Ansaari

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-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.

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-Matrookeen (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.

G F Haddaad then cited some other references for this narration and he said as-Subkee has also cited this in ash-Shifaa as-Siqam 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...."

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 Ayoub 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-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

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 وثقه 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-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).

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 Muhaddith 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 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-Matrookeen (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!

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

[745] ز د ت ق البخاري في جزء القراءة وأبي داود والترمذي وابن ماجة كثير بن زيد الأسلمي ثم السهمي مولا هم أبو محمد المدني يقال له بن صافنة وهي أمه 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 نوفل وعمر بن عبد العزيز وإسحاق بن عبد الله بن جعفر بن أبي طالب وزينب بنت نبيط امرأة أنس بن مالك وغيرهم وعنه مالك بن أنس والداروردي وسليمان بن بلال وعبد العزيز بن أبي حازم وحمام بن زيد وأبو أحمد الزبير 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 أولا قال ليس بشيء وقال بن عمار الموصلي ثقة وقال يعقوب بن شيبه 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 وجزم بن حبان بوفاته فيها وقال أبو جعفر الطبري وكثير بن زيد عندهم ممن لا يحتج 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 إطراره 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 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 والسند 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 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 Taqrib 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-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?!

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-Taqrīb, 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 ، فيلطه أو لاطه (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 محمدا ، 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 أخبرني سليمان - و هو ابن بلال - عن كثير بن زيد عن الوليد بن رباح عن أبي هريرة : أن رسول الله صلى الله عليه و سلم رقي المنبر فقال : آمين آمين فقليل 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 الدية 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-Siqam 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 روى أبو الحسين يحيى بن الحسن بن جعفر بن عبيدالله الحسيني في كتاب «أخبار المدينة» قال: حدّثني عمر بن خالد، ثنا أبو نباتة، عن كثير بن زيد، عن المطّلب بن عبدالله بن حنّاب قال: أقبل مروان بن الحكم، فإذا رجل ملتزم القبر، فأخذ مروان برقبته، ثمّ قال: هل تدري ماذا تصنع!؟

فأقبل عليه فقال: نعم، إنّني لم آتِ الحجر، ولم آتِ اللّبن، إنّما جنّت رسول الله (صلى الله عليه وآله وسلم). (لا تبكوا على الدين إذا وليه أهله، ولكن ابكوا عليه إذا وليه غير أهله. قال المطّلب: وذلك الرجل أبو أيّوب الأنصاريّ قلت: وأبو نباتة يونس بن يحيى ومن فوقه ثقات. وعمر بن خالد: لم أعرفه، فإن صحّ هذا الإسناد لم يكره مسّ جدار القبر. وإنّما أردنا بذكره القدح في القطع بكراهة 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-Saqam (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 Ayooob is weak." (Haashiyah al-Aydah (p.219).

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 ابي طالب أبو الحسن من سادات أهل البيت وعقلائهم وجلة الهاشميين ونبلائهم يجب أن يعتبر حديثه إذا روى عنه غير أولاده وشيعته وأبى الصلت خاصة فإن الأخبار التي رويت عنه وتبين بواطيل إنما الذنب فيها لأبى الصلت ولأولاده وشيعته لأنه في نفسه كان أجل من أن يكذب ومات على بن موسى الرضا بطوس من شربة سقاه إياها المأمون فمات من ساعته وذلك في يوم السبت آخر يوم سنة ثلاث ومائتين وقبره بسنا باذ خارج النوقان مشهور يزار بجانب قبر الرشيد قد زرته مرارا كثيرة وما حلت بي شدة في وقت مقامى بطوس فزرت قبر على بن موسى الرضا صلوات الله على جده وعليه ودعوت الله إزالتها عنى إلا أستجيب لي وزالت عنى تلك الشدة وهذا شيء جربته مرارا 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 الرضى بطوس) ومشهده بها معروف يزار قال فرأيت من تعظيمه يعنى ابن خزيمة لتلك البقعة وتواضعه لها وتضرعه عندها ما تحيرن

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 يوما فوجد رجلا واضعا وجهه على القبر فقال أتدري ما تصنع فأقبل عليه فإذا هو أبو أيوب فقال نعم جئت رسول الله صلى الله عليه وسلم ولم آت الحجر سمعت رسول الله صلى الله عليه وسلم يقول لا تبكوا على الدين إذا وليه أهله ولكن ابكوا عليه إذا وليه 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 you 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 you 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) - 91 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 جمره عن ابن عباس؛ قال: جعل في قبر رسول الله صلى الله عليه
وسلم قطيفة حمراء. (قال مسلم) أبو جمره 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-Khuzaimah-and-Abu-Hibban-on-their-claims-against-Dr-GF-Haddad](http://www.sunniforum.com/forum/showthread.php?7104-Reply-to-Abu-Khuzaimah-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 وثقه
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 Ahmeds 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 Asha'aree 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 coincidentally 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'aree 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 wreek 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 MISTRANSLATION!!!

OUR ANSWER

Imaam Haithamee said,

قال الهيثمي: "وفيه كثير بن زيد، وثقه وجماعة، 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، وَالطَّبْرَانِيُّ فِي الْكَبِيرِ وَالْأَوْسَطِ، وَفِيهِ كَثِيرُ بْنُ زَيْدٍ، وَتَقَّهَ أَحْمَدُ
وغيره، وَضَعَّفَهُ 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.”

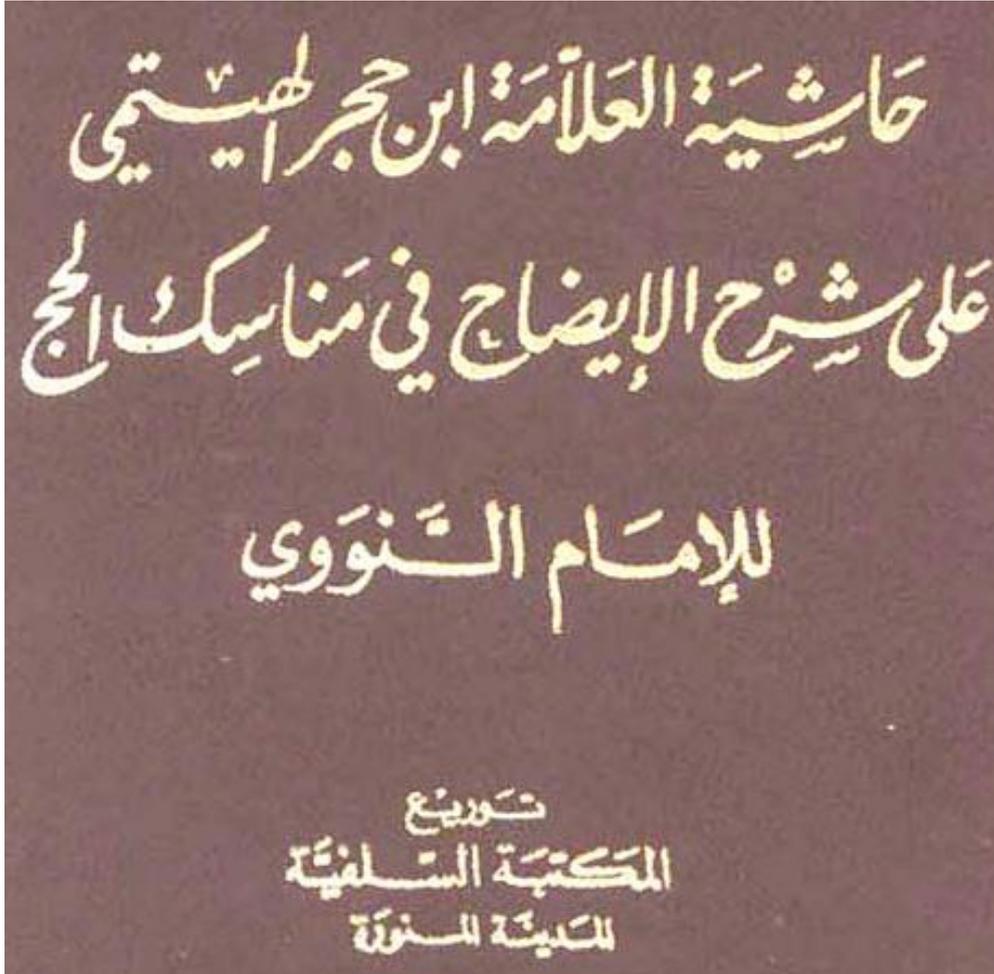
Abul Hasan Hussain Ahmed - you can’t even make a distinction between huroof Shamsiyyah and Huroof Qamariyyah, Noon is Huroof Shamsiyyah so it’s an-Nasaa’ee not al-Nasaa’ee.

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

We looked at Shaikh Haithamees book, ‘*Haashiyyah al-Allaamah Ibn Hajr al-Haithamee A’la Sharh al-Aydah Fee Manaasik al-Hajj Lil Imaam Nawawee*’ and al-Haithamee here, as the title suggests is Ibn Hajr 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-Aydah*’. Remember what Abul

Hasan said, “Again, I do not know what this book they are quoting from is about and who is the author,”



حَاشِيَةُ الْعَلَامَةِ ابْنِ حَجْرٍ لِهَيْتِي عَلَى شَرْحِ الْإِيضَاحِ فِي مَنَاسِكِ الْحَجِّ لِلْإِمَامِ النَّوَوِيِّ

الإجماع عليه ثم ذكر حديث إقبال مروان فإذا برجل ملتزم القبر الحديث وفيه وذلك الرجل هو أبو أيوب الأنصاري رضي الله عنه وهذا الحديث أخرجه أحمد والطبراني والنسائي بسند فيه كثير بنى زيد، ونقله جماعة وضعفه النسائي. وقد يجاب بأن قول أحمد لا بأس به يحتمل

As it can be seen very clearly Ibn Hajr 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 thiqah (trustworthy) and an-Nasaa’ee weakened him...” (Haashiyah al-Allaamah Ibn Hajr al-Haithamee A’la Sharh al-Aydah Fee Manaasik al-Hajj Lil Imaam Nawawee (pg.501) Edn ? initially by Daar ul-Hadeeth Lil-Taba’ah Wan-Nashr Wat-Tawzee’a, 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 thiqah. So did Ibn Hajr 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 Hajr 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 Hajr 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-Sunan' 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

إِخْلَاصُ السُّنَنِ

تأليف

المختار الناقد العلامة مولانا ظفر أحمد الجتائي البهائوي رحمة الله

على ضوء ما أفاده

حكيم الأمل الفقيه الداعية الكبير مولانا الشيخ أشرف علي البهائوي

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

الجزء العاشر

إدارة القراء والعامة للإسلامية
أشرف منزل د/٤٣٧، كاردن الست، كراتشي، باكستان

وتم اب السبر. قال الهيثمي: رواه أحمد، والطبراني في "الكبير" و"الأوسط"، وفيه عليه إذا وليه غير أهله». كثير بن زيد وثقه جماعة وضعفه النسائي وغيره، ورواه يحيى بن الحسين بن جعفر الحسيني في

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 Thiqa – 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,

وَفَاءُ الْوَقْتِ
بِأَخْبَرِ دَارِ الْمُصْطَفَى

تَأليف
الشيخ العلامة نور الدين علي بن أحمد السهمودي
المتوفى ٩١١ هـ

وروى أحمد بسند حسن كما رأيت به بخط الحافظ أبي الفتح المراغي المدني قال:
حدثنا عبد الملك بن عمرو قال: حدثنا كثير بن زيد عن داود بن أبي صالح قال: أقبل
مروان يوماً، فوجد رجلاً واضعاً وجهه على القبر، فأخذ مروان برقبته ثم قال: هل تدري
ما تصنع؟ فأقبل عليه، فقال: نعم إني لم آت الحجر، إنما جئت رسول الله صلى الله
تعالى عليه وسلم ولم آت الحجر، سمعت رسول الله ﷺ يقول: لا تبكوا على الدين إذا
وليه أهله، ولكن ابكوا على الدين إذا وليه 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 السبكي 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 Hajr 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 alMustafa (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 alJama’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 AALASH-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

سماعة الشيخ

محمد بن إبراهيم بن عبداللطيف آل الشيخ

فهذا الخبر قال الحافظ الهيثمي في «مجمع الزوائد»^(٢) بعد عزوه لأحمد والطبراني في الكبير والأوسط: فيه - أي في سنده - كثير بن زيد، وثقه جماعة، وضعفه النسائي وغيره.

“As for this report al-Haafidh al-Haithamee said in Majma’a az-Zawaa’id after referencing it to Ahmad and at-Tabaraanee in al-Kabeer and al-Awstah, “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 al-Jawaab al-Mashkooor (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 al-Aydaah'

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 Hajr al-Haithamee A'la Sharh al-Aydah Fee Manaasik al-Hajj of Imaam Nawawee (pg.501) of Haafidh Ibn Hajr al-Haithamee,

Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar (pg.22) of Haafidh Ibn Hajr 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)

مُسْتَدْرَكُ
الإمام أحمد بن حنبل
(١٦٤ - ٢٤١ هـ)

حَقَّقَ هَذَا الْجُزْءَ وَخَرَّجَ أَحَادِيثَهُ وَعَلَّقَ عَلَيْهِ

عَادِلُ مُرْشِدٌ
سَعِيدُ الْحَكَّامِ
شُعَيْبُ الْأَرْنَؤُوطِ
جَمَالُ عَبْدِ اللَّطِيفِ

٢٣٥٨٥- حدثنا عبدُ الملك بن عمرو، حدثنا كثير بن زيد، عن داود ابن أبي صالح قال:
أقبل مروان يوماً فوجد رجلاً واضعاً وجهه على القبر، فقال:
أتدري ما تصنع؟ فأقبل عليه فإذا هو أبو أيوب، فقال: نعم،
جئتُ رسولَ الله ﷺ ولم آتِ الحَجَرَ، سمعتُ رسولَ الله ﷺ
يقول: «لا تَبْكُوا على الدِّينِ إذا وَلِيَهُ أَهْلُهُ، وَلَكِنْ ابْكُوا عليه إذا
وَلِيَهُ غيرُ أَهْلِهِ»^(١).

In another edition

مُسْنَدُ الْإِمَامِ أَحْمَدَ بْنِ حَنْبَلٍ رَضِيَ اللَّهُ عَنْهُ المتوفى سنة ٢٤١ هـ

٢٤٢٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنِي أَبِي، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا كَثِيرُ
ابْنُ زَيْلِو عَنْ دَاوُدَ بْنِ أَبِي صَالِحٍ، قَالَ: أَقْبَلَ مَرَّوَانُ يَوْمًا فَوَجَدَ رَجُلًا وَأَضِعَا وَجْهَهُ عَلَى
الْقَبْرِ، فَقَالَ: أَتَدْرِي مَا تَصْنَعُ فَأَقْبَلَ عَلَيْهِ فَإِذَا هُوَ أَبُو أَيُّوبَ، فَقَالَ: نَعَمْ جِئْتُ رَسُولَ اللَّهِ
ﷺ وَلَمْ آتِ الْحَجَرَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ
وَلَكِنْ ابْكُوا عَلَيْهِ إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ»^(٣). [معتلى ٧٧١٠، مجمع ٢/٤، ٢٤٥/٥].

(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 Ayooob (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 latter’s 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_shaykhabulhasanhussainahmed.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 it 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-Dauliyyah. Ed. Hisaan Abdul Mannaan)

TABARAANEE IN MU'AJAM AL-KABEER

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

مَعْرِفَةُ
لِلْحَافِظِ أَبِي الْقَسِيمِ سُلَيْمَانَ بْنِ زَيْدِ الطَّبْرِيِّ
٥٢٦٠ - ٥٢٦٠

حَقَّقَهُ وَخَرَجَ أَحَادِيثَهُ

عَبْدُ الْمُجِيدِ السَّلْفِيِّ

المطلب بن عبدالله بن حنطب عن أبي أيوب

٣٩٩٩- حدثنا أحمد بن رشدين المصري ثنا سفيان بن بشر ثنا

حاتم بن اسماعيل عن كثير بن زيد عن المطلب بن عبدالله قال قال أبو أيوب لمروان بن الحكم قال رسول الله ﷺ: «لَا تَبْكُوا عَلَيَّ الَّذِينَ إِذَا وَلَّيْتُمُوهُ أَهْلُهُ، وَلَكِنْ ابْكُوا عَلَيْهِ إِذَا وَلَّيْتُمُوهُ 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*

المعجم الكبير للاوسط

للحافظ أبي القاسم سليمان بن أحمد الطبراني

٥٢٦٠ - ٥٣٦٠ هـ

قسم التحقيق بدر الزهراني

أبو الفضل

عبد المحسن بن إبراهيم الحسيني

أبو معاذ

طارق بن عوض الله بن محمد

٢٨٤ - حدثنا أحمد بن رشدين ، قال : نا سفيان بن بشير الكوفي ، قال : نا حاتم بن إسماعيل ، عن كثير بن زيد ، عن المُطَلَّب بن عبد الله بن حَنْطَب .
(١٨ - ب)

عن أبي أيوب الأنصاري ، قال : قال رسول الله ﷺ : « لا تَبْكُوا على الدِّين إذا وَلَّيْتُمُوهُ أَهْلَهُ ، ولكن ابْكُوا عليه إذا وَلَّيْتُمُوهُ غير أَهْلِهِ » .

* لا يُرَوَى هذا الحديثُ عن أبي أيوب إلا بهذا الإسناد ، تفرد به : حاتم^(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 Ibraaheem.

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 تَبْكُوا
عَلَى الدِّينِ إِذَا وَلَّيْتُمُوهُ أَهْلَهُ ، وَلَكِنْ ابْكُوا عَلَيْهِ إِذَا وَلَّيْتُمُوهُ غَيْرَ أَهْلِهِ » .

* لا يُرَوَى هذا الحديثُ عن أبي أيوب إلا بهذا الإسنادِ ، تفرَّدَ به : سفيانُ بن بشر^(٢).

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 not 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 (ﷺ)

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 Qaadir 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](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 ومنبع الفوائد

للحافظ نور الدين علي بن أبي بكر الهيثمي المتوفى سنة ٨٠٧ هـ
بتحقيق المحققين الجليلين: العراقي وابن حجر

(باب وضع الوجه على قبر سيدنا رسول الله ﷺ)
عن أبي داود بن أبي صالح قال أقبل مروان يوماً فوجد رجلاً واضماً وجهه
على القبر فقال أتدري ما بصنع فأقبل عليه فإذا هو أبو أيوب فقال نعم جئت
رسول الله ﷺ ولم أر الحجر . وهو بتامه في كتاب الخلافة . رراه أحمد وداود
ابن أبي صالح قال الذهبي لم يرو عنه غير الوليد بن كثير وروى عنه كثير
ابن زيد كما في المسند ولم يضعفه أحد .

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

DAAR AL-KUTUB ILMIYYAH EDITION

مجموع الزوائد ومنج الفوائد

تأليف

الحافظ نور الدين علي بن أبي بكر بن سليمان

الهيثمي المصري

المتوفى سنة ٥٨٧هـ

تحقيق

محمد عبدالقادر أحمد عطا

١٦٧ - باب وضع الوجه على قبر سيدنا رسول الله ﷺ

٥٨٤٥ - عَنْ أَبِي دَاوُدَ بْنِ أَبِي صَالِحٍ، قَالَ: أَقْبَلَ مِرْوَانَ يَوْمًا فَوَجَدَ رَجُلًا وَاضِعًا وَجْهَهُ عَلَى الْقَبْرِ، فَقَالَ: أَتَدْرِي مَا يَصْنَعُ؟ فَأَقْبَلَ عَلَيْهِ، فَإِذَا هُوَ أَبُو أَيُّوبَ، فَقَالَ: نَعَمْ جِئْتُ رَسُولَ اللَّهِ ﷺ وَلَمْ أَرَ الْحَجَرَ^(٣). وَهُوَ بِتَمَامِهِ فِي كِتَابِ الْخِلَافَةِ.

رواه أحمد، وداود بن أبي صالح، قال الذهبي: لم يرو عنه غير الوليد بن كثير، وروى عنه كثير بن زيد كما في المسند، ولم يضعفه أحد.

Majma'a az-Zawaa'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 ولاية المناصب غير أهلها }

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 تبكوا على الدين إذا وليه أهله ولكن ابكوا على الدين إذا وليه غير أهله . رواه أحمد والطبراني في الكبير والأوسط وفيه كثير بن زيد وثقه أحمد وغيره وضعفه النسائي وغيره .

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

DAAR AL-KUTUB AL-ILMIYAH EDITION

٣٩ - باب ولاية المناصب غير أهلها

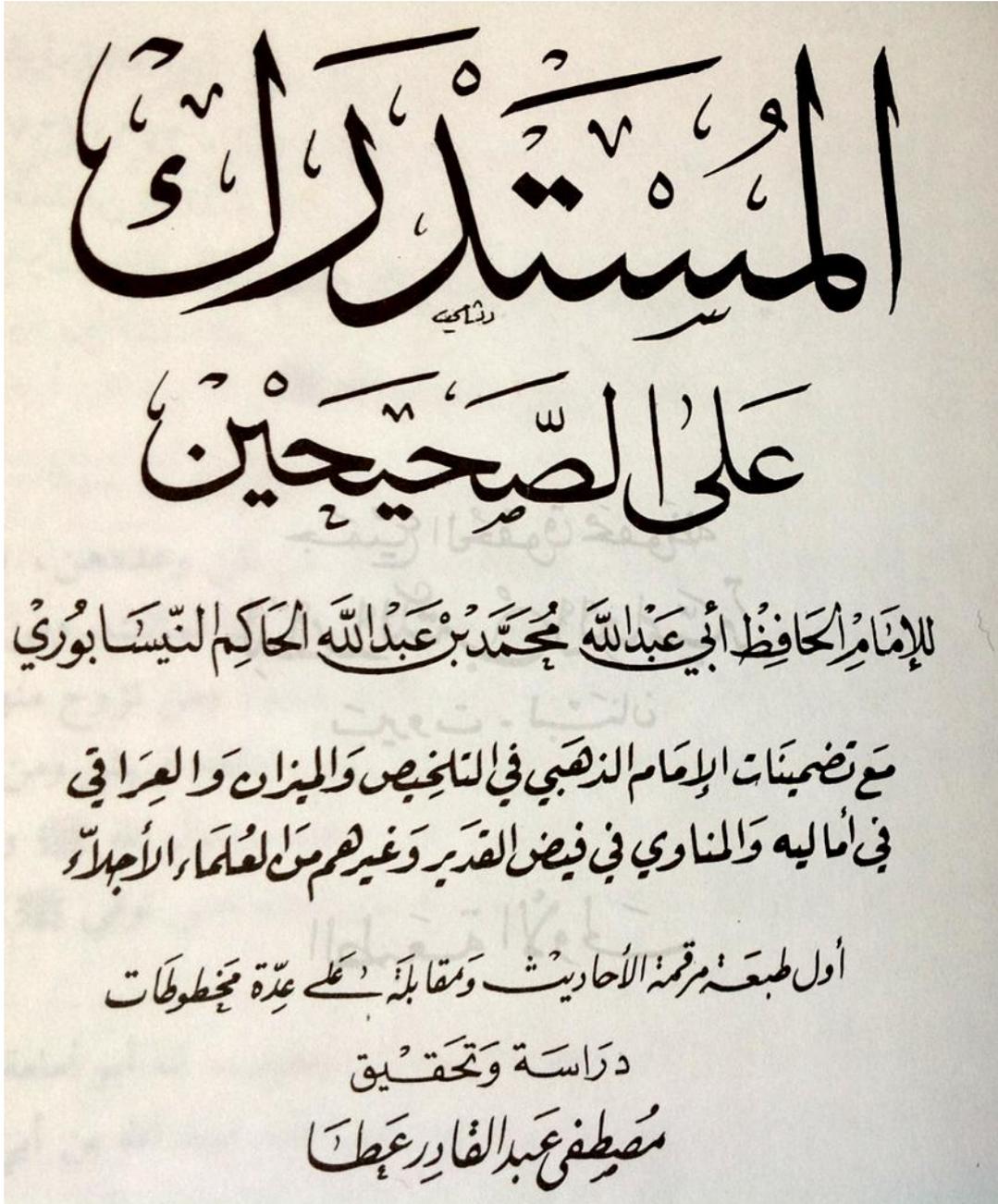
٩٢٥٢ - عن داود بن أبي صالح، قال: أقبل مروان يوماً، فوجد رجلاً واضعاً وجهه على القبر، فقال: أتدرى ما يصنع؟ فأقبل عليه، فإذا هو أبو أيوب، فقال: نعم، جئت رسول الله ﷺ ولم آت الحجر، سمعت رسول الله ﷺ يقول: «لَا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ، وَلَكِنْ ابْكُوا عَلَيْهِ إِذَا وَلِيَهُ غَيْرُ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



وعدت فمهاودم وسرب ابو ايوب
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 واضعاً وجهه على القبر فأخذ برقبتة وقال:
أتدري 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 تكفوا على الدين
إذا وليه أهله ولكن ابكوا عليه إذا وليه غير أهله».

هذا حديث صحيح الإسناد ولم يخرجاه.

٢٨٠/٨٥٧٢ - حدثنا أبو نصر أحمد بن سهل الفقيه ببخارى، ثنا أبو عصمة
سهل بن المتوكل، ثنا محمد بن عبد الله الرقاشي، ثنا جعفر بن سليمان، ثنا فرقد
السبخي عن عاصم بن عمرو، عن أبي أمامة رضي الله عنه، عن النبي ﷺ قال: «بيت
قوم من هذه الأمة على طعام وشراب ولهو فيصبحون قد مسخوا خنازير وليخسفن بقبائل
فيها وفي دور فيها حتى يصبحوا فيقولوا خسف الليلة ببني فلان خسف الليلة بدار بني

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 Qadir A'taa)

SHIFAA US-SAQAM 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, Hyderabad 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 ijazahs from him.

Below is a scan of the cover page.



شَفَاءُ السِّقَامِ
فِي رِجَالِ خَيْرِ الْأَنْبِيَاءِ

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 رجلاً ملتزمًا القبر، فأخذ مروان برقبته، ثم قال: هل تدري ماذا تصنع؟

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

قال المطلب: وذلك الرجل، أبو أيوب الأنصاري رضي الله عنه.

قلتُ: وأبو نباتة يونس بن يحيى، ومن فوقه ثقات، وعمر بن خالد لم أعرفه^(١).

فإن صحَّ هذا الإسناد^(٢)، لم يُكره مسُّ جدار 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 (ﷺ)

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 (ﷺ) statement (ie hadeeth)

TABARAANEEES 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 be Amr)

TEXT

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

SHIFA US-SAQAM

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, comprising 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 Ayooob (ﷺ) having his face on the

Prophet's (ﷺ) grave and sometimes he just mentions the hadeeth of Abu Ayoub (رضي الله عنه) 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-Aswth* 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 Muhaddith 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 rethorical 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 Hajr 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 Abee 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-Matrookeen (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 Ibn Abee 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 والترمذي وابن ماجة كثير بن زيد الأسلمي ثم السهمي مولا هم أبو محمد المدني 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 الهدير 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 وعنه مالك بن أنس والداروردي وسليمان بن بلال وعبد العزيز بن أبي حازم وحمام 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 أولا قال ليس بشيء وقال بن عمار الموصلي ثقة وقال يعقوب بن شيبه ليس بذاك 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 وجزم بن حبان بوفاة فيها وقال أبو جعفر الطبري وكثير بن زيد عندهم ممن لا يحتج بنقله وخطه 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 إطراره وأن الرواية عنه لا تحل وتعقبه الخطيب بما ملخصه أن الحديث عند من رويته كثير بن زيد عن الوليد بن رباح عن أبي هريرة وعند من رويته كثير بن عبد الله بن عمرو بن عوف عن أبيه عن جده فهما اثنان اشتركا في الاسم وسياق المتن واختلفا في النسب والسند 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 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!

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 Hajr 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 Rijaaal 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 Hajr 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 Hajr 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 Hajr said in his *Taqreeb*,

بِقُرْبِ اللَّهِ هَذَا كِتَابٌ

تَأَلَّفَ

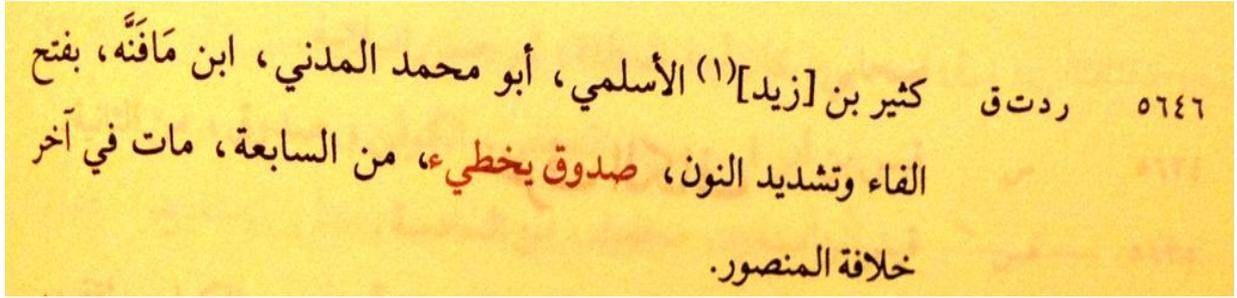
الْحَافِظُ أَحْمَدُ بْنُ عَمْرٍو بْنِ عَسْكَرٍ

٧٧٣ - ٨٥٢ هَجْرِيَّةً

مَعَ التَّوَضِيحِ وَالِإِضَافَةِ مِنْ كَلَامِ
الْحَافِظَيْنِ الْمَرْبِيِّ وَابْنِ حَجْرٍ وَمَنْ مَأْخِذَهُمَا

مَقَقَهُ وَعَلَّوهُ عَلَيْهِ وَوَضَّحَهُ وَأُضِفَ إِلَيْهِ

أَبُو الْأَمِيرِ شَيْخِ الْأَمِيرِ صَغِيرِ أَحْمَدَ شَاغِفِ الْبَاكِسْتَانِيِّ



(*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 Mustaqeem' Shaikh Abul Ishbaals book was called 'Siraatul-Mustaqeem 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*,

تَقْرِيبٌ إِلَى

مجموعاً إلى

شرح العلل لابن رجب
الكواكب النيرات لابن الكيال
رواة المراسيل لأبي زرعة العراقي

الكاشف للذهبي
مراتب المدلسين لابن حجر
الفصل التاسع من مقدمة الفتح لابن حجر

شهاب الدين أحمد بن علي بن حجر العسقلاني ت ٢٥٨
شمس الدين محمد بن أحمد الذهبي ت ٧٤٨
أبو الفرج عبد الرحمن بن شهاب الدين ابن رجب الحنبلي ت ٧٩٥
ولي الدين أحمد بن عبد الرحيم أبو زرعة العراقي ت ٨٢٦
محمد بن أحمد بن محمد الخطيب ، ابن الكيال ت ٩٢٩

٥٦١١ - كثير بن زيد الأسلمي ، أبو محمد المدني ، ابن مافئة ،
بفتح الفاء وتشديد النون : صدوقٌ يخطيء ، من السابعة ، مات في
آخر خلافة المنصور . ر د ت ق .
= كاشف الذهبي : عن المقبري ، وطائفة ، وعنه ابن أبي قديك ،
وأخرون ، 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 المدني ابن مافنه بفتح الفاء وتشديد

النون صدوق يخطيء من السابعة مات في آخر خلافة المنصور ر د

ت 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 Hajr said by quoting Abu Zur'ah as saying, "*Truthful but has weakness,*" (Refer to his *al-Kaashif* (2/144 no.4631 with Sabt al-Ajmees 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)

الْبُكَاشِفُ

فِي مَعْرِفَةِ مَنْ لَهُ رَوَايَةٌ فِي الْكُتُبِ السِّتَّةِ
لِلْإِمَامِ شَمْسِ الدِّينِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ أَحْمَدَ الذَّهَبِيِّ الدَّمَشَقِيِّ
وُلِدَ سَنَةَ ٦٧٣ - وَتُوفِيَ سَنَةَ ٧٤٨ هـ

وَحَاشِيَتُهُ

لِلْإِمَامِ مُبْرَهَانَ الدِّينِ أَبِي الْوَفَاءِ إِبْرَاهِيمَ بْنِ مُحَمَّدِ سِبْطِ بْنِ الْعَجَمِيِّ الْحَبَابِيِّ
وُلِدَ سَنَةَ ٧٥٣ - وَتُوفِيَ سَنَةَ ٨٤١ هـ
رَجَّهُمَا اللَّهُ تَعَالَى

قَابَلَهُمَا بِأَصْلِ مُؤَلَّفِيهِمَا

وَفَرَّجَ نَفْسَهُمَا

وَقَدَّمَ لَهَا وَعَلَّنَ عَلَيْهَا

أحمد محمد نمر الخطيب

محمد عوامية

٤٦٣١ - كثير بن زيد الأسلمي أبو محمد المدني، عن المَقْبُرِيِّ، وطائفة، وعنه ابن أبي فُدَيْك، وآخرون قال أبو زرعة: صدوق فيه لين. د ت ق.

Imaam Dhahabee says, “Katheer ibn Zaid al-Aslamee Abu Muhammad al-Madane, narrates from al-Maqburee and a group and Ibn Abee 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 Hajr’s statement and Imaam Dhahabee totally agrees with him via Abu Zur’ah’s 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 Wal-Matrookeen.*’

He says, “Katheer ibn Zaid, al-Aslamee al-Madane, 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 Fih-Dhua’afa Wal-Matrookeen (2/128 no.5080).

المُعْتَبَرُ

فِي الضَّعْفَاءِ

لِلْإِمَامِ الْحَاقِظِ شَيْخِ الدِّينِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عُثْمَانَ الذَّهَبِيِّ

ولد سنة ٦٧٣ وتوفي سنة ٧٤٨
رحمه الله تعالى

كُتِبَ

نور الدين عتر

أستاذ التفسير وعلوم القرآن

والحدِيث وعلومه

كلية الشريعة - جامعة دمشق

٥٠٨٠ - (د ت ق) / كثير بن زيد الأسلمي المدني ، عن
المقبري . قال أبو زرعة : « صدوق فيه لين » . وقال النسائي :
« ضعيف » .
وقال آخر « جازئ الحديث » .

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

نتائج الأفكار

في

نتائج الأحاديث الواردة في

تأليف

الحافظ ابن حجر العسقلاني

(٧٧٣ - ٨٥٢ هـ)

تحقيق

حمدي عبدالمجيد السافعي

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 الترمذي في «العلل الكبرى» هكذا قالوا.
- (٤) رواه الدارمي (٦٩٧).
- (٥) رواه ابن ماجه (٦٩٧).
- (٦) رواه الحاكم (١٤٧/١) وكذا رواه ابن عدي في الكامل (١٠٣٤/٣ و ٢٠٨٨/٦) والبيهقي (٤٣/١) ورواه ابن أبي شيبة في المصنف (٢/١ - 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 Dhabt, precision is pointless and what does Haafidh Ibn Hajr 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

عَلَمٌ لِلْمُسْلِمِينَ

لِابْنِ الصَّلَاحِ

الإمام أبو عمرو وعثمان بن عبد الرحمن الشهير زوي

ولد سنة ٥٧٧هـ وتوفي سنة ٦٤٣هـ

رحمه الله تعالى

(الثانية) : قال ابن أبي حاتم : « إذا قيل إنه « صدوق ، أو محله الصدق ، أو لا بأس به ⁽¹⁾ » فهو ممن يكتب حديثه وينظر فيه وهي المنزلة الثانية » .

قلت : هذا كما قال ، لأن هذه العبارات لا تُشعرُ بشريطة الضبط ، فينظر في حديثه ويختبر حتى يُعرفَ ضبطه . وقد تقدم بيان طريقه في أول هذا النوع ⁽²⁾ .

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 Dhabt (ie precision), so his hadeeth are looked into and tested (ie scrutinised) until the Dhabt 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!!!!

End of Volume 1

Please continue to Volume 2

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

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