

Demolishing and Mutilating Bro Hajji - Oh The Shame;

Expanding on

**Outrageously Lame,
Destroying the Neo-Khariji
Bro Hajji's Claim**

Abū Khuzaimah Anṣārī

SALAFI RESEARCH INSTITUTE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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DEMOLISHING AND MUTILATING BRO HAJJI – OH THE SHAME EXPANDING ON OUTRAGEOUS AND LAME, DESTROYING THE NEO-KHARIJI BRO HAJJI'S CLAIM

Compiled, Translated & Annotated
Abū Khuzaimah Anṣārī

1st Edn. © [SRI] Salafi Research Institute
Jumada al-Ula 1442H / December 2020

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IN DEFENCE OF THE SUNNĪ CREED AND MANHAJ

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Expanding on

*Outrageous and Lame, Destroying the Neo-Khariji Bro
Hajji's Claims*

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SALAFI RESEARCH INSTITUTE
LONDON - BIRMINGHAM - LAHORE



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‘Audhu Billāhi min ash-Shayṭān al-Rajīm
Bismillāh al-Raḥmān al-Raḥīm

*Alḥamdullilāhi Rabbil ‘Alamīn, Waṣṣalatu Wassalām ‘Ala Rasūlillahil
Karīm, Wa ‘Ala Alihī Wa Aṣḥābī Wa Man Tabiāhum Bi-Eḥsan Īla’
Yaum al-Dīn; Wa Ba’d*

*All Praise belongs and is directed to the Rabb of everything
that exists, Praise and Salutations be upon His
Final beloved Messenger, his revered family
and his noble Companions and upon
those who follow them in good
until the end of times,
To proceed,*

Introduction

I have already thoroughly answered Bro Hajji’s video in an earlier reply titled, **‘Outrageous and Lame, Destroying the Neo-Khariji Bro Hajji’s Claim’**¹. This is a follow up with further details and drowning Bro Hajji in his ignorance for the world to see how incompetent and how much of a real fraud and deceiver he really is. The same individual who spoke ill of the great Ulama of this Ummah.

¹ This can be accessed at, <http://www.salafiri.com/outrageous-and-lame-destroying-the-neo-khariji-bro-hajjis-claim/>

He starts his video by having a hissy fit and complaining Salafis despite their inter differences, unite to refute him. What he failed to realize while being away with the fairies, that Ahl al-Sunnah are united in their **principles and foundations** and this is a **hallmark of Ahl al-Sunnah** while one of the signs of Ahl al-Bidah and the people of deviation is to differ with each other even in **Usul and fundamental principles**.

Another diatribe etched in the imprudent mind of Bro Hajji is his parrot like repetition that **Salafis and Ahl al-Hadith** are “box-heads” and slanderously accuses us of having the “Saved-Sect Syndrome” as if it were a medical condition. As dreadful and hideous this accusation is, it is equally refuted and repudiated through many perspectives, it is not the place to reproduce the plethora of insightful statements of the early scholars of Islam that prove and establish the **saved and victorious group being the Ahl al-Hadith**. An individual who lacks basic Islamic knowledge would only deny this. Furthermore, these careless claims were made before by misguided individuals, like **Safar al-Hawali**, **Salman al-Awdah** and their ilk and therefore it is not surprising to see them being regurgitated by novice and like the **Brahmin imposter**, Bro Hajji. However, since the neophyte takes liberty in hawking his repulsive tirade, let us present some points.

FIRST POINT

Someone who ascribes to **Salafiyyah** and the **Ahl al-Hadith** has never ever claimed they are the saved sect while being inclusive and including themselves and thus claiming they are saved. What they have said generically, which they have done so for centuries

is that the saved sect and the victorious group are the **Salafis** and **Ahl al-Hadith** based on the numerous statements of the early scholars. I do not know a single Salafi who parades around saying he is from the **saved sect**! It is despicable lie ascribed to the Salafis, **Bro Hajji** the **deceptive liar** continuously and shamelessly ascribes this lie to the Salafis.

SECOND POINT – The Ahl al-Hadith Salafi ‘Box-Heads’

Some of the **early scholars** declared the **Ahl al-Hadith** the saved sect and clearly described as the people on the truth, therefore, will the **delinquent Bro Hajji** refer to these great Imams as “box-heads” or they suffer from “**Saved-Sect Syndrome**”? Only the **deranged** would embarrass himself.

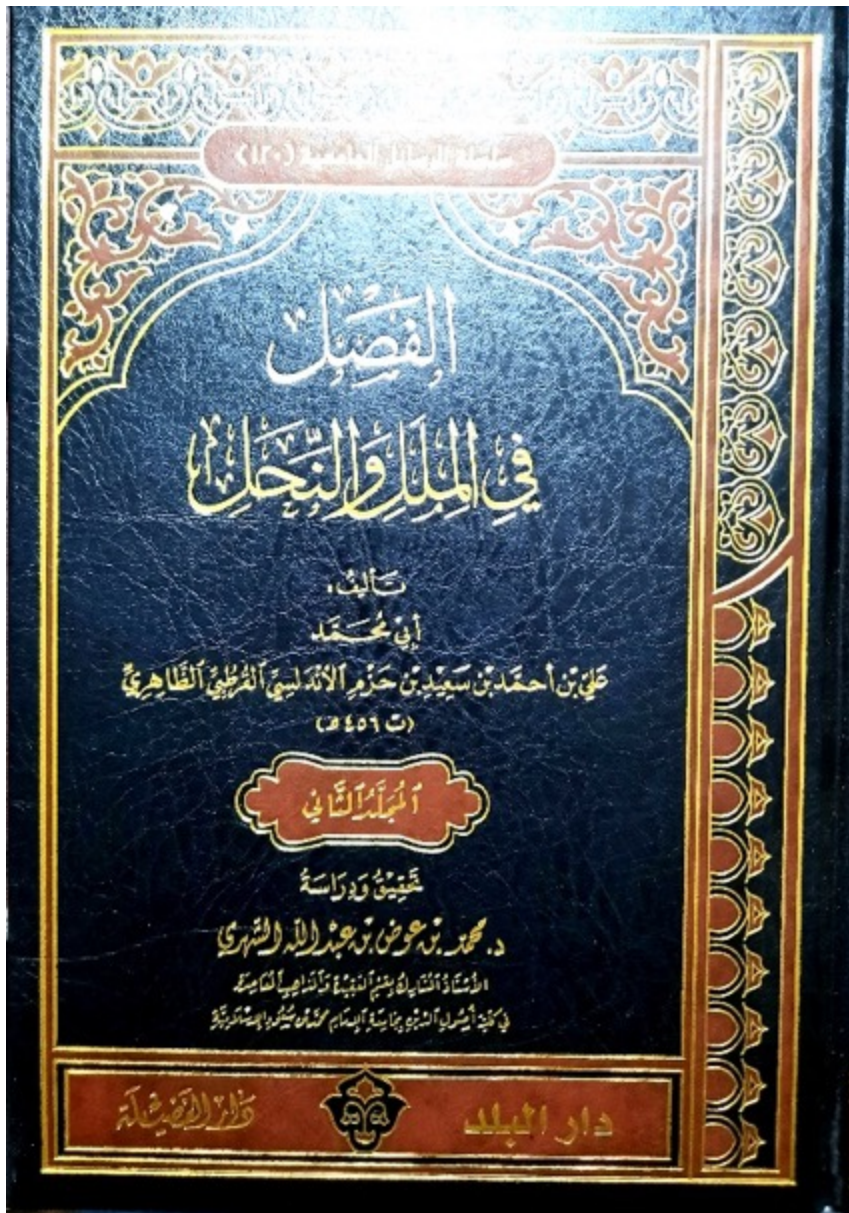
Imam Ibn Hazm (d.456H)

Let us start with **Imam Ibn Hazm (d.456H)**, whom Bro Hajji heavily relied on to construct an *extremely weak foundation*, and In-Sha-Allah we will show how Imam Ibn Hazm destroyed the very foundation of these **neo-Kharijites**. He says while describing **Ahl al-Sunnah** and **Ahl al-Hadith**,

Ahl al-Sunnah are those who we have mentioned as the people of the **Truth (Ahl al-Haq)** and whoever shows enmity towards them, then they are from the people of innovation. **They (Ahl al-Sunnah)** are the **Companions** RadhiAllahu Anhum and everyone who traverses their methodology from the best of the Tabi’in,

Rahimahumullah Ta'ala. Then, it is the **Ashabul Hadith (the people of Hadith)** and whoever follows them from the jurists, generation after generation up until our day now and whoever takes from them as an example from amongst the general people in the east and west, may Allah have mercy on all of them.²

² Ibn Hazm, *al-Fasl Fi'l Milal Wa'l Nahal*, 2:1030-1031. 1st edition, (KSA/Egypt: Dar al-Fadilah/Dar al-Balad, 1440H/2019CE). Ed. Muhammad b. Awad b. Abd Allah al-Shahri.



al-Fasl Fi'l Milal wal Nahal

قال أبو محمد: وأهل [ق ٢٠٣/ب] السنة الذين تذكرهم أهل الحق، ومن
عداهم فأهل البدعة، فإنهم الصحابة عليهم السلام، وكل من سلك نهجهم من خيار
التابعين رحمهم الله تعالى، ثم أصحاب الحديث ومن اتبعهم من الفقهاء جيلاً

نجيلاً إلى يومنا هذا، ومن اقتدى بهم من العوام في شرق الأرض وغربها رحمة
الله عليهم ^(١).

al-Fasl Fi'l Milal wal Nahal, 2:1030-1031.

And it was Imam Ibn Hazm that Bro Hajji used while prematurely presenting his case for **armed rebellion – Khuruj** and also used him to reel of names of authorities who held it permissible! What Bro Hajji **deceptively** and **deceivingly** failed to show the viewers is that Imam Ibn Hazm himself described **Khuruj** against an **oppressive ruler** as a fundamental sign of a **Khariji** or someone who conforms to the methodology of the **Khawarij**! Now, you are going to ask, did Bro Hajji really do that? Well of course, because the **haughty novice**, like the **ignorant hyped individual** that he is, thought he could cherry pick quotes coupled with his pathetic and **shoddy research**, all the while attempting to fool the untrained viewer.

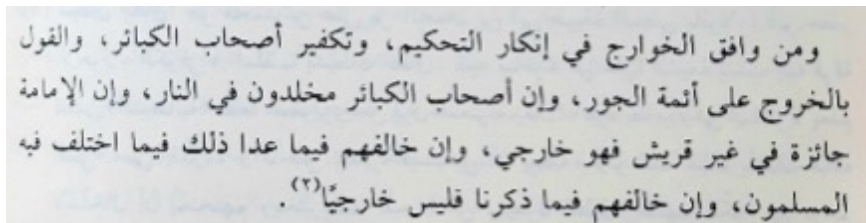
This is him fooling the viewers with **TECHNICALITIES** and we will expose him, as he likes to remind people. This beginner, incapable and disabled from researching issues, decided to cherry pick quotes that suited his innovative and misguided ways, and

either deceptively lied to the viewers or quite frankly, is **stupid**, with all due respect.

You would now think that whatever Imam Ibn Hazm said regarding this matter was in another book, right? **No, no no!!!** Dear readers, it was in the same book **Bro Hajji gallantly** quoted from and showed you on screen, it was none other than the same *al-Fasl!!!* Imam Ibn Hazm (d.456H) said,

Whoever agrees and conforms to the [views of the] **Khawarij** in rejecting the judgement [of the rulers], **making takfir** of those who commit major sins, **who say [it is permissible] to make khuruj – rebels against the oppressive ruler** and that the people who commit major sins will abide in Hell forever and that Imamah is permissible for other than the Quraysh, **THEN HE IS A KHARIJI**. If he differs in matters in which the Muslims have differed with them (i.e. the Khawarij) and if he differs with them in what we have mentioned, then he is not a Khariji.³

³ *Al-Fasl Fi'l Milal wa'l Nahal*, 2:1030.



Al-Fasl Fi'l Milal wa'l Nahal, 2:1030.

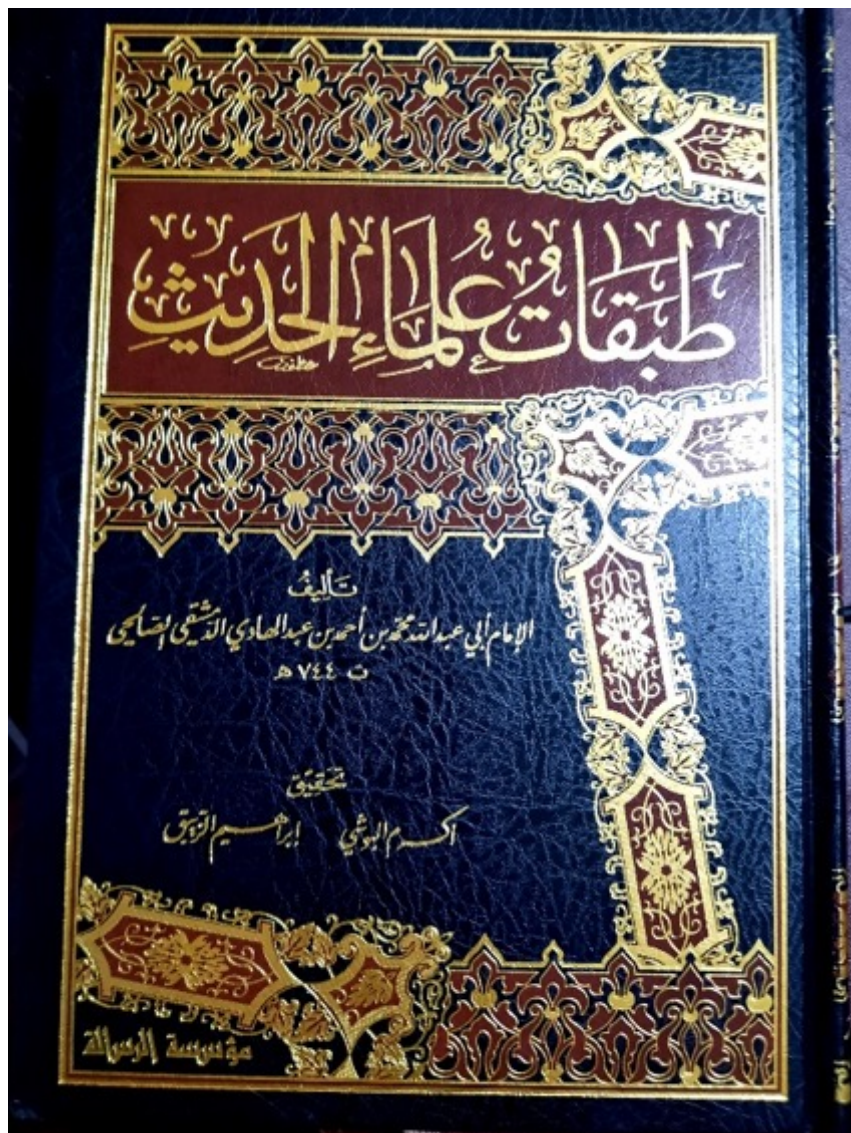
To make matters worse, Bro Hajji refutes me for using Isma'il b. Hammad b. Abu Hanifah who declared to a **Jahmi** according to his understanding. So, in his diatribe he goes on a tangent and hurls all kinds of remarks about Isma'il being a Jahmi. This is the same disastrous technicality which Bro Hajji falls into and traps and refutes himself. How embarrassing is that? A man refutes his own principles. How does this shameless chap walk around?

Bro Hajji the jahil used Ibn Hazm's *al-Fisl/al-Fasl*, do you remember that incident, when he was holding a book and reading it with a different name? He used Ibn Hazm's *al-Fasl* to present his case on armed rebellion quoting Ibn Hazm's views in his miserable attempt to refute Salafi Brothers.

Imam Ibn Abd al-Hadi refers to Imam Ibn Hazm as an ardent **JAHMI** after reading his *al-Fasl Fi al-Milal Wa'l Nahal*⁴, refer to the scans below. This is the same book Bro Hajji heavily relied on to refute Salafis. **Whether Ibn Hazm was an ardent**

⁴ Ibn Abd al-Hadi, *Tabaqat Ulama al-Hadith*, 3:350. 2nd edition (Damascus, Mu'assasah al-Risalah, 1435H/2014CE) ed. Akram al-Bushi and Ibrahim al-Zaybaq).

Jahmi or not is not the discussion, the point was to show the two faced contradictory selective application of Bro Hajji's fabricated principles. He criticises Isma'il b. Hammad (as you can see in his video against me) for being a Jahmi but takes from an alleged Jahmi himself. So, it was acceptable to take from Ibn Hazm but not from Isma'il? So, either you to take from Jahmi's, in which case the statement on Abu Hanifah and his family being Jahmi, has to be accepted by the disgraced Bro Hajji. Who just got slapped so bad? Bro Hajji did and when I have finished with him, his life will not be the same, the jahil train wreck.



قلت: وقد طالعت أكثر كتاب «الملل والنحل»^(٦) لابن خزم فرائته
قد ذكر فيه عجائب كثيرة ونقولاً غريبة، وهو يدلُّ على قوة ذكاء مؤلفه
وكثرة اطلاعه، لكنَّ تبين لي منه أنه جهميَّ جلد، لا يثبت من معاني
أسماء الله الحسنى إلا القليل، كالخالق والحق، وسائر الأسماء عنده
لا تدلُّ على معنى أصلاً كالرحيم والعليم والقدير ونحوها، بل العلم عنده

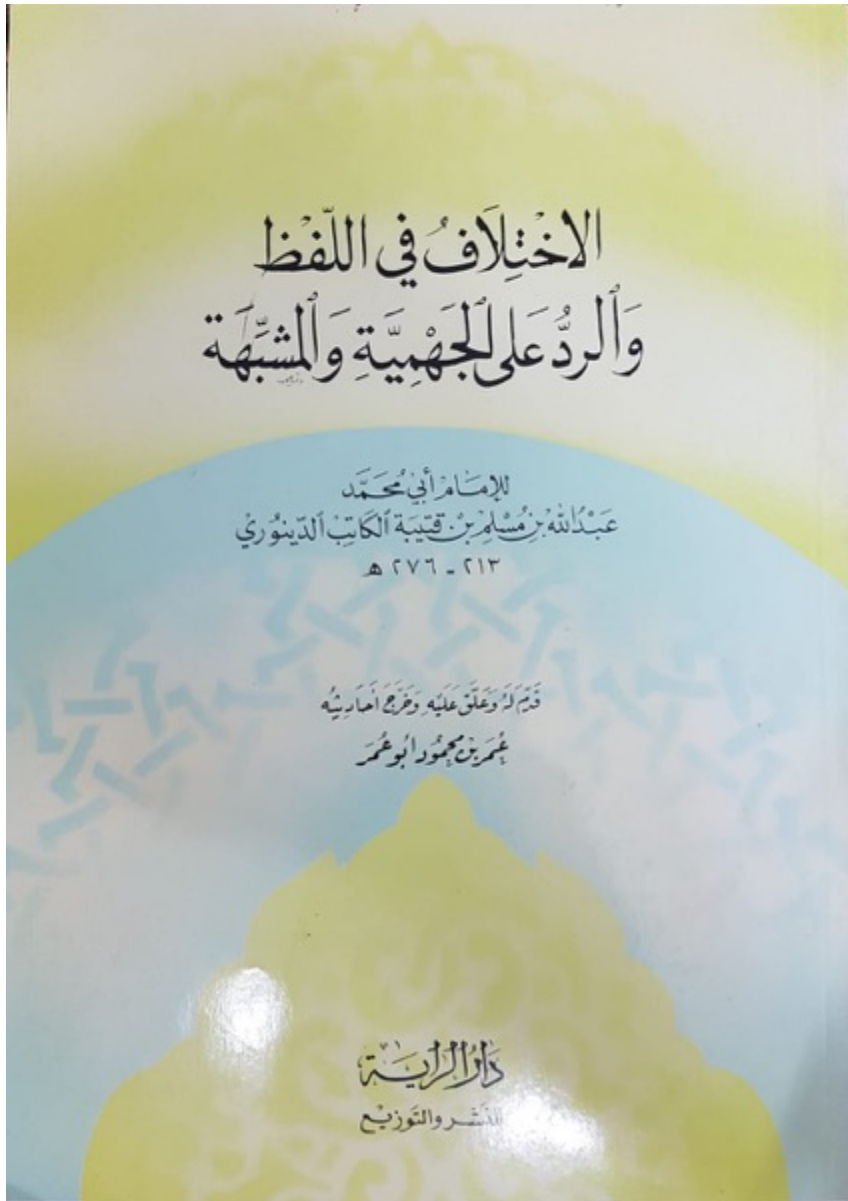
Tabaqat Ulama al-Hadith, 3:350

Imam Ibn Qutaybah (d.276)

Imam Ibn Qutaybah (d.276) said while describing the Ahl al-Hadith,

The Ashabul Hadith do not cease to be manifest and apparent on the Sunnah, **victorious with Ittiba. They rose in every country and were not overtaken.** And a sect would hide from them and they would not hide. **They conquered the people in truth,** and they would not seek help. No one would rise with knowledge, except one whom they allowed to rise, and no one would be placed within it except the one whom they were pleased with. And there was no one whose fame spread far and wide except one whom they had mentioned.⁵

⁵ Sa'id b. Qutaybah, *al-Ikhtilaf Fi'l Lafdh Wal Radd Alal Jahmiyyah Wal Mushabbihah*, 20. 1st edition. (Riyadh: Dar al-Rayah, 1412H/1991CE) ed. Umar b. Mahmud Abu Umar.



وكان آخر ما وقع من الاختلاف أمراً خص بأصحاب الحديث الذين لم يزالوا بالسنة ظاهرين، وبالاتباع قاهرين يداجون بكل بلد ولا يداجون ويستتر منهم بالنحل ولا يستترون، ويصدعون بحقهم الناس ولا يستغشون، ولا يرتفع بالعلم إلا من رفعوا، ولا يتضع فيه إلا من وضعوا، ولا تسير الركبان إلا بذكر من ذكروا، إلى أن كادهم الشيطان بمسألة لم يجعلها الله تعالى أصلاً في

**Ikhtilaf al-Lafdh Wal Radd Alal Jahmiyyah Wal Mushabbihah,
20.**

He further said in another book, *Ta'wil Mukhtalif al-Hadith*,

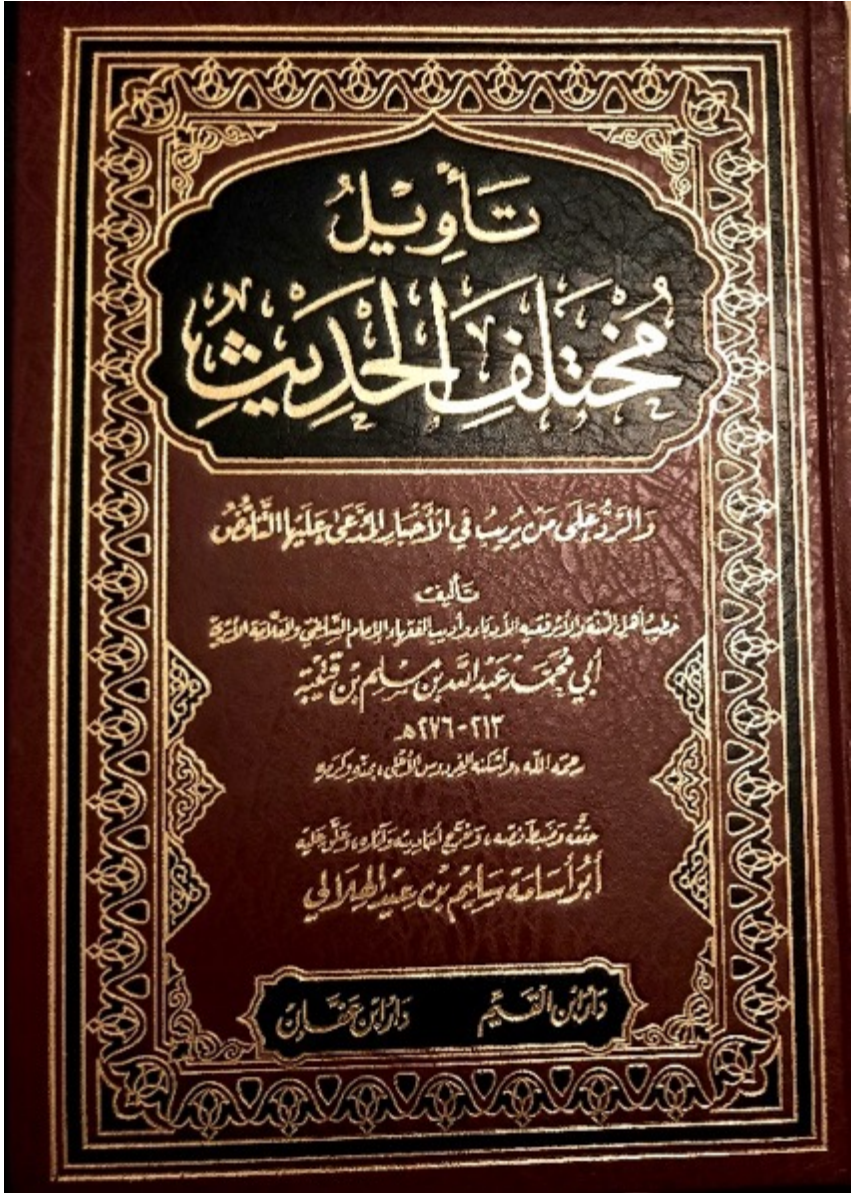
Mentioning the People of Hadith

Abu Muhammad (i.e. Ibn Qutaybah) said: So, as for the **Ahl al-Hadith**, they hold onto the truth from its direction. And they follow it to where they expect to find it. **And they draw close to Allah by following the Sunnah of the Messenger of Allah Sallalallahu Alayhi Wasallam** and seeking his athar and akhbar on land and on sea and in the east and the west.⁶

⁶ Ibn Qutaybah, *Ta'wil Mukhtalif al-Hadith*, 159. 5th edition (Riyadh: Dar Ibn al-Qayyim / Cairo: Dar ibn A'ffan, 1441H/2019CE) ed. Abu Usamah Salim b. Eid al-Hilali,

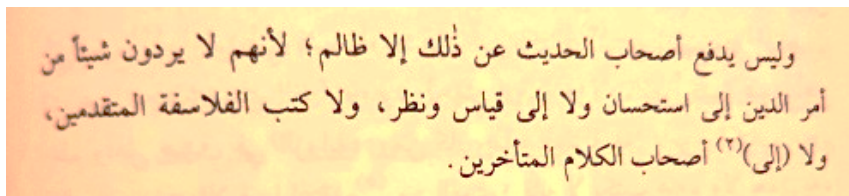
ذكر أصحاب الحديث^(١)

قال أبو محمد: فأما أصحاب الحديث؛ فإنهم التمسوا الحقَّ من وجهته،
وتبعوه من مظانه^(٢)، وتقربوا من^(٣) الله تعالى بأتباعهم سنن رسول الله ﷺ،
وطلبهم لآثاره وأخباره برأً وبحراً وشرقاً وغرباً، يرحل الواحد منهم راجلاً



He went onto say,

And no one denies that from the **Ahl al-Hadith** except an **oppressor**, because they do not consider anything from the affair of the religion to be **subject to istihsan or faulty qiyas or to the books of ancient philosophy or the later people of kalam – theological rhetoric.**⁷



Imam Shahafur b. Tahir al-Isfarayini (d.471H)

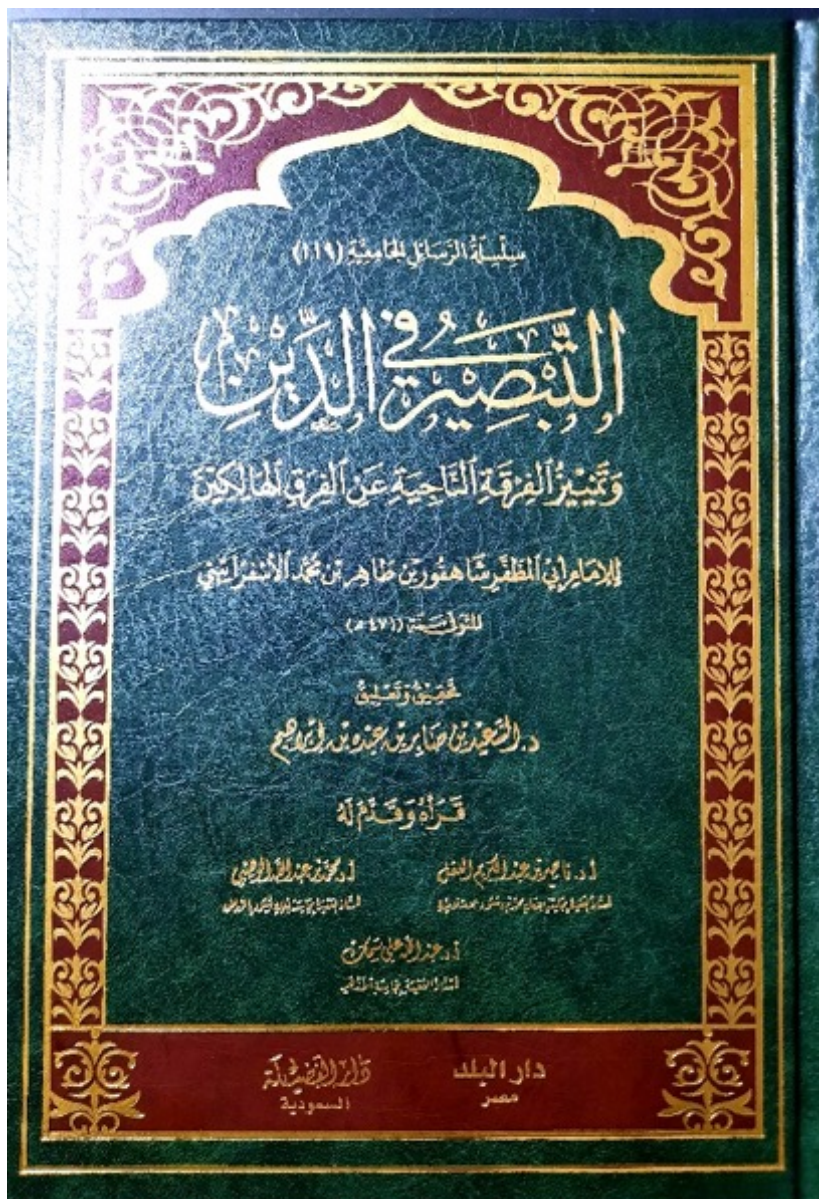
Imam Abu Muzaffar Shahafur b. Tahir b. Muhammad al-Isfarayini (d.471H) said,

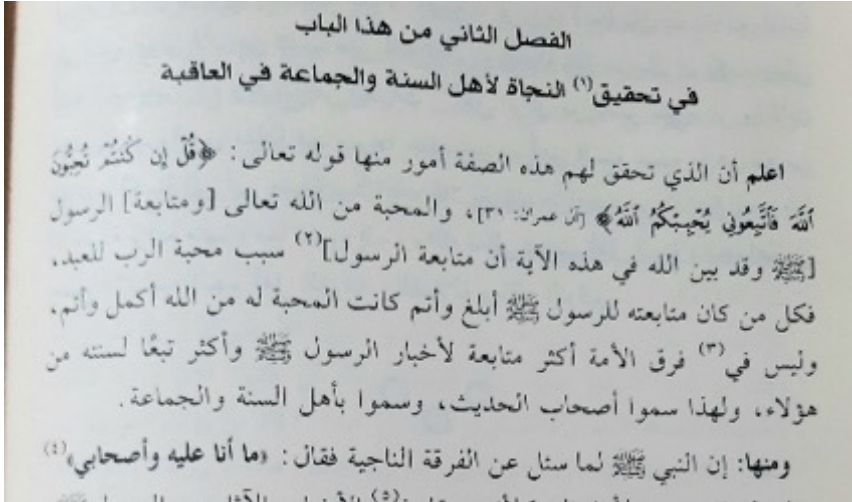
Those for whom this attribute has been confirmed have certain affairs from them in the statement of Allah, “Say, if you truly love Allah, then follow me, Allah will love you and forgive you of your sins. And Allah is of the Most-Forgiving, the Bestower of Mercy.” (Surah Al-Imran, 3:31). And there is no one from amongst the sects of the Ummah that follow the

⁷ *Ta’wil Mukhtalif al-Hadith*, 176.

narrations of the Messenger Sallallahu Alayhi Wasallam) more than these ones. **Due to this, we call them Ashabul Hadith**, and we call them Ahl al-Sunnah Wa'l Jamaah. And from them is the statement of the Messenger Sallallahu Alayhi Wasallam when he was asked about the saved sect, 'What I am upon today and my Companions'.⁸

⁸ al-Isfarayini, *al-Tabsir Fi'd Din Wa Tamyyiz al-Firqatun Najiyah Anil Firq al-Halikin*. (KSA/Egypt: Dar al-Fadilah/Dar al-Balad, 1440H/2019) 568. Ed. Dr. Sa'id b. Sabir b. Abduh b. Ibrahim.





al-Tabsir Fi'd Din Wa Tamyyiz al-Firqatun Najiyah Anil Firqat al-Halikin, 568.

Imam Hasan b. Ahmad Ibn al-Banna (d.471H)

Imam Ibn al-Banna (d.471H) said while speaking about the belief of Ahl al-Sunnah:

They did not differ in a single thing in these Usul (of Ahl al-Sunnah) and whoever departs from a single thing (from these Usul), then discard him, hate him, call him out as an innovator and abandon him.⁹

⁹ Hasan b. Ahmad Ibn al-Banna, *al-Mukhtar Fi Usul al-Sunnah*, 233 no.66. 2nd edition. (Beirut: Dar al-Kotob al-Ilmiyyah,

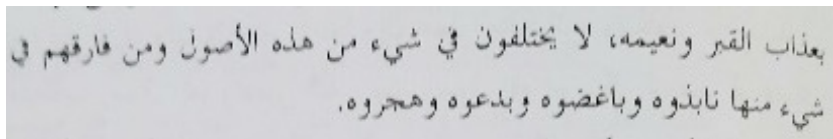
1433H/2012CE) ed. Ahmad Farid al-Mazidi. Another edition, 103 2nd edition (Madinah Maktabah al-Ulum al-Hikam, 1425H) ed. Abd al-Razzaq b. Abd al-Muhsin al-Badr.

المختار في أصول السنة

للإمام أبي عليّ الحسّنه بن البنا

المتوفى ٤٧١هـ

تأليف: أحمد فريد المزيدي



Al-Mukhtar Fi Usul al-Sunnah. 233 no.66

Imam Abu Muzaffar al-Sam'ani (d.489H

Imam Abu Muzaffar al-Sam'ani (d.489H) said,

And from what which proves that the AHL AL-HADITH are AHL AL-HAQ (the people of truth) is that if you were to consult all of the books they authored, from the first of them to the last them, from the old to the new, despite the fact they lived in different countries or eras and there were vast distances between their lands, **you will find them upon a single way and a single matter with regards to the explanation of the creed.** They led the way upon this path and did not deviate from it nor digress. Their statement concerning that was one and their actions were one. You would not see any differences or division amongst them in anything, even if it was small.

Rather, if you were to gather up what had been stated upon their tongues, and whatever had been quoted from their Salaf, you would find that it was as if all of it came from **one heart and was stated upon one tongue.** So, is there a clearer evidence of the truth than this? Allah, The Exalted said, **“And if it had been from other than Allah,**

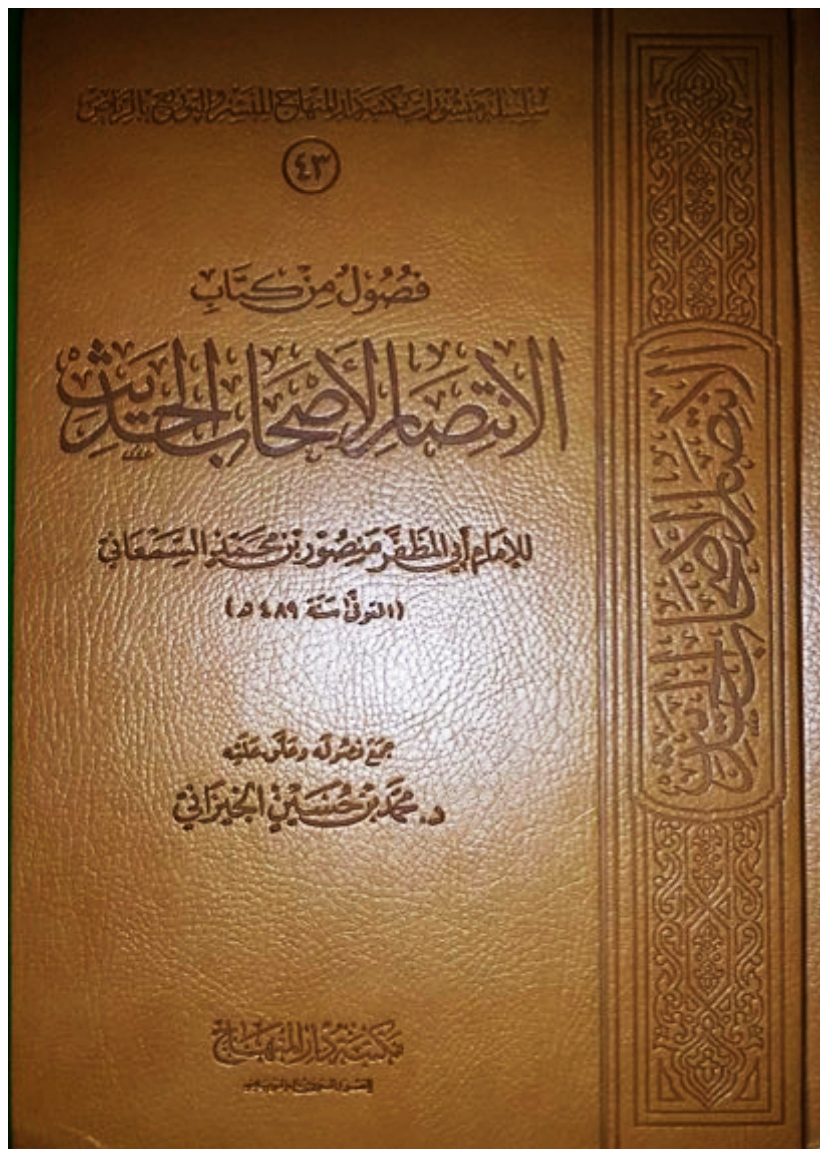
you would have found in it much contradiction.” (Surah al-Nisa, 4:82). And “And hold firmly to the rope of Allah all together and do not become divided. And remember the favour of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favour, brothers...” (Surah Al-Imran 3:103).

And as for the people of innovations and desires, then if you were to investigate them, you would find them splitting and differing into sects and parties. You would not be able to find two from amongst them upon the same path in creed. Declaring each other innovators to the extent of making takfir. So much so a son making takfir of his father, a brother of a brother and a neighbour of a neighbour.

He went on to say,

And the reason for the **unity of the Ahl al-Hadith** was that they would take the **Din** from the **Quran and Sunnah**. So, by being upon the path of the text, they inherited unity and harmony. And the people of innovation took the Din from intellects and opinions, so they inherited separation and differing (Ikhtilaf).¹⁰

¹⁰ Al-Sam’ani, *al-Intisar Li-Ashabul Hadith*, 45-47 (summarized). 1st edition (Riyadh: Dar al-Minhaj, 1428H). ed. Muhammad Hussayn al-Jayzani.



ومما يدل على أن أهل الحديث هم على الحق:

أنك لو طالعت جميع كتبهم المصنفة من أولهم إلى آخرهم، قديمهم وحديثهم، مع اختلاف بلدانهم وزمانهم، وتباعد ما بينهم في الديار، وسكون كل واحد منهم قطراً من الأقطار؛ وجدتهم في بيان الاعتقاد على وتيرة واحدة ونمط واحد، يجرون فيه على طريقة لا يحيدون عنها ولا يميلون فيها، قولهم في ذلك واحد، وفعلهم واحد، لا ترى بينهم اختلافاً ولا تفرقاً في شيء ما وإن قلَّ.

بل لو جمعت جميع ما جرى على ألسنتهم ونقلوه عن سلفهم؛ وجدته كأنه جاء من قلب واحد، وجرى على لسان واحد، وهل على الحق دليل أبين من هذا؟^(٣)

الانتصار لأصحاب الحديث

قال الله تعالى: ﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾ [النساء: ٨٢] وقال تعالى: ﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا﴾ [آل عمران: ١٠٣] .

وأما إذا نظرت إلى أهل الأهواء والبدع رأيتهم متفرقين، مختلفين، وشيعا وأحزابا، لا تكاد تجد اثنين منهم على طريقة واحدة في الاعتقاد، يبدع بعضهم بعضا، بل يرتقون إلى التكفير: يكفر الابن أباه، والرجل أخاه، والجار جاره^(١) .

تراهم أبدا في تنازع وتباغض واختلاف، تنقضي أعمارهم ولما تنفق كلماتهم ﴿تَحْسِبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ﴾ [الحشر: ١٤] .

أو ما سمعت أن المعتزلة مع اجتماعهم في هذا اللقب يكفر البغداديون منهم البصريين، والبصريون منهم البغداديين، ويكفر أصحاب أبي علي الجبائي^(٢) ابنه أبا هاشم، وأصحاب أبي هاشم^(٣) يكفرون أباه أبا علي^(٤)،

وكذلك سائر رؤوسهم وأرباب المقالات منهم؛ إذا تدبرت أقوالهم رأيتم متفرقين يكفر بعضهم بعضاً ويتبرأ بعضهم من بعض .
وكذلك الخوارج والروافض فيما بينهم وسائر المبتدعة بمثاباتهم .
وهل على الباطل دليل أظهر من هذا، قال تعالى: ﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا لَسْتُ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ﴾ [الأنعام: ١٥٩] .
وكان السبب في اتفاق أهل الحديث أنهم أخذوا الدين من الكتاب والسنة وطريق النقل فأورثهم الاتفاق والاتلاف، وأهل البدعة أخذوا الدين من المعقولات والآراء؛ فأورثهم الافتراق والاختلاف؛ فإن النقل والرواية من الثقات والمتقين قلما يختلف وإن اختلف في لفظ أو كلمة فذلك اختلاف لا يضر الدين ولا يقدر فيه . وأما دلائل العقل فقلما تتفق، بل عقل كل واحد يُري صاحبه غير ما يُري الآخر^(١)، وهذا بين والحمد لله .

This was such a profound statement that Imam Qawwam al-Sunnah Isma'il b. Muhammad al-Taymi al-Asbahani (d.535H) reproduces all of it, verbatim in his *al-Hujjah Fi Bayan al-Mahajjah*.¹¹

¹¹ Qawwam al-Sunnah Isma'il b. Muhammad al-Taymi al-Asbahani, *Al-Hujjah Fi Bayanil Mahajjah wa Sharh Aqidah Ahl al-Sunnah*, 2:238-241. 2nd edition (Riyadh; Dar al-Rayah,

Imam Qawwam al-Sunnah Isma'il b. Muhammad al-Taymi al-Asbahani (d.535H)

He established the following chapter heading in his book:

Mentioning the Ahl al-Hadith; they are the Sect who are Apparent on the Truth (HAQ) until the Hour is established.

He then proceeds to bring the following Athar while including Imam al-Bukhari in the chain of transmission, that,

Jabir b. Abd Allah RadiAllahu Anhu said, I heard Allah's Messenger Sallallahu Alayhi Wasallam say: A group from my Ummah will never cease to exist who continue to fight to make the truth manifest until the Day of Judgement. **Abu Abd Allah al-Bukhari said, 'Meaning they are the Ahl al-Hadith'.**¹²

He also quotes **Imam Ahmad b. Sinan** who said about such reports,

They are the people of knowledge **Ashab al-Athar** (the people of reports and narrations).¹³

1419H/1999CE). Ed. Muhammad b. Rabi b. Hadi Umayr al-Madkhali and Muhammad b. Mahmud Abu Rahim.

¹² *Al-Hujjah Fi Bayanil Mahajjah*, 1:262-263 no.98.

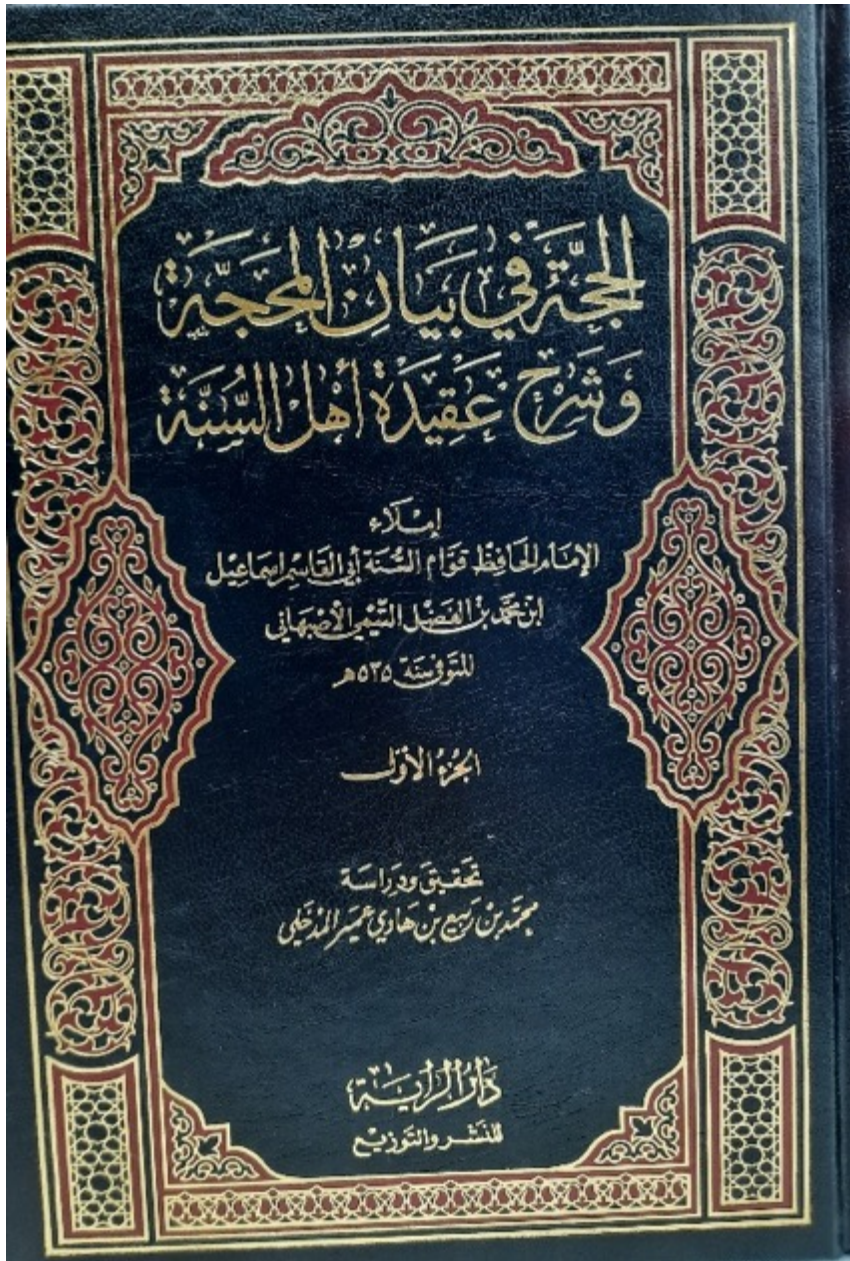
¹³ *Al-Hujjah Fi Bayanil Mahajjah*, 1:263 no.99.

And he quotes the view of Imam Yazid b. Harun, when he was asked about the **Firqatun Najdiyyah – The Saved Sect**, which the Prophet Sallallahu Alayhi Wasallam talked about, he replied,

If they are not the people of Hadith (Ashabul Hadith), then I do not know who they are.¹⁴

So, **Imam Qawwam al-Sunnah Isma'il b. Muhammad al-Asbahani** alludes to a tremendous point, that the Nabi Akram, Muhammad Sallallahu Alayhi Wasallam himself designated a saved sect from the Muslim Ummah. The Salaf described these people, their signs and features and said they are Ahl al-Hadith. Will, then the likes of like the **Ikhwani Kharijis** LIKE bro Hajji say these Imams were box heads too? The **Ahl al-Bid'ah** of old were also ranting like Bro Hajji against the Imams and scholars of the Ahl al-Hadith when they were refuting and reprimanding the people of Bid'ah. Bro Hajji, being indifferent to these people of misguidance traverses the same path.

¹⁴ *Al-Hujjah Fi Bayanil Mahajjah*, 1:263 no.99.



بن محمد، نا عمرو بن طلحة، نا عامر بن يساف عن حوشب عن الحسن في
قوله تعالى: ﴿إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾^(١) فكان علامة
حبه إياهم اتباع سنة رسول الله ﷺ.

ذكر الاعتصام بالسنة وأنه النجاة

قوله عز وجل: ﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا﴾^(٢) قال: وأنا أبو محمد ابن
حيان، نا محمد بن يحيى المروزي، نا عاصم بن علي، نا المسعودي عن مجاهد عن
الشعبي عن ثابت بن قطبة^(٣) قال: خطبنا عبد الله بن مسعود -رضي الله عنه- فقال: "يا أيها
الناس: اتقوا الله، وعليكم بالطاعة والجماعة فإنها جبل الله الذي أمر به".

قال: وأخبرنا أبو محمد بن حيان، نا ابن أبي عاصم، نا عمرو ابن
عثمان، نا الوليد عن الأوزاعي عن الزهري^(٤) قال: "الاعتصام بالسنة نجاة".

ذكر أهل الحديث وأنهم الفرقة الظاهرة

على الحق إلى أن تقوم الساعة

٩٨- قال: وأخبرنا أبو محمد بن حيان، أنا إسحاق بن أحمد الفارسي، نا
محمد بن إسماعيل البخاري، نا ابن أبي أويس، نا ابن أبي الزناد عن موسى ابن

(١) سورة آل عمران، آية: ٣١.

(٢) سورة آل عمران، آية: ١٠٣.

(٣) ثابت بن قطبة -بالقاء الموحدة- الثقفي، روى عن ابن مسعود روى عنه الشعبي
وأبو إسحاق، وزباد بن علاقة، وسالم بن أبي الجعد. الجرح والتعديل للرازي، ٢: ٤٥٧.

(٤) تقدمت ترجمته.

عقبة عن أبي الزبير قال: سمعت جابر بن عبد الله -رضي الله عنه- يقول: سمعت النبي ﷺ يقول: «لا تزال طائفة من أمتي يقاتلون على الحق ظاهرين إلى يوم القيامة»^(١).

قال أبو عبد الله البخاري: "يعني أهل الحديث".

٩٩- قال: وأنا أبو محمد بن حيان، نا عبدان، نا أبو بكر بن أبي شيبة، نا وكيع، نا إسماعيل عن قيس بن شعبة -رضي الله عنه- أن النبي ﷺ قال: «لا يزال ناس من أمتي ظاهرين حتى يأتهم أمر الله وهم ظاهرون»^(٢).

قال: وأخبرنا أبو محمد بن حيان، نا محمد بن الفضل بن الخطاب، نا أبو حاتم قال: سمعت أحمد بن سنان^(٣) وذكر حديث النبي ﷺ: «لا تزال طائفة من أمتي/ على الحق ظاهرين لا يضرهم من خالفهم حتى تقوم الساعة» هم أهل العلم أصحاب الآثار.

قال أبو محمد بن حيان: روى موسى بن عبد الرحمن، نا عبد الله المقرئ، حدثني أحمد بن أبي خلف قال: سئل يزيد بن هارون^(٤) عن الفرقة الناجية التي قال النبي ﷺ، فقال: "إن لم يكونوا أصحاب الحديث فلا أدري من هم".

(١) أخرجه مسلم ٣٣- الإمارة ح: ١٧٤.

(٢) أخرجه البخاري ٦١- ك المناقب ح: ٣٦٤٠. وأخرجه مسلم ٣٣- ك الإمارة، ح: ١٧١.

وأخرجه أحمد ٤: ٢٢٤.

(٣) تقدمت ترجمته.

(٤) تقدمت ترجمته.

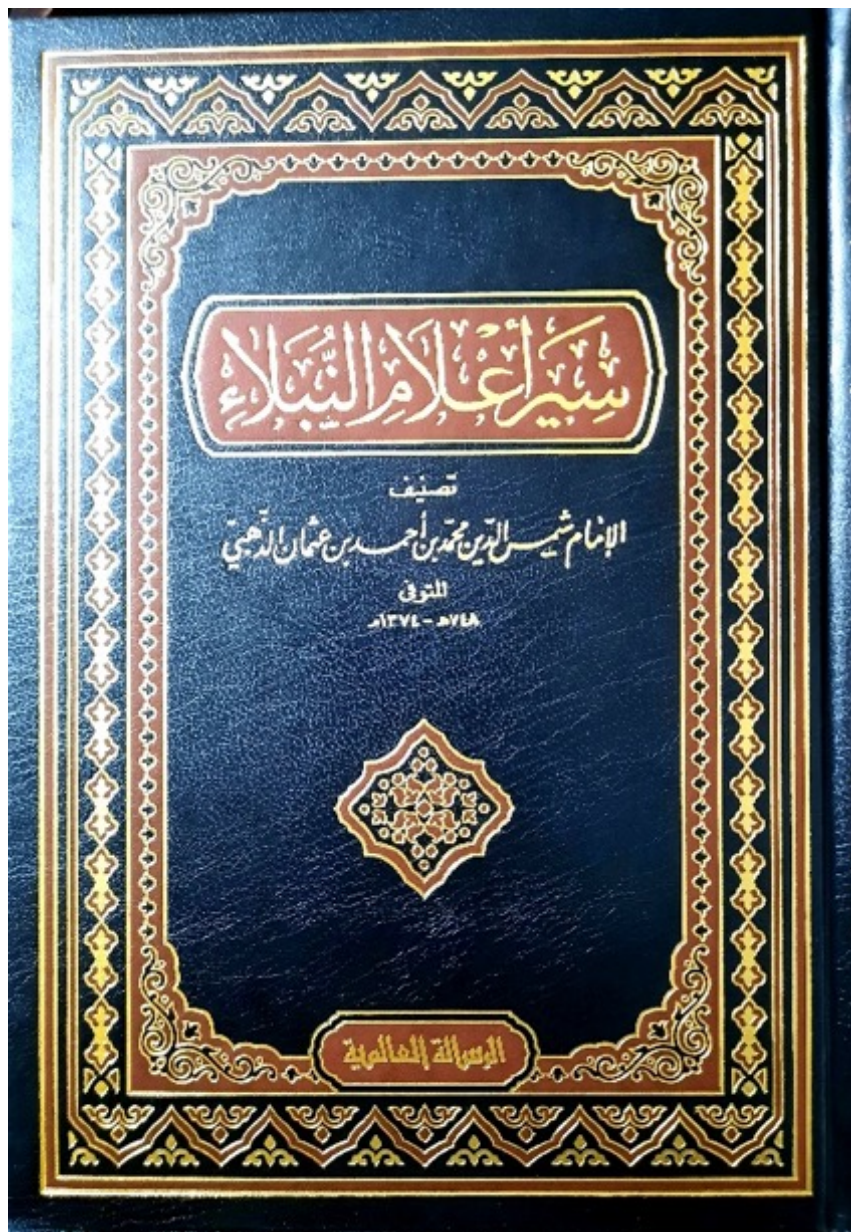
Imam Abu Tahir Ahmad b. Muhammad b. Ahmad al-Silafi (d.576H)

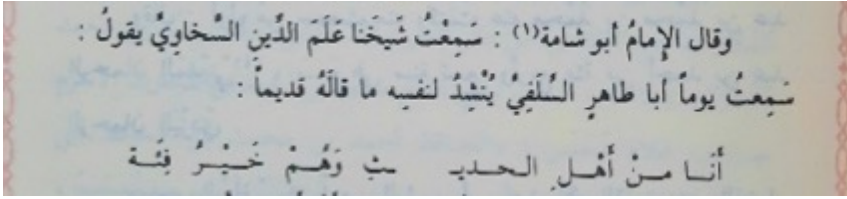
Imam Abu Tahir al-Silafi is an example of a scholars who referred to himself as an **Ahl al-Hadith** and the saved sect. Imam Abu Tahir al-Silafi was no ordinary scholar, he was an intellectual powerhouse, an accomplished and highly proficient hadith scholar, who devoted his life to hadith and even after living for over one hundred (100) years, he retained his sharp mind and precision until his last days.

Imam al-Dhahabi quotes **Abu Shamah** saying in his *al-Rawdatayn*, that he heard from his Shaykh, **Alam al-Din al-Sakhawi**, who heard Abu Tahir al-Silafi praising himself one day, with what he used to say for a long time,

I am Ahl al-Hadith, they are the best group...¹⁵

¹⁵ Al-Dhahabi, *Siyar al-A'lam al-Nabula*, 21:7. (Beirut: Mu'assasah al-Risalah, 1404H/1984) ed. Dr. Bashar A'wad Ma'ruf and Dr. Muji Hilal al-Sarhan.





Siyar al-A'lam al-Nabula, 21:7.

There are numerous other pertinent and directly relevant statements that show the ignorance of Bro Hajji and his **Brahmin mantra** of ‘Salafis are box-heads and they suffer from the saved sect syndrome’. So, does Bro Hajji have the heart to **label and name call these remarkable Imams of Ahl al-Hadith?** Of course not!

Unfortunately, the premature and undeveloped **Deobandi and Ikhwani Bro Hajji is shameless**, so much so that his loose repulsive tongue will not spare these great Imams. The day is not far when he will label the Imams as ‘bootlickers’ and ‘Madkhalis’, while lapping up the clandestine praise of the **neo-con anti-Islam machinations**. It is as if **Imam Qutaybah** described Bro Hajji and his ilk in the most accurate way when he said,

If you see a man loving [Ahl al-Hadith] like Yahya b. Sa'id al-Qattan, Abd al-Rahman al-Mahdi, Ahmad b. Hanbal and Ishaq b. Rahawayh and he mentioned a group of other

people. Then he is upon the Sunnah. And whosoever opposes this, then know he is an **innovator**.¹⁶

This is the reality of Bro Hajji, he denies and rejects the understanding of the pious ancestors in how they portrayed the understanding of truth and falsehood, Sunnah and Bid'ah.

THIRD POINT

It used to be Bro Hajji himself while speaking with **Barelwis** he would unhesitatingly say the truth i.e. Haq was with the **DEOBANDIS** and **AHLUL HADITH** i.e. **SALAFIS**. Now the same deranged individual is having second thoughts. This is the result of immaturity and ignorance in the Din while a person is ignorant of his own limits, brain, and knowledge.

¹⁶ Al-Khatib al-Baghdadi, *Sharf Ashabul Hadith*, 97-98 no.149. 1st edition. (Cairo: Dar al-Furqan, 1429H/2008CE) ed. Ahmad b. Ahmad Hamza. He authenticates the chain. Another edition, 183 no.148. 1st edition (Beirut: Dar al-Loloaa, 1439H/2018H) ed. Abi Abd Allah al-Dani b. Munir Al-Zahwi, introduced Abi Ubaydah Mashhur b. Hasan Al-Salman. The researcher also declared it to be authentic. al-Lalaka'i, *Sharh Usul I'tiqad Ahl al-Sunnah* 1:74, no.59. 9th edition. (Riyadh: Dar al-Taybah, 1426H/2005CE) ed. Ahmad b. Sa'd b. Hamdan al-Ghamidi.

Ascription to Salafiyyah

Like Richard the puss-heart crusader and like the Brahmin Padri, Bro Hajji when questioned about his Manhaj and what Sunni group he belonged to, he gives an answer that only a confused Rafidi would. Denying classical Sunni orthodoxy and how the early scholars and the scholars of our era paved the way of clarity and propagated the call to return to the purity in creed and Manhaj. Bro Hajji not only failed pathetically; he went onto to say in a recent video he does not use the ascription of Salafi but rather uses the term Athari. Shaykh Bakr Abu Zayd (d.1429H), a Salafi and Athari scholar, erudite and of impeccable knowledge and a multi-disciplinary refutes this line of argument and says,

When these sects emerged ascribing themselves to Islam and split from the main body, there emerged a need for **Shari'ah legislated titles** to distinguish the Jama'ah of the Muslims and to negate the sects and desires from them, except for the names which had been affirmed for them by a Shari'ah origin: the Jama'ah, the Saved Sect and the Victorious Group.¹⁷

¹⁷ Bakr Abu Zayd, *Hukumul Intima Ilal Firqah wa'l Ahzab Wa'l Jama'atil Islamiyyah*, 31.

The Defence Narration

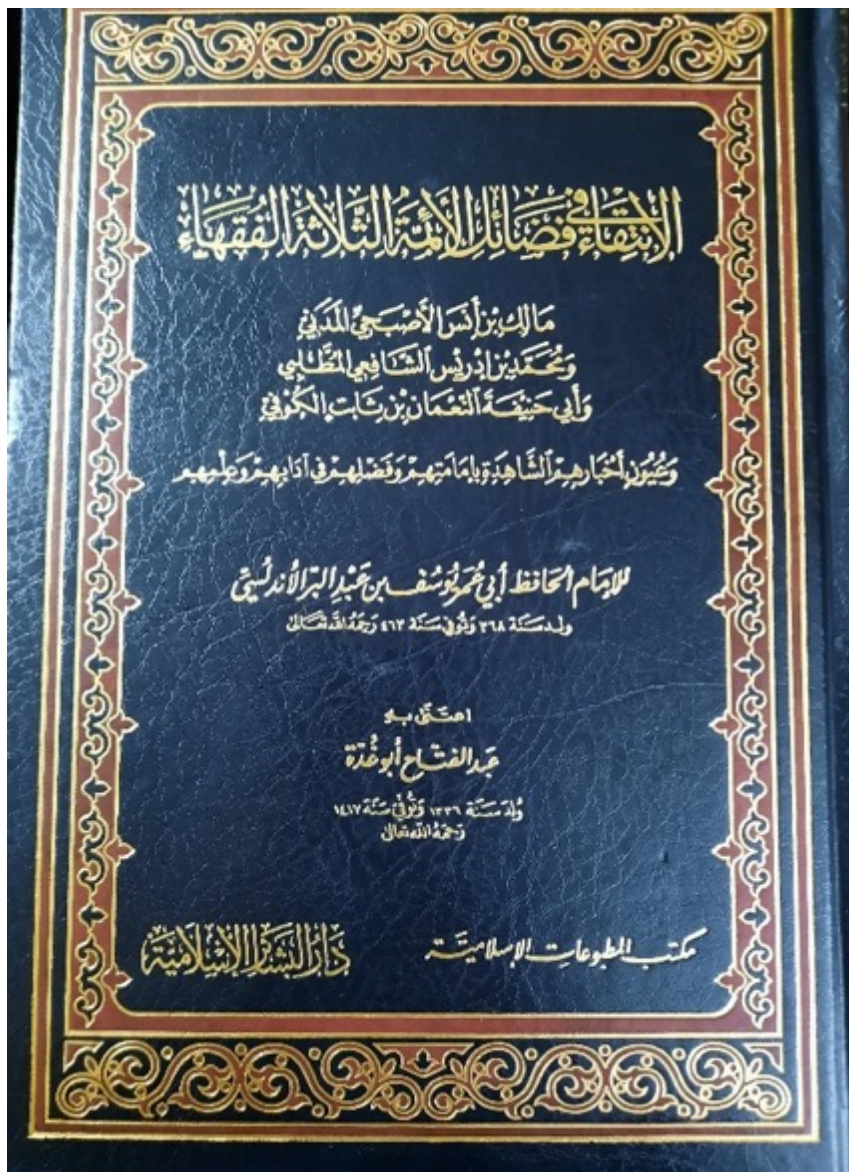
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Bro Hajji to answer this point, amateurishly and prematurely offers up the report immediately after the one I had initially presented. He uses this as ammunition to counteract the report of the Abu Hanifah family. What the **Neo-Khariji** forgot, well actually what the charlatan failed to realise is that this report is riddled with criticism, perhaps far worse than the one I presented. What further makes this extremely embarrassing and pathetic is that our **ragdoll mascot** was ranting and raving that I made recourse to a report that Imam Ibn Abd al-Barr quotes in his *Intiqā*. However, our raving little man spares no unturned stone, shouting, screaming, and having a hissy fit while highlighting the concern with the chain of the said report. So, what does the **Deobandi lover** do? He goes onto quote a report that contains a narrator who was an **arch liar – kadhab** and a **fabricator of hadith!**

Absolutely shocking, embarrassing to say the least and at this moment in time you will see the absolute joke Bro Hajji really is, and if I were Bro Hajji I would cry of the utter shame and the disgraceful humiliation which the whole world will just read and witness.

I presented a report from Imam Ibn Abd al-Barr's *al-Intiqā*¹⁸ which is what Bro Hajji spent a lot of his useless air on. The narration that I presented and which Bro Hajji presented in a counter reply are shown below from the said book.

¹⁸ Ibn Abd al-Barr *al-Intiqā Fi Fadhail al-Aimah al-Thalatha al-Fuqaha*, 318-319. Second edition (Beirut: Dar al-Basha'ir al-Islamiyyah, 1431H/2010CE) ed. Abd al-Fattah Abu Ghuddah.



٣١٨

فلما قَدِمَ أَبُو حَنِيفَةَ تَلَقَّيْنَاهُ بِالْقَادِسِيَّةِ، فَسَأَلْنَا عَنْ الْأَهْلِ وَالْبَلَدِ فَأَجَبَنَا،
ثُمَّ قُلْنَا لَهُ بَعْدَ أَنْ تَمَكَّنَا مِنْهُ: رَضِيَ اللَّهُ عَنْكَ وَقَعْتَ مَسْأَلَةً فَمَا قَوْلُكَ فِيهَا،
فَكَانَ كَانِ فِي قُلُوبِنَا وَأَنْكَرْنَا وَجْهَهُ، وَظَنَّ أَنَّهُ وَقَعْتَ مَسْأَلَةً مُعْتَنَةً وَأَنَّا قَدْ
تَكَلَّمْنَا فِيهَا بِشَيْءٍ.

فَقَالَ: مَا هِيَ؟ قُلْنَا: كَذَا وَكَذَا، فَأَمْسَكَ سَاعَتًا سَاعَةً، ثُمَّ قَالَ: فَمَا كَانَ
جَوَابُكُمْ فِيهَا؟ قُلْنَا: لَمْ تَتَكَلَّمْ فِيهَا بِشَيْءٍ، وَخَشِينَا أَنْ تَتَكَلَّمَ فِيهَا بِشَيْءٍ فَتُكْرَهُ
فُسْرِي عَنْهُ، وَقَالَ: جَزَاكَمُ اللَّهُ خَيْرًا، احْفَظُوا عَنِّي وَصِيَّتِي: لَا تَكَلَّمُوا فِيهَا،
وَلَا تَسْأَلُوا عَنْهَا أَبَدًا، انْتَهَوْا إِلَى أَنَّهُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ بِلا زِيَادَةٍ حَرْفٍ وَاحِدٍ،
مَا أَحْسَبُ هَذِهِ الْمَسْأَلَةَ تَنْتَهِي حَتَّى تُوقَعَ أَهْلُ الْإِسْلَامِ فِي أَمْرِ لَا يَقُومُونَ بِهِ
وَلَا يَقْعُدُونَ! أَعَاذَنَا اللَّهُ وَإِيَّاكُمْ مِنَ الشَّيْطَانِ الرَّجِيمِ^(١).

قال: ونا أبو حامد أحمد بن إبراهيم، قال: نا سهل بن عامر، قال:
سمعت بشر بن الوليد يقول: كنا عند أمير المؤمنين المأمون، فقال
إسماعيل بن حماد بن أبي حنيفة: القرآن مخلوق، وهو رأيي ورأي آباي
قال بشر بن الوليد: أما رأيك فتعّم، وأما رأي آباتك فلا.

(١) وبهذا النقل وأمثاله يُرَدُّ قَوْلُ بَعْضِهِمْ فِي رِسَالَةٍ لَهُ: «وَقَدْ رَأَيْتُ عِدَّةً مِنَ الْكُتُبِ
الَّتِي ذُكِرَ فِيهَا الرَّدُّ عَلَى الْجَهْمِيَّةِ، وَمَا رَأَيْتُ أَحَدًا مِنْ أَهْلِ السَّنَةِ ذَكَرَ عَنْ أَبِي حَنِيفَةَ أَنَّهُ رَدَّ
عَلَى الْجَهْمِيَّةِ بِشَيْءٍ». انْتَهَى.

فَابْنُ عَبْدِ الْبَرِّ مِنْ أَهْلِ السَّنَةِ وَقَدْ نَقَلَ هَذَا كَمَا تَرَى، عَنْ كِتَابِ الْحَافِظِ ابْنِ الدَّخِيلِ
صَاحِبِ الْحَافِظِ الْعَقْلِيِّ فِي «مَنَاقِبِ أَبِي حَنِيفَةَ» - وَتَقَدَّمَتْ كَلِمَاتُ الثَّنَاءِ عَلَى ابْنِ الدَّخِيلِ
تَعْلِيقًا فِي ص ١٨٧ - وَمَتَى كَانَ عَدَمُ عِلْمِ الْمَرْءِ دَلِيلًا عَلَى انْتِفَاءِ مَعْلُومٍ غَيْرِهِ ١٩ وَلِهَذَا
قَالُوا: مَنْ حَفِظَ حُجَّةً عَلَى مَنْ لَمْ يَحْفَظْ. وَقَالُوا:

إِذَا أَنْتَ لَمْ تَرَ الْهَلَالَ فَلَسَلَمْ لِلْأَنْسَاسِ قَدْ رَأَوْهُ بِالْأَبْصَارِ

٣١٩

قال أبو يعقوب: ونا أبو حامد، قال: نا صالح بن أحمد بن يعقوب، قال: سمعت أبي يقول: سئل أبو مقاتل حفص بن سلم وأنا حاضر عن القرآن، فقال: القرآن كلام الله غير مخلوق، ومن قال غير هذا فهو كافر.

قال له ابنه سلم: / يا أبت هل تُخبر عن أبي حنيفة في هذا بشيء؟^(١) فقال: نعم، كان أبو حنيفة على هذا عهدي به، ما علمت منه غير هذا، ولو علمت منه غير هذا لم أصحبه، قال: وكان أبو حنيفة إمام الدنيا في زمانه فقهاً وعلماً وورعاً، قال: وكان أبو حنيفة مَحَنَةً يُعْرَفُ به أهل البدع من الجَمَاعَةِ، ولقد ضُرِبَ بالسياط على الدخول في الدنيا لهم فأبى.

قال: ونا القاضي محمد بن علي السمناني، قال: نا عبد الله بن محمد البلخي، قال: سمعت علي بن حبيب يقول، سمعت نوح بن أبي مريم، يقول: سألت أبا حنيفة فقلت: هل تشهد لأحد أنه من أهل الجنة سوى الأنبياء؟ فقال: كُلُّ من شهد له النبي صلى الله عليه وسلم أنه في الجنة بخبر صحيح^(١).

قال: ونا أبو عبد الله محمد بن حزام الفقيه، عن أبيه، قال: ني محمد بن يزيد، قال: نا حسن بن صالح، عن أبي مقاتل، سمعت أبا حنيفة يقول: الناس عندنا على ثلاثة منازل:

الأنبياء من أهل الجنة، ومن قالت الأنبياء: إنه من أهل الجنة، فهو من أهل الجنة.

(١) وللشيخ عبد الغني النابلسي كتاب لطيف فريد في باب، سماه: «لَمَعَانُ الْأَنْظَارِ فِي الْمَقْطُوعِ لَهُمْ بِالْجَنَّةِ وَالْمَقْطُوعِ لَهُمُ بِالنَّارِ»، طبع بالقاهرة بمطبعة السعادة سنة ١٣٧٢.

Hafs b. Salam Abu Muqatil

Bro Hajji in his counter reply brings the report of Hafs b. Salam¹⁹ as you can see from the scan above and the video. Let us then start with Imam Ibn Adiyy, the same Imam that Bro Hajji relied on while rendering **Abu Hanifah and his whole family** weak in the Din of Islam, and what happened to the **Hanafis and Deobandis**, where are they defending their Imams, where are the two musketeers from Bradford, why didn't their Iman shake when their Imam was rendered useless in the Din of Islam by the way of hadith transmission and general transmission of Islam. Shameful wicked people, no respect or reverence for their Imam when it comes to their friendship with their anti-Salafi ally?

Imam Ibn Adiyy

Imam Ibn Adiyy said under the entry of the liar and fabricator in the chain, Hafs b. Salam Abu Muqatil al-Samarqandi that,

He is not from the narrators whose narrations are relied upon.²⁰

¹⁹ *al-Intiqā Fi Fadhail al-Aimah al-Thalatha al-Fuqaha*, 319.

²⁰ Ibn Adiyy, *al-Kamil Fi Dhu'afa al-Rijal*, 3:331 no.517. 1st Edn. (Damascus: al-Risalah al-Alamiyyah, 1433H/2012H). ed. Muhammad Anas Mustafa al-Khin. Another Edn. *al-Kamil Fi Dhu'afa al-Rijal* 4:87 no.516. 2nd Edn. (Riyadh, Maktabah al-Rushd, 1435H/2014H) ed. Mazin b. Muhammad al-Sarsawi. *Tahdhib al-Tahdhib* 1:449.

Hafiz Ibn Jawzi also repeats this charge²¹. Imam Ibn Adiyy further mentions several chains which include Hafs b. Salam Abu Muqatil al-Samarqandi and then mentions no one has narrated them except Hafs, thereby indicating he narrated objectionable narrations.²² He further quotes a weak report that mentions the virtue of grave visitation and then says,

This hadith has been transmitted from Ubaydullah by Abu Muqatil al-Samarqandi.²³

Meaning Abu Muqatil Hafs b. Salam narrated weak and rejected reports. Imam Ibn Adiyy then again quotes another report which includes Hafs Abu Muqatil and says,

This (report) is rejected, both its chain and text. Abd al-Aziz b. Abi Ruwad from Ibn Tawus is not upright. And Abu Muqatil has numerous ahadith and they are like the ones I have mentioned (i.e. weak or fabricated) or worse than them, and he is not from the narrators whose narrations are relied upon.²⁴

In the same book, which the **Deobandi Neo-Khariji** used to censure Isma'il b. Hammad b. Abu Hanifah also contained these remarks of disparagement of **Imam Ibn Adiyy**. So why did the

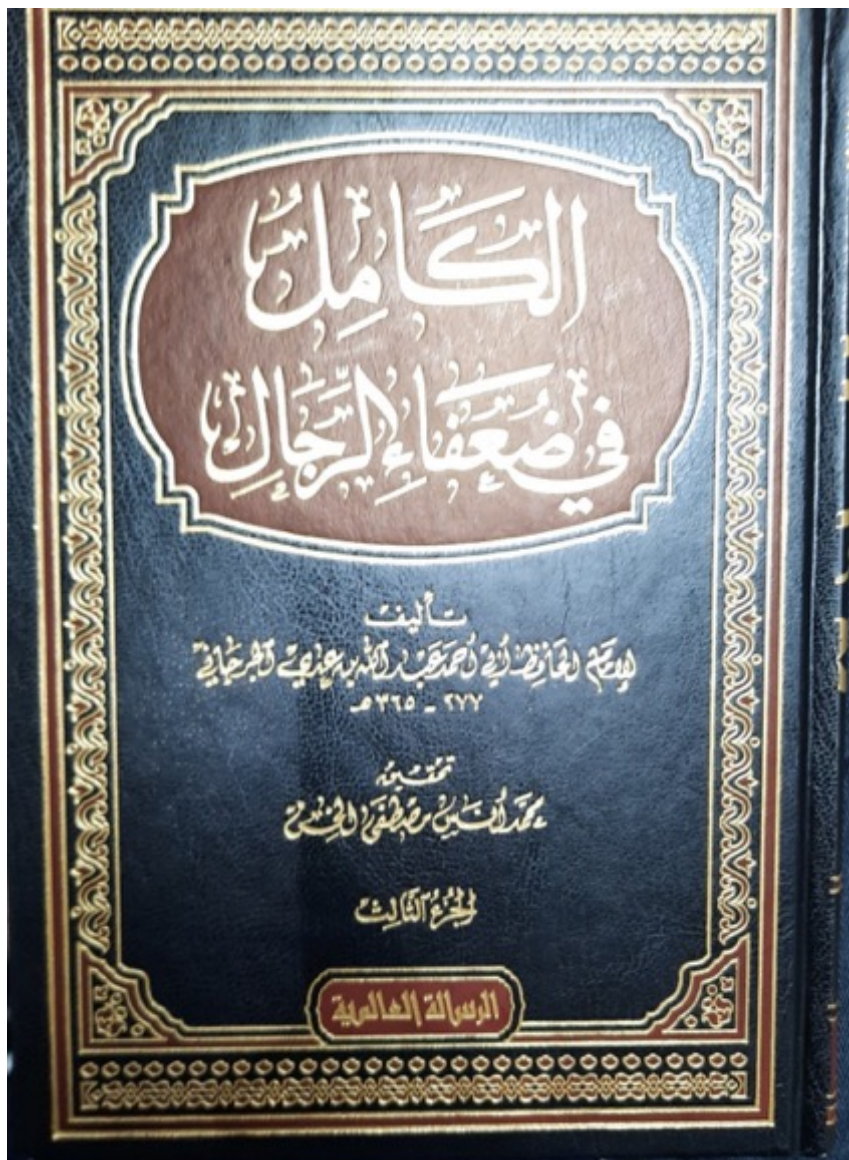
²¹ *Kitab al-Dhu'afa Wa'l Matrukin*, 1:221.

²² *al-Kamil Fi Dhu'afa al-Rijal*, 3:231.

²³ *al-Kamil Fi Dhu'afa al-Rijal*, 3:231; *Sharh I'llal al-Tirmidhi* 1:100.

²⁴ *al-Kamil Fi Dhu'afa al-Rijal*, 3:231, *Lisan al-Mizan*, 1: Juz 3:226; *Sharh I'llal al-Tirmidhi* 1:100.

deceptive deceiver not share this with the world? He is a charlatan fraud and has the most **disgusting technicalities** himself. He has been utterly exposed.



al-Kamil Fi Dhu'afa al-Rijal (al-Khin)

الكامل في الضعفاء - الجزء الثالث

٢٢٩

وهذا الذي ذكره البخاري من رواية موسى بن أبي عائشة عن حفص، وحفص هذا لم يُنسب، ويذكر هذا في حديث واحد، وقد ثبت في غير موضع أنَّ مراده أن لا يسقط عليه راوٍ.

٣١٦- حفص بن واقد العلاف اليربوعي، بصري^(١)

حدثنا محمد بن منير، حدثنا عمر بن شبة، حدثنا حفص بن واقد اليربوعي البصري، حدثنا إسماعيل^(٢) بن مسلم، عن عمر بن سعيد، عن أبيه، عن جده، أنَّ رسول الله ﷺ قال: «احفوا الشوارب، واغفوا اللحى، وانتفوا الشعر الذي في الأناف». حدثنا حاجب بن أركين، حدثنا عباد بن الوليد الغُبَري، حدثنا حفص بن واقد العلاف، عن ابن عون، عن ابن سيرين، عن أبي هريرة قال: قال رسول الله ﷺ: «إذا ولغ الكلب في إناء أحدكم فليغسله سبع مرات».

حدثنا علي بن العباس الكوفي، حدثنا عبد الله بن الحكم، حدثنا حفص بن واقد، حدثنا هشام الدستوائي، عن قتادة، عن أنس قال: كان رسول الله ﷺ إذا جاءت العشر الأواخر من رمضان طوى فرائشه، وشدَّ ميثره، واجتنب النساء، وجعل عشاءه سَحوراً.

قال ابن عدي: وهذه الأحاديث أنكر ما رأيت لحفص بن واقد هذا، والحديث الأول عن إسماعيل بن مسلم قد رواه غير حفص بن واقد عنه، وحديث ابن عون لا يرويه عنه غير حفص بن واقد، وحديث هشام الدستوائي بعض متنه قد شُورك فيه، وبعض المتن لا يرويه عن هشام غير حفص، ولم أر لحفص أنكر من هذه الأحاديث، وليس من الأحاديث الأُشبه بسيرة.

٣١٧- حفص بن سلم، أبو مقاتل الشمرقندي^(٣)

أخبرنا الحسن بن سفيان، حدثنا أبو الدرداء المروزي قال: سألت أبا رجاء

(١) لسان الميزان ٣/ ٢٢٩.

الكامل في الضعفاء - الجزء الثالث

٢٣٠

قتيبة بن سعيد عن حديث كُور الزُنابير، فقال: حدثنا أبو مقاتل السمرقندي، عن سفيان، عن الأعمش، عن أبي ظبيان، سُئِلَ^(١) عن كُور الزُنابير، فقال: هم مر صيد البحر، لا بأس به. قال: قلت: يا أبا مقاتل هو موضوع؟ قال: بابا هو في كتابي، وتقول: هو موضوع؟ قال: قلت: نعم، وضَعُوهُ في كتابك. سمعت ابن حماد يقول: قال السعدي: أبو مقاتل السمرقندي كان فيما حَدَّثْتُ يُشَىء الكلام الحسن إسناداً.

حدثنا الفَرَيَّابي قال: سمعت قتيبة يقول: سمعت أبا مقاتل يقول: صَلَّيْتُ إلى جنب أبي حنيفة، وكنت أرفع يدي، فلما سَلَّمَ قال لي: يا أبا مقاتل، لعلَّكَ من أصحاب المرواح؟! قال قتيبة: ولم أَرْ أحداً أحسنَ رفْعاً من أبي مقاتل، كان يجاور منكبيه^(٢).

حدثنا الفتح بن سعيد بن عثمان الأستراباذي، حدثنا معروف بن الوليد الصانع، حدثنا حفص بن سَلَّمَ الفَرَّاري، عن ابن عون، عن ابن سيرين قال: إذا رَأَيْتَ الرجلَ عَظِيمَ اللحية، فلم يتخذ لَحِيَةً بين لَحيتين، فاعرف ذلك في عقله.

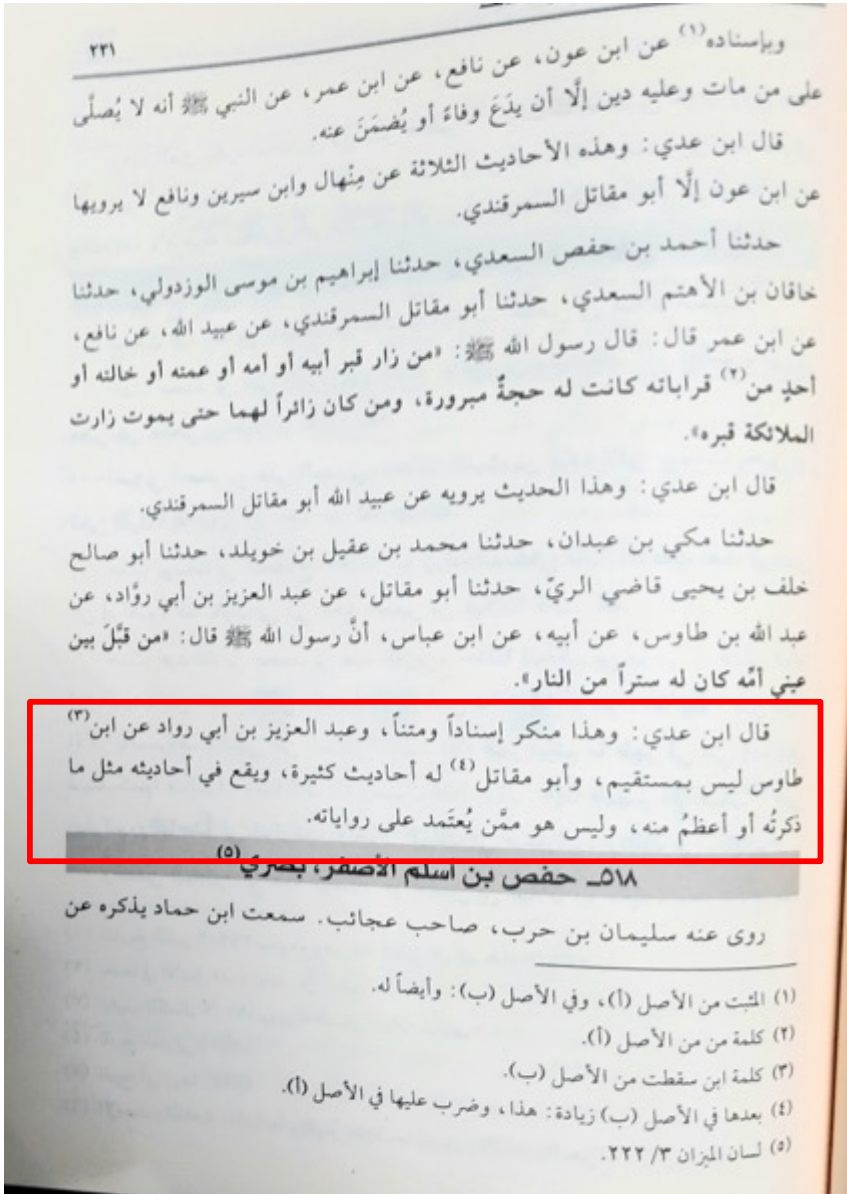
حدثنا أبو إبراهيم إسحاق بن محمد بن إبراهيم بن محمد بن الحسين بن غزوان ابن صالح بن أشهب ببخارى قال: وجدت في كتاب جد أبي محمد بن الحسين بن غزوان بخطه قال: وأخبرني أبي محمد بن إبراهيم أنه خطَّ محمد بن الحسين بن غزوان، حدثنا أبو مقاتل السمرقندي حفص بن سَلَّمَ، عن عبد الله بن عون، عن البُنْهال بن عمرو، عن زاذان، عن البراء قال: خرجنا مع رسول الله ﷺ في جنازة رجل من الأنصار . . . فذكره بطوله.

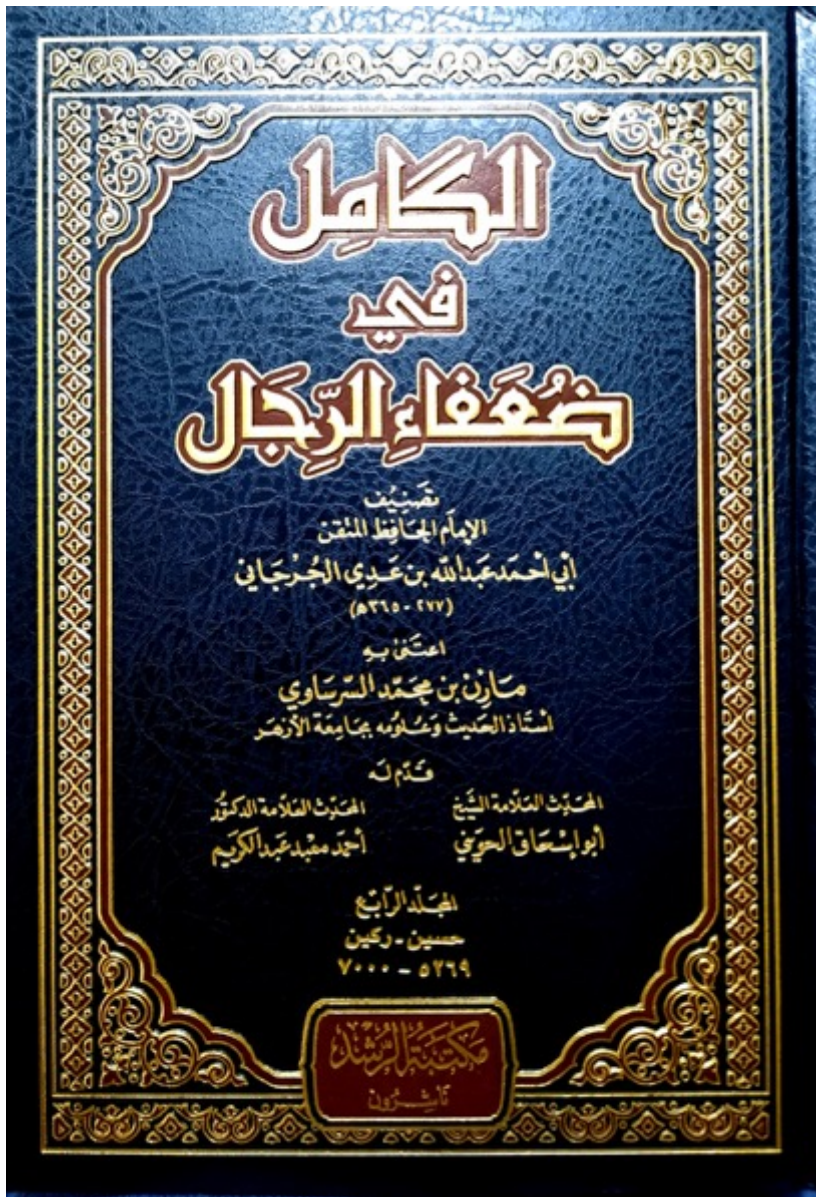
وبإسناده عن ابن عون، عن ابن سيرين، عن أبي هريرة قال: قال رسول الله ﷺ: «إِنَّ الدينَ النصيحة»^(٣)، إِنَّ الدينَ النصيحة، إِنَّ الدينَ النصيحة قالوا: لمن يا رسول الله؟ قال: «لله تعالى، ولكتابه، ورسله، وأئمة المؤمنين» أَوْ قال: أئمة المسلمين - وعامتهم.

(١) بعدها في الأصل (أ) زيادة مقحمة: علي. وهي ليست في اللسان.

(٢) أحوال الرجال (٣٧٤).

(٣) المثبت هنا وفي الموضوعين التاليين من ذخيرة الحفاظ ٥٥٣/١، وفي الأصلين (أ) و(ب): نصيحة.





al-Kamil Fi Dhu'afa al-Rijal (Mazin)

[٥١٦] حفص بن سلم، أبو مقاتل السمرقندي^(١).

٥٥٢٥- أخبرنا الحسن بن سفيان، حدثنا أبو الدرداء المروزي، قال: سألت أبا رجاء قتيبة بن سعيد عن حديث كور الزناير؛ فقال: حدثنا أبو مقاتل السمرقندي، عن سفيان، عن الأعمش، عن أبي ظبيان، سئل علي عن كور الزناير، فقال: هم من صيد البحر لا بأس به، قال: قلت: يا أبا مقاتل، هو موضوع؟ قال: هو^(٢) في كتابي، وتقول: هو موضوع! قال: قلت: نعم، وضعوه في كتابك^(٣).

٥٥٢٦- سمعت ابن حماد يقول: السعدي: أبو مقاتل السمرقندي كان فيما حدثت ينشئ لكلام الحسن إسناداً^(٤).

٥٥٢٧- أخبرنا الفريابي، قال: سمعت قتيبة يقول: سمعت أبا مقاتل يقول: صليت إلى جنب أبي حنيفة فكنت أرفع يدي، فلما سلم قال لي: يا أبا مقاتل، لعلك من أصحاب المرواح^(٥)؟! قال قتيبة: ولم أر أحداً أحسن رفعاً من أبي مقاتل، كان يجاور منكبيه.

٥٥٢٨- ثنا الفتح بن سعيد بن عثمان الأستراباذي، ثنا معروف بن الوليد

al-Kamil Fi Dhu'afa al-Rijal 4:87 no.516. (Mazin)

٨٨

الصانع، ثنا حفص بن سلم الفزاري، عن ابن عون، عن ابن سيرين، قال: إذا رأيت الرجل عظيم اللحية فلم يتخذ لحية بين لحيتين، فاعرف ذلك في عقله.

٥٥٢٩- ثنا أبو إبراهيم إسحاق بن محمد بن إبراهيم بن محمد بن الحسين بن غزوان بن صالح بن أشهب ببخارى قال: وجدت في كتاب جد أبي محمد بن الحسين بن غزوان بخطه، قال: وأخبرني أبي محمد بن إبراهيم أنه خط محمد بن الحسين بن غزوان، حدثنا أبو مقاتل السمرقندي حفص بن سلم، عن عبد الله بن عون، عن المنهال بن عمرو، عن زاذان، عن البراء قال: خرجنا مع رسول الله ﷺ في جنازة رجل من الأنصار . . . ، فذكره بطوله. [ظ/١٠١/ب]

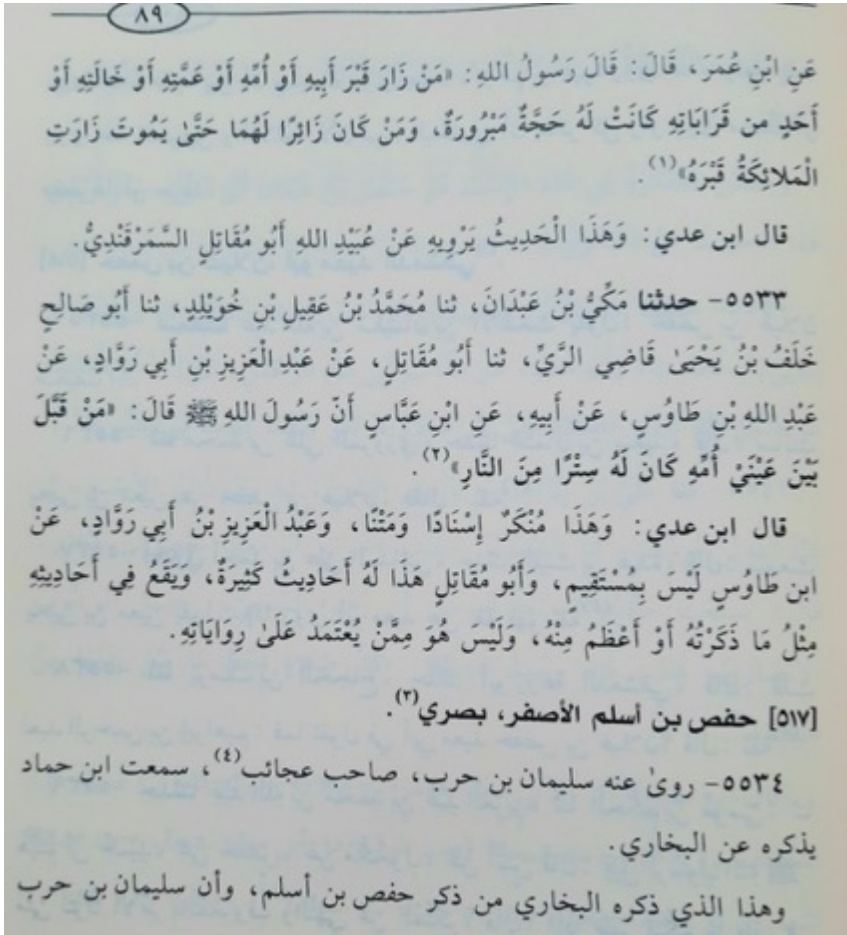
٥٥٣٠- وَيَأْسَنَادُهُ، عَنِ ابْنِ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الدِّينَ نَصِيحَةٌ، إِنَّ الدِّينَ نَصِيحَةٌ، إِنَّ الدِّينَ نَصِيحَةٌ». قَالُوا: لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «لِلَّهِ وَلِكِتَابِهِ وَرُسُلِهِ، وَأَئِمَّةِ الْمُؤْمِنِينَ، أَوْ قَالَ: أئِمَّةِ الْمُسْلِمِينَ، وَعَامَّتِهِمْ».

٥٥٣١- وَيَأْسَنَادُهُ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ لَا يُصَلِّي عَلَى مَنْ مَاتَ وَعَلَيْهِ دَيْنٌ إِلَّا أَنْ يَدَعَ وَقَاءَ أَوْ يُضْمَرَ عَنْهُ.

قال ابن عدي: وَهَذِهِ الْأَحَادِيثُ الثَّلَاثَةُ عَنْ مِنْهَالٍ، وَابْنِ سِيرِينَ، وَنَافِعٍ لَا يَرْوِيهَا عَنْ ابْنِ عَوْنٍ إِلَّا أَبُو مُقَاتِلٍ السَّمَرَقَنْدِيُّ.

٥٥٣٢- ثنا أحمد بن حفص السعدي، ثنا إبراهيم بن موسى الوردولي^(١)، ثنا خاقان بن الأهمم السعدي، ثنا أبو مقاتل السمرقندي، عن عبيد الله، عن نافع،

al-Kamil Fi Dhu'afa al-Rijal 4:88 (Mazin).



al-Kamil Fi Dhu'afa al-Rijal 4:89 (Mazin).

It is then astonishing how this **ignorant** like the **Brahmin warrior** then quoted this criticism on Isma'il but was ignorant of the criticism on Hafs. It appears there was some targeted selectiveness. These traits are of people who lack integrity,

generally and specifically in the lofty sciences of Islam. The burnt Jahmi's have no shame.

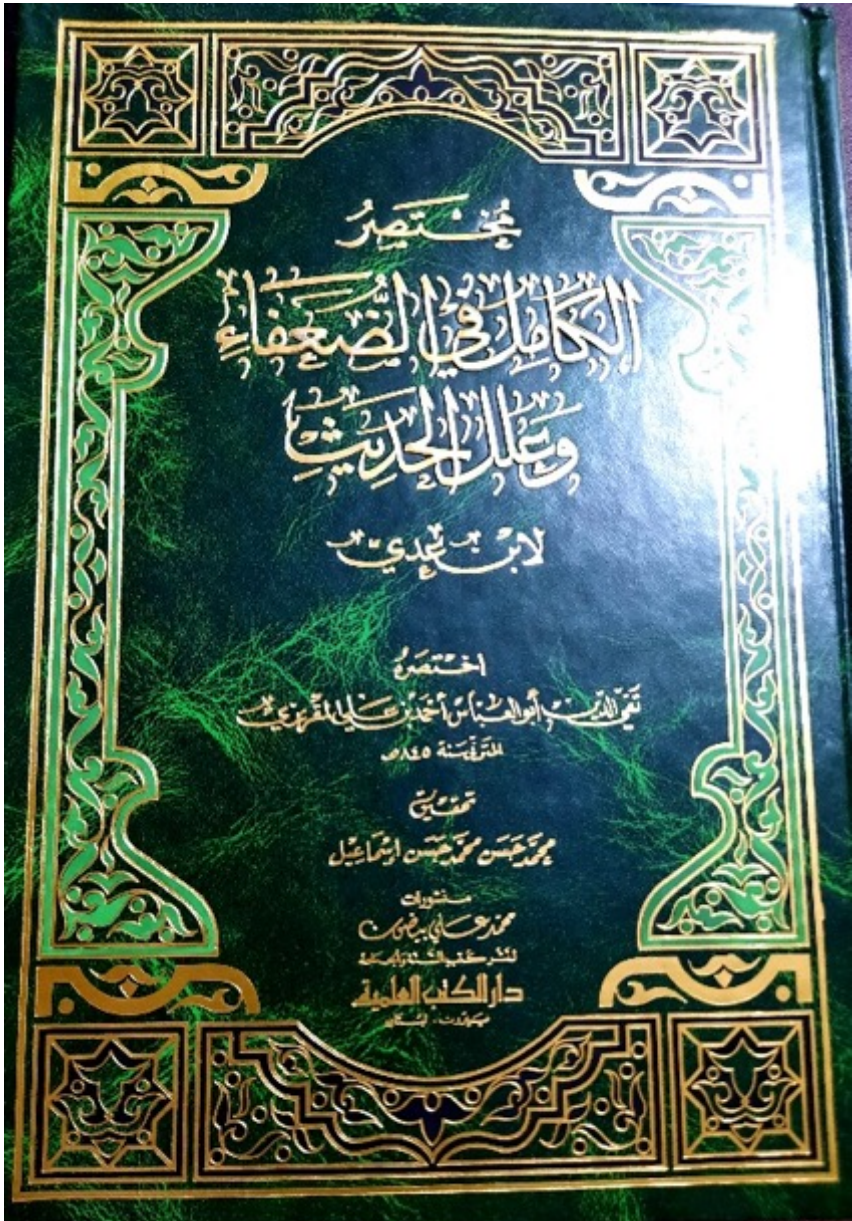
Mukhtasar al-Kamil Fi al-Dhu'afa al-Rijal

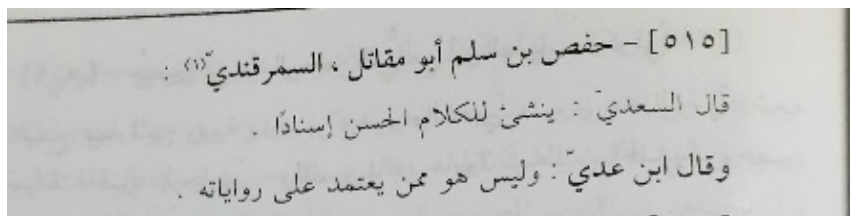
Taqi al-Din Ahmad b. Ali Maqrizi in his summary of Ibn Adiiy's *al-Kamil* said,

Al-Sa'di²⁵, said he would **fabricate a chain** for something good he heard. Ibn Adiiy said, he was not from those who's narrations were relied on.²⁶

²⁵ Al-Sa'di who is often quoted with this name is Abu Ishaq al-Juzjani and his specific statement on Hafs is cited later.

²⁶ Al-Maqrizi, *Mukhtasar al-Kamil Fi al-Dhu'afa wa I'llal al-Hadith*, 227 no.515. 1st edition (Beirut: Dar al-Kotob al-Ilmiyyah, 1424H/2002CE). Ed. Muhammad Hassan Muhammad Hassan Isma'il.





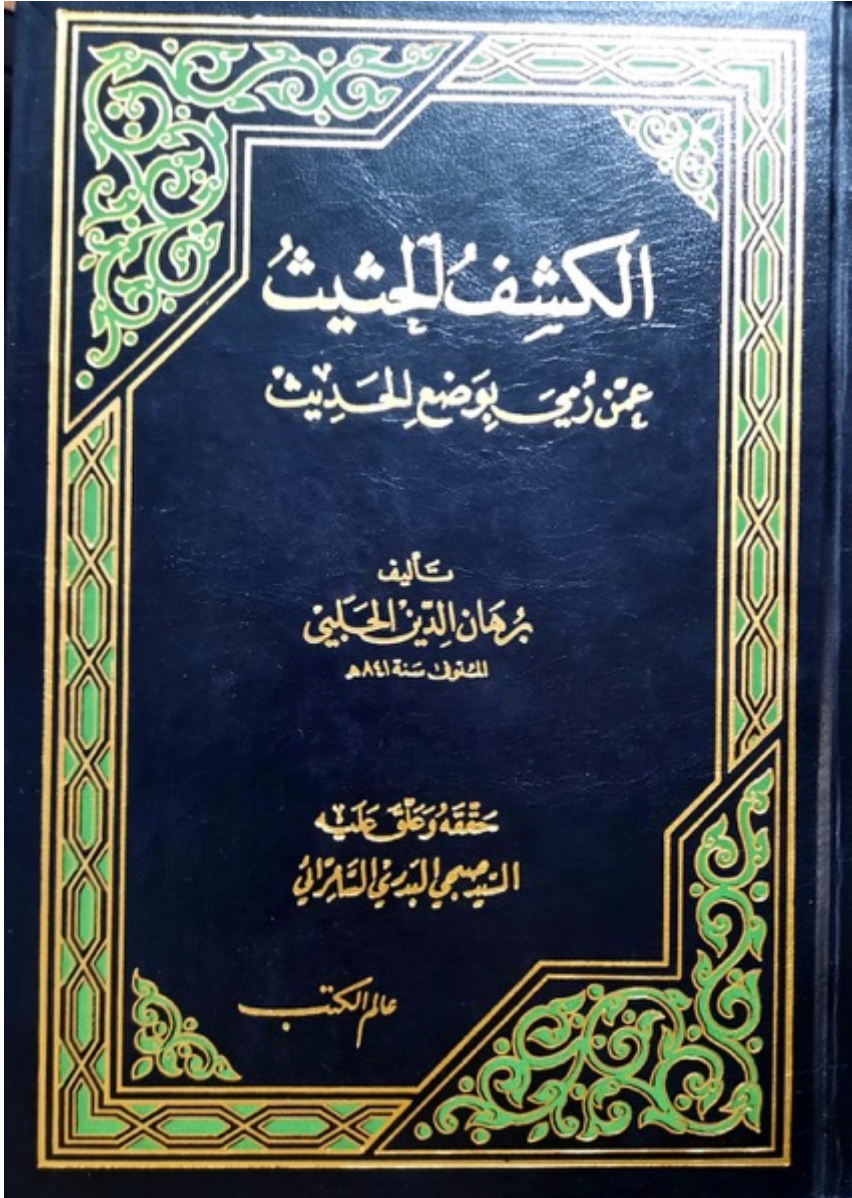
Muktasar al-Kamil Fi al-Dhu'afa wa I'llal al-Hadith, 277
no.515

Burhan al-Din al-Halabi (d.841H)

He was a 9th century scholar who authored a work on all those accused and attributed with **fabricating or forging ahadith**. In this work, Burhan al-Din al-Halabi brings an entry for Hafs b. Salam and thereby enumerates him from those who was a **forger and fabricator** of hadith i.e. **wadeh al-hadith**. He says,

Hafs b. Salam Abu Muqatil al-Samarqandi. Sulaymani said Hafs b. Salam al-Fazari, the author of al-Alim Wa'l Mu'tallim, he is classified from amongst those who **fabricated hadith**.²⁷

²⁷ Burhan al-Din Halabi, *al-Kashf al-Hathith Amman Rumiya Bi-Wadheh al-Hadith*, 101 no.249. 2nd edition (Beirut: Alam al-Kutub, 1416H/1996CE), ed. Al-Sayyid Subhi al-Badri al-Samara'i.



قال ابن الجوزي^(١): وضع حديثاً: لَمَّا نَزَلَتْ آيَةُ الْكُرْسِيِّ قَالَ لِمَعَاوِيَةَ: اكْتُبْهَا فَلَا يَفْرُؤُهَا أَحَدٌ إِلَّا كَتَبَ لَكَ أَجْرَهَا.

٢٤٧ - حَفْصُ بْنُ مُخَارِقٍ بْنُ وَرْقَاءَ أَبُو جُنَادَةَ. عَنْ الْأَعْمَشِ.
قال الدارقطني: يضع الحديث.

٢٤٨ - حَفْصُ بْنُ أَسْلَمَ الْأَصْفَرِ. عَنْ ثَابِتٍ، وَعَنْ سُلَيْمَانَ بْنِ حَرْبٍ.
قال ابن عدي: صاحب عجائب^(٢).

وقال خ: روى عنه سليمان بن حرب وحرمة بن عمار، عنده عجائب^(٣).
وقال ابن حبان: يروي ما لا أصل له حتى يسبق إلى القلب أنه الواضع له^(٤).

٢٤٩ - حَفْصُ بْنُ سَالِمٍ أَبُو مُقَاتِلِ السَّمُرْقَنِيِّ.
قال السُّلَيْمَانِيُّ: حفص بن سالم الفزاري صاحب كتاب العالم والمتعلم في عداد من يضع الحديث.

٢٥٠ - حفص بن سليمان [ت ق]. وهو حفص بن أبي داود أبو عمر الأسدي مولاهم الكوفي الغاضري، صاحب القراءة وابن امرأة عاصم ويقال له حفص.
قال ابن خراش: كذاب يضع الحديث.

وقال ابن حبان: يُقَلَّبُ الْأَسَانِيدُ، وَيَرْفَعُ الْمَراسيل، وكان يأخذ كتب الناس فينسخها ويروي من غير سماع^(٥). وقال وكيع: كان ثقة.

٢٥١ - حَفْصُ بْنُ سُلَيْمَانَ الْمِنْقَرِيُّ [تمييز] بصري، سمع الحسن، وعنه معمر وحماد بن زيد وجماعة.

Al-Kashf al-Hathith, 101 no.249.

Imam Waki b. al-Jarrah

Imam Waki rejected and abandoned Hafs b. Salam and declared him to be a **liar**.²⁸

Imam Abd al-Rahman b. Mahdi

He declared Hafs b. Salam to be a liar as quoted by Imam Ibn Hibban²⁹, Imam Ibn al-Jawzi³⁰, Imam al-Dhahabi³¹, Hafiz Ibn Hajar³². Imam Abd al-Rahman b. Mahdi also said,

I swear by Allah it is **not halal to narrate from him**.³³

Imam Qutaybah b. Sa'id

He transmits that one day he said to Hafs b. Salam about a hadith,

²⁸ Abu Nu'aym, *Kitab al-Dhu'afa*, no.52m, 73; Ibn Rajab, *Sharh I'llal al-Tirmidhi* 1:100; al-Hakim, *al-Madkhal Ilas Sahih*, 131, *Tahdhib al-Tahdhib* 1:449.

²⁹ *Kitab al-Majruhin Minal Muhaddithin*, 1:475.

³⁰ Ibn al-Jawzi, *Kitab al-Dhu'afa Wa'l Matrukin*, 1:221.

³¹ Al-Dhahabi, *Mizan al-I'tidal Fi Nqad al-Rijal*, 1:557 no.2120. (Beirut: Dar al-Ma'rifah, ?) ed. Ali Muhammad al-Bajawi.

³² Ibn Hajar, *Lisan al-Mizan*, 1: Juz 3:225 no.2644. 1st Edition (Beirut: Dar al-Basha'ir al-Islamiyyah, 1423H/2002CE) under the supervision of Abd al-Fattah Abu Ghuddah and his son, Salman. *Tahdhib al-Tahdhib* 1:449.

³³ *Kitab al-Majruhin Minal Muhaddithin*, 1:475; *Sharh I'llal al-Tirmidhi* 1:99, *Tahdhib al-Tahdhib* 1:449.

Oh, Abu Muqatil that hadith is fabricated. He (Hafs) replied, ‘Baba, it is in my book and you’re saying its **fabricated**’? So, I said to him, **‘Yes, they fabricated it into your book’**.³⁴

Meaning that he is either a fabricator or someone who continues to narrate to fabricated reports. Imam al-Dhahabi stated and Hafiz Ibn Hajr reproduces his words that,

It was also transmitted from him, that Qutaybah vehemently weakened him.³⁵

Hafiz Ibn Jawzi brings Qutaybah’s statement that he weakened him.³⁶

Imam Abu Fadhal Ahmad Sulaymani

He said about him,

³⁴ *al-Kamil Fi Dhu’afa al-Rijal*, 3:230; *Lisan al-Mizan*, 1: Juzz 3:225-226; *Tahdhib al-Tahdhib* 1:449, *Sharh I’llal al-Tirmidhi* 1:100.

³⁵ *Mizan al-I’tidal* 1:557; *Lisan al-Mizan*, 1: Juzz 3:225, *Tahdhib al-Tahdhib* 1:449, *Sharh I’llal al-Tirmidhi* 1:99.

³⁶ *Kitab al-Dhu’afa Wa’l Matrukin*, 1:221.

Hafs al-Fazari, the author the author of *al-Alim Wa'l Mu'tallim*, he is classified from amongst those who fabricated hadith.³⁷

³⁷ *Mizan al-I'tidal* 1:558; *Lisan al-Mizan*, 1: Juz 3:225, *Tahdhib al-Tahdhib* 1:449. Dr. Wa'il b. Fawaz Dakhil, *Al-Hafiz Abu Fadhal al-Sulaymani Wa Manhajuhu Fi'l Jarh Wa't Ta'dil*, 933-944.

الحافظ أبو الفضل السليمانى ومنهجه في الجرح والتعديل

د. وائل بن فواز دخيل

أستاذ مشارك في قسم علوم الحديث

بكلية الحديث الشريف

في الجامعة الإسلامية

من ٩٠١ إلى ١٠٤٤

١٢. حفص بن سلم، أبو مقاتل السمرقندي (ت ٢٠٨ هـ)
قال السليماني: "حفص بن سلم الفزاري -صاحب كتاب (العالم والمتعلم)- في
عداد من يضع الحديث" (٣).
سئل عنه إبراهيم بن طهمان فقال: "خذوا عنه عبادته وحسبكم" (٤).
وقال أبو نعيم: "حدث عن أيوب السختياني، وعبيد الله بن عمر، ومسعر
بالمناكير، تركه وكيع وكذبه" (٥)، وكذب ابن مهدي (٦)، وسئل ابن المبارك عنه؟
فقال: خذوا عن أبي مقاتل عبادته وحسبكم، وكان قتيبة بن سعيد يحمل عليه
شديداً، ويضعفه بمره، وقال: كان لا يدري ما يحدث به" (٧).

وقال ابن حبان: " كان صاحب تَقَشُّف وعبادة ولكنه يأتي بالأشياء المنكرة التي يعلم من كتب الحديث أنه ليس لها أصل يرجع إليه " ^(١)، وقال الجوزجاني: "كان فيما حَدَّثت ينشئ للكلام الحسن إسناداً" ^(٢) .

وقال ابن عدي: "أبو مقاتل هذا له أحاديث كثيرة، ويقع في أحاديثه مثل ما ذكرته، أو أعظم منه، وليس هو ممن يعتمد على رواياته" ^(٣). ووهاه الدارقطني ^(٤).

قال الذهبي: "أحد المتروكين" ^(٥). وأما قول الحافظ ابن حجر: "مقبول" ^(٦)، فليس بمتجه مع أنه أفاض في كلامه في (التهذيب) عليه ^(٧)، وترجم له في (السان الميزان) ^(٨) على خلاف شرطه، فربما التبس عليه بآخر وقت التقييد، فإنه ذكره في الكنى دون الأسماء.

وترجع لي - والله أعلم - أنه كان يضع الحديث كما قال السليماني، على طريقة بعض الزهاد الذين يضعون الحديث قرية، فقد أخرج الترمذي ^(٩) قال: أخبرني موسى بن حزام قال: سمعت صالح بن عبد الله يقول: كنا عند أبي مقاتل السمرقندي، فجعل يروي عن عون بن أبي شداد الأحاديث الطوال الذي كان يروي في وصية لقمان، وقتل سعيد بن جبير، وما أشبه هذه الأحاديث.

**Al-Hafiz Abu Fadhal al-Sulaymani Wa Manhajuhu Fi'l Jarh
Wa't Ta'deel, 933-944.**

Imam Ibrahim b. Yaqub al-Sa'di Abu Ishaq al-Juzjani

He essentially condemns him to be someone who fabricated chains and brings an entry for him in his *Ahwal al-Rijal*, thus

rendering him to be weak and a fabricator. He says concerning him,

It was narrated to me about him, he would **fabricate chains** for something good [he heard].³⁸

Ibn Adiyy quoted the following about Hafs b. Salam from al-Juzjani,

I heard Ibn Hammad say, al-Sa'di said 'Abu Muqatil al-Samarqandi, it was narrated to me about him, he would **fabricate chains** for something good [he heard].³⁹

Hafiz Ibn Hajr quotes this statement in his *Tahdhib*⁴⁰ and in *Lisan* clarifies al-Sa'di is Abu Ishaq al-Juzjani⁴¹. Hafiz Ibn Rajab also quotes this in his disparagement of Hafs b. Salam.⁴²

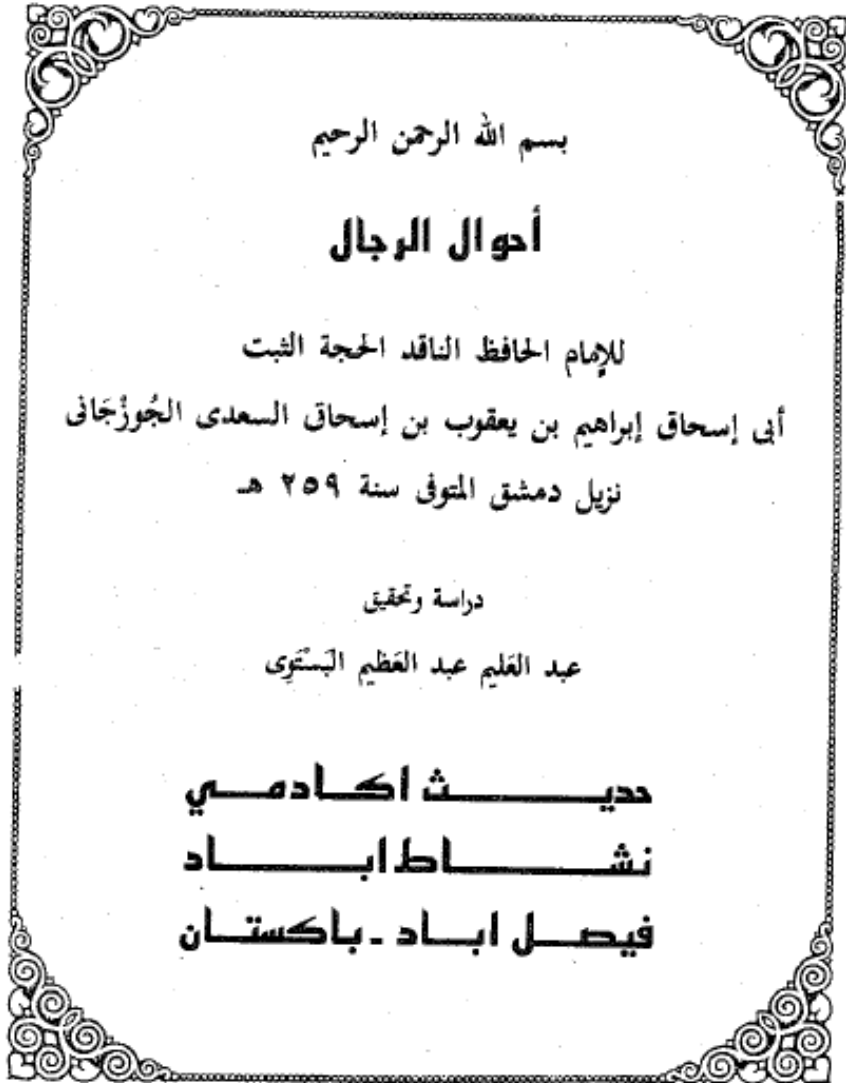
³⁸ Abu Ishaq al-Juzjani, *Ahwal al-Rijal*, 345 no.379. Edn. 1st (Pakistan: Hadith Academy, 1411H) ed. Dr. Abd al-Alim Abd al-Azim al-Bastawi. Another edn. *Ahwal al-Rijal*, 203 no.374. 1st edition (Beirut: Mu'assasah al-Risalah, 1405H) ed. Al-Sayyid Subhi al-Badri al-Samara'i.

³⁹ *al-Kamil Fi Dhu'afa al-Rijal*, 3:230 (al-Khin), 4:87 no.5526 (Mazin), *Lisan al-Mizan*, 1: Juz 3:226.

⁴⁰ *Tahdhib al-Tahdhib* 1:449.

⁴¹ *Lisan al-Mizan*, 1: Juz 3:226.

⁴² *Sharh I'llal al-Tirmidhi* 1:101.



Ahwal al-Rijal. Edn. Abd al-Alim Abd al-Azim al-Bastawi

- ٣٧٩ - أَبُو مُقَاتِلَ السَّمُرْقَنَدِيُّ . كَانَ - فِيمَا حَدَّثَتْ - يُنْشِئُ لِلْكَلامِ
الْحَسَنَ إِسْنَاداً (١) .
- ٣٨٠ - أَبُو عِصْمَةَ نُوحَ بْنِ أَبِي مُرَيْمٍ ، قَاضِي مَرُوءَ . سَقَطَ حَدِيثُهُ (٢) .

Ahwal al-Rijal 345 no.379.

أَهْوَالُ الرِّجَالِ

لأبي إسحاق إبراهيم بن يعقوب الجوزجاني
المتوفى سنة ٢٥٩ هـ

حَقَّقَهُ وَعَلَّقَ عَلَيْهِ
السَّيِّدُ صَبْحِي الْبَدْرِيُّ السَّامَرِيُّ

مؤسسة الرسالة

Ahwal al-Rijal. Edn. Al-Sayyid Subhi al-Badri al-Samara'i

أَسْنَدَ ظَهْرَهُ إِلَى الْقِبْلَةِ وَقَالَ: سَلُونِي عَمَّا دُونَ الْعَرْشِ. وَحُدِّثْتُ
أَنَّهُ قَالَ مَثَلَهَا بِمَكَّةَ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: أَخْبِرْنِي عَنِ النَّمْلَةِ أَيْنَ
أَمْعَاوُهَا؟ فَسَكَتَ.

٣٧٤ – أَبُو مُقَاتِلٍ السَّمَرْقَنْدِيُّ. كَانَ فِيمَا حُدِّثْتُ يُنْشِئُ لِلْكَلَامِ
الْحَسَنِ إِسْنَادًا.

٣٧٥ – أَبُو عِصْمَةَ نُوحُ بْنُ أَبِي مَرْيَمَ قَاضِي مَرَوْ. سَقَطَ حَدِيثُهُ.

Ahwal al-Rijal, 203 no.374.

The heavy criticism of al-Juzjani is further supported by what Saleh b. Abdullah said about Hafs b. Salam Abu Muqatil al-Samarqandi which is transmitted by al-Tirmidhi. he says,

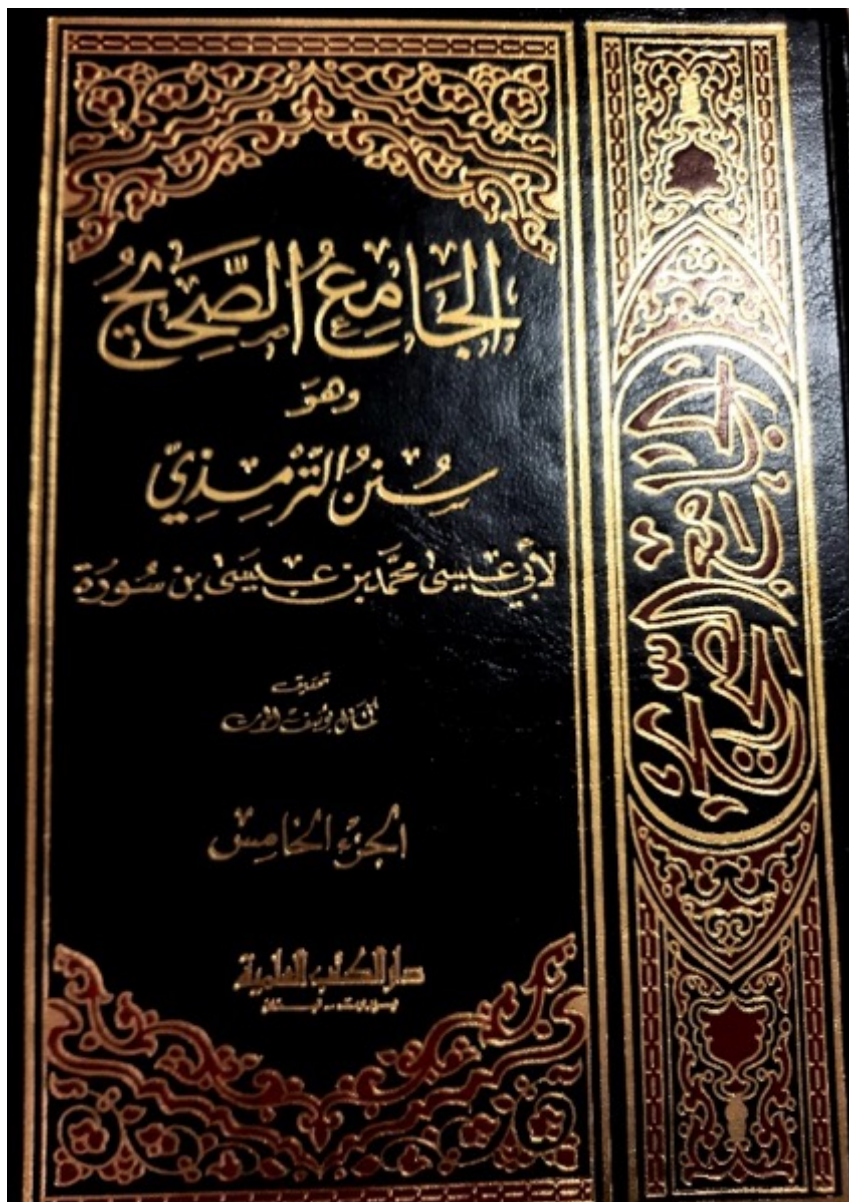
Musa b. Hizam informed me that he heard Saleh b. Abd Allah say, ‘We were with Abi Muqatil al-Samarqandi when he began narrating lengthy ahadith from A’wn b. Abi Shaddad which he would narrate, like the advice of Luqman, the killing of Sa’id b. Jubayr and other similar ahadith. Abu Muqatil’s nephew said to him, ‘Oh uncle, don’t say ‘He [A’un] narrated to us because you did not hear

[ahadith] anything like this from him'. He replied, 'Oh my son, **the statements are good.**'⁴³

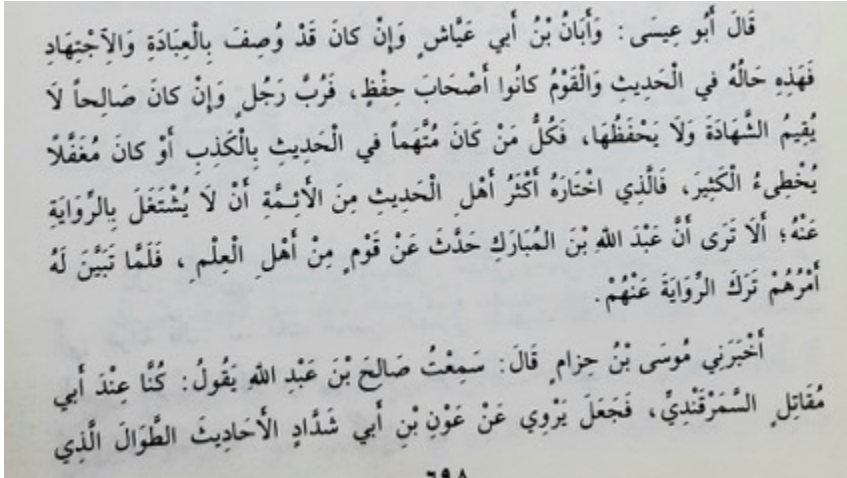
Ibn Hajr quotes this statement from al-Tirmidhi's in his *I'llal*⁴⁴.

⁴³ Al-Tirmidhi, *I'llal* 5:698-699 (printed at the end of *Jam'e al-Tirmidhi*) 1st edition. (Beirut: Dar al-Kutub al-Ilmiyyah, 1408H/1987). *I'llal al-Tirmidhi* 1:78-79 (with Ibn Rajab's Sharh).

⁴⁴ Ibn Hajr, *Tahdhib al-Tahdhib*, 1:450.



Al-Tirmidhi, Jam'e al-Sahih Sunan Tirmidhi with al-I'llal



al-I'llal 5:698-699

This statement has been taken out by certain quarters of the sub-continent. **Abd al-Rahman al-Mubrakpuri** was therefore unable to comment on this statement in his explanation of *al-I'llal*⁴⁵ due

⁴⁵ Abd al-Rahman al-Mubarakpuri, *Shifa al-Ghilal Fi Sharh Kitab al-I'llal*, 10:319. Printed at the end of his *Tuhfatul Ahwadhi Bi-Sharh Jam'e al-Tirmidhi*. 1st edition. (Beirut, Dar al-Kotob al-Ilmiyyah, 1422H/2001CE).

to the practices of this group of people. Another example of the efforts of this group of people. Hafiz Ibn Rajab also quotes from Ibn Adiy the statement of Qutaybah b. Sa'id,

Oh, Abu Muqatil that hadith is fabricated. He (Hafs) replied, 'Baba, it is in my book and you're saying its *fabricated*'? So, I said to him, 'Yes, they **fabricated** it into your **book**'.⁴⁶

Imam Ibn Hibban

Imam Ibn Hibban brings an entry for Hafs b. Salam in his book on **critically condemned narrators** according to the erudite scholars of Hadith. He said about him,

Abu Muqatil al-Samarqandi – His name is Hafs b. Salam. He narrated from Ayub and Ubaydullah b. Umar and the people of his country narrated from him. He was a person of abstinence and worship, but he narrated such **rejected reports** that one learns from the books of hadith they had no basis that could be referred to⁴⁷. Ibn al-Mubarak was asked about him and he replied, '[Only] take Abu Muqatil's worship and that's sufficient for you⁴⁸'.⁴⁹ And Qutaybah b.

⁴⁶ *al-Kamil Fi Dhu'afa al-Rijal*, 3:230; *Lisan al-Mizan*, 1: Juz 3:225-226; *Sharh I'llal al-Tirmidhi* 1:100.

⁴⁷ *Kitab al-Dhu'afa Wa'l Matrukin*, 1:221.

⁴⁸ *Sharh I'llal al-Tirmidhi* 1:99.

⁴⁹ This is a form of critical condemnation and disparagement. Imam Ibn al-Mubarak is saying to only takes his acts of worship

Sa'id⁵⁰ held strong views about him and on one instance he declared him to be weak and said, 'He does not know what he was transmitting'.⁵¹ And Abd al-Rahman b. Mahdi said he was a liar.⁵²

Imam al-Dhahabi and in turn Hafiz Ibn Hajr quoted what Imam Ibn Hibban cited from Imam Ibn Mubarak, the same has been quoted from Ibrahim b. Tahman, who, when asked about Hafs b. Salam said,

'[Only] take from his worship and that's sufficient for you'.⁵³

Hafiz Ibn Rajab also mentions this in his *Sharh I'llal al-Tirmidhi* and starts the statement by alluding to the severe weakness of Hafs

on face value, that he practised them but not narrations or reports due to his weakness. Imam Ibn Hibban quotes this to allude to the fact Imam Ibn al-Mubarak also criticised him!

⁵⁰ Ibn Rajab quotes Qutaybah as saying Hafs was Afhash, i.e. reckless. *Sharh I'llal al-Tirmidhi* 1:99.

⁵¹ *Sharh I'llal al-Tirmidhi* 1:99, *Tahdhib al-Tahdhib* 1:449.

⁵² Ibn Hibban, *Kitab al-Majruhin Minal Muhaddithin*, 1:475-476 no.255. (Beirut: Dar al-Lulu', 1439H/2018CE). Ed. Abu Muhammad Muhammad b. Insan Farhat; *Sharh I'llal al-Tirmidhi* 1:99, *Tahdhib al-Tahdhib* 1:449.

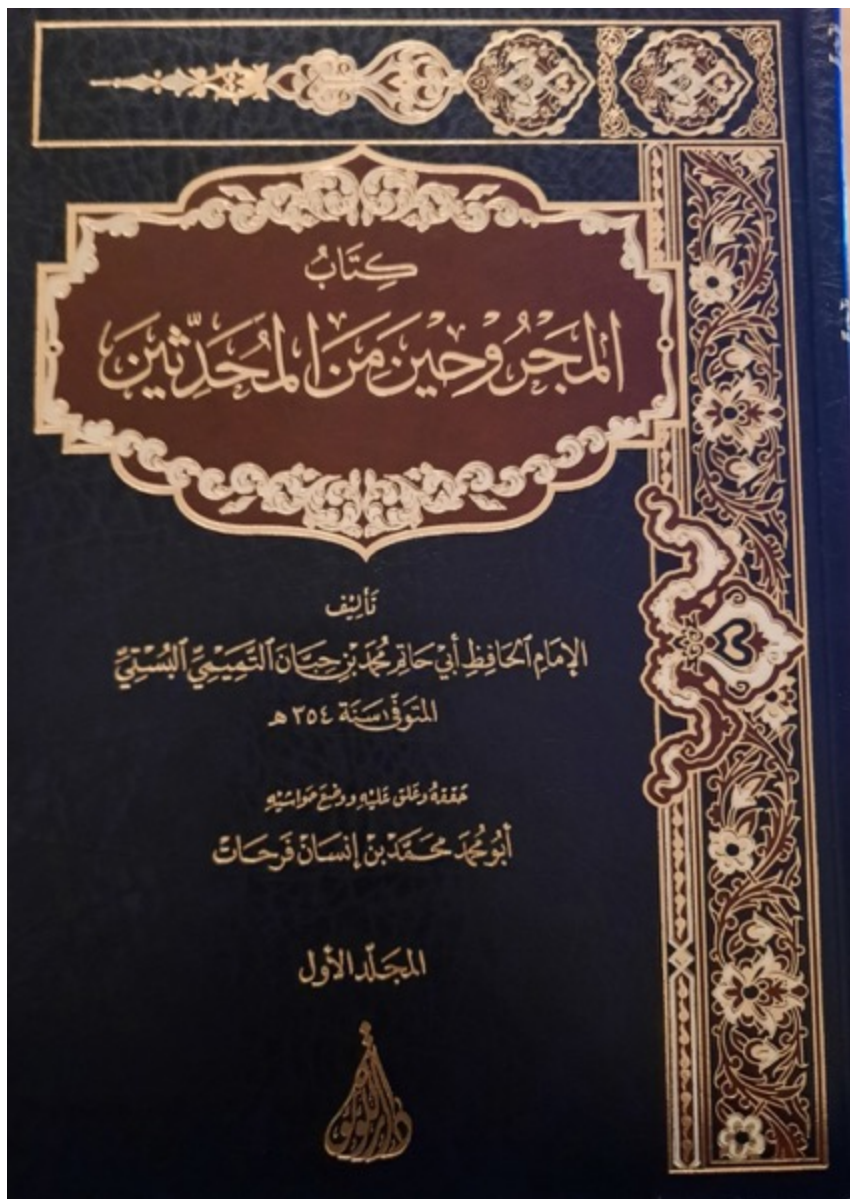
⁵³ *Mizan al-I'tidal* 1:557, *Lisan al-Mizan*, 1: Juz 3:225, *Tahdhib al-Tahdhib* 1:449.

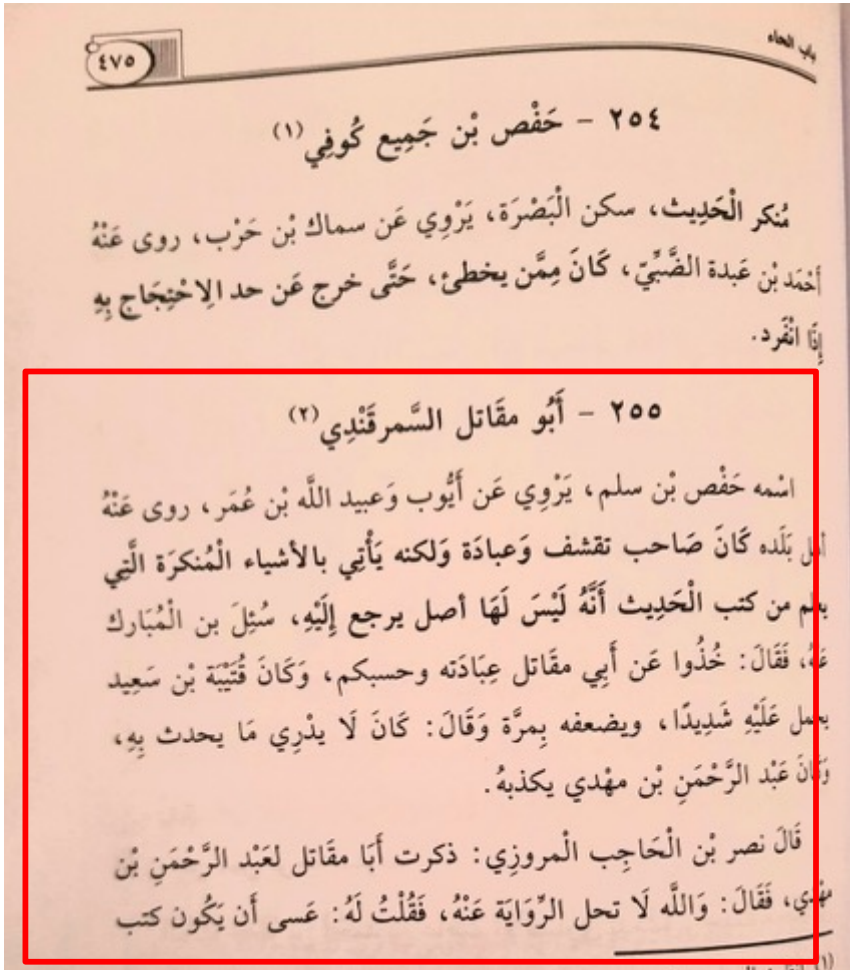
by acknowledging Ibn Hibban's position by the mere fact he brings an entry for him in *Kitab al-Dhu'afa*.⁵⁴

And for good measure, I have also included the verification of Hamdi Abd al-Majid's of *Kitab al-Majruhin*.⁵⁵

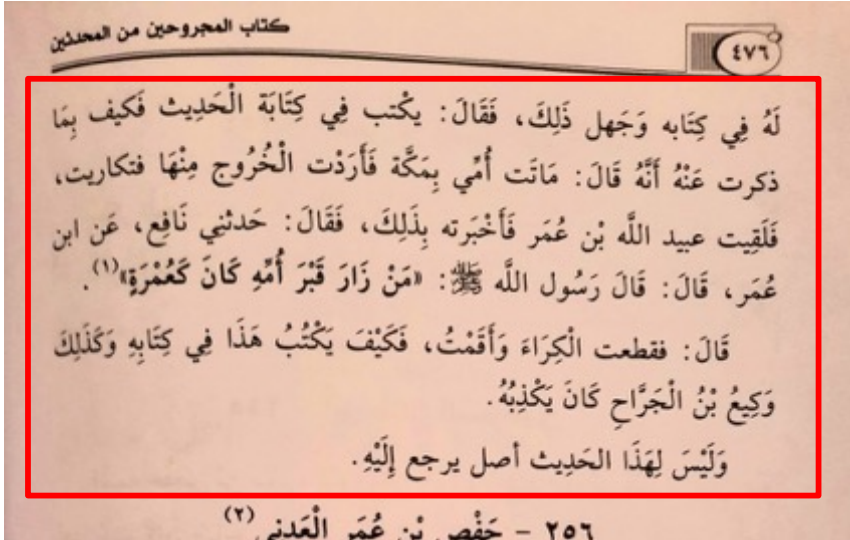
⁵⁴ *Sharh I'llal al-Tirmidhi* 1:99.

⁵⁵ *Kitab al-Majruhin Minal Muhaddithin*, 1:313 no.255. Second edition (Riyadh Dar al-Sumai'i, 1428H/2007CE) ed. Hamdi Abd al-Majid al-Salafi.

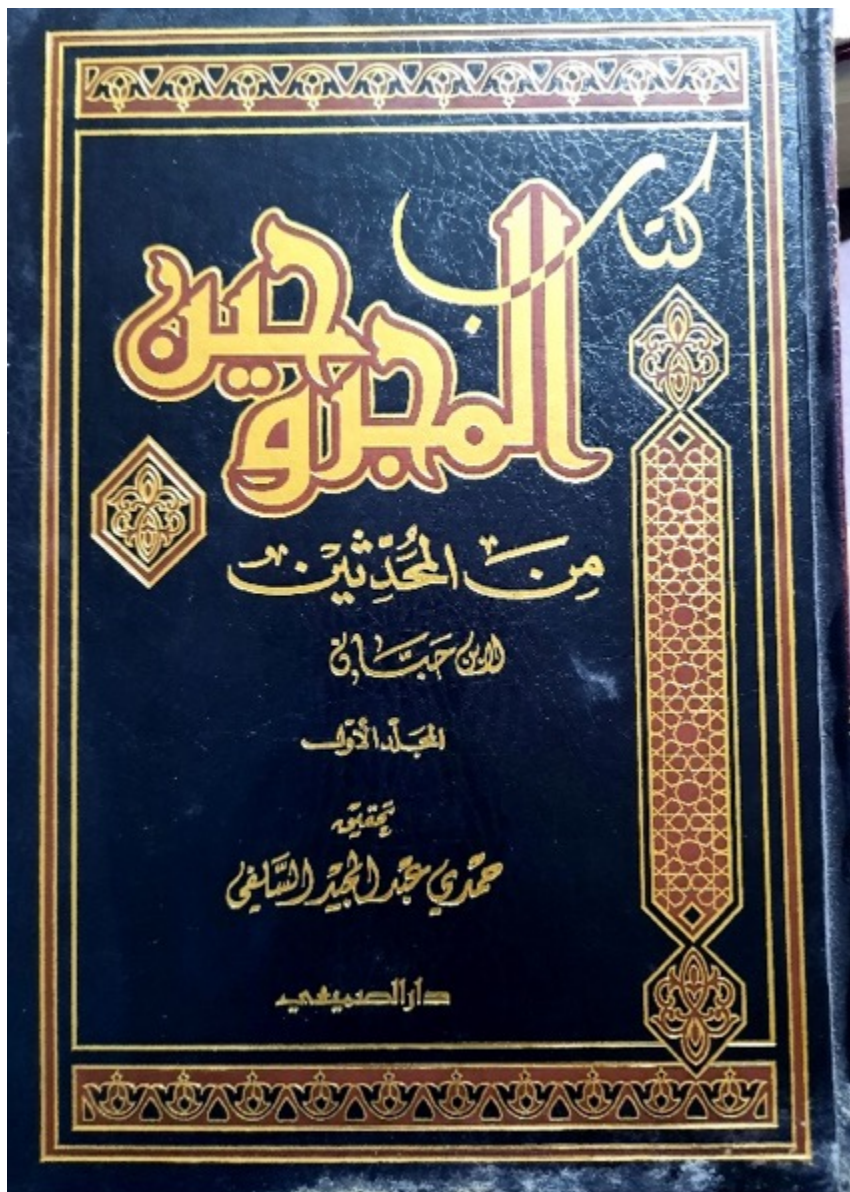




Kitab al-Majruhin Minal Muhaddithin, 1:475 no.255



Kitab al-Majruhin Minal Muhaddithin, 1:476



٢٥٥ - أبو مقاتل السمرقندي (٢)

اسمه حفص بن سليم، يروي عن أيوب وعبيد الله بن عمر، روى عنه أهل بلده، كان صاحب تقشف وعبادة، ولكنه يأنى بالأشياء المنكرة التي يعلم من كتب الحديث أنه ليس لها أصل يرجع إليه.

مثل ابن المبارك عنه؟ فقال: خذوا عن أبي مقاتل عبادته وحسبكم، وكان قتيبة بن سعيد يحمل عليه شديداً، ويضعفه بمرة، وقال: كان لا يدري ما يحدث به، وكان عبدالرحمن بن مهدي يكذبه.

قال نصر بن الحجاج المروزي: ذكرت أبا مقاتل لعبدالرحمن بن مهدي، فقال: والله لا تحل الرواية عنه، فقلت له: عسى أن يكون كُتِبَ له في كتابه وجهل ذلك، فقال: يكتب في كتابه الحديث، فكيف بما ذكرت عنه أنه قال: ماتت أمي بمكة فأردت الخروج منها فتكارت، فلقيت عبداً لله بن عمر، فأخبرته بذلك، فقال: حدثني نافع، عن ابن عمر، قال: قال رسول الله ﷺ: «مَنْ زَارَ قَبْرَ أُمِّهِ كَانَ كَعُمْرَةِ» قال: فقطعت الكراء وأفتت؟ فكيف يكتب هذا في كتابه؟ (٣).

وكذلك وكيع بن الجراح كان يكذبه.

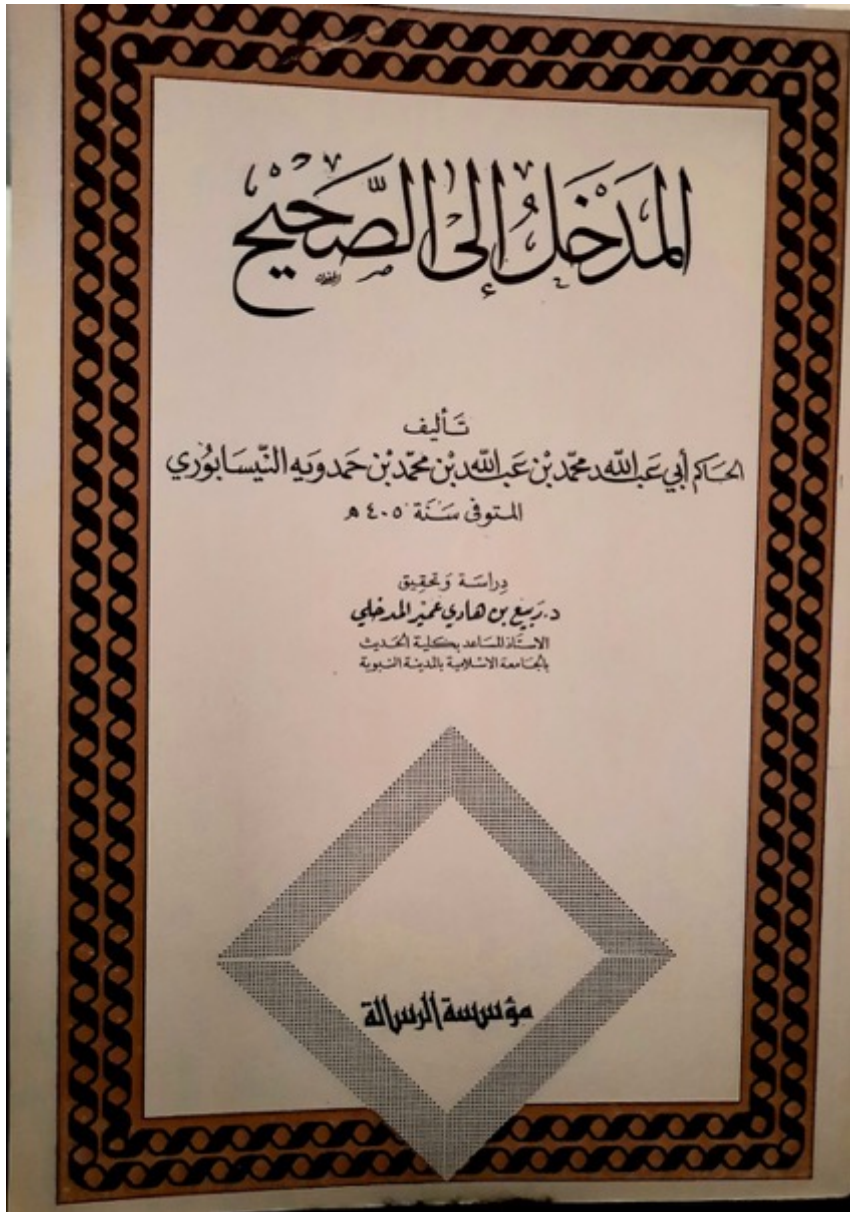
Kitab al-Majruhin Minal Muhaddithin, 1:313 no.255.

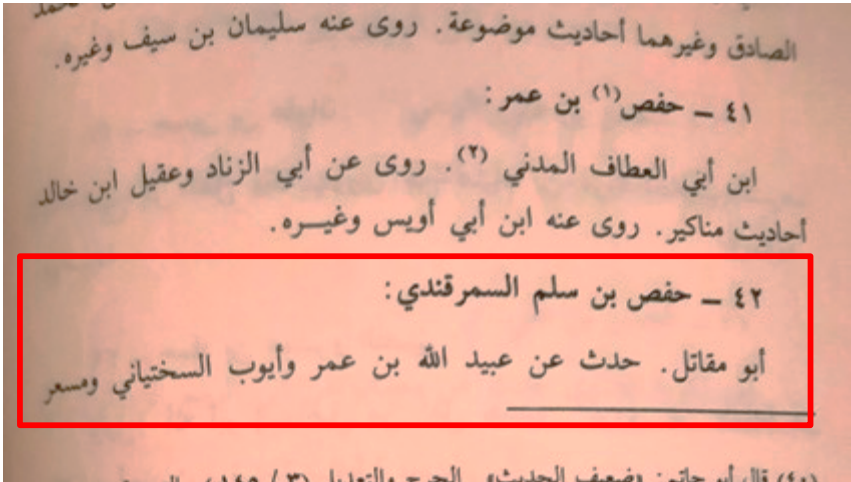
Imam al-Hakim

Imam al-Hakim has an entry for him under the name of Hafs b. Salam al-Samarqandi and says,

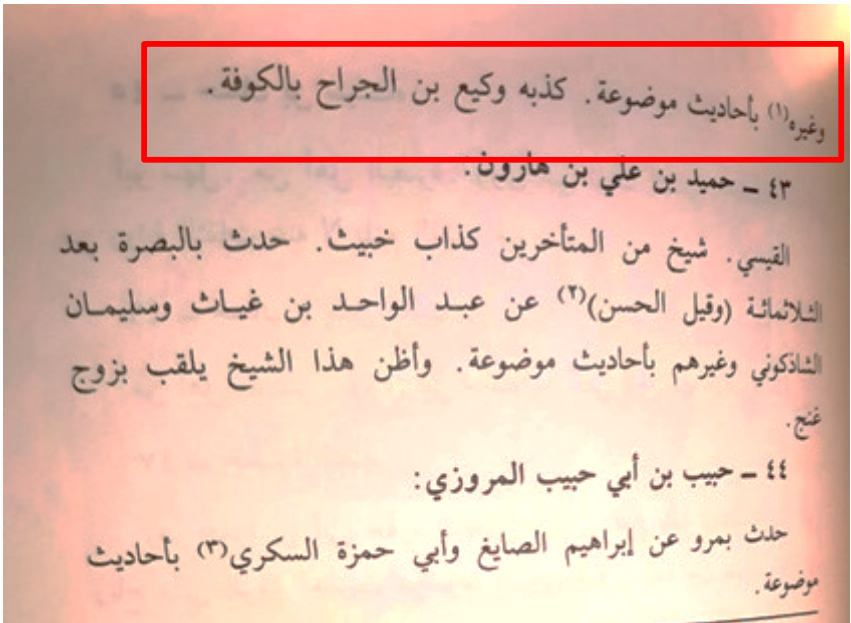
Abu Muqatil. **He narrates fabricated hadith** while transmitting from Ubaydullah b. Umar, Ayub al-Sakhtiyani, Mis'ar and others. **Waki b. al-Jarrah declared him to be a liar in Kufah.**⁵⁶

⁵⁶ Al-Hakim, *al-Madkhal Ilas Sahih*, 130-131 no.42. 1st Edition (Beirut: Mu'assasah al-Risalah, 1404H/1984) ed. Shaykh Dr. Rabi b. Hadi Umayr al-Madkhali. Another edition 1:159 no.42, 1st Edition (Cairo: Dar Imam Ahmad, 1430H/2009) by Fadhilatush Shaykh al-Allamah al-Duktur Rab'i b. Hadi Umayr al-Madkhali. I have reproduced the scans from both editions.

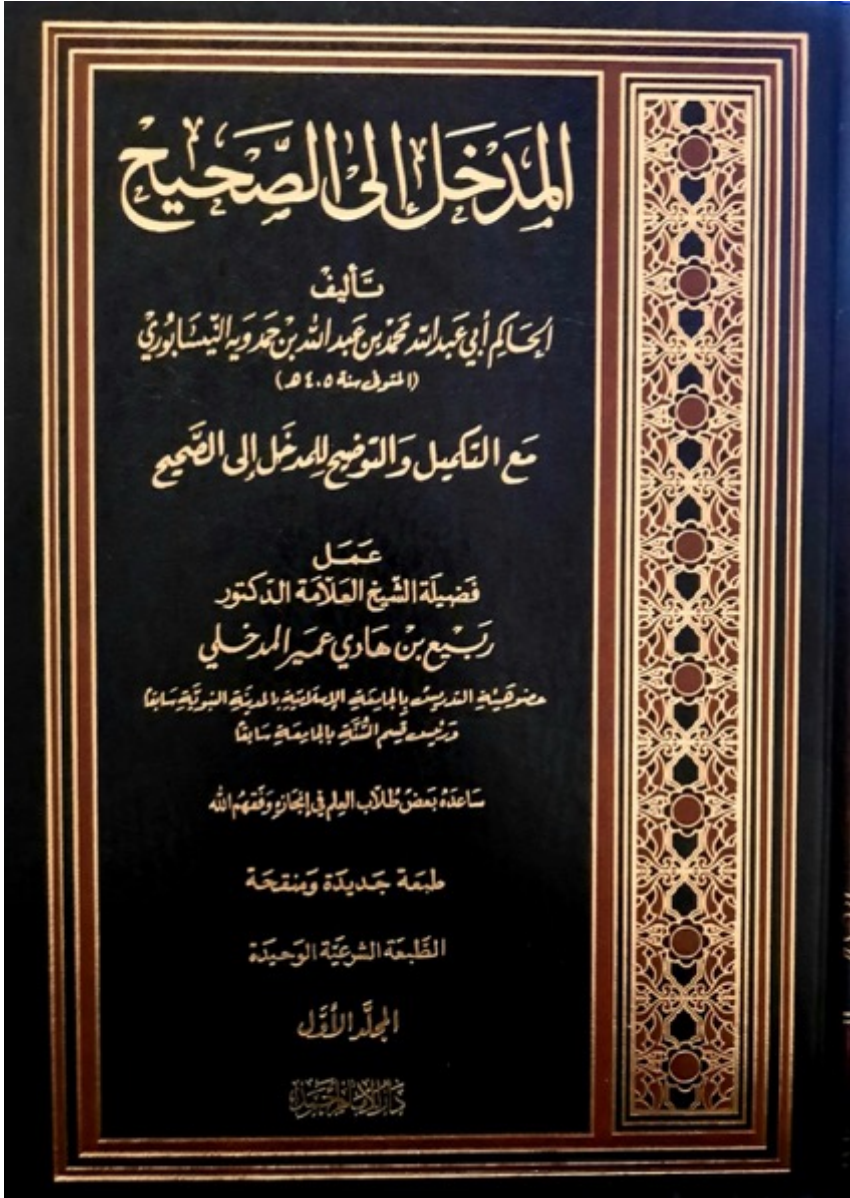




al-Madkhal Ilas Sahih, 130 no.42



al-Madkhal Ilas Sahih, 131



الجزء الأول

١٥٩

٤١- حفص ^(١) بن عمر :
ابن أبي العطف المدني ^(٢) روى عن أبي الزناد، وعقيل بن خالد
أحاديث مناكير، روى عنه ابن أبي أويس وغيره .

٤٢- حفص بن سلم السمرقندي :
أبو مقاتل، حدث عن عبيد الله بن عمر، وأيوب السخيتاني، ومسعر
وغيره ^(٣)، بأحاديث موضوعة، كذبه وكيع بن الجراح بالكوفة .

٤٣- حميد بن علي بن هارون :
القيسي، شيخ من المتأخرين كذاب خبيث، حدث بالبصرة بعد
الثلاثمائة (وقيل الحسن) ^(٤) عن عبد الواحد بن غياث، وسليمان الشاذكوني

al-Madkhal Ilas Sahih, 1:159 no.42

Meaning, that he fabricated hadith while lying and saying he heard them from the transmitters mentioned in the statement. Hafiz Ibn Rajab further quotes Imam al-Hakim saying in his 'Tarikh Nisabur' about Hafs b. Salam,

He narrated **rejected** and **objectionable** reports.⁵⁷

⁵⁷ Sharh I'llal al-Tirmidhi 1:99.

Ibn Hajr said,

Al-Hakim and al-Naqqash said he **narrated fabricated narrations**.⁵⁸

Imam Abu Nu'aym Asbahani

He said brings an entry for Hafs b. Salam in his book of weak narrators and said,

He narrates rejected [ahadith] while transmitting from Ayub al-Sakhtiyani, Ubaydullah b. Umar and Mis'ar. Waki **abandoned him** and said he was a **liar**.⁵⁹

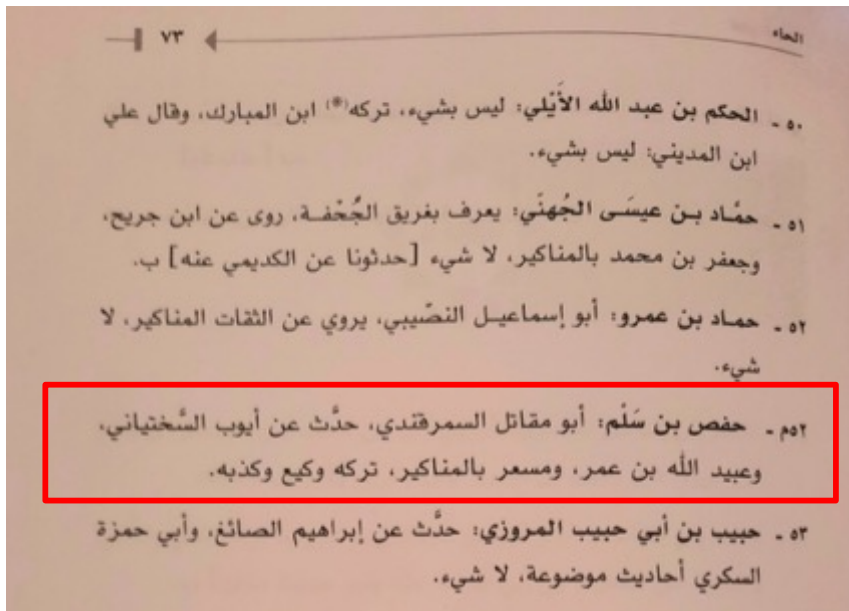
Hafiz Ibn Hajr also quoted this statement.⁶⁰

⁵⁸ *Tahdhib al-Tahdhib* 1:449.

⁵⁹ Abu Nu'aym al-Asbahani, *Kitab al-Dhu'afa*, no.52m, 73. (Damascus: Dar al-Qalam, 1431H/2010) ed. Dr. Faruq Hamada.

⁶⁰ *Lisan al-Mizan*, 1: Juz 3:226.





Kitab al-Dhu'afa, no.52m, 73.

Imam Ibn al-Jawzi

Imam Ibn al-Jawzi brings an entry for Hafs b. Salam Abu Muqatil al-Samarqandi in his book on weak and condemned narrators. He says,

He narrated on Ayub, Ubaydullah b. Umar and Ibn Abi Ruwad. Qutaybah weakened him once and said, 'he does not know what he narrated'. Abd al-Rahman al-Mahdi said, 'I swear by Allah it is not lawful to narrate from him'. Ibn Hibban said, 'he narrated rejected reports which had no

basis'. Ibn Adiyay said, 'His narrations are not replied upon'.⁶¹

This was a resounding view of Ibn al-Jawzi and it is overwhelming for Bro Hajji because this is the same book he used to critically disparage Isma'il b. Hammad b. Abu Hanifah. We can bring another instance where Ibn al-Jawzi repeats this criticism on Hafs b. Salam in his celebrated work on fabricated narrations, *Kitab al-Mawdu'at Minal Hadith al-Marfu'at*. He brings a **fabricated report** and then criticises Hafs b. Salam. He says after citing a fabricated report which was transmitted through Hafs b. Salam Abu Muqatil and after declaring it fabricated and disparaging another narrator, he says

As for Abu Muqatil, Ibn Mahdi said, by Allah its not lawful to transmit from him.⁶²

⁶¹ Ibn al-Jawzi, *Kitab al-Dhu'afa Wa'l Matrukin*, 1:221, no.932. ? edition (Beirut: Dar al-Kotob al-Ilmiyyah, ?) ed. Abu'l Fida Abd Allah al-Qadhi.

⁶² Ibn al-Jawzi, *Kitab al-Mawdu'at Min al-Ahadith al-Marfu'at* 3: 553-554. 1st edition (Riyadh: Adwa al-Salaf, 1418H/1997CE) ed. Dr. Nur al-Din b. Shukri b. Ali Baw'yajilar.



٩٣٠ - حفص بن خالد الكوفي، الأحمسي :

قال الرازي : مجهول.

٩٣١ - حفص بن دينار الضبي :

نقله أبو زرعة، وقال : أي شيء يصنع به؟

٩٣٢ - حفص بن سلم، أبو مقاتل، السمرقندي :

يروى عن أيوب، وعبيد الله بن عمر، وابن أبي رواد. كان قتيبة يضعفه
بمرة، ويقول: لا يدري ما حدث به. وقال عبد الرحمن بن مهدي: والله لا تحل
الرواية عنه. قال ابن حبان: يأتي بالأشياء المنكرة التي لا أصل لها. وقال ابن
عدي: لا يعتمد على رواياته.

٩٣٣ - حفص بن سليمان بن المغيرة، أبو عمر، الأسدي، القاري، البزاز^(١) :

وهو صاحب عاصم، ويقال له: « الغاضري »، وهو حفص بن أبي داود.

كوفي. حدث عن سيمك بن حرب، وليث، وعاصم بن بهدلة، وعلقمة بن
مرثد.

قال يحيى : ضعيف. وقال مرة : ليس بثقة. وقال مرة : كذاب.

وقال أحمد، ومسلم، والنسائي : متروك الحديث.

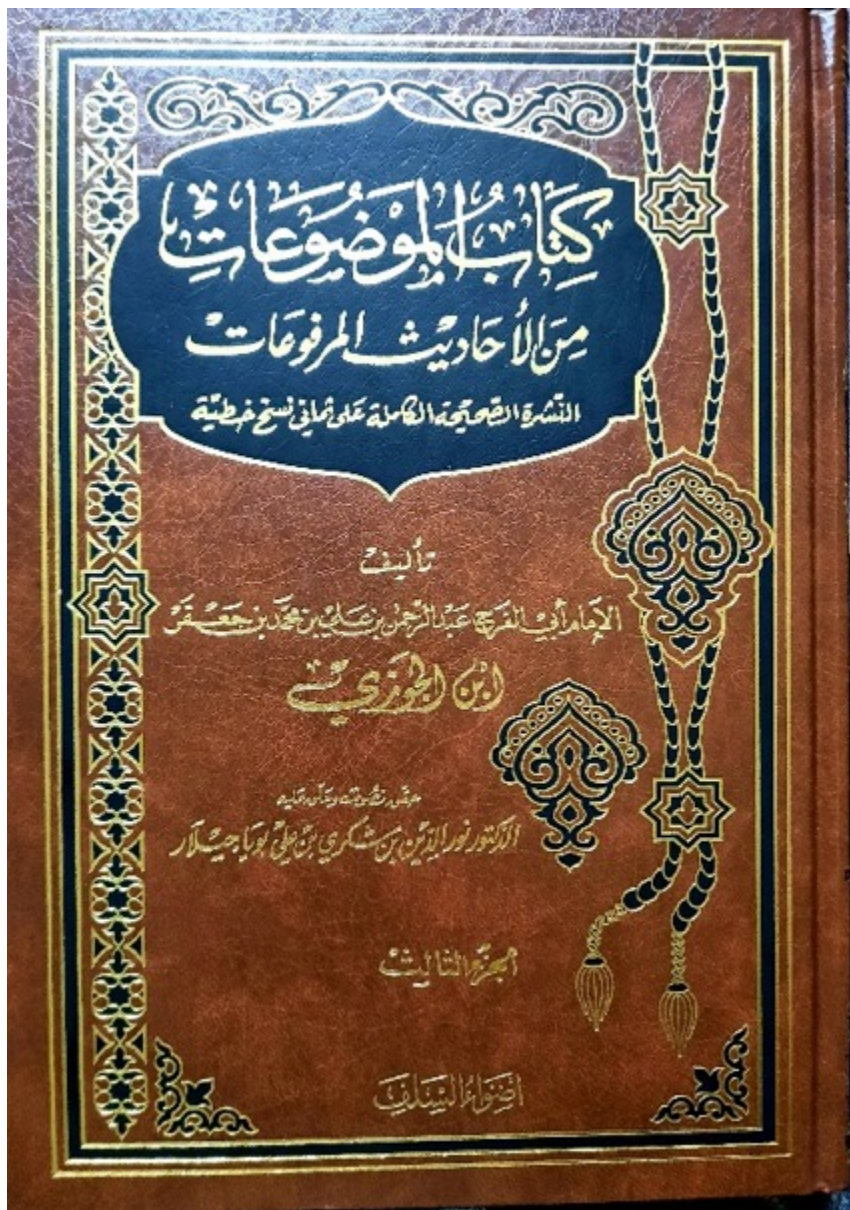
وقال البخاري : تركوه. وقال السعدي : قد فرغ منه منذ دهر. وقال عبد

الرحمن بن يوسف بن خراش : كذاب، متروك، يضع الحديث. وقال ابن حبان :

كان يقلب الأسانيد، ويرفع المراسيل.

وقال أبو زرعة، والدارقطني : ضعيف!^(٢)

Kitab al-Dhu'afa Wa'l Matrukin, 1:221, no.932



٩- باب سَمَاعِ الْمَيِّتِ الْأَذَانِ

(١٧٨٢) أَنبَأَنَا زَاهِرُ بْنُ طَاهِرٍ، قَالَ: أَنبَأَنَا أَحْمَدُ بْنُ الْحُسَيْنِ^(٣) قَالَ: أَنبَأَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَاكِمُ، قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ سَعِيدِ الرَّازِيِّ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ حَمْدَانَ بْنِ مَهْرَانَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْقَاسِمِ بْنِ مَجْمَعٍ الطَّايِكَانِيُّ قَالَ: حَدَّثَنَا أَبُو مِقَاتِلَ السَّمَرَقَنْدِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ ثَابِتِ الْأَنْصَارِيِّ، عَنْ كَثِيرِ بْنِ شَنْظِيرٍ، عَنْ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ / الْمَيِّتُ يَسْمَعُ الْأَذَانَ مَا لَمْ يُطْلَعَنَّ قَبْرُهُ»^(٤).

قال المؤلف: هذا الحديث موضوع على رسول الله ﷺ وفيه محن: أما الحسن فإنه لم يسمع من ابن مسعود. وأما كثير بن شنظير، فقال يحيى: ليس بشيء^(١). وأما أبو مقاتل، فقال ابن مهدي^(٢): والله ما تحل الرواية عنه^(٣). غير أن المتهم بوضع هذا الحديث محمد بن القاسم، فإنه كان عالماً في الكذابين الوضاعين. قال أبو عبد الله الحاكم: كان يضع الحديث^(٤).

Kitab al-Mawduhu'at Min al-Ahadith al-Marfu'at 3: 553-554

The readers should refresh their memories at this instance and remember, this is the same book of Imam Ibn al-Jawzi, namely his *Kitab al-Dhu'afa Wa'l Matrukin* which Bro Hajji the 'Bootlicker and Box-head' used to criticize and weaken Isma'il b. Hammad b. Abu Hanifah. However, in the same book, 111 pages later

Imam Ibn al-Jawzi brings the entry for Hafs b. Salam and **weakened him**.⁶³ Yet Bro Hajji uses his report!

This is what you call **pathetic, a charlatan and a proper schoolboy**, who does not even know the elementary aspects of research. This little novice thought it would be humorous and amusing to attack me while attempting to weaken the report of Isma'il and he was gloating in doing so, when the shambled little boy demonstrated **his sheer ignorance and pathetic diatribe**.

Imam al-Tirmidhi and Hafiz Ibn Rajab

Imam al-Tirmidhi⁶⁴ also disparaged Abu Muqatil Hafs b. Salam and used him as an example of a weak narrator who were condemned by the scholars of hadith. He points out the **Imams of the Ahl al-Hadith** did not transmit narrations from narrators who were accused of lying while narrating hadith or those who made excessive errors or were **highly negligent** in transmission.⁶⁵

Then Imam al-Tirmidhi gave the example of Hafs b. Salam.⁶⁶ Hafiz Ibn Rajab then proceeds to further expand in clarifying the words of Imam al-Tirmidhi and says,

⁶³ *Kitab al-Dhu'afa Wa'l Matrukin*, 1:110, no.364.

⁶⁴ Refer to the criticism of al-Juzjani for further details.

⁶⁵ Al-Tirmidhi, *I'llal* 5:698-699 (with Jam'e al-Tirmidhi), *I'llal* 1:78 (Sharh Ibn Rajab).

⁶⁶ Al-Tirmidhi, *I'llal* (with Sharh Ibn Rajab) 1:78. 1st Edn. (Damascus: Dar al-Minhaj al-Qawwim, 1440H/2019CE) ed. Dr. Nur al-Din I'ttar.

As for what al-Tirmidhi mentions from the people of worship who are abandoned and rejected are two men

1 – Aban b. Abi A'yyash.⁶⁷

2 – Abu Muqatil al-Samarqandi (Hafs b. Salam).⁶⁸

Hafiz Ibn Rajab established the following chapter and says,

The Other Person [is]: Abu Muqatil al-Samarqandi

His name is Hafs b. Salam al-Fazari, he was from the worshippers and transmitted from the Kufiyyin like Abi Hanifah, Mis'ar, al-Thawri, from the Basriyyin like Ayub, al-Taymi, the Hijaziyyin, Hisham b. Urwah and Ubaydullah b. Umar and Suhayl.⁶⁹

He then proceeds to quote the various statements of the scholars of hadith and rijal, presenting their criticism and disparaging statements. He also mentions the only statement of praise from Abu Ya'la al-Khalili⁷⁰.

⁶⁷ Ibn Rajab, *Sharh I'llal al-Tirmidhi* 1:97.

⁶⁸ *Sharh I'llal al-Tirmidhi* 1:99.

⁶⁹ Ibn Rajab, *Sharh I'llal al-Tirmidhi* 1:99.

⁷⁰ This singular statement of praise is quoted later in this response.

Then after quoting most of them he says **al-Idrisi** quoted them in his history of Samarqand – ‘*Tarikh Samarqand*’. And then said,

Numerous other scholars have also quoted the same.⁷¹

Hafiz Ibn Rajab then ends his entry after his relentless criticism of Hafs b. Salam by quoting the hadith critical analysts and clarifies the name error of **Imam Ibn Abi Hatim**, when the latter referred to him as Ibn Sulayman and Ibn Muslim.⁷² **This is important as the likes of Bro Hajji and his ilk have a dishonest tendency to run after these minor issues to hide their ignorance and lies.** When we refer to *al-Jarh wa Ta’dil* of **Ibn Abi Hatim** we find that the first entry of Hafs b. Sulayman has been corrected to Hafs b. Salam by the researcher of *al-Jarh*, namely the acclaimed Yemeni Hadith scholar, **al-Mu’allimi**. Likewise, and similarly, the second entry of Hafs b. Muslim was also corrected and reconciled to Hafs b. Salam Abu Muqatil.⁷³

Hafiz Ibn Rajab further criticises Abu Muqatil Hafs b. Salam and categorically says he was **accused of lying**.⁷⁴ This is then essentially Ibn Rajab’s remark and position concerning him.

⁷¹ *Sharh I’llal al-Tirmidhi* 1:101.

⁷² *Sharh I’llal al-Tirmidhi* 1:101-102.

⁷³ Ibn Abi Hatim, *al-Jarh wa’l Ta’dil*, 3:184 no.748 and 3:187 no.810. 1st edition (reprint) by (Beirut: Dar Ihya al-Turath Arabi, ?) from (Hyderabad: Da’irah Ma’rif al-Uthmaniyyah, 1371H/1952).

⁷⁴ *Sharh I’llal al-Tirmidhi* 1:238.



Sharh I'lal al-Tirmidhi

الرَّجُلُ الْآخِرُ : أَبُو مِقَاتِلِ السَّمَرَقَنْدِيُّ :

واسمه خَفْصُ بْنُ سَلَمٍ الْفَزَارِيُّ ، وَهُوَ مِنَ الْعُبَادِ ، يَرْوِي عَنِ
الْكُوفِيِّينَ كَأَبِي حَنِيفَةَ ، وَمُسْعِرٍ ، وَالثَّوْرِيِّ ، وَعَنِ الْبَصْرِيِّينَ
كَأَبِيٍّ ، وَالتِّيمِيِّ ، وَعَنِ الْحِجَازِيِّينَ كَهَشَامِ بْنِ عُرْوَةَ ، وَعَبِيدِ اللَّهِ بْنِ
عُمَرَ ، وَسَهِيلٍ .

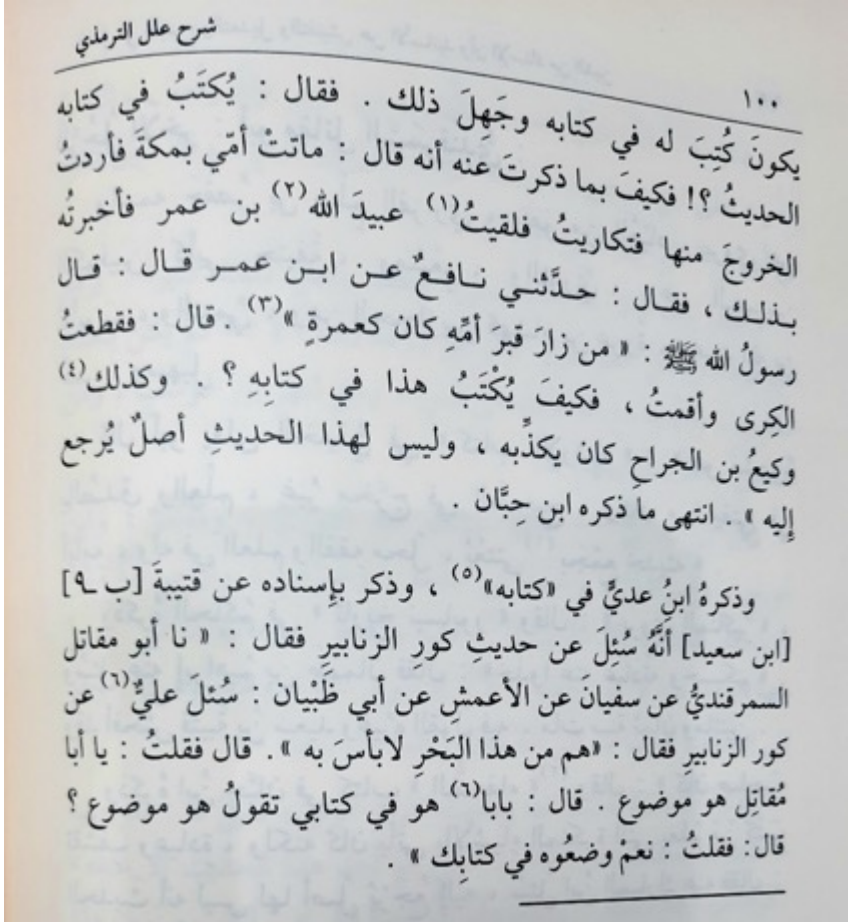
قَالَ أَبُو يَعْلَى الْخَلِيلِيُّ فِي « كِتَابِ الْإِرْشَادِ » : « هُوَ مَشْهُورٌ
بِالصَّدْقِ وَالْعِلْمِ ، غَيْرُ مَخْرُجٍ فِي الصَّحِيحِ ، وَكَانَ مِمَّا يَفْتِي فِي
أَبَامِهِ ، وَلَهُ فِي الْعِلْمِ وَالْفَقْهِ مَحَلٌّ ، يُعْتَنَى ^(١) بِجَمْعِ حَدِيثِهِ » .

وَذَكَرَهُ الْحَاكِمُ فِي « تَارِيخِ نَيْسَابُورٍ » وَقَالَ : « يَرْوِي الْمَنَاقِبَ » ،
وَسُئِلَ عَنْهُ إِبْرَاهِيمُ بْنُ طَهْمَانَ فَقَالَ : « اخَذُوا عَنْهُ عِبَادَتَهُ وَحَسِبَكُمْ » .
وَقَدْ أَفْحَشَ قَتِيبَةُ بْنُ سَعِيدٍ وَغَيْرُهُ الْقَوْلَ فِيهِ ، مَاتَ سَنَةَ ثَمَانٍ وَمِائَتَيْنِ .

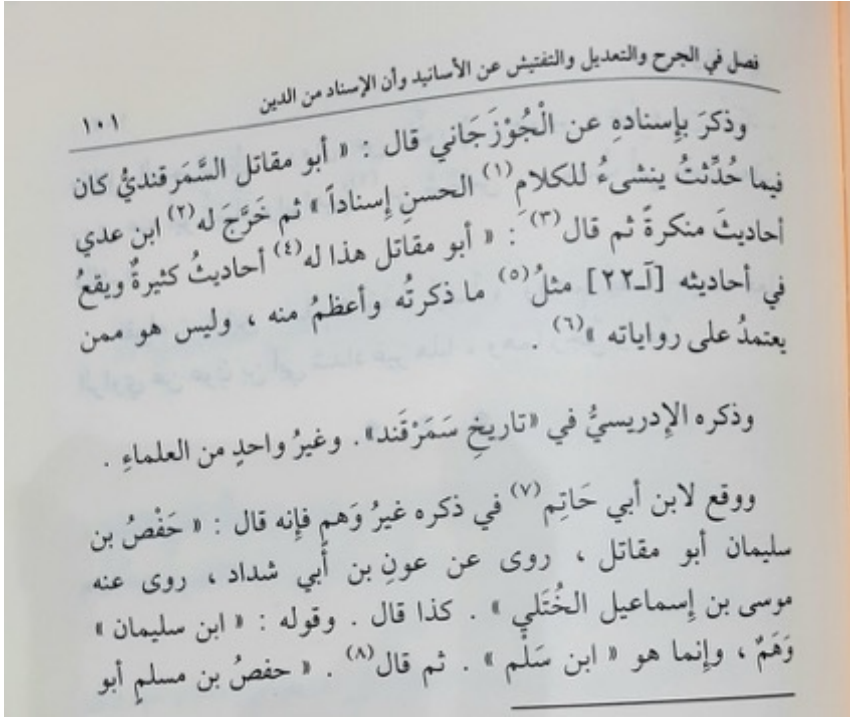
وَذَكَرَهُ ابْنُ حِبَّانَ فِي كِتَابِ « الضُّعْفَاءِ » ^(٢) وَقَالَ : « كَانَ صَاحِبَ
تَقْصُفٍ وَعِبَادَةٍ ، وَلَكِنَّهُ كَانَ يَأْتِي بِالْأَشْيَاءِ الْمُنْكَرَةِ الَّتِي يَعْلَمُ مَنْ كَتَبَ
الْحَدِيثَ أَنَّهُ لَيْسَ لَهَا أَصْلٌ يُرْجَعُ إِلَيْهِ ، سُئِلَ ابْنُ الْمُبَارَكِ عَنْهُ فَقَالَ :
« اخَذُوا عَنْ أَبِي مِقَاتِلٍ عِبَادَتَهُ وَحَسِبَكُمْ » .

وَكَانَ قَتِيبَةُ بْنُ سَعِيدٍ يَحْمِلُ عَلَيْهِ شَدِيداً وَيَضَعُفُهُ بِمَرَّةٍ ، وَقَالَ :
« كَانَ لَا يَدْرِي مَا يَحْدُثُ بِهِ » . وَكَانَ عَبْدُ الرَّحْمَنِ بْنُ مُهْدِيٍّ يَكْذِبُهُ .

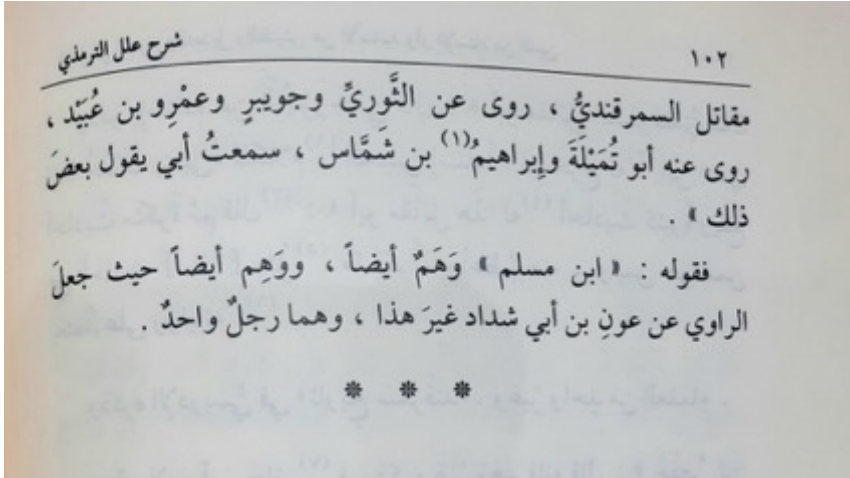
قَالَ نَصْرُ بْنُ حَاجِبٍ الْمَرْزُوقِيُّ : « ذَكَرْتُ أَبَا مِقَاتِلَ لِعَبْدِ الرَّحْمَنِ
ابْنِ مُهْدِيٍّ ، فَقَالَ : وَاللَّهِ لَا تَحِلُّ الرِّوَايَةُ عَنْهُ ، فَقُلْتُ لَهُ : عَسَى أَنْ



Sharh I'llal al-Tirmidhi 1:100



Sharh I'laal al-Tirmidhi 1:101



Sharh I'llal al-Tirmidhi 1:102

Imam al-Dhahabi

Al-Dhahabi brings an entry for him in his book *Mizan al-I'tidal* and immediately starts criticizing him with bringing a plethora of statements. All of them have been reproduced throughout this response. Please see the scans from two editions.

Al-Dhahabi brings an entry for Hafs b. Salam in his book on **weak and abandoned narrators**, he says,

Hafs b. Salam al-Samarqandi, Abu Muqatil, he died after 200[H], he was weak.⁷⁵

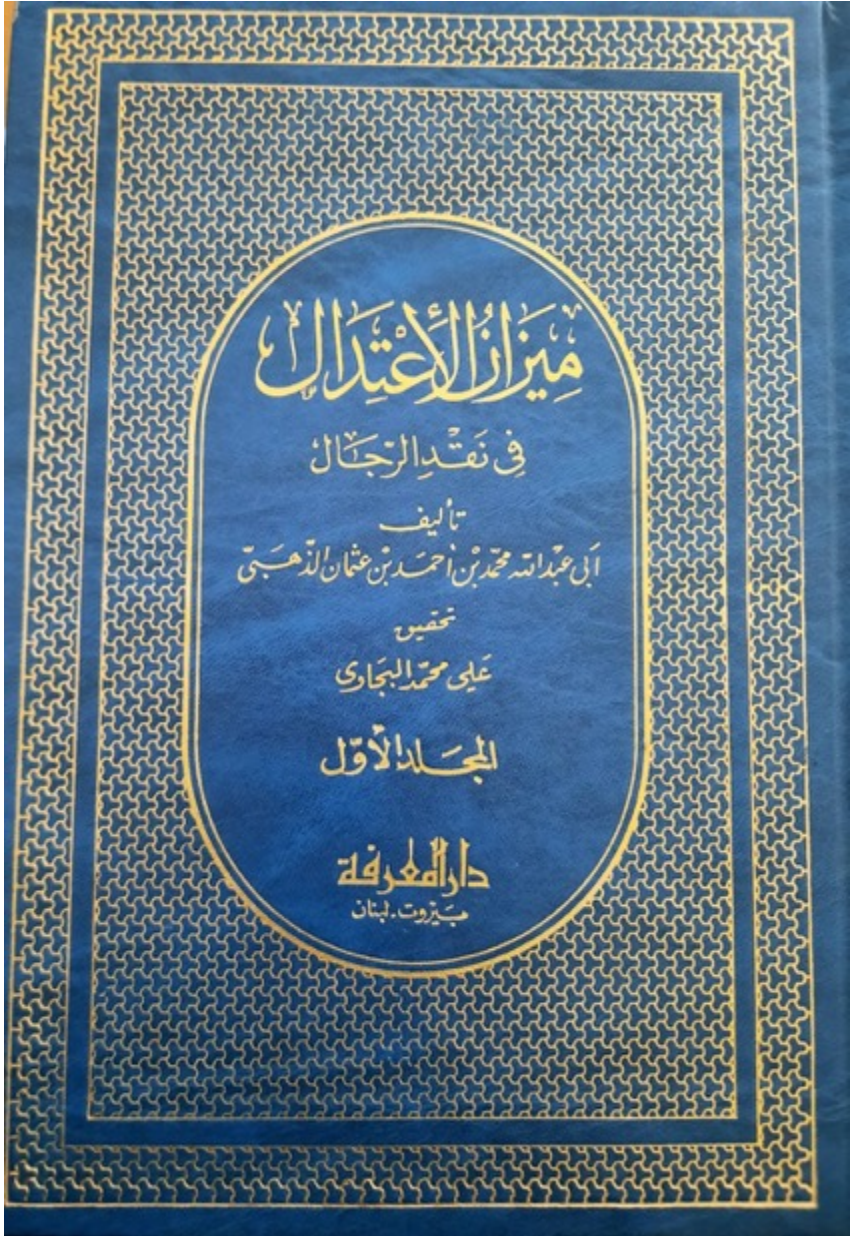
The view quoted of Imam al-Dhahabi in his *Diwan* is a summary of his view based on the **numerous disparaging statements** he quoted about Hafs b. Salam Abu Muqatil al-Samarqandi in his *Mizan*, which can be read below. These statements have been repeated by al-Dhahabi and Ibn Hajr in their respective books. Bro Hajji gloats in his videos of looking through quoted or referenced books and even revels in showing his scanned covers. So, this type of **response** and approach will be greatly appreciated by him, if not others.

The first edition⁷⁶ of the *Mizan* that is shown below is one which is often cited in many books. The second edition⁷⁷ of the *Mizan* is the latest and considered the best edition.

⁷⁵ Al-Dhahabi, *Diwan al-Dhu'afa Wa'l Matrukin Wa Khalqin Minal Majhulin Wa Unasin Thiqatin Fihim Layyin*, 1:372 no.1190. (Beirut: Dar al-Basha'ir al-Islamiyyah, 1438H/2017) ed. Muhammad Sayyid Ahmad al-Azhari.

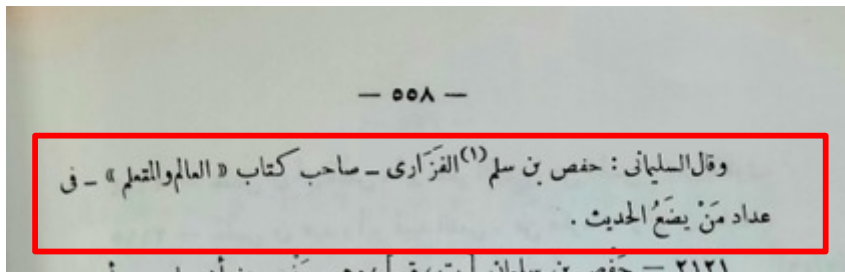
⁷⁶ Al-Dhahabi, *Mizan al'I'tidal* 1:557-558 no.2120. ? edition. (Beirut: Dar al-Ma'rifah, ?) ed. Ali Muhammad al-Bajjawi.

⁷⁷ *Mizan al'I'tidal* 1:510 no.2023. 1st edition. (Damascus: al-Resalah al-A'lamiyyah, 1430H/2009CE) ed. Muhammad Ridhwan al-A'rqususi.



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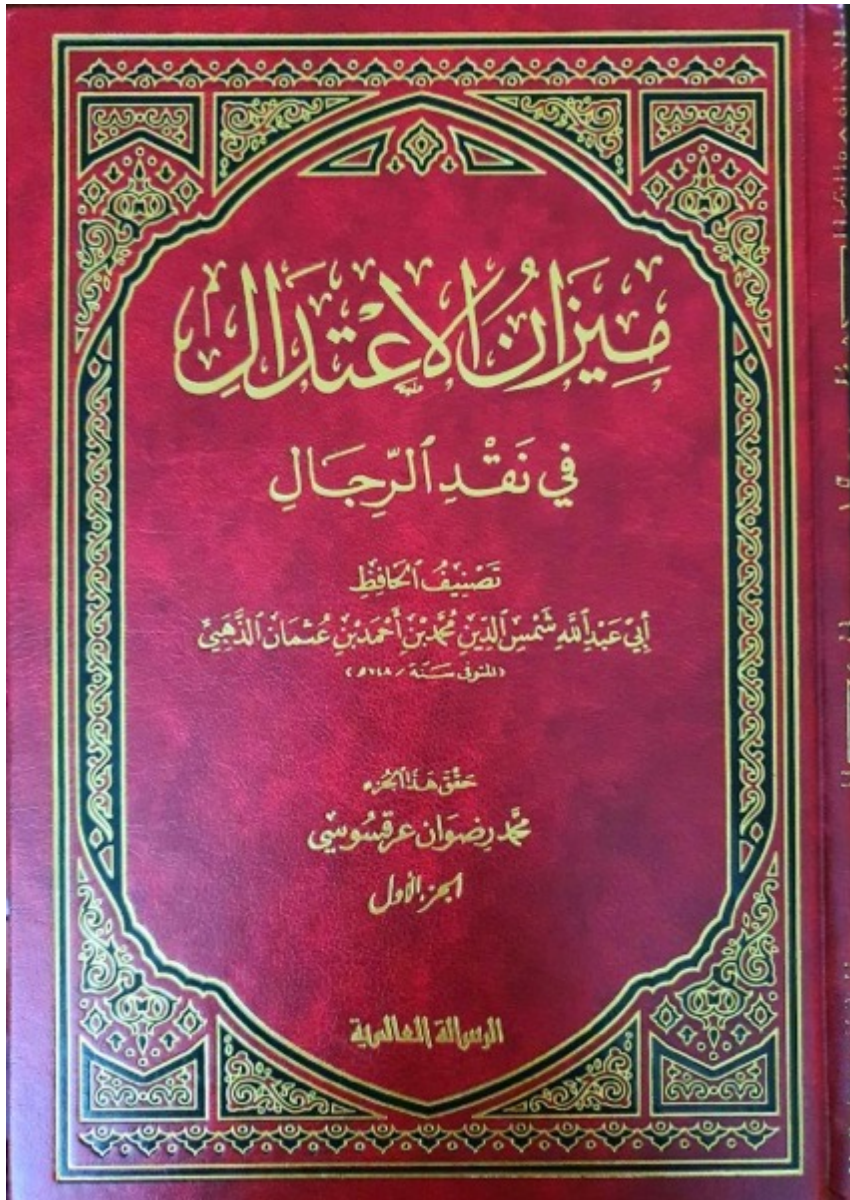
- ٢١١٤ - حفص بن أبي حفص، أبو معمر التيمي. عن الحسن. ليس بالقوي.
- ٢١١٥ - حفص بن حميد، أبو عبيد القمي. عن عكرمة، وشمر بن عطية.
- وعنه / يعقوب القمي، وأشعث بن إسحاق.
- قال ابن المديني: مجهول. وقال ابن معين: صالح. وثقه النسائي.
- ٢١١٦ - حفص بن خالد الأحسي. كوفي. حدث عنه محمد بن سلام. مجهول.
- ٢١١٧ - حفص^(١) بن داود. عن الضرير بن شمير بسند الصحيح - مرفوعا: الإيمان قول وعمل، كأنه من وضعه.
- ٢١١٨ - حفص بن دينار الضبي. عن ابن أبي مليكة. ضعفه أبو حاتم.
- ٢١١٩ - حفص بن سعيد. شيخ روى عنه مكحول. لا يُعرف.
- ٢١٢٠ - حفص بن أسلم، أبو مقاتل السمرقندي. عن هشام بن عروة، وأيوب.
- وعنه عتيق بن محمد، وعلي بن سلمة اللبكي، وغيرها.
- وهما قتيبة شديداً، وكذب ابن مهدي لكونه روى عن عبيد الله، عن نافع، عن ابن عمر - مرفوعا: من زار قبر أمه كان كعمرة.
- وسئل عنه إبراهيم بن طهمان فقال: خذوا عنه عبادته وحسبكم.
- قلت: طال عمره، وبقى إلى سنة ثمان ومائتين.
- وله. عن الثوري، عن الأعمش، عن أبي ظبيان: سئل عن كور^(٢) الزناير، فقال: هي من سيد البحر، لا بأس به.
- وقال قتيبة [بن سعيد]^(٣): سمعت أبا مقاتل يقول: صليت إلى جنب أبي حنيفة، فكنت أرفع يدي، فلما سلم قال: يا أبا مقاتل، لملك من أصحاب المراوح.
- خلف بن يحيى قاضي الري، حدثنا أبو مقاتل، عن عبد العزيز بن أبي رواد، عن ابن طاوس، عن أبيه، عن ابن عباس - مرفوعا: من قبل ما بين عيني أمه كان له ستر من النار.



Mizan al-I'tidal Fi Naqd al-Rijal 1:558

Another third edition, which I can also provide the scans if needed is that of the Dar al-Kotob al-Ilmiyyah, which I possess.⁷⁸

⁷⁸ Al-Dhahabi, *Mizan al-I'tidal*, 2:318-319 no.2123. 1st edition (Beirut: Dar al-Kotob al-Ilmiyyah, 1416H/1995CE) ed. Ali Muhammad Mu'awwadh and Adil Ahmad Abd al-Mawjud.



فلما سَلِمَ قال: يا أبا مقاتل، لعلك من أصحاب المرواح^(٢٢).

٢٠٢١ - حفص بن دينار الضبيعي، عن ابن أبي مُثَيْبَةَ. ضَعَفَهُ أَبُو حَاتِمٍ^(٢٣).

٢٠٢٢ - حفص بن سعيد. شيخ روى عنه مكحول. لا يُعرف.

٢٠٢٣ - حفص بن سَلَمٍ، أَبُو مُقَاتِلٍ السمرقندي. عن هشام بن عُروَةَ، وأيوب. وعنه: عتيق بن محمد، وعلي بن سلمة اللَّبْقِي، وغيرهما.

وفاء قتيبة شديداً، وكَذَبَهُ ابن مهدي لكونه زَوَى عن عُبيد الله، عن نافع، عن ابن عُمر مرفوعاً: «مَنْ زَارَ قَبْرَ أُمِّهِ كَانَ كَعَمْرَةٍ». وسئل عنه إبراهيم بن طهمان فقال: خذوا عنه عبادته وحُبَّكم.

قلت: طال عمره، وبقي إلى سنة ثمان ومِئتين.

وله عن الشوري، عن الأعمش، عن أبي ظَلْيَانَ: سئل [علي] عن ثُور الزنايير، فقال: هي من صيد البحر، لا يأْسُ به.

قال قتيبة بن سعيد: سمعتُ أبا مقاتل يقول: صليتُ إلى جنب أبي حنيفة، فكنتُ أرفعُ يدي،

خلف بن يحيى قاضي الري: حدثنا أبو مقاتل، عن عبد العزيز بن أبي رُوَاد، عن ابن طاوس، عن أبيه، عن ابن عباس مرفوعاً: «مَنْ قَبَّلَ مَا بَيْنَ عَيْنَيْ أُمِّهِ كَانَ لَهُ سِتْرٌ مِنَ النَّارِ».

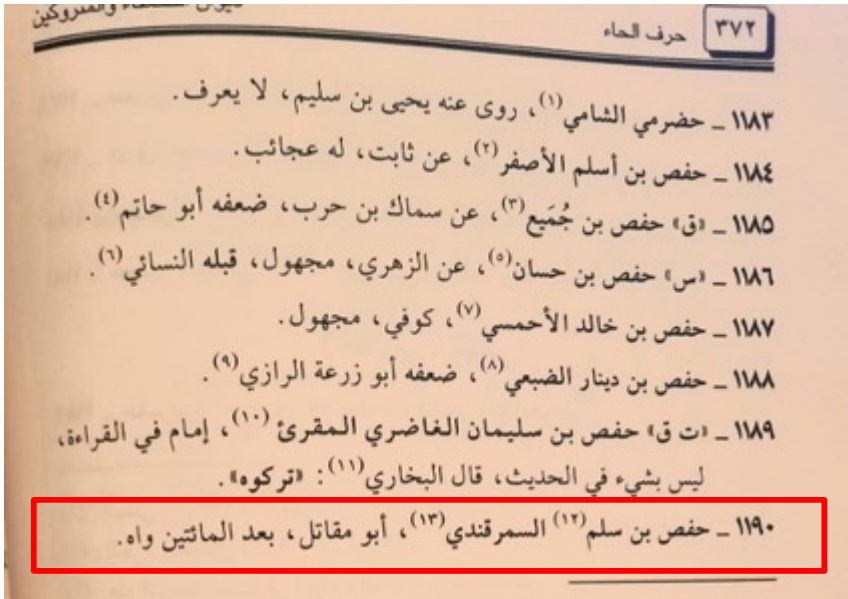
وقال السليمان: حفص بن سَلَمٍ الْفَرَارِي. صاحب كتاب «العالم والمتعلم» في عداد من يضع الحديث^(٢٤).

٢٠٢٤ - ث ق: حفص بن سليمان، وهو حفص بن أبي داود، أبو عمر الأسدي مولاهم. الكوفي الغاضري، صاحب القراءة، وابن امرأة عاصم. ويقال له: حَفِص.

روى عن شيخه في القراءة عاصم، وعن قيس بن مسلم، وعَلَقَمَةَ بن مَرْثَد، ومعاوية بن دثار، وجَدَّة. وأقرأ الناس مدَّةً، وكان ثباتاً في القراءة، واهياً في الحديث؛ لأنه كان لا يُثَقِّن الحديث، ويُثَقِّن القرآن ويحرِّره، وإلا فهو في نفسه صادق.

قرأ عليه هُبَيْرَةُ التَّمَار، وعُبَيْدُ بن الصَّاح، وأبو شَيْبَةَ الْقَوَّاس.



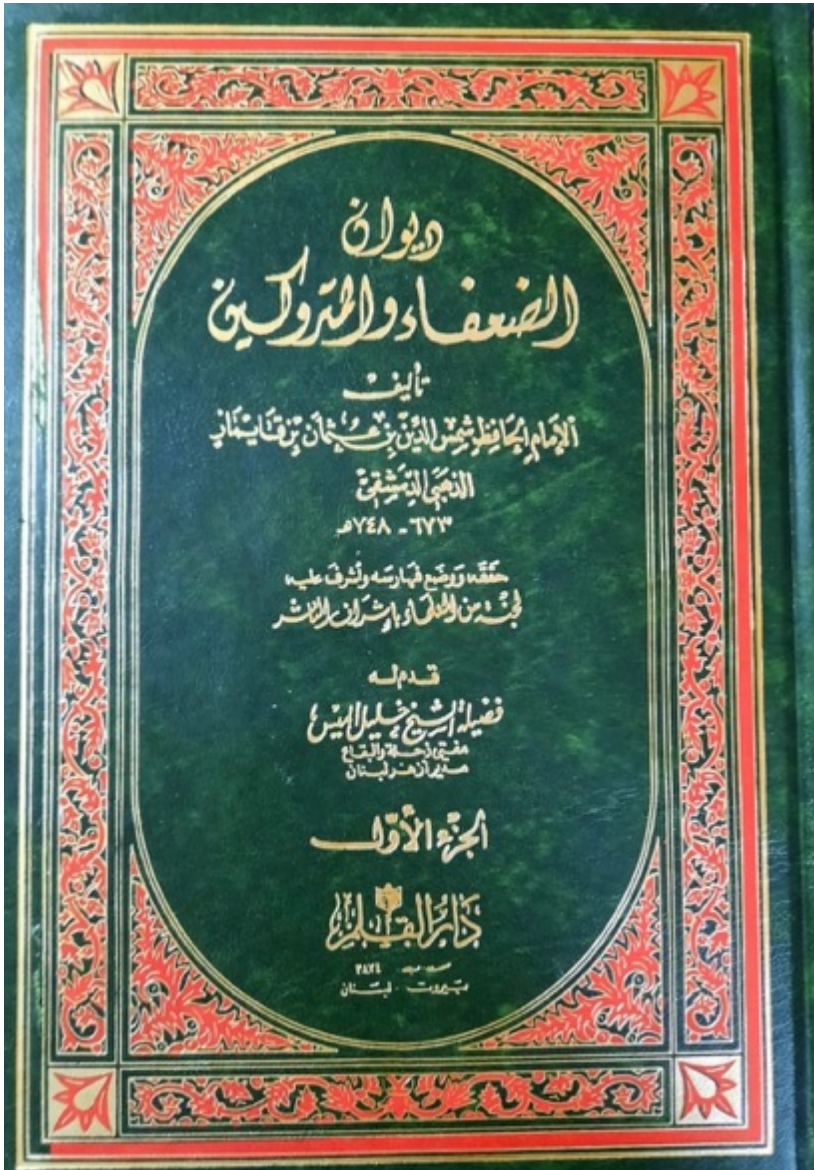


Diwan al-Dhu'afa Wa'l Matrukin 1:372 no.1190

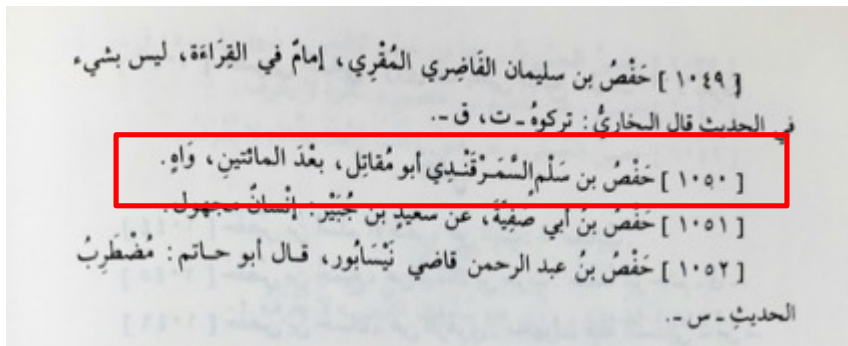
We also have another edition of the *Diwan al-Dhu'afa wa'l Matrukin*, which Bro Hajji can check and lament over his ignorance. The repetitive tirade of Bro Hajji 'As you can see, I've got the book in my hand', he says this with pride and in a haughty condescending tone, as if he's the only one with a few books. This mindset and approach will now forever haunt him while he's on the receiving end and tastes his fruits. So, I'll be sharing the statements, passages and quotes from as many editions for Bro

Hajji's psychological enlightenment. For the *Diwan*⁷⁹, I also have the following edition. The group of scholars who annotated it bring the summary from *Mizan* and *Lisan*.

⁷⁹ Al-Dhahabi, *Diwan al-Dhu'afa wa'l Matrukin*, 1:214 no.1050, 1st Edition (Beirut: Dar al-Qalam, 1408H/1988CE) ed. by group of scholars under the supervision of the publishers, introduced by Khalil al-Mayyis.



Diwan al-Dhu'afa Wa'l Matrukin, edn. Dar al-Qalam



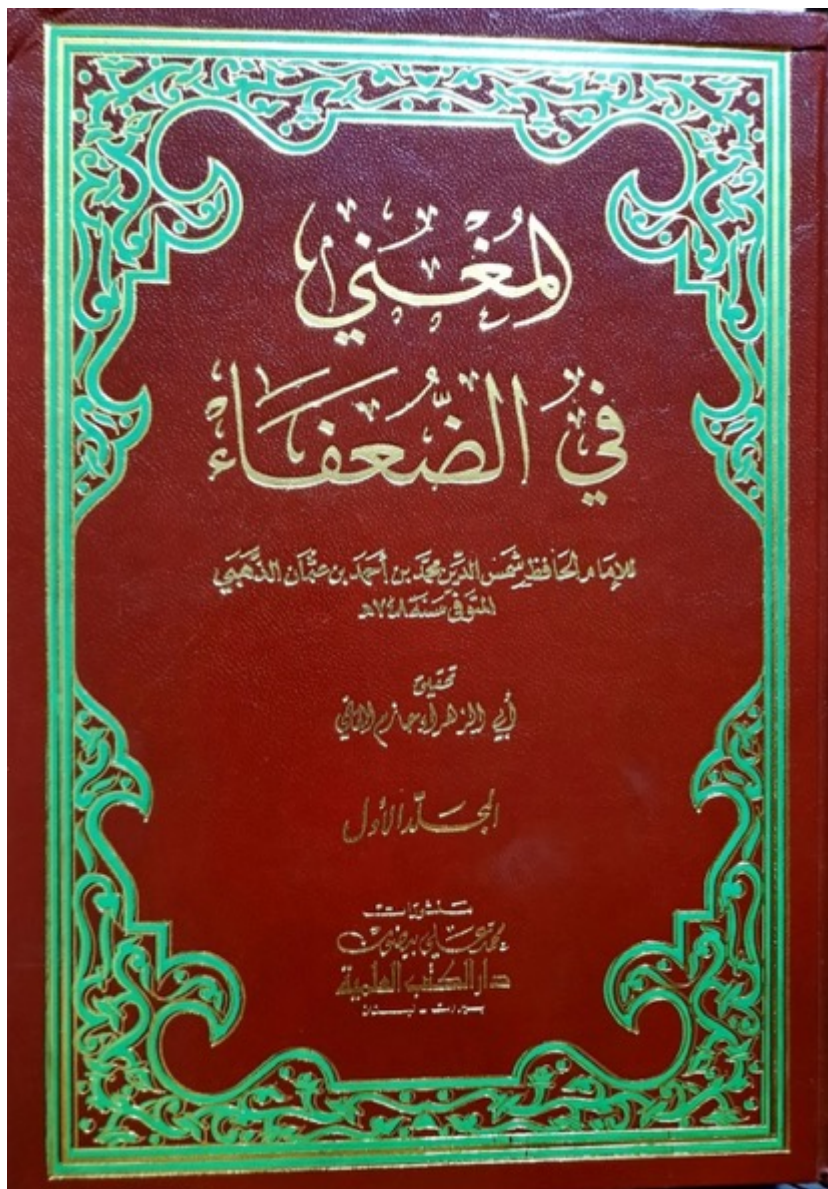
Diwan al-Dhu'afa Wa'l Matrukin 1:214 no.1050. Edn. Dar al-Qalam

Bro Hajji while criticising Isma'il b. Hammad b. Abu Hanifah, prematurely produced a scan from another of al-Dhahabi's book, his summarisation of weak narrators.

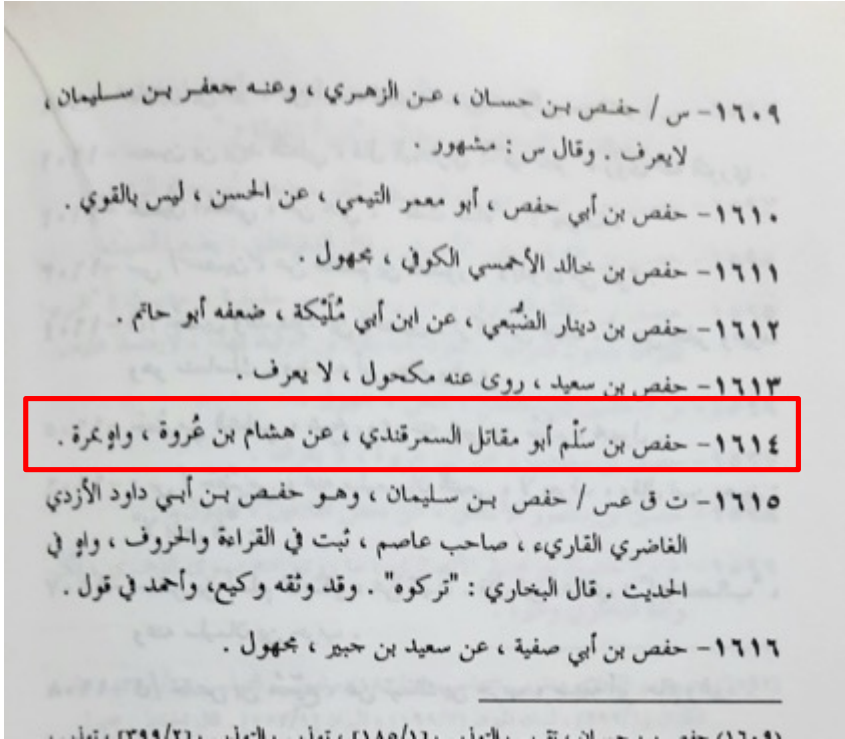
Yet, in the same book al-Dhahabi also declared **Hafs b. Salam** to be weak and according to Bro Hajji's standards and understanding, this is deception and an obtuse technicality. Al-Dhahabi said,

Hafs b. Salam Abu Muqatil al-Samarqandi; transmits from
Hisham b. Urwah, **he is weak** ????.⁸⁰

⁸⁰ al-Dhahabi, *al-Mughni Fi al-Dhu'afa*, 1:274 no.1614. 1st edition (Lebanon, Dar al-Kotob al-Ilmiyyah, 1418H/1997CE). Ed. Abu Zahra Hazim al-Qadhi.



Mughni Fi al-Dhu'afa



Mughni Fi al-Dhu'afa no.1614

Hafiz Ibn Hajr al-Asqalani

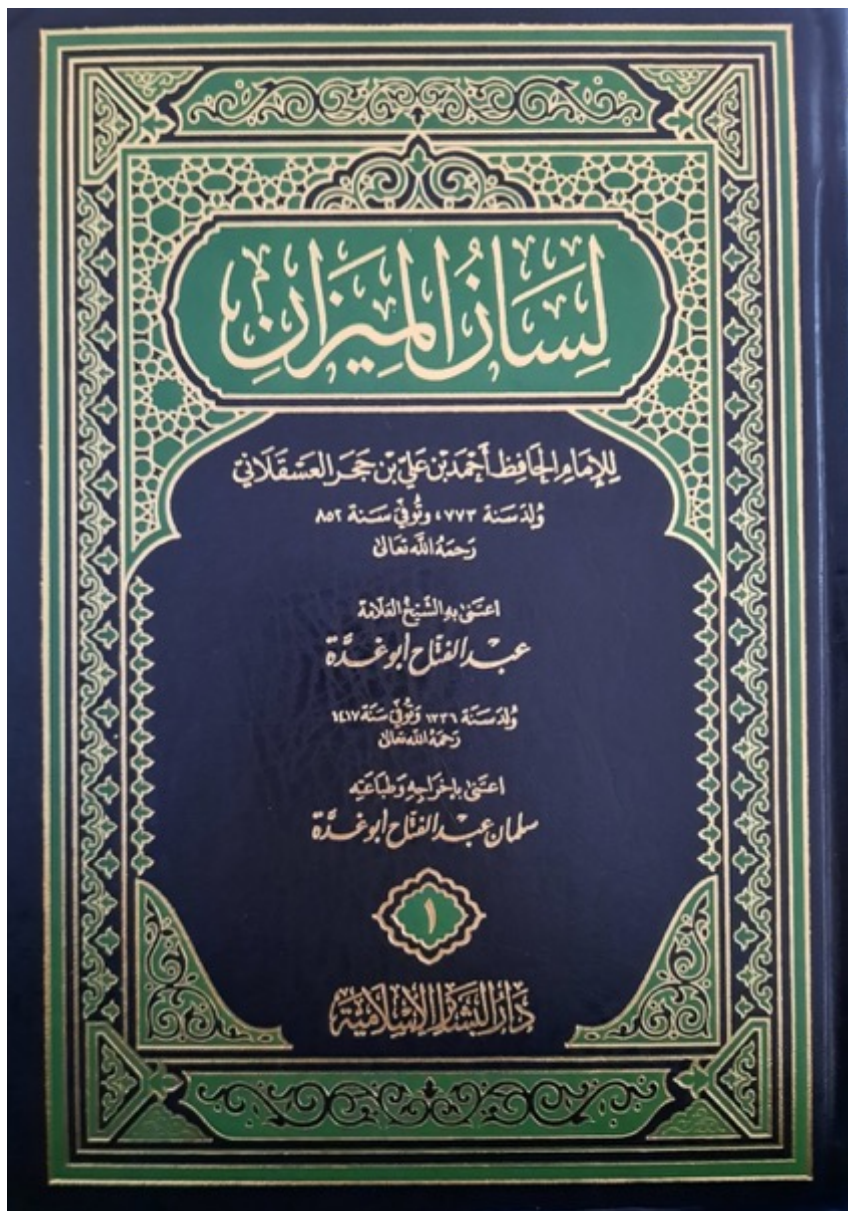
He essentially holds him to be weak as we can see from the plethora of statements he quotes from the Imams of praise and disparagement. I have added and referenced them in their respective places. Hafiz Ibn Hajr added,

I say: al-Daraqutni also declared him to be weak.⁸¹

The fact that Hafiz Ibn Hajr used the words **‘al-Daraqutni also declared him to be weak’** is in line with the grading of the scholars of rijal and hadith. **It could also be taken to mean, that al-Hafiz too rendered him to be weak.**⁸²

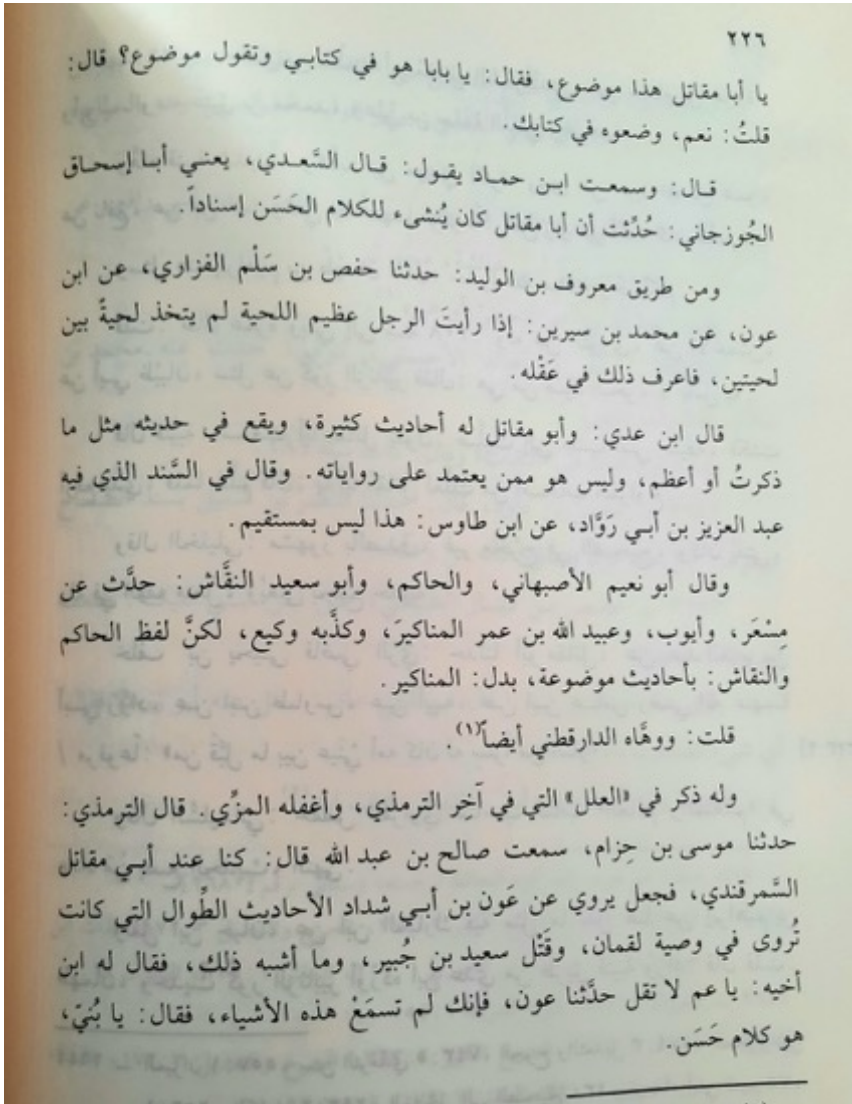
⁸¹ *Lisan al-Mizan*, 1: Juz 3:226, *Tahdhib al-Tahdhib* 1:449.

⁸² See also edition, *Lisan al-Mizan*, 2:367-368 no.2866 (Beirut: Dar al-Kotob al-Ilmiyyah, 1416H/1996CE) ed. Adil Ahmad Abd al-Mawjud and Ali Muhammad Mu’awwadh.



٢٦٤٤ - حفص بن سلّم، أبو مقاتل السمرقندي، عن هشام بن عروة،
 وأيوب. وعنه عتيق بن محمد، وعلي بن سلمة اللبكي وغيرهما.
 ومثله قتيبة شديداً، وكذّبه ابن مهدي لكونه روى عن عبيد الله بن عمر،
 عن نافع، عن ابن عمر رضي الله عنهما مرفوعاً: «مَنْ زَارَ قَبْرَ أُمِّهِ كَانَ كَعُمْرَةِ».
 وسئل عنه إبراهيم بن طهمان فقال: خذوا عنه عبادته وحسبكم.
 قلت: طال عمره وبقي إلى سنة ٢٠٨. وله عن الثوري، عن الأعمش،
 عن أبي ظبيان، سئل عن كُور الزنابير فقال: هي من صيد البحر، لا بأس به.
 قال قتيبة: سمعت أبا مقاتل يقول: صَلَّيْتُ إِلَى جَنْبِ أَبِي حَنِيفَةَ، فَكَنْتُ
 أَرْفَعُ يَدِي، فَلَمَّا سَلَّمَ قَالَ: يَا أَبَا مُقَاتِلَ لَعَلَّكَ مِنْ أَصْحَابِ الْمَرَاوِحِ.
 وقال الخليلي: مشهور بالصدق، غير مخرّج في الصحيح، وكان يُفتي،
 وله في الفقه محلّ، ويُعنى بجمع حديثه.
 خلف بن يحيى قاضي الرّي: حدثنا أبو مقاتل، عن عبد العزيز بن
 أبي رَوَّاد، عن ابن طاوس، عن أبيه، عن ابن عباس رضي الله عنهما
 / مرفوعاً: «مَنْ قَتَلَ مَا بَيْنَ عَيْنَيْ أُمِّهِ كَانَ لَهُ سِتْرٌ مِنَ النَّارِ».
 [٢: ٢٢٣]
 وقال الشليماني: حفص الفزاري صاحب كتاب «العالم والمتعلم» في
 عداد مَنْ يَضَعُ الْحَدِيثَ، انْتَهَى.
 ونقل ابن حبان، عن ابن المبارك فيه مثل ما نقل هنا عن إبراهيم بن
 طهمان، وحديث كُور الزنابير أورده ابن عدي من طريق قتيبة وزاد: قَالَ قُلْتُ:

Lisan al-Mizan, 1: Juz 3:225

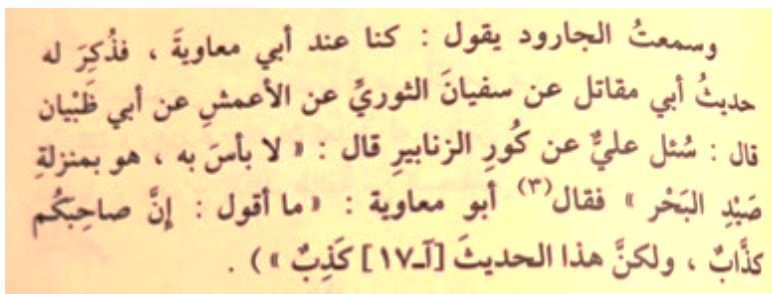


Lisan al-Mizan, 1: Juzz 3:226

Abu Mu'awiyah Muhammad b. Hazim al-Dharir

Al-Jarud said, we were with Abu Mu'awiyah and the hadith of Abi Muqatil was mentioned. Abu Mu'awiyah said,

I do not say your friend is a **kadhab** – liar, but this hadith is a lie.⁸³



This is another valuable statement supporting the position that Hafs was a fabricator. **Abu Mu'awiyah**, due to his fear of Allah refrains from making a direct accusation that he was liar but does clearly say his ahadith are outright lies. This is essentially a harsh criticism.

Hafiz Ali b. Muhammad b. Iraq al-Kinani

He also graded him to be a fabricator of hadith. It is therefore, taken and established Ibn Iraq viewed him as a fabricator and

⁸³ *Sharh I'llal al-Tirmidhi*, 1:79.

thus weak in hadith. He added his name in his book on fabricated narrations under the name الحسين. He says,

Waki and Abd al-Rahman b. Mahdi declared him to be a liar. And Sulaymani said he was from those who fabricated ahadith.⁸⁴

⁸⁴ Ibn Iraq, *Tanziyyah al-Shari'ah al-Marfu'a Ann al-Hadith al-Shaniyyah al-Mawdhu'ah*, 1:54 no.36. 2nd edition. (Beirut: Dar al-Kotob al-Ilmiyyah, 1401H/1981CE). Ed. Abd al-Wahhab Abd al-Latif and Abd Allah Muhammad al-Siddiq.



(٣٦) حفص بن مسلم أبو مقاتل السمرقندي كذبه وكبع وعبد الرحمن بن مهدي ، وقال
السليمان هو في عداد من يضع الحديث .
(٣٧) حفص (٢) بن داود عن النضر بن شعبة أنه قال يضع الحديث .

Tanziyyah al-Shari'ah, 1:54 no.36.

Muhammad b. Tahir al-Fattani

al-Fattani summarises his criticism of Hafs b. Salam Abu Muqatil, by opening his entry with *matruk* – abandoned. He says,

Matruk – abandoned another time it was said about Abu Muqatil al-Samarqandi Hafs b. Sulayman, he narrated objectionable things. Another time it was said, he is a liar.⁸⁵

Al-Fattani's summary is particularly important despite him being a later scholar. His view adds some value to the grading of Hafs. This is because al-Fattani authored a book on fabricated or forged narrations, i.e. *Tadhkirrah al-Mawdhu'at*. Al-Fattani then added the *Qanun al-Dhu'afa wa'l Matrukin* as a **rejoinder** to the *Tadhkirrah*, including in it all the narrators accused of being forgers. Therefore, Hafs bin Salam Abu Muqatil was forger with **al-Fattani**.

⁸⁵ Al-Fattani (al-Patni) al-Hindi, *Qanun al-Dhu'afa wa'l Matrukin*, 251. 1st edition. (Egypt, Matba'a al-Muniriyyah, ?). Ed. Abd al-Jalil and Saleh b. Sulayman.

Other Scholars of Hadith

Imam al-Bayhaqi graded a report he transmitted as not being strong.⁸⁶ al-Munawi⁸⁷ and Al-Suyuti⁸⁸ also declared him to be weak.

⁸⁶ *Shu'bal Iman*, 10:268 no.7477.

⁸⁷ *Faydh al-Qadir*, 6:192.

⁸⁸ *Darr al-Manthur*, 5:265.

Generic Praise for Hafs b. Salam Abu Muqatil

The praise for Hafs b. Salam is limited and very generic. Incompetent entities and the confused Bro Hajji might develop a complex and claim but Hafs has been praised. The answer is he has not, other than some very generic statements that amount to nothing compared to the overwhelming criticism and disparagement. Let us then look at these statements before the slogans of ‘**Look here is praise for Hafs**’ are regurgitated.

Al-Khalili

Al-Khalili offered general praise for him and said,

Famous for being truthful. He [his reports] was not used in the Sahihs. He would issue legal edicts and his jurisprudence had a position; he would compile ahadith.⁸⁹

Ibn Hajar⁹⁰ and Ibn Rajab also quote al-Khalili’s words.⁹¹

⁸⁹ Al-Khalili, *al-Irshad*, 3:975 no. 904.

⁹⁰ Ibn Hajar, *Lisan al-Mizan*, 1: Juzz 3:225, *Tahdhib al-Tahdhib* 1:449-450.

⁹¹ Ibn Rajab, *Sharh I’llal al-Tirmidhi* 1:99.

Al-Khalili's very generic praise is overlooked and holds very little weight compared to the overwhelming, conclusive and generally agreed on criticism and strong criticism.

Ibn Hajr al-Asqalani

Ibn Hajr said Hafs b. Salam was Maqbul – accepted in hadith. We know from his terminology; this refers to a narrator who is Majhul al-Hal. Ibn Hajr says about him,

Abu Muqatil al-Samarqandi – Maqbul from the eighth [category] T.⁹²

Adil Murshid in his checking of the *Taqrib*⁹³, **Dr. Bashar and al-Arna'ut commented on Ibn Hajr's grading and said rather he was Matruk and not Maqbul**⁹⁴. All three researchers said,

Al-Mizzi did not mention him [in his *Tahdhib*] and the author (Ibn Hajr) brought an entry for him in his *Tahdhib* under the name Hafs b. Salam and he mentioned that al-Tirmidhi discussed him in his *I'llal*. However, it is clear

⁹² Ibn Hajr, *Taqrib al-Tahdhib*, 1209 no.8455. 1st edition. (Riyadh: Dar al-A'simah, 1416H). Ed. Abul Ishbal Saghir Ahmad Shagif, introduced by Bakr Abu Zayd. *Taqrib al-Tahdhib* with *Tahrir*, 951 no.8389. 1st edition (Damascus: Mu'assasah al-Resalah, 1436H/2015CE) ed. Dr. Bashar A'wad Ma'ruf and Shu'ayb al-Arna'ut. *Taqrib al-Tahdhib* 595 no.8389. 1st edition (Lebanon: al-Resalah, 1420H/1999CE) ed. Adil Murshid.

⁹³ *Taqrib al-Tahdhib* 595 no.8389.

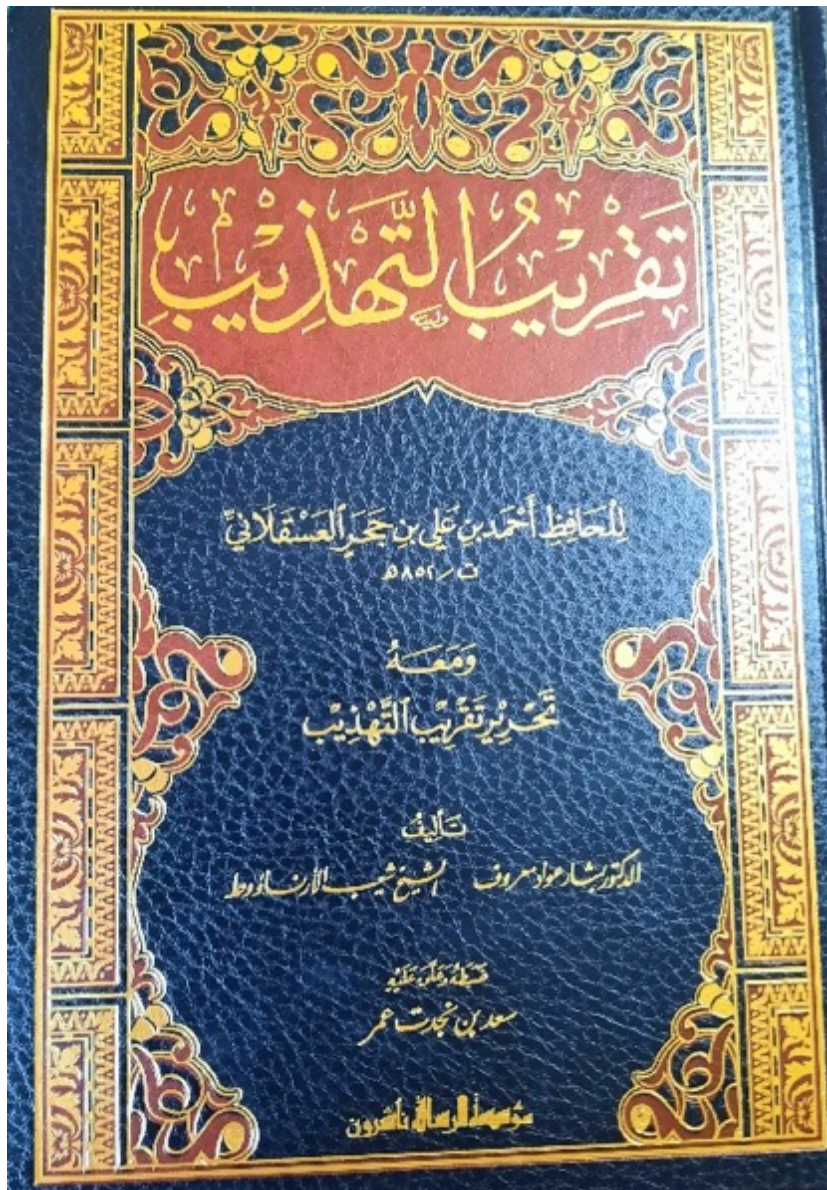
⁹⁴ *Tahrir Taqrib al-Tahdhib*, 951 no.8389.

while going through his [Ibn Hajr's] biographical entry of him that he is **matruk and not maqbul**.⁹⁵

Abul Ishbal Saghir Ahmad Shagif does not remark on Ibn Hajr's summary of **Maqbul** but points to an error in the manuscript related to the category.⁹⁶

⁹⁵ *Taqrib al-Tahdhib* 595 footnote no.1, *Tahrir Taqrib al-Tahdhib*, 951 footnote no.1.

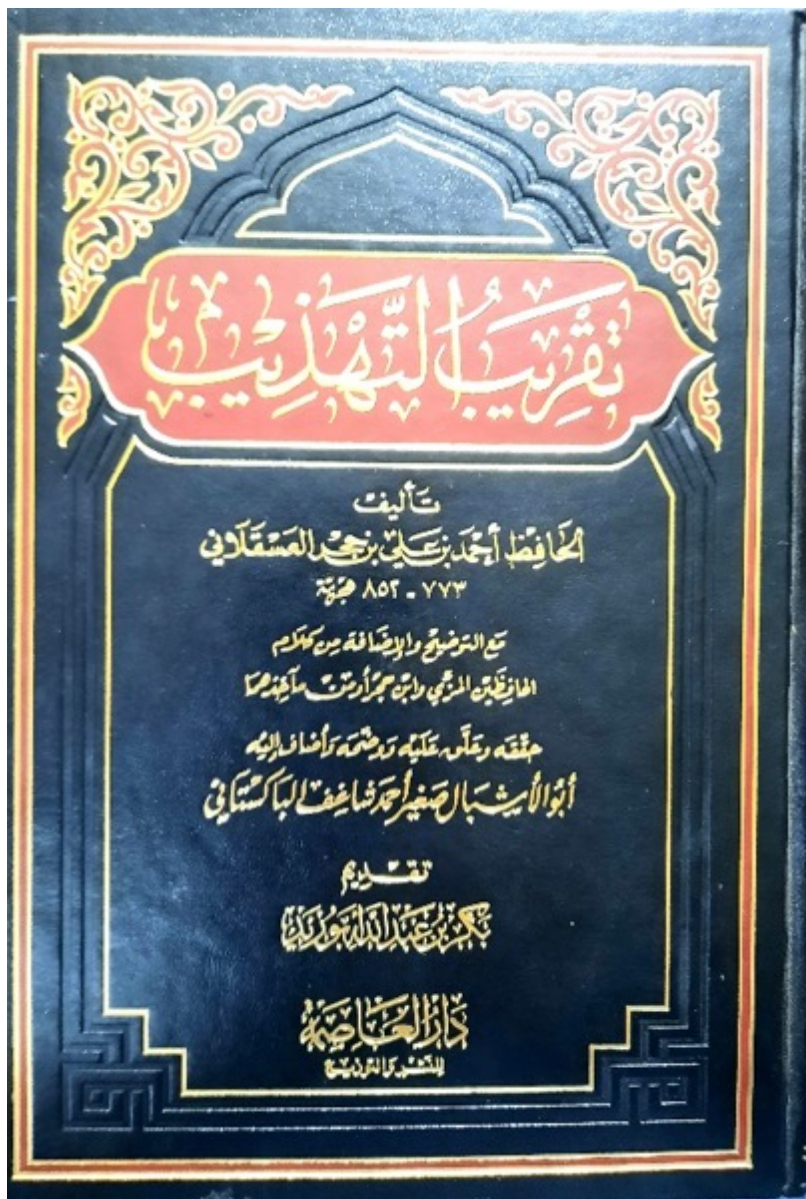
⁹⁶ *Taqrib al-Tahdhib*, 1209 no.8455.



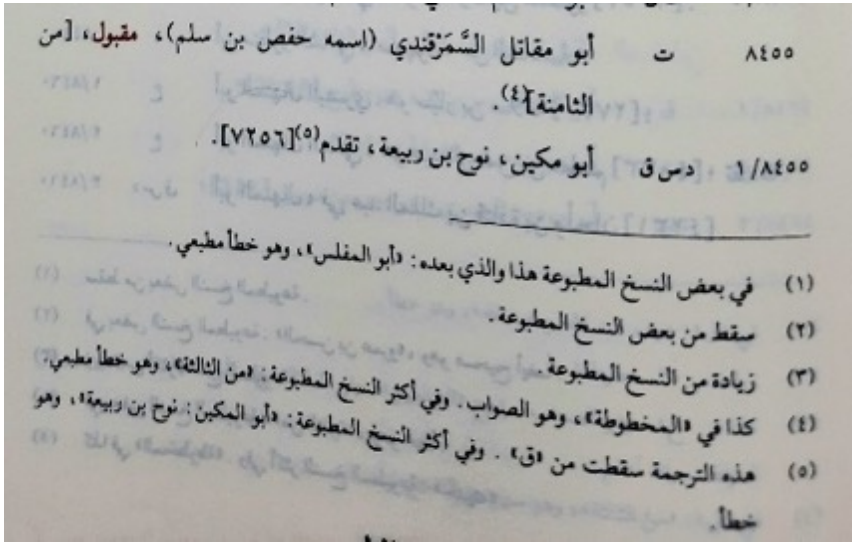
Taqrīb al-Tahdhīb. Ed. Bashar and al-Arna'ut

٨٣٨٩ - أبو مقاتل السمرقندي: مقبول، من الثامنة.	٨٣٩٣ - أبو المنذر: تابعي، من الثانية، أرسل حديثاً، فذكره بعضهم في الصحابة، مد.
٨٣٩٠ - أبو مكي: نوح بن ربيعة، تقدم. [٧٢٠٧=].	٨٣٩٤ - أبو المنذر: عن أبي سلمة، وعنه مالك، حوايه: سالم أبو المنذر. كن. [٢١٦٩=].
٨٣٩١ - أبو المليح بن أسامة بن عمير، أو عامر بن عمير بن حنيف بن ناجية الهذلي، اسمه: عامر، وقيل: زياد، وقيل: زياد، ثقة، من الثالثة، مات سنة ثمان وتسعين، وقيل: ثمان ومئة، وقيل: بعد ذلك. ع.	٨٣٩٥ - أبو منصور الواسطي، هو: الحارث بن منصور. [١٠٥٠=].
٨٣٩٢ - أبو المليح القارسي، المدني، الخراط، اسمه: ضحج، وقيل: حميد، ثقة، من السابعة ^(١) . بيعت في.	٨٣٩٦ - أبو المنصور الشامي: مجهول، من السادسة. د.
٨٣٩٣ - أبو المليح الرقي، هو: الحسن بن عمر. [١٢٦٦=].	٨٣٩٧ - أبو المنهال البصري، هو: ثيار بن سلامة. [٢٧١٥=].
٨٣٩٤ - أبو ملىكة، هو: زهير بن عبد الله بن جُدعان. [٢٠٤٤=].	٨٣٩٨ - أبو المنهال المكي، هو: عبد الرحمن بن مطعم. [٤٠٠٧=].
٨٣٩٥ - أبو المنذر القفاوي، هو: محمد بن عبد الرحمن. [٢٠٤٤=].	٨٣٩٩ - أبو المنهال، في: عبد الملك بن قتادة بن ميثان. [٤٢٠٣=].
٨٣٩٦ - أبو المنذر، إسماعيل بن عمر، تقدموا. [٤٦٩=].	٨٣٩٠ - أبو المنيب الجرجسي، بضم الجيم وفتح الراء، بعدها معجمة، الدمشقي، ثقة، من الرابعة ^(٢) . د.
٨٣٩٧ - أبو المنذر، مولى أبي ذر: مقبول، من الثالثة. د س ق.	٨٣٩١ - أبو المنيب البصري، الأحمد: مقبول، من الثانية. وروى عن خلاصه بالذي قبله. تمييز.
٨٣٩٨ - بل: مجهول، فقد تفرقه بالرواية عنه إسحاق بن عبد الله بن أبي طلحة، ولم يرقه أحد، وقال الذهبي في «السير»: لا يعرف.	٨٣٩٢ - أبو المنذر، إسماعيل بن عمر، تقدموا. [٤٦٩=].
٨٣٩٩ - وهو: مجهول، فقد تفرقه بالرواية عنه واحد فقط، ولم يرقه أحد، وقال الذهبي في «السير»: لا يدرى من هو.	٨٣٩٣ - أبو المنذر، إسماعيل بن عمر، تقدموا. [٤٦٩=].
٨٣٩٠ - بل: صدوق حسن الحديث، فما وثقه سوى العجلي ^(٣) ، وذكره ابن حبان في «الثقات».	٨٣٩٤ - أبو المنذر، إسماعيل بن عمر، تقدموا. [٤٦٩=].
٨٣٩١ - ابن زياد الذي وثقه العجلي هو المتقدم، فإن الأحمد هذا: مجهول الحال، فقد روى عنه اثنا فقط، ولم يرقه أحد، على أن المزني عدلهما واحداً.	٨٣٩٥ - أبو المنذر، إسماعيل بن عمر، تقدموا. [٤٦٩=].
٨٣٩٢ - لم يذكره المزني في «التهذيب»، وأورده المصنف في «تهذيب التهذيب» باسم حفص بن سالم، وذكر أن الترمذي إنما ذكره في «المعالي» وخبرين من ترجمته أنه عنه: متروك لا مقبول.	٨٣٩٦ - أبو المنذر، إسماعيل بن عمر، تقدموا. [٤٦٩=].

Taqrib al-Tahdhib, 951 no. 8389.



Taqrib al-Tahdhib, ed. Abul Ishbal Saghir



Taqrib al-Tahdhib, 1209 no.8455.

The entry for Hafs in the *Tahdhib al-Tahdhib*⁹⁷ makes the position of Ibn Hajr noticeably clear. The statements are for the great part critical and disparaging, all of which have been quoted in the preceding pages. I have provided the scan below for the readers perusal from the **Mu'assasah al-Risalah** edition. **Ibn Hajr** further brings an entry for **Hafs b. Salam** under his Kunyah Abu Muqatil, but does not mention any statements, he leaves his entry blank⁹⁸. This is then indicative of another of important points, that Ibn

⁹⁷ Ibn Hajr, *Tahdhib al-Tahdhib*, 1:449-450. 1st edition. (Damascus: Mu'assasah al-Risalah, 1436H/2014CE) ed. Ibrahim al-Zaybaq and Adil Murshid.

⁹⁸ *Tahdhib al-Tahdhib* 4:593.

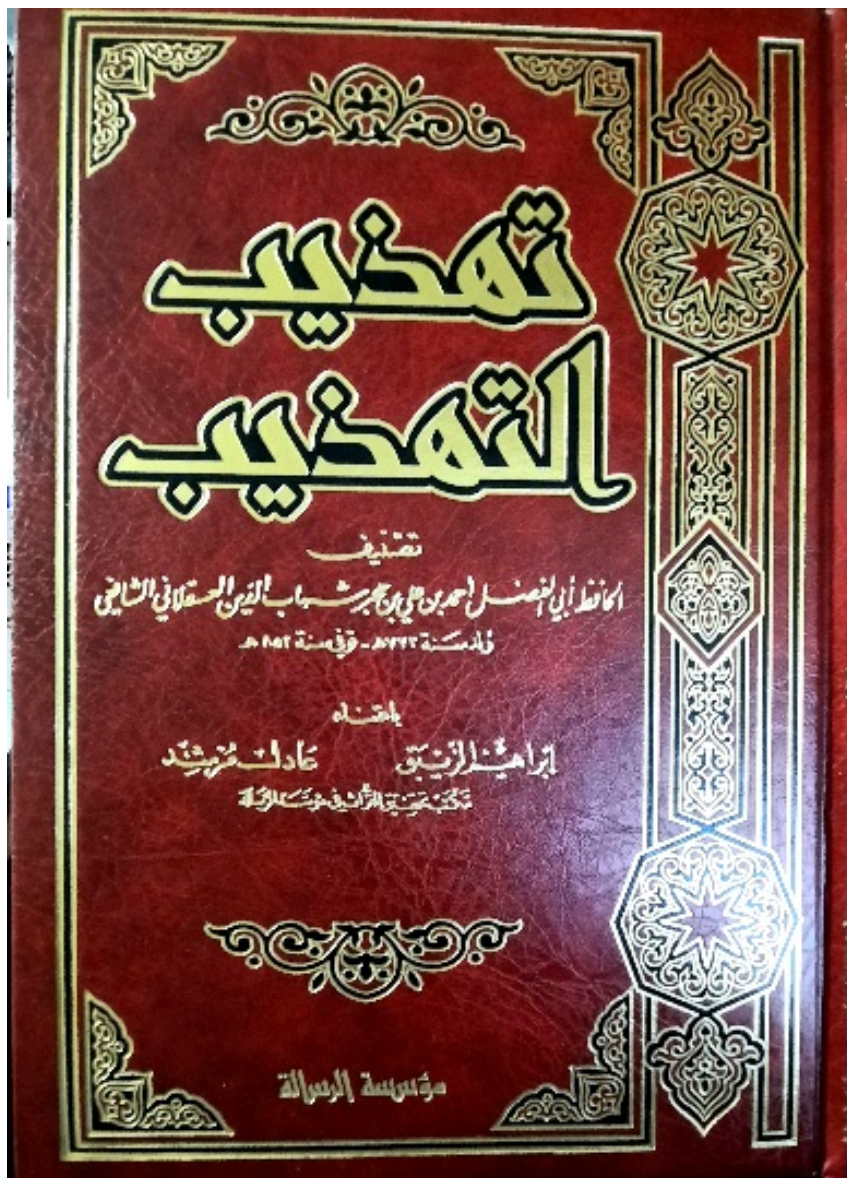
Hajr changed his view of grading him **Maqbul** or that he abstained from grading him, however what is evident from the statements he quotes regarding him do render him weak. Yet, in another edition of the *Tahdhib al-Tahdhib* we can see the entry for Hafs b. Salam⁹⁹ and Abu Muqatil¹⁰⁰. We learn the information is identical, this alleviates the potential argument of variation in print editions. The referencing from other editions serves as a further repudiation of these neo-Kharijis who revel in their flimsy attempts to refute the Salafis.

Abu Mu'adh Tariq b. Awadullah b. Muhammad does not make any remarks on Abu Muqatil al-Samarqandi's entry other than referencing his biographical entry to the *Lisan*.¹⁰¹

⁹⁹ *Tahdhib al-Tahdhib*, 2:358 no.1474. 1st edition (Beirut: Dar al-Kotob al-Ilmiyyah, 1415H/1994CE) ed. Mustafa Abd al-Qadir A'ta.

¹⁰⁰ *Tahdhib al-Tahdhib*, 12:221 no.8734.

¹⁰¹ Tariq b. Awadullah, *Tadhib Taqrib al-Tahdhib*, 6:169 no.8455. 1st edition (Riyadh: Maktabah al-Rushd, 1431H/2010Ce).



Tahdhib al-Tahdhib

محضر بن سلم
وقال ابن حبان في الثقات: مات في ولاية بشر بن مروان على العراق.
وقال أبو عمرو الغساني: كان مقرئاً قرأ عليه الحسن البصري.
وقال ابن سعد: كان ثقة، قابل الحديث.
محضر بن بليق الهذلي الشامي الكوفي.
روى عن إسرائيل، وزائدة، وأشعري، وأخبر، وبه من الخبر.
رواه أبو تريب، وأحمد بن قنبل، وعبد الرحمن بن صالح الأزدي، وأبو الوليد النخعي.
قلت: قال ابن خرم: مجهول.
وقال ابن القطان: لا أعرف له حالاً.
ن - محضر بن خنيس البجلي الكوفي.
روى عن يسعياك بن حرب، وصفيو، وأبسان بن أبي راس، ولي حمزة الأحمري، وإسحاق الزيات.
رواه أحمد بن حنبل، وأبو داود، وأبو عبيد الله بن فضال، وإسحاق بن عمار، ومحمد بن الفضل الشامي، وغيرهم.
قال أبو زرعة: ليس بالقوي.
وقال أبو حاتم: ضعيف الحديث.
وقال ابن حبان: كان ممن يخطئ حتى خرج عن حد الاحتجاج به إذا انفرد.
قلت وقال الساجي: يحدث عن يسعياك بأحاديث مكررة، وفيه ضعف.
محضر بن سلم الغزالي أبو مقاتل السمرقندي النخعي.
روى عن غزوان بن أبي شاذان، وأبيوب، وعبد الله بن غزوان، وعبد الله بن عمر الغنوي، وعبد العزيز بن أبي زؤاد، وأشعري، وسفيو، وغيرهم.
رواه عنه صالح بن عبد الله الشامي، وثقة بن سعيد، وعلي بن سلمة النخعي، ومعرفة بن الوليد الضائع، ومحمد بن يحيى، قاضي السري، وعبد الله بن الأحمم،

ومحمد بن الحسن بن غزوان، وغيرهم.
قال أبو الغزوة بن ثوب: سألت ثقة، فقال: حدثنا أبو مقاتل، عن سفيان، عن الأعمش، عن أبي جابر، سئل: (علي) عن كور الزبير، فقال: من عبد البحر، لا بأس به.
قال ثقة: قلت: يا أبا مقاتل، هذا موضوع، فقال: هو في كتابي وأقول موضوع! قلت: نعم، وضعمه في كتابك.
وقال ابن عدي: سمعت ابن حنبل يقول: قال الشامي: أبو مقاتل كان غيباً حدث يثني للكلام الحسن إسناده.
وورد له ابن عدي من طريق علق بن يحيى، عنه، عن عبد العزيز بن أبي زؤاد، عن ابن طاووس حديثاً، ثم قال: عبد العزيز، عن ابن طاووس ليس بمستقيم، قال: وأبو مقاتل له أحاديث كثيرة، ويقع في حديثه مثل ما ذكرت أو أعظم، وليس هو ممن يعتمد على رواياته.
وقال ابن حبان: كان صاحب نقشب وعيادة، ولكنه ياتي بالاشياء المأثورة التي يعلم من كتب الحديث انه ليس لها أصل، وقد مثل عنه ابن المبارك، فقال: أخذوا عن أبي مقاتل عبادته، وخبركم.
قال: وكان ثقة يحسن عليه شديداً ويضعفه يسيراً.
وقال: كان لا يدري ما يحدث به، وكان عبد الرحمن بن مهدي يكذبه.
وقال نصر بن حبيب: ذكرته لابن مهدي، فقال: لا تجعل الرواية عنه، قلت: حسبي ان يكون كتب له في كتابه، وخجل ذلك، فقال: كيف بما ذكرت عنه انه قال: سألت أبا يسعياك، فحدثني الخبر منها، فتكلمت فثبثت فبيداه بن عمر، فقال: حدثني نافع، عن ابن عمر، وأخبر: ومن زار زبير لمه كان كصروا. قال: فثبثت الكبراء وأثبته.
قال: وكان وكيع يكذبه.
وقال السليمان: هو في عدل من ينسخ الحديث.
ونقل الحاكم عن إبراهيم بن طهمان مثل ما نقله ابن حبان عن ابن المبارك، وقال الحاكم والنفاث: روى أحاديث موضوعاً.
ورواه الدارقطني.
وأما الخليلي فقال: مشهور بالضعف، غير مخرج له في

The Narration of Isma'il, Hammad and Abu Hanifah Believing in the Quran being Created

What Bro Hajji the arch liar and deceiver forgot to mention the following points, and I wonder what happened to his constant ranting and raving like a madman.

Bro Hajji the **Deobandi Hanafi Muqallid** grades the report without any authority or standing in this science. He fails to even make recourse to any researchers who are experts in the science of hadith and rijal. The following researchers talked about the grading of this report in the *Kitab al-Sunnah* of **Imam Abd Allah b. Imam Ahmad b. Hanbal**. I have presented their research below for all to read and realise the totally ignorance of Bro Hajji, the neo-Khariji.

***Kitab al-Sunnah* of Imam Abu Abdur Rahman Abd Allah b. Imam Ahmad b. Hanbal**

Ibrahim b. Ahmad al-Zafarani

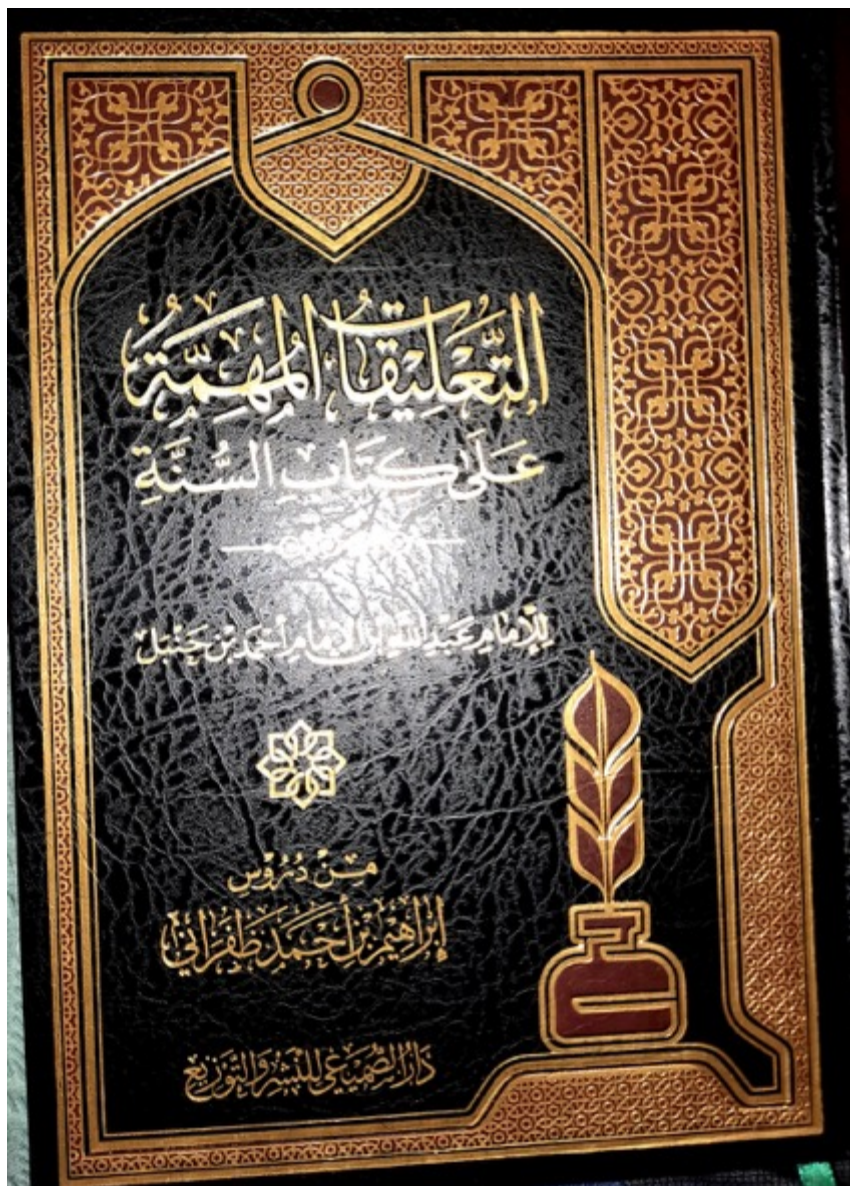
In his lessons on the *Kitab al-Sunnah*, he fails to pass a remark on the authenticity of this report, but he does add an array of

historical facts concerning Abu Hanifah that are interesting.¹⁰²
He, for example says,

He allowed using the sword, meaning making Khuruj (rebellling) against the leader, whether oppressive or an open sinner. And this opposes the belief system of the Salaf. That is, all of the Imams had Ijma - a unanimous consensus that it was impermissible to rebel against the leader, whether he was an open wicked sinner or a zindiq, it was not permissible to rebel against him.¹⁰³

¹⁰² Ibrahim b. Ahmad al-Zafarani, *al-Ta'liqat al-Muhimmah A'la Kitab al-Sunnah*. 1st Edition (Riyadh: Dar al-Sumay'i, 1439H/2017), no.235, 124.

¹⁰³ *al-Ta'liqat al-Muhimmah A'la Kitab al-Sunnah*, 126.



al-Ta'liqat al-Muhimmah A'la Kitab al-Sunnah

التعليقات المهمة على كتاب السنة



الذي ازدهر فيه الحديث وعلم الحديث وهو القرن الثالث الذي ازدهر فيه انتشار الحديث، والتصحيح، والتصنيف، واخفاضة عليه والذب عن أمر أن يدخل في دين الله سبحانه وتعالى ما ليس منه، فقد كان -رحمه الله تعالى- يعتمد على رأيه، ولم يكن حافظاً متقناً للحديث، فقد جرحه الأئمة من قبل حفظه، وذكره ابن حبان في كتابه المجروحين، وقد ترجم له ترجمة مطولة الخطيب البغدادي في كتابه تاريخ بغداد فيما يقرب من مائة صفحة، وذكر -رحمه الله تعالى- ما أخذ عليه، وما طعن فيه من قبلها وهذا هو وجه الإنصاف، وأما في باب التحذير فنحن نرى الإمام عبد الله لم يذكر له شيئاً حسناً لأنه من باب التحذير، ولقد رد على الخطيب في ذكره تلك الترجمة وذكر معانيه صاحب كتاب اسمه "السهم المصيب في نقد الخطيب"، وهؤلاء هم المعصبون للحنفية وكذلك زاهد الكوثري في كتاب له اسمه تأنيب الخطيب، ورد عليه عبد الرحمن المعلمي في كتاب أسماه التنكيل، وعلق عليه الألباني، رحم الله الجميع، فهو عاش في عصر لم يزد فيه الحديث ولم يكن حافظاً، وكان يقول برأيه وأخذ عليه -رحمه الله تعالى- في تعريفه للإيمان قال: بأن الإيمان هو التصديق، اعتمد على اللغة لأنه ما بلغه الحديث، وقال: بأن الأعمال ليست من الإيمان، بخلاف أهل العلم من السلف ذكروا بأن الأعمال هي من الإيمان، ولهذا طعنوا على الإمام أبي حنيفة بالإرجاء، «عاش في عصر من أئمة وكان في آخر أمرهم ما حصل من الفسق، والفجور، فكان -رحمه الله تعالى- يرى السيف (يعني الخروج على أئمة الجور وأهل الفسق)، وهذا مخالف لاعتقاد السلف، لأن الأئمة كلهم مجمعون على أنه لا يخرج على إمام كان فاسقاً زنديقاً لا يرون الخروج عليه، وهو عاش -رحمه الله تعالى- في تلك الفترة العصية في الخروج، وهذا ما يشهد به أنه كان يرى السيف (يعني الخروج)، وأئمة الجرح والتعديل والمستقدون له ما بين غالٍ شنع عليه كثيراً، وما بين معتدل، وهذه الآثار قد تكون صحيحة وقد لا تكون صحيحة، لكن فيها صحيح وما نسب إليه، وأما نسبتُه للجهمية فهذا يستبعد أن يأخذ كتاب جهم وأن يرى ما يراه جهم بأن القرآن مخلوق، وأنه ليس كلام الله وأن

al-Ta'liqat al-Muhimmah A'la Kitab al-Sunnah, 126.

Nabil Salah Salim

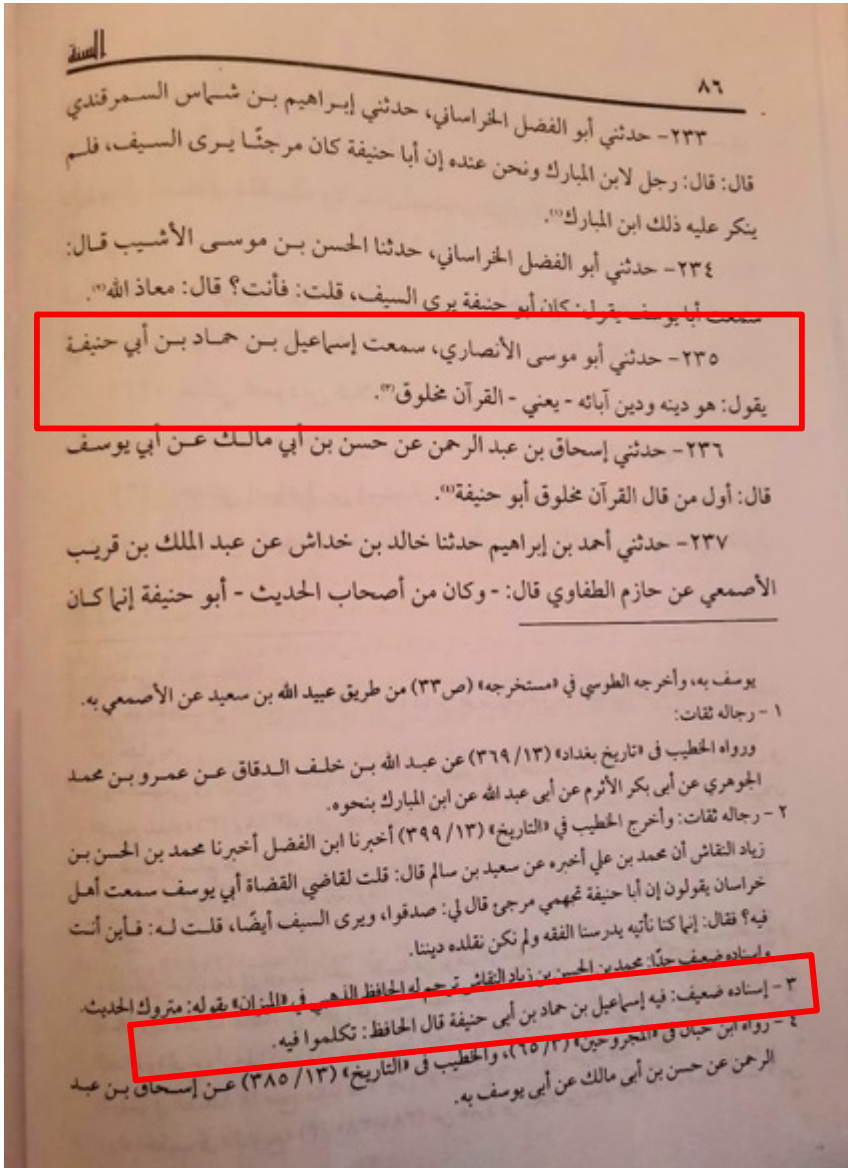
In his checking and grading of this report in *Kitab al-Sunnah* he says,

Its CHAIN is weak as it contains Isma'il b. Hammad b. Abu Hanifah. Al-Hafiz (Ibn Hajar) said they [the scholars of hadith] criticised him.¹⁰⁴

¹⁰⁴ Abu Abd al-Rahman Abd Allah b. Imam Ahmad b. Hanbal, *Kitab al-Sunnah*. 1st Edition (Alexandria: Dar al-Basirah, 1428H/2007). no.235, 86, footnote 3. Ed. Nabil Salah Salim.



Kitab Al-Sunnah

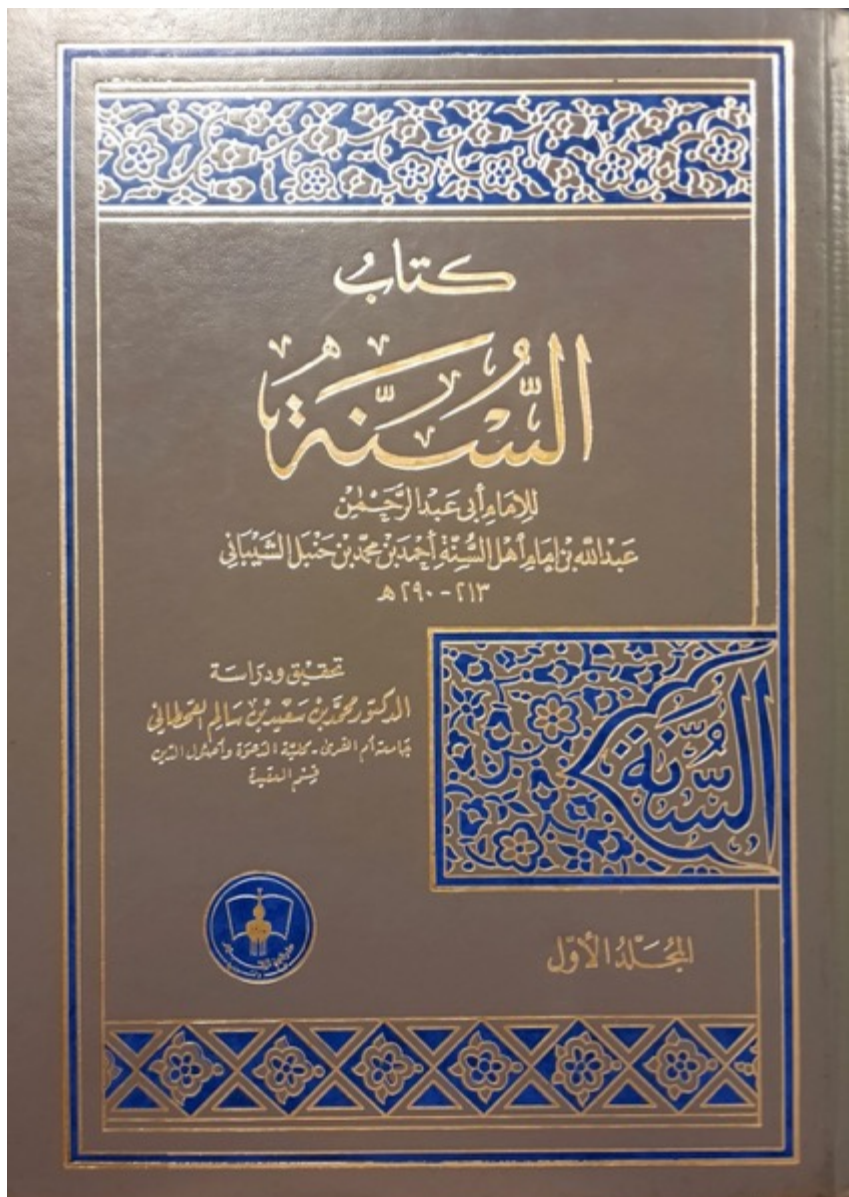


Muhammad b. Sa'id b. Salim al-Qahtani

In his verification of *Kitab al-Sunnah*, in its first ever publication, he said,

Its chain is weak; Abu Musa al-Ansari, he is trustworthy as preceded in no.217. Isma'il b. Hammad b. Abi Hanifah is weak, as preceded in no.165.¹⁰⁵

¹⁰⁵ Abu Abd al-Rahman Abd Allah b. Imam Ahmad b. Hanbal, *Kitab al-Sunnah*. 1st Edition (Dammam, Dar Ibn Qayyim, 1406H/1986) 1:182 no.235. Ed. Dr. Muhammad b. Sa'id b. Salim al-Qahtani.



Kitab al-Sunnah. Ed. Muhammad b. Sa'id al-Qahtani

قال رجل لابن المبارك ونحن عنده: ان أبا حنيفة كان مرجحاً يرى السيف^(١)، فلم ينكر عليه ذلك ابن المبارك.

٢٣٤ - حدثني أبو الفضل الخراساني، ثنا الحسن بن موسى الأشيب قال سمعت أبا يوسف يقول: كان أبو حنيفة يرى السيف، قلت: فانت؟ قال: معاذ الله.

٢٣٥ - حدثني أبو موسى الانصاري، سمعت أسماعيل بن حماد بن أبي حنيفة يقول: هو دينه ودين آباؤه. يعني القرآن مخلوق^(٢).

(١) المراد بهذا قضية الخروج على السلطان الجائر هل يجوز ذلك أم لا؟ وقد اختلفت فيه آراء الائمة رحمهم الله فلما الإمام أبو حنيفة فقد كان يرى الخروج على ائمة الجور وهو ظاهر مذهبه كما قال الجصاص حيث ذكر أن من الناس من يظهر تمجيز ائمة الفاسق وخلافته وأنه يفرق بينه وبين الحاكم... ولا فرق عند أبي حنيفة بين القاضي والحليفة في أن شرط كل منهما العدالة وإن الفاسق لا يكون خليفة ولا يكون حاكماً كما لا تغفل شهادته... وكان مذهبه رحمه الله مشهوراً في قتال الظلمة وائمة الجور ولذلك قال الأوزاعي احتملنا أبا حنيفة على كل شيء حتى جاءنا بالسيف - يعني قتال الظلمة - فلم نتحمله.

وأما الإمام مالك فكان لا يرى القتال والنصرة إلا مع الإمام العادل أما الفاجر والفاسق فلا. وقد جُلبد رحمه الله بسبب قوله بعدم انعقاد إيمان البيعة لأنها عنده ولاء قلبي وليست موافق تؤخذ على الاستكراه.

أما الشافعي: فقد ذكر الزبيدي أن الخروج هو رأي في القديم من مذهبه. وأما الإمام أحمد رحمه الله فكان يرى عدم الخروج على الائمة النافقة فقد نقل الاصلخري عنه رحمه الله قوله: «والانقياد إلى من ولاء الله امرم لا تنزع بدا من طاعته ولا تخرج عليه سبيلك حتى يجعل الله فرجاً وغرماً ولا تخرج على السلطان، وتسرع وتطيع ولا تنكث بيعة فمن فعل ذلك فهو مبتدع يخالف للجماعة». وهدف الإمام أحمد في ذلك أنه يترتب على الخروج مقاسد كثيرة.

أنظر: أحكام القرآن للجصاص (١: ٧٠)، دار الكتاب العربي، أحكام القرآن لابن العربي (٤: ١٧٢١)، وأنصف السادة الثقلين شرح أحياء علوم الدين (٢: ٢٣٣)، طبقات الحنابلة (١: ٢٤)، الإمام عند أهل السنة والجماعة للدميحي (ص ٤٩٣ - ٤٩٦).

(٢) زاد ابن عبد البر: قال بشر بن الوليد: أما رأيك فنعم، وأما رأي أبائك فلا. انظر الانتقاء (ص ١٦٦).

= إبراهيم بن شعاس السمرقندي: المجاهد روى عن المبارك وعنه روى أحمد وغيره. ثقة وكان صاحب سنة وجهاد، قتله الترك سنة ٢٢١ هـ. التوفيق (١: ٣٦).

انظر: التهذيب (١: ١٢٧).

(٢٣٤) رجاله ثقات.

الحسن بن موسى الأشيب: ثقة تقدم في (١٦٧).

(٢٣٥) إسناده ضعيف.

أبو موسى الانصاري: ثقة تقدم في (٢١٧).

إسماعيل بن حماد بن أبي حنيفة: ضعيف تقدم في (١٦٥).

اللَّهُ ومن الله وما كان من الله عز وجل فليس بمخلوق .

١٦٢ - سمعت أبا بكر بن أبي شيبة وقال له رجل من أصحابه: القرآن كلام الله وليس بمخلوق فقال أبو بكر: من لم يقل هذا فهو ضال مضل مبتدع .

١٦٣ - سمعت عثمان بن أبي شيبة يقول: القرآن كلام الله وليس بمخلوق .

١٦٤ - وسمعت عثمان مرة أخرى يقول: من لم يقل القرآن كلام الله وليس بمخلوق فهو عندي شر من هؤلاء - يعني الجهمية - .

١٦٥ - حدثت عن شيخ من أصحاب الحديث أنه سمع أبا عمرو الشيباني يقول قلت لاسماعيل بن حماد بن أبي حنيفة - وقال: القرآن مخلوق - فقلت له: خلقه قبل أن يتكلم به أو بعدما تكلم به؟ قال: فسكت .

= محمد بن يزيد الواسطي: الكلاعي شامي الأصل ثقة ثبت عابد مات سنة ١٩٠ هـ أو قبلها .
التقريب (٢: ٢١٩) .

وانظر ترجمته في: التهذيب (٩: ٥٢٧) .

(١٦١) إسناده صحيح .

إسحاق بن بهلول صدوق تقدم في (٥٥) .

(١٦٣) عثمان بن أبي شيبة تقدم في (١١٨) .

(١٦٥) في سنده مجهول وهو شيخ عبد الله .

أبو عمرو الشيباني: التحوي الكوفي نزيل بغداد اسمه إسحاق بن مزار . صدوق مات سنة ٢٠٦ هـ .
التقريب (٢: ٤٥٥) .

وانظر ترجمته في: التهذيب (١٢: ١٨٢) .

إسماعيل بن حماد بن أبي حنيفة: قال ابن عدي ثلاثتهم ضعفاء وقال الخطيب: ولي قضاء الرصافة وهو من كبار الفقهاء . وقال صالح جزرة ليس بثقة قال ابن حجر: وكذا قال مطين وهو من دعاة المأمون في المحنة بخلق القرآن، وكان يقول في دار المأمون: هو ديني ودين أبي وجدي . وكذب عليها . مات سنة ٢١٢ هـ .
اللسان (١: ٢٢٦) لسان الميزان (١: ٣٩٨) ، التهذيب (١: ٢٩٠) .

قلت: سيرد مزيد لإيضاح حول هذا إن شاء الله حين يتكلم المؤلف عن أبي حنيفة .

When we refer to no.165 of the *Kitab al-Sunnah*¹⁰⁶, the researcher brings statements of Imams Ibn Adiyy, al-Khatib al-Baghdadi, Saleh Jazrah and Ibn Hajr. It seems like Bro Hajji essentially sponged on this to make his video against me, wherein he quotes Imam Ibn Adiyy from his *al-Kamil* and al-Khatib al-Baghdadi from his *Tarikh al-Baghdad*, the reader can easily see this from the scan below. An individual with the **basic understanding** of theological precepts would refer to the *Kitab al-Sunnah* of Imam Abd Allah b. Ahmad for a discussion of the creation of the Quran.

When Bro Hajji read this, he then proceeded to cite the statements from *al-Kamil* and *Tarikh Baghdad*, meaning that he was unable to do any individual research or make recourse to the books of rijal himself and bounced off the researchers comments. The same researcher elaborates on the statement of **Abu Hanifah being a Murji and allowing the sword**. Furthermore, Bro Hajji relies on the words of the researcher concerning the opinion of rebelling against the ruler, who went on to cite the explanatory position of **al-Jassas** in his *Ahkam al-Quran*. Bro Hajji ran with this and used it in his video against me. So, not only is this extremely **embarrassing but it is also disgraceful**, this novice is trying to portray himself as the last bastion against **Salafiyyah** and the **Ahl al-Hadith** under his warped partisanship.

Bro Hajji brings the statement of **al-Jassas**. And again, another selective deception. Bro Hajji criticised me for using an alleged **Jahmi** narrator, but he himself now uses someone of the

¹⁰⁶ *Kitab al-Sunnah*, 1:160. Ed. Dr. Muhammad b. Sa'id al-Qahtani.

same level as the Jahmis. The **jahil** would not do that would he? Use someone who adheres to a deviant creed, who were considered innovators against me, again. We already saw him using Bishr and now he will get another blow to this dense brain. **Al-Jassas** was a **Hanafi Mu'tazili**.¹⁰⁷ **Imam al-Dhahabi** was also of this view when he said he was inclined to the **Mu'tazilites**, despite his writings not showing this, more so concerning the beatific vision of Allah and other issues and we seek safety in Allah.¹⁰⁸

Al-Jassas, the **Mu'tazili** also denied magic and its offshoots claiming it is mere deception without any reality. **Al-Jassas** is on record for making the **funniest theological joke**. He says if magic was real why do not the magicians remove the kings and rulers from power, steal their wealth and rule the world!!! Now you know where Bro Hajji gets it from, and how the early **Mu'tazilites** influenced Bro Hajji and his ilk's with **Khariji tendencies**.¹⁰⁹

This is who Bro Hajji quotes, a devious **Mu'tazili** who deviated from Sunni theology and known to be from the innovated sects. **Al-Jassas** also had some seriously warped and perverted ideas, one only needs to look at his *al-Fusul Fi al-Usul* to get an idea. This is the guy Bro Hajji uses to refute the orthodox Sunni position of not rebelling against a Muslim ruler. I think we are

¹⁰⁷ *Tabaqat al-Mu'tazilah*, 118, *Fadhal al-I'tizal Wa Tabaqat al-Mu'tazilah*, 391.

¹⁰⁸ *Siyar A'lam al-Nubala*, 16:341.

¹⁰⁹ *Ahkam al-Quran*, 1:41-58.

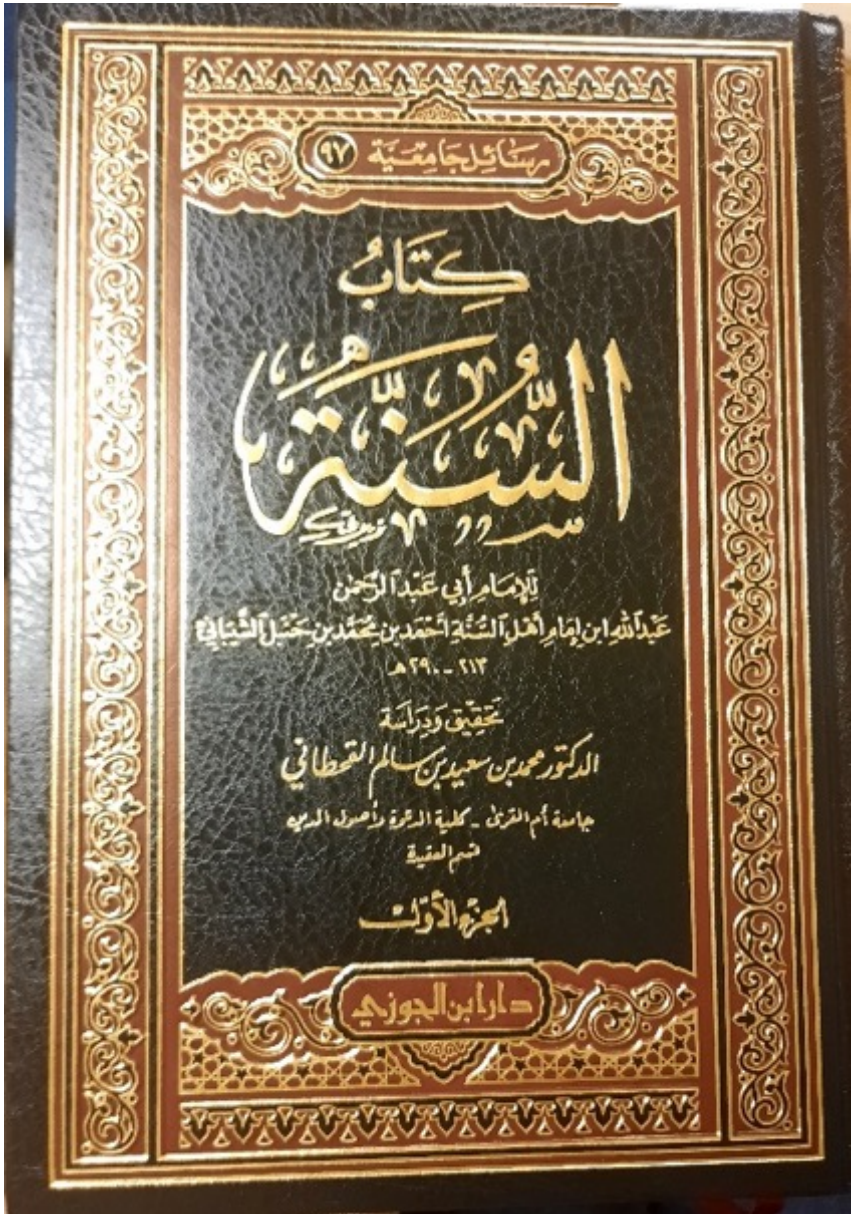
pretty much done with **BRO HAJJI** and its back to potty training time for him!

This truly shows the actual level of Bro Hajji and his poor ability to research and make independent recourse to research. It is for such reason those close to him have advocated Bro Hajjis reliance on others research, or he is plied with information and snippets and he offers up the audio in his **ludicrously shambled videos**. In fact, he has admitted that he lacks the ability to conduct such research and ultimately relies on others. This being said, it is plausible from the very little that we have seen of this embarrassing charlatan he is not the hero he pretends to act.

I have provided the **scans** from the books and the editions so everyone can check for themselves. In one video Bro Hajji pretentiously acts all the researcher of the century and exclaims '*I will check it; you know I will*' when he is given a reference. The beginner need not worry, we have provided all the necessary references and at times from the very same edition Bro Hajji has. For example, let us cite the reference of the *Kitab al-Sunnah*¹¹⁰ Bro Hajji has, so he can sit on his usual sofa with that **cringe howling**, read and check in peace!!!¹¹¹

¹¹⁰ Abu Abd al-Rahman Abd Allah b. Imam Ahmad b. Hanbal, *Kitab al-Sunnah*, 1:184 no.235. 2nd Edition (Riyadh, Dar Ibn al-Jawzi, 1433H). Ed. Dr. Muhammad b. Sa'id b. Salim al-Qahtani.

¹¹¹ In his shambled YouTube video he can be seen holding this edition of the *Kitab al-Sunnah*.



١٨٤

[٢٣٤] حدثني أبو الفضل الخراساني، ثنا الحسن بن موسى الأشيب، قال: سمعت أبا يوسف يقول: كان أبو حنيفة يرى السيف، قلت: فأنت؟ قلت: معاذ الله.

[٢٣٥] حدثني أبو موسى الأنصاري، سمعت إسماعيل بن حماد بن أبي حنيفة، يقول: هو دينه ودين آباءه، يعني: القرآن مخلوق^(١).

= الأئمة رحمهم الله. فأما الإمام أبو حنيفة، فقد كان يرى الخروج على أئمة الجور، وهو ظاهر مذهبه؛ كما قال الجصاص حيث ذكر أن من الناس من يظهر تجويز إمامة الفاسق وعلافته، وأنه يفرق بينه وبين الحاكم... ولا فرق عند أبي حنيفة بين الفاسق والخليفة في أن شرط كل منهما العدالة، وأن الفاسق لا يكون خليفة، ولا يكون حاكماً كما لا تُقبل شهادته.. وكان مذهبه ككُلِّه مشهوراً في قتال الظلمة وأئمة الجور، ولذلك قال الأوزاعي: احتملنا أبا حنيفة على كل شيء، حتى جاءنا بالسيف - يعني: قتال الظلمة - فلم نحتمله.

وأما الإمام مالك، فكان لا يرى القتال والنصرة إلا مع الإمام العادل. أما الفاجر والفاسق، فلا. وقد جليد ككُلِّه بسبب قوله بعدم انعقاد إيمان البيعة؛ لأنها عنده ولاء قلبي، وليس موافق تؤخذ على الاستكراه.

أما الشافعي، فقد ذكر الزبيدي أن الخروج هو رأيهِ في القديم من مذهبه.

وأما الإمام أحمد ككُلِّه، فكان يرى عدم الخروج على الأئمة الفسقة، فقد نقل الإصطخري عنه ككُلِّه قوله: «والانقياد إلى من ولاء الله أمركم لا تنزع يداً من طاعته، ولا تخرج عليه بسيفك حتى يجعل الله فرجاً ومخرجاً، ولا تخرج على السلطان، وتسمع وتطيع ولا تنكث بيعة، فمن فعل ذلك فهو مبتدع مخالف للجماعة». وهدف الإمام أحمد في ذلك أنه يترتب على الخروج مفسدات كثيرة.

انظر: أحكام القرآن للجصاص (٧٠/١) دار الكتاب العربي؛ أحكام القرآن لابن العربي (٤/١٧٢١)؛ وإتحاف السادة المتقين شرح إحياء علوم الدين (٢/٢٣٣)؛ طبقات الحنابلة (١/٢٤)؛ الإمامة عند أهل السنة والجماعة للدبيجي (ص ٤٩٣ - ٤٩٦).

[٢٣٤] رجاله ثقات.

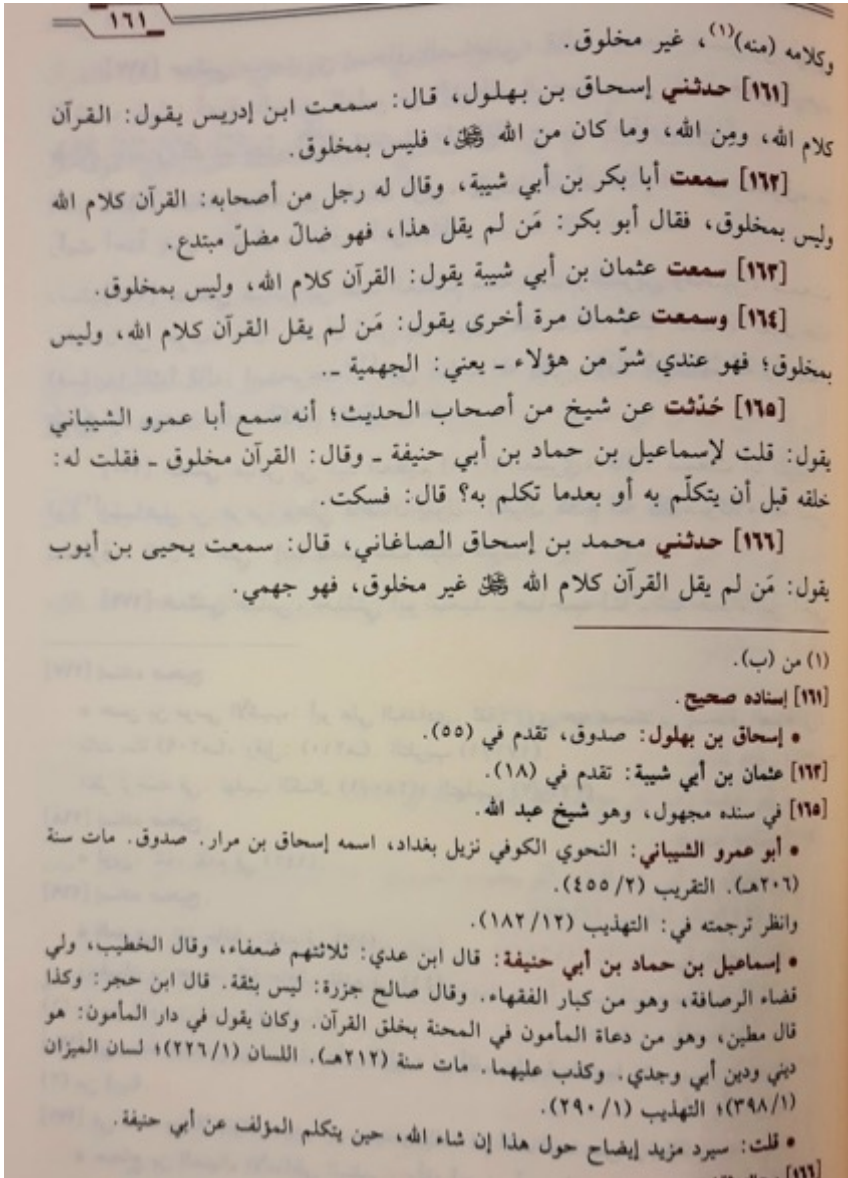
• الحسن بن موسى الأشيب: ثقة، تقدم في (١٦٧).

[٢٣٥] إسناده ضعيف.

• أبو موسى الأنصاري: ثقة، تقدم في (٢١٧).

• إسماعيل بن حماد بن أبي حنيفة: ضعيف، تقدم في (١٦٥).

(١) زاد ابن عبد البر: قال بشر بن الوليد: أما رأيك، فنعم. وأما رأي آبتك، فلا. انظر: الاتقاء (ص ١٦٦).



Muhammad Sa'id al-Qahtani adds an important note which can be seen from the preceding scans, that Ibn Abdul Barr transmitted the report with some additional words. This is quite pivotal to the discussion and we will discuss this later, In-ShaAllah. Al-Qahtani downplayed many issues in this book due to other motives which perhaps were due to his ideology and his partisanship to the **Sahwi** movement. **Rebelling, protesting, and revolutions** are the foundation and hallmark of the **Sahwi** movement, and it is under this premise you find al-Qahtani operating and rendering the reports weak, despite others authenticating them as you will come to learn, In-Sha-allah. This is further supported by **Shaykh Muqbil b. Hadi al-Wa'di** who said,

And do not be deceived by the annotations of Muhammad b. Sa'id al-Qahtani, who positioned himself as the defender of **Abu Hanifah**.¹¹²

Two of the preceding editions of the *Kitab al-Sunnah* grade the report weak, which needs to be understood in the context of the words of Shaykh Muqbil and al-Qahtani's ideology. However, other researchers graded it authentic, so my argument and point stands. The premise of Bro Hajji was that **Isma'il** was a **Jahmi** and someone who believed in the creation of the Quran, but does holding such set of beliefs alone render a person and his reports to be weak and rejected? This is the **futile technicality** Bro Hajji

¹¹² Muqbil b. Hadi al-Wa'di, *Ijabah al-Sa'il Ala Aham al-Masa'il*, 570, Question:330. 2nd edition (Cairo: Dar al-Harmayn, 1420H/1999CE)

hid behind and we will In-Sha-Allah revisit this and other absurd deceptive or ignorant tactics.

Abu Malik al-Riyashi Ahmad b. Ali al-Qufayli

In his verification of the text of the *Kitab al-Sunnah*, tracing of its ahadith and notes, he unequivocally grades this report **authentic**, yes authentic, poles apart and contradictory to the weak presentation of Bro Hajji in his even **slopier** YouTube video against me. Ahmad al-Qufayli authenticated the text of the *Kitab al-Sunnah* from two manuscripts¹¹³ and another distinctive feature of this edition is that he was acutely aware of Muhammad b. Sa'id al-Qahtani's edition, thus he was aware of his gradings and differences in the text and at times he makes mention and recourse to it.

Abu Malik al-Riyashi Ahmad al-Qufayli grades this report; **SAHIH** i.e. **authentic**. He says,

This report is **SAHIH – authentic** and it was transmitted by al-Khatib in *al-Tarikh* (vol.13 page 386)¹¹⁴ through the route of al-Hussayn b. Abd al-Awwal from Isma'il b.

¹¹³ *Kitab al-Sunnah Wa Radd Alal Jahmiyyah*, 1:28, ed. Al-Qufayli.

¹¹⁴ This is Khatib al-Baghdadi's monumental work on the history of Baghdad. The reference in my edition is, *Tarikh Baghdad* 11:267. ? edition (Beirut: Dar al-Fikr, 1432H/2011CE), ed. Sidqi Jamil al-A'ttar.

Hammad b. Abi Hanifah in the same manner, and al-Hussayn is weak.¹¹⁵

Al-Qufayli not only **authenticates** the report but he also clarifies the weakness in chain of transmission used by al-Khatib al-Baghdadi. It is not unknown to the avid reader of the number of reports al-Khatib quotes in his *Tarikh*.

So, the report was classed authentic by **al-Riyashi** and accepted. Another devious deception of Bro Hajji was uncovered during this discourse was his lack of knowledge and side stepping many issues. In the very same *Kitab al-Sunnah* we read numerous statements of **Abu Hanifah** and his association with the Jahmi creed and the intrinsic association of the women in Abu Hanifah's family were taught by the women of **Jahm b. Safwan**. Al-Qahtani attempts to render some of these reports weak but they have been authenticated by many scholars. For instance, **Abu Yusuf** was asked,

Does Abu Hanifah say what al-Jahm says, he replied, yes.¹¹⁶

¹¹⁵ Al-Imam Abi Abd al-Rahman Abd Allah b. al-Imam Ahmad b. Muhammad b. Hanbal, *Kitab al-Sunnah Wa Radd Alal Jahmiyyah*, 1:119 no.244, 1st edition (Cairo: Dar ibn al-Jawzi, 1428H/2008). Ed. Abu Malik al-Riyashi Ahmad b. Ali b. Muthanna al-Qufayli.

¹¹⁶ *Kitab al-Sunnah* 1:183 no.232 (al-Qahtani), 1:213 no.255 (al-Riyashi).

Al-Qahtani attempts to show a problem with this report by quoting a statement from **al-Bayhaqi**¹¹⁷ as traced by **al-Lalaka'i**¹¹⁸ but al-Riyashi¹¹⁹ grades the report authentic while tracing it to **Abu Hafs b. Shahin**¹²⁰, **al-Fasawi**¹²¹ and **al-Khatib**.¹²²

This was just an example to show, if the incompetent Bro Hajji is bold enough to make charges against Isma'il, then the same charges should be made against his own Imam Abu Hanifah, yet we see the inept individual displaying extreme difficulty in understanding these issues – precisely the reason he is an **absolute embarrassment** to those who propped him as their saviour.

Bro Hajji, as ignorant and **totally incompetent** as he is on these matters and discussions on **creed**, not only did he oft repeat the **parrot like mantra**, that I (Abu Khuzaimah) wouldn't use a **Jahmi** to support my point to refute him.

¹¹⁷ *Al-Asma wal-Sifat*, 251.

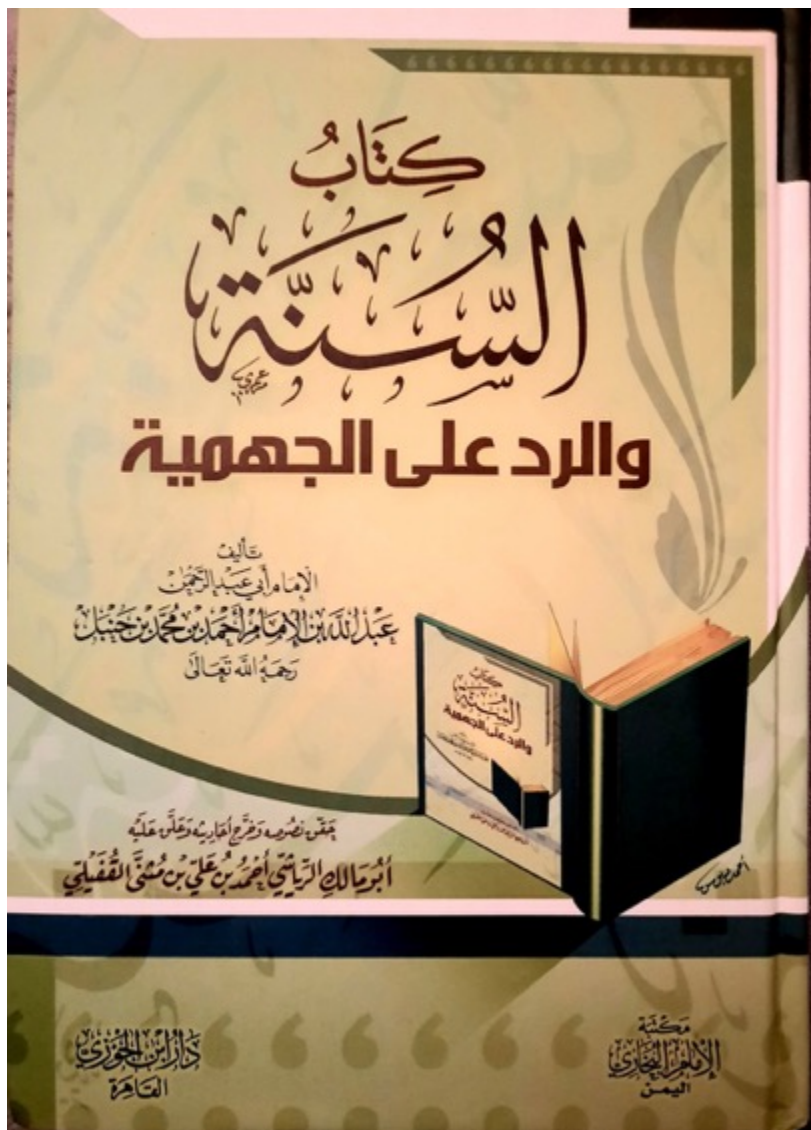
¹¹⁸ *Lalika'i, Sharh Usul I'tiqad* no.470.

¹¹⁹ *Kitab al-Sunnah*, 1:215-216 footnote no.1- (al-Riyashi)

¹²⁰ *Sharh Madhahib Ahl al-Sunnah* no.34.

¹²¹ *Al-Marifah wa'l Tarikh*, 2:783-784.

¹²² *Tarikh Baghdad*, 13:375.



Kitab al-Sunnah Wa Radd Alal Jahmiyyah, edn. Dar ibn al-Jawzi Al-Riyashi.

٢٤٤- حَدَّثَنِي أَبُو مُوسَى الْأَنْصَارِيُّ، سَمِعْتُ إِسْمَاعِيلَ بْنَ حَمَادٍ بْنِ أَبِي حَنِيفَةَ، يَقُولُ: هُوَ دِينُهُ، وَدِينُ آبَائِهِ، يَعْنِي: الْقُرْآنُ مَخْلُوقٌ^(١).

٢٤٥- حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ بْنِ أَبِي مَالِكٍ، عَنْ أَبِي يُوسُفَ، قَالَ: أَوَّلُ مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ، أَبُو حَنِيفَةَ^(٢).

٢٤٦- حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا خَالِدُ بْنُ خِزَّاشٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ قُرَيْبٍ الْأَصَمِيِّ، عَنْ حَازِمِ الطُّفَاوِيِّ، قَالَ، وَكَانَ مِنْ أَصْحَابِ الْحَدِيثِ: أَبُو حَنِيفَةَ، إِنَّمَا كَانَ يَعْمَلُ بِكُتُبِ جَهْمٍ، تَأْتِيهِ مِنْ خُرَّاسَانَ^(٣).

٢٤٧- حَدَّثَنِي سُفْيَانُ بْنُ وَكِيعٍ، قَالَ: سَمِعْتُ عُمَرَ بْنَ حَمَادٍ بْنِ أَبِي حَنِيفَةَ، قَالَ: أَخْبَرَنِي أَبِي، حَمَادُ بْنُ أَبِي حَنِيفَةَ، قَالَ: أَرْسَلَ ابْنُ أَبِي لَيْلَى إِلَى أَبِي، فَقَالَ لَهُ: تُبِئْنَا نَقُولُ فِي الْقُرْآنِ: إِنَّهُ مَخْلُوقٌ، وَإِلَّا أَفَدَمْتُ عَلَيْكَ بِأُتْرُكِهِ، قَالَ: فَتَابَعَهُ؛ قُلْتُ: يَا أَبَاهُ! كَيْفَ فَعَلْتَ ذَا؟ قَالَ: يَا بُنَيَّ! خِفْتُ أَنْ يَدْمَ عَلَيَّ، فَأَعْطَيْتُ نَفْسِي^(٤).

(١) هذا أثر صحيح. وقد رواه الخطيب في «التاريخ» (ج ١٣ ص ٣٨٦): من طريق الحسين بن عبد الأول، عن إسماعيل بن حماد بن أبي حنيفة، بنحوه. والحسين ضعيف.

(٢) هذا أثر صحيح.

ورواه الخطيب في «التاريخ» (ج ١٣ ص ٣٨٤): من طريق جعفر بن محمد الصلتلي، عن إسحاق بن إبراهيم، عن إسحاق بن عبد الرحمن، به نحوه. وفي «السنن» للخلال (ج ٧ ص ١٧٠ برقم: ٢١٠٠)، و«تاريخ بغداد» (ج ١٣ ص ٣٨٥): من طريق زياد بن أيوب، حدثني حسن بن أبي مالك، وكان من خيار عباد الله، به نحوه، وإسناده صحيح.

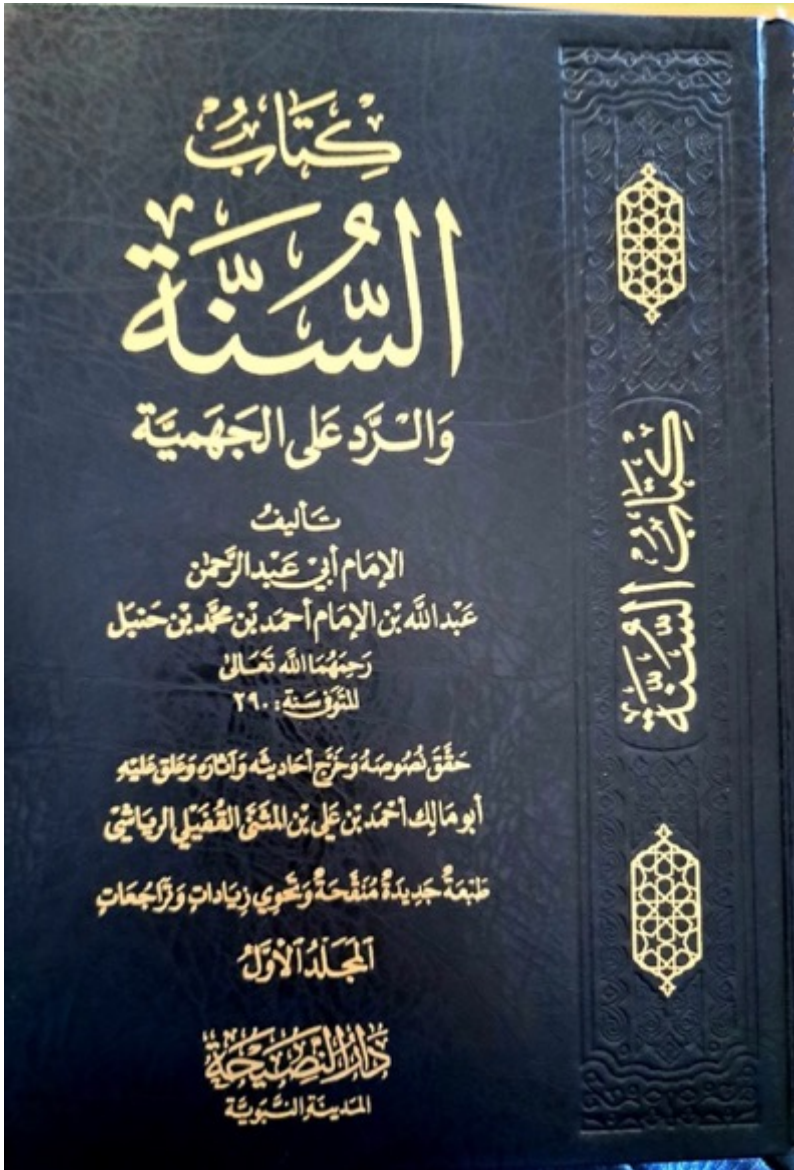
(٣) هذا أثر حسن. من أجل الأصمعي.

قلت: وقد روى الخطيب في «التاريخ» (ج ١٣ ص ١٦٤) عن أبي حنيفة ما يخالف هذا، من طريق إسحاق بن إبراهيم قال: قال أبو حنيفة: أتانا من المشرق رأيان خيثان، جهم معطل، ومقاتل مُثَبَّة. وإسناده صحيح.

(٤) هذا أثر ضعيف جداً.

رواه الخطيب في «تاريخ بغداد» (ج ١٣ ص ٣٨٦-٣٨٧)، وفي سنده: سفیان بن وکیع. قال النسائي: ليس بثقة. وقال في موضع آخر: ليس بشيء. وقال أبو زرعة: كان يكذب.

In the latest 2014 edition of his checking of the *Kitab al-Sunnah*, **Abu Malik al-Riyashi** adds further comments to his checking.



Kitab al-Sunnah Wa Radd Alal Jahmiyyah, edn. Dar al-Nasihah al-Riyashi.

للإمام أبي حنيفة: عن الحسن بن عبد الله بن أحمد بن حنبل رحمهما الله (٢١٥٨)
٢٥٨ - حَدَّثَنِي أَبُو مُوسَى الْأَنْصَارِيُّ، سَمِعْتُ إِسْمَاعِيلَ بْنَ حَمَّادٍ بْنَ أَبِي حَنِيْفَةَ، يَقُولُ: هُوَ دِينُهُ، وَدِينُ آبَائِهِ، يَعْنِي: الْقُرْآنَ مَخْلُوقٌ.^(١)

٢٥٩ - حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ بْنِ أَبِي مَالِكٍ، عَنْ أَبِي يُسُفَ، قَالَ: أَوَّلُ مَنْ قَالَ: الْقُرْآنَ مَخْلُوقٌ، أَبُو حَنِيْفَةَ.^(٢)

○ وقال أبو عبيد الأجرى رَحِمَهُ اللهُ فِي "السُّؤَالَاتِ" (برقم: ٢٦٤): قُلْتُ لِأَبِي دَاوُدَ رَحِمَهُ اللهُ تَعَالَى: كَانَ أَبُو حَنِيْفَةَ يَرَى السَّيْفَ؟ قَالَ: نَعَمْ.
 ○ وَقَالَ مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي شَيْبَةَ فِي "جُزْءِ لَهُ فِي الْمَسَائِلِ" (برقم: ٨٢): وَسَمِعْتُ أَبِي يَقُولُ: سَأَلْتُ أَبَا نُعَيْمٍ: يَا أَبَا نُعَيْمٍ! مَنْ هَؤُلَاءِ الَّذِينَ تَرَكْتَهُمْ مِنْ أَهْلِ الْكُوفَةِ، كَانُوا يَرَوْنَ السَّيْفَ، وَالْخُرُوجَ عَلَى السُّلْطَانِ؟ فَقَالَ: عَلَى رَأْسِهِمْ أَبُو حَنِيْفَةَ، وَكَانَ مُرْجئًا، يَرَى السَّيْفَ.
 ○ ثُمَّ قَالَ أَبُو نُعَيْمٍ: حَدَّثَنِي عَمَّارُ بْنُ رُزَيْقٍ، قَالَ: كَانَ أَبُو حَنِيْفَةَ يَكْتُبُ إِلَى إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بِالسَّيْفِ: اللَّهُ الْغَدُومُ إِلَى الْكُوفَةِ، وَيُبْعِدُهُ نَصْرُهُ!!!

(١) هذا أثر إسناده صحيح.

وأخرجه ابن عدي رَحِمَهُ اللهُ تَعَالَى فِي "الْكَامِلِ" (ج ١ ص: ٥٠٩)، والخطيب فِي "تَارِيخِ بَغْدَادِ" (ج ٦ ص: ٢٤٣): مِنْ طَرِيقِ أَبِي حَاتِمِ الرَّازِيِّ، عَنْ إِسْحَاقَ بْنِ مُوسَى الْأَنْصَارِيِّ، عَنْ سَعِيدِ بْنِ سَلَمٍ الْبَاهِلِيِّ، قَالَ: سَمِعْتُ إِسْمَاعِيلَ بْنَ حَمَّادٍ بْنَ أَبِي حَنِيْفَةَ فِي دَارِ الْمَأْمُونِ، يَقُولُ: الْقُرْآنَ مَخْلُوقٌ، هَذَا دِينِي وَدِينُ أَبِي، وَدِينُ جَدِّي. وَإِسْنَادُهُ صَحِيحٌ.

○ وَقَدْ أَخْرَجَهُ الْخَطِيبُ فِي "التَّارِيخِ" (ج ١٣ ص: ٣٧٦): مِنْ طَرِيقِ الْحَسَنِ بْنِ عَبْدِ الْأَوَّلِ، عَنْ إِسْمَاعِيلَ بْنِ حَمَّادٍ بْنَ أَبِي حَنِيْفَةَ، قَالَ: هُوَ قَوْلُ أَبِي حَنِيْفَةَ: الْقُرْآنَ مَخْلُوقٌ. وَالْحَسَنُ ضَعِيفٌ.

○ وَقَوْلُهُ (يَرَى السَّيْفَ)، قَالَ الْعَلَامَةُ عَبْدُ الرَّحْمَنِ بْنُ يَحْيَى الْمُعَلِّمِيُّ التِّمَنِيُّ رَحِمَهُ اللهُ تَعَالَى: تِلْكَ الْمَقَالَةُ ... مُسْتَفِضَّةٌ عَنْ أَبِي حَنِيْفَةَ، وَكَانَ حَفِيْدُهُ إِسْمَاعِيلُ بْنُ حَمَّادٍ يَصْرُحُ بِهَا صَرًا حَاتِمًا أَيَّامَ الْمِحْنَةِ، وَأَنَّهَا دِينُ أَبِيهِ وَجَدِّهِ، وَجَاءَ عَنْ الْحَمَّانِيِّ أَنَّهُ حَدَّثَهُ عَشْرَةَ كُلُّهُمْ يَقَاتُ: أَنَّهُمْ سَمِعُوا أَبَا حَنِيْفَةَ يَقُولُ هَذِهِ الْمَقَالَةَ، وَالْأَسَاقُذِيُّ (يَعْنِي: الْكُوْتَرِيَّ)، وَإِنْ تَكَلَّمَ فِي الرُّوَاةِ، فَهُوَ يَعْتَرِفُ: بَلْ يَتَّبِعُجُحُ وَأَنَّ أَبَا حَنِيْفَةَ كَانَ يَقُولُ ذَلِكَ. انْتَهَى مِنْ "الْفَتْحِ الْكَبِيرِ" (ج ١ ص: ٣١٣) بِتَصْرِفِهِ.

(٢) هذا أثر صحيح.

Kitab al-Sunnah Wa Radd Alal Jahmiyyah, 1:215 no.258.

The first thing that we notice is that he modifies his from,

(١) هذا أثر صحيح.

This report is authentic.¹²³

To the following words in his latest edition,

(١) هذا أثر إسناده صحيح.

The chain of this report is authentic.¹²⁴

We can clearly see **al-Riyashi** emphasizing the chain is authentic. He further brings a similar report from **Ibn Adiy** from his *al-Kamil*¹²⁵ that Isma'il made the same assertion while he was in the house of Mamun, and al-Riyashi grades the **chain authentic**. He then continues to quote the report with its chain from *Tarikh Baghdad*, maintaining his position that al-Hussayn in the chain is weak. (see scan above). The significance of this is that the very chain Bro Hajji was attempting to weaken from the *al-Intiqā* of Imam Ibn Abd al-Barr has been authenticated with the same

¹²³ *Kitab al-Sunnah Wa Radd Alal Jahmiyyah*, 1:119, 2008 edition of Abu Malik al-Riyashi.

¹²⁴ Al-Imam Abi Abd al-Rahman Abd Allah b. al-Imam Ahmad b. Muhammad b. Hanbal, *Kitab al-Sunnah Wa Radd Alal Jahmiyyah*, 1:215 no.258. 2nd Edition (Madinah: Dar al-Nasihah, 1435H/2014). Ed. Abu Malik Ahmad b. Ali b. al-Muthanna al-Qufayli al-Riyashi.

¹²⁵ *Al-Kamil* 1:509 from *Kitab al-Sunnah* 1:215.

meaning by al-Riyashi. Furthermore, the very book Bro Hajji used to weaken and discredit Isma'il b. Hammad b. Abu Hanifah; the *al-Kamil* of Ibn Adiyy, himself brings a report which includes Isma'il and al-Riyashi makes it authentic. This is a lambasting and **overwhelming evidence** of the ignorance of Bro Hajji and his incompetency in hadith and rijal, the **penultimate embarrassment** for the **intellectual criminal**. Al-Riyashi supports his grading by the fact that he quotes the chain from Ibn Adiyy while authenticating it. He then quotes the chain of transmission from **Tarikh Baghdad** of al-Khatib al-Baghdadi and despite it being weak, the three chains collectively render the report authentic.

We learn from al-Riyashi's checking and comments the report in Imam Ibn Abd al-Barr's **al-Inqita** is authentic and not what the novice Bro Hajji said. I have already expanded on this in the first reply, so let the reader refer to it.

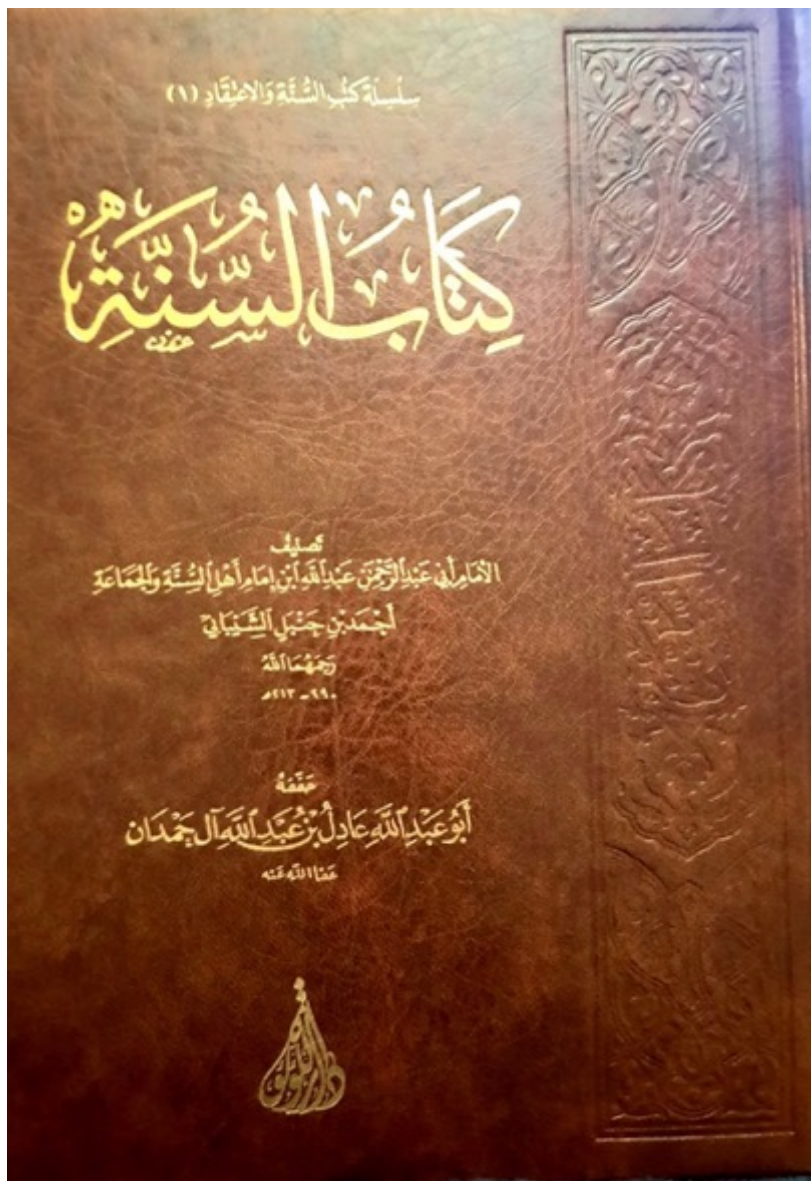
Abu Abd Allah Adil b. Abd Allah Al-Hamdan

The most recent publication of the *Kitab al-Sunnah* was this year, in 1441H /2020CE with the verification and checking of Al-Hamdan. Al-Hamdan also grades the report authentic while quoting the words in Ibn Adiyy's *al-Kamil*, he says,

Its chain is authentic – Sahih.¹²⁶

This shows this report supports the wording of *al-Inqita* and is therefore **authentic and Sahih**. Bro Hajji has absolutely no idea what he is talking about, he lied based on his **incompetency**, and disgraced himself in front of the whole world showing the **deceptive ignorant charlatan** that he is. This is the scan from Al-Hamdan's edition.

¹²⁶ Al-Imam Abi Abd al-Rahman Abd Allah b. Imam Ahl al-Sunnah Wa'l Jama'ah Ahmad b. Hanbal al-Shaybani, *Kitab al-Sunnah*, 143 no.221, 4th edition. (Lebanon: Dar al-Loloaa, 1441H/2020CE). Ed. Abu Abd Allah Adil b. Abd Allah Al-Hamdan.



Kitab al-Sunnah Ed. Al-Hamdan

٢١٩ - **تصنيف** أبو الفضل الخراساني، حدثني إبراهيم بن شماس السمرقندي، قال: قال رجل لابن المبارك - ونحن عنده -: إن أبا حنيفة كان مرجئاً يرى السيف. فلم يُنكر عليه ذلك ابن المبارك^(١).

٢٢٠ - **تصنيف** أبو الفضل الخراساني، ثنا الحسن بن موسى الأشيب، قال: سمعت أبا يوسف يقول: كان أبو حنيفة يرى السيف. قلت: فأنت؟ قال: معاذ الله^(٢).

٢٢١ - **تصنيف** أبو موسى الأنصاري، سمعت إسماعيل بن حماد بن أبي حنيفة، يقول: هو دينه، ودين آبائه. - يعني: القرآن مخلوق -^(٣).

= وفي «الطيوريات» (٨٣٠)، و«تاريخ بغداد» (٥١٩/١٥) عن زياد بن أيوب قال: حدثني حسن بن أبي مالك - وكان من خيار عباد الله -، قال: قلت لأبي يوسف القاضي: ما كان أبو حنيفة يقول في القرآن؟ قال: فقال: كان يقول: القرآن مخلوق. قال: قلت: فأنت يا أبا يوسف؟ فقال: لا. وإسناده صحيح. قلت: سيأتي في الآثار التالية أنه استتب من القول بخلق القرآن.

(١) أثر صحيح، وسيأتي نحوه برقم (٣٣٢) وفيه زيادة بيان. وستأتي أقوال ابن المبارك وأبي إسحاق الفزاري برقم (٣٠٧) رحمهم الله نحوه. - وفي «الضعفاء» للعقيلي (٢٨٣/٤) نحوه من قول وكيع بن الجراح، ويوسف بن أسباط.

- وفي «تاريخ بغداد» (٥٣٠/١٥) قال الهيثم بن جميل: سمعت أبا عوانه يقول: كان أبو حنيفة مرجئاً يرى السيف. فقيل له: فحماد بن أبي سليمان؟ قال: كان أستاذه في ذلك.

(٢) «تاريخ بغداد» (٣٩٩/١٣) نحوه، وإسناده صحيح. وقد تقدم في حاشية هذا الباب إثبات مسألة السيف والخروج على السلطان لأبي حنيفة.

(٣) «الكامل في الضعفاء» (٣١٣/١)، ولفظه: (هذا ديني، ودين أبي، ودين جدي). وإسناده صحيح. - قال المعلمي رحمهم الله في «التنكيل» (٣١٣/١) وهو يتكلم عن نسبة القول =

Khatib al-Baghdadi and Isma'il b. Hammad

Al-Riyashi in his footnote to this report said,

And it was transmitted by al-Khatib in *Tarikh Baghdad*, v.13 p.386, but is weak due to al-Hussayn b. Abd al-Awwal from Isma'il b. Hammad b. Abu Hanifah transmitting the same and **al-Hussayn in weak.**¹²⁷

Al-Khatib al-Baghdadi brings this report 2 times in his *Tarikh Baghdad*¹²⁸. In the first citation the only problem is Isma'il and in the second citation **al-Hussayn** is weak. However, researchers have authenticated the first citation. Al-Khatib himself after bringing the statement that he was a Jahmi brings this report after it, at the end of the entry on Isma'il. The only problem with this chain is the weakness and Jahmi tendencies of Isma'il, allegedly. The chain also contains eminent scholars of hadith from the likes of **Zakariyyah al-Saji** and **Abu Hatim al-Razi**.

The novice by making Isma'il weak rendered a great majority of the reports concerning Abu Hanifah's ancestry also weak and inadmissible, as most reports are transmitted through his route. It is important to reproduce the scans from the **Tarikh Baghdad** to understand this point. Bro Hajji relied on the PDF edition of the **Tarikh** with the checking of **Bashar A'wad** published by **Dar**

¹²⁷ *Kitab al-Sunnah*, 1:119 footnote no.1

¹²⁸ *Tarikh Baghdad*, 5:183 and 11:267. 1st edition (Beirut: Dar al-Fikr, 1432H/2011CE) ed. Sidqi Jamil al-A'ttar.

al-Gharb. Note that he always fails to mention the references because I caught him at least on **two occasions** deceptively showing a different book and then reproducing the scans from another edition, this is disgraceful. The scans of the **Tarikh** can be seen below.

The case of declaring Isma'il a Jahmi and weak rests on **Muhammad b. Ali al-Muqri**. Whether Ismail was a Jahmi, his father or grandfather, I do not really care in the slightest, but to use a report of a **majhul** narrator, **Muhammad b. Ali al-Muqri**, is just too humiliating. It is upon Bro Hajji the jahil to prove the authenticity of this report by establishing the trustworthiness of **Muhammad b. Ali al-Muqri**. **I will give Bro Hajji £1000 If he proves the reliability of Muhammad b. Ali**, who is in this chain and hence the authenticity of this report, and for good measure, I will never refute Bro Hajji ever again. This is a challenge to Bro Hajji! **So, do not curl away BRO HAJJI** do not curl away into your **Rafidic Judaic** hole just yet.

Furthermore, we know Bro Hajji, being untrained has also not even studied the basic books in any science and hence why he missed these points coupled with the fact that he is a lying deceiver. We can see **Imam al-Khatib al-Baghdadi** says about Isma'il that he was on the Madhhab of his grandfather i.e. Abu Hanifah. So when al-Khatib transmits he was a **Jahmi** and we know that jurisprudent Madhhabs were formed much later in the

4th and 5th century, then we can naturally surmise that **Madhhab** here means **Aqidah**, matters of **creed** and **Manhaj**.¹²⁹

Muhammad b. Khalaf, Known as Waki' (d.306H)

He brings an entry for him on judges and says,

Isma'il b. Hammad b. Abi Hanifah SALAFIYYAN
SAHIHAN.¹³⁰

That Isma'il was a true or proper Salafi. This alone should drown this ignorant individual who has done nothing but make an utter fool of himself and embarrass himself for the whole world to see. That he has no recourse to the books or with comprehension. Had I not even transmitted the report from the **al-Intiqā**, the jahil was non the wiser! Think about that.

¹²⁹ Imam Ibn Abi Hatim uses the same word i.e. Madhhab while expounding on the creed and belief system of Ahl al-Sunnah in *Asal al-Sunnah Wa I'tiqad al-Din*.

¹³⁰ Muhammad b. Khalaf, *Akhbar al-Qudah*, 2:167. 1st edition (Beirut: Alim al-Kutub, ?).

أَخْبَرُ الْقَضَاةَ

لَوْ كَيْع
مُحَمَّدُ بْنُ خَلْفِ بْنِ حَيَّانَ
٥٣٠٦

الجزء الثاني

عَالَمُ الْكُتُبِ
بَيْروت

اسماعيل بن حماد بن أبي حنيفة

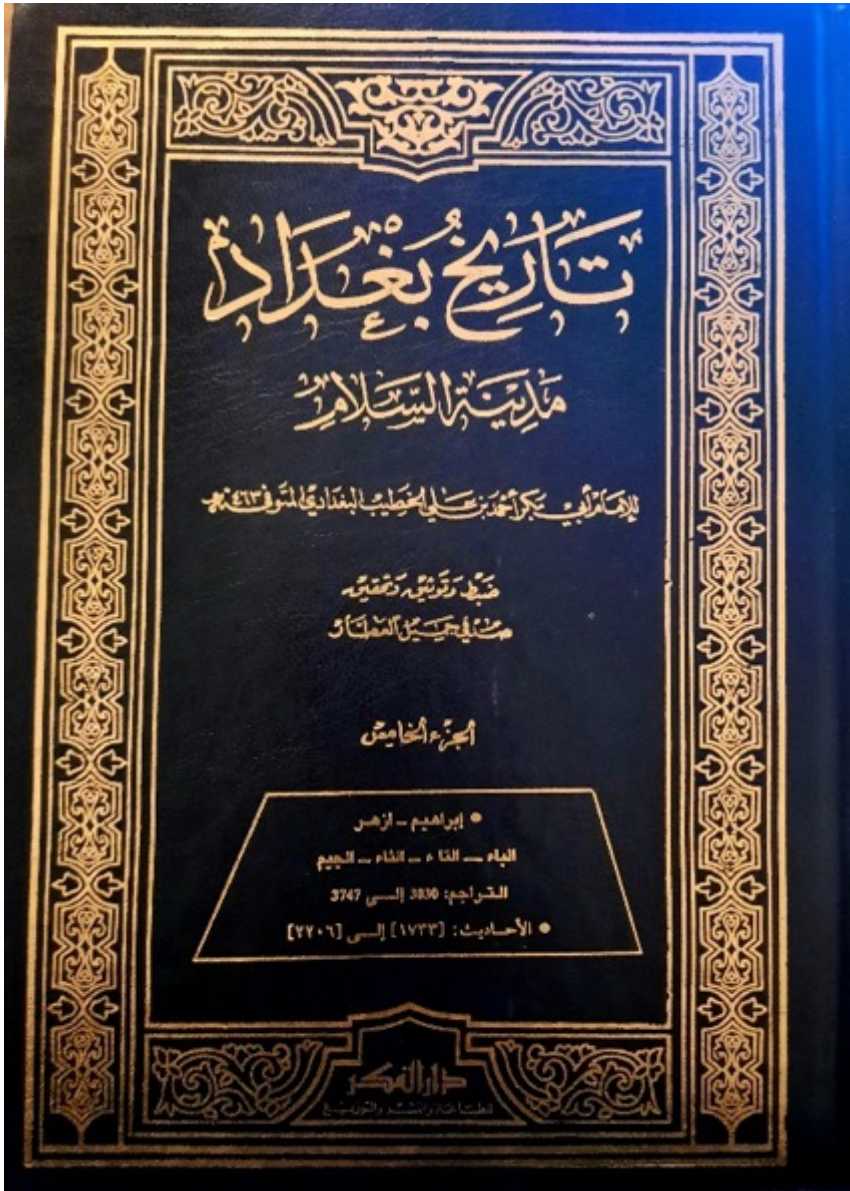
عزل المأمون يحيى بن أكنم عن قضاء البصرة وولى اسماعيل بن حماد بن أبي حنيفة .

قدم البصرة في شهر ربيع الآخر يوم الجمعة ، لثمان مضي من منه . سنة عشر ومائتين .

أخبرني ابراهيم بن أبي عثمان قال : حدثني أبو خالد الأسلمي يزيد بن يحيى قال : أخبرني هزّان التيمي قال : حدثني أبي قال : رأيت ثابتاً أبا أبي حنيفة شيخاً جندياً من مولد السند نجاراً قال : وهو مولى امرأة منا صحيح الولاء أخبرني عبد الله بن عمرو بن أبي ساعد . قل : حدثني ابراهيم بن المنذر الحزامي قال : أبو عبد الرحمن المقبري عبد الله بن يزيد قال لي أبو حنيفة : ممن أنت ؟ قلت : من أهل جوجستان قال : فإليك أن تنتمي إلى بعض هذه العرب فإني كنت رجلاً من أهل الأرض فانضمت إلى هذا الحى من بكر بن وائل فوجدتهم قوم صدق .

قالوا : وكان إسماعيل بن حماد بن أبي حنيفة سلفياً صحيحاً .

مر رجل يعلن شرب النبيذ وكان معه رجل يدعى علياً وكان كاتبه وأمينه غبر أنه قد غلب عليه ، فقال بعض الشعراء :



ليس به بأس، وهو إسماعيل بن عمر -
3279 - إسماعيل بن حماد بن أبي حنيفة النُّعمان بن ثابت، يُكنى: أبا حيان - وقيل:

أبي حنيفة النُّعمان،
ولي قضاء الجانب الشرقي من بغداد بعد محمد بن عبد الله الأنصاري فأقام مدة ثم صرف،
وولي قضاء البصرة أيضاً لما عزل عنه يحيى بن أكثم، وكان إسماعيل أحد الفقهاء على مذهب جده
أبي حنيفة.

وحدث عن: أبيه، وعن مالك بن مغول، وعمر بن ذر، ومحمد بن عبد الرحمن بن أبي
ذئب، والقاسم بن معن، وأبي شهاب الحنظلي. روى عنه: غسان بن المفضل الغلابي، وعمر بن
إبراهيم الثقفي، وسهل بن عثمان العسكري، وعبد المؤمن بن علي الرازي.
[توليته القضاء]: أنبأنا إبراهيم بن مخلد، أخبرنا إسماعيل بن علي الخطيبي قال: ولي
إسماعيل بن حماد بن أبي حنيفة قضاء الرصافة سنة أربع وتسعين.

أخبرنا علي بن محمد بن عيسى البرازي - فيما أذن أن نرويه عنه - حدثنا محمد بن عمر بن سلم
قال: إسماعيل بن حماد بن أبي حنيفة استقضاه محمد بن هارون الأمين على الجانب الشرقي بعد
أن عزل محمد بن عبد الله الأنصاري، وهو من كبار الفقهاء.

قلت: وبلغني أن ولايته قضاء البصرة كانت سنة عشر ومائتين، فأقام بها سنة ثم عزل
بعيسى بن أبان.

أخبرنا علي بن أبي علي، أخبرنا طلحة بن محمد بن جعفر، حدثني محمد بن أحمد
التنوخي، حدثنا ابن حيان - وهو وكيع القاضي - أخبرني إبراهيم بن أبي عثمان عن العباس بن
ميمون قال: سمعت محمد بن عبد الله الأنصاري يقول: ما ولي القضاء من لدن عمر بن الخطاب
إلى اليوم أعلم من إسماعيل بن حماد بن أبي حنيفة! فقال له أبو بكر الجني: يا أبا عبد الله ولا
الحسن بن أبي الحسن؟! قال: لا والله! ولا الحسن.

[فطنته]: قال ابن حيان: وأخبرني أبو العيئة قال: قال رجل لإسماعيل: قد ذهب نصفك،

Tarikh Baghdad 5:182

١٨٣
ذكر من اسمه إسماعيل: التراجم 3270 - 3361
١٨٣
قال: لو بقيت مني شعرة ل بقي منها ما يقضي عليك! وقال ابن حبان عن أبي العيناء: قال: لما ولي إسماعيل البصرة دس إليه الأنصاري - يعني محمد بن عبد الله - إنساناً يسأله عن مسألة فقال: أبقي الله القاضي! رجل قال لا مرأته. فقطع عليه إسماعيل وقال: قل للذي دسك إن القضاة لا تفتي.
أخبرنا الصيمري، حدثنا محمد بن عمران المرزباني، حدثنا محمد بن أحمد الكاتب، حدثنا أبو العيناء محمد بن القاسم قال: قال إسماعيل بن حماد بن أبي حنيفة: ما ورد علي مثل امرأة تقدمت إلي فقالت: أيها القاضي ابن عمي زوجني من هذا ولم أعلم، فلما علمت رددت، قال: فقلت لها: ومتى رددت؟ قالت: وقت علمت، قلت: ومتى علمت؟ قالت: وقت رددت، قال: فما رأيت مثلاً.
أخبرنا القاضي أبو الطيب طاهر بن عبد الله الطبري، حدثنا المعافي بن زكريا، حدثنا محمد بن أحمد بن إبراهيم الحكيمي قال: قال أبو عبد الله محمد بن القاسم: لما عزل إسماعيل بن حماد عن البصرة شيعوه. فقالوا: عفت عن أموالنا وعن دماننا، فقال إسماعيل بن حماد: وعن أبنائكم!! يعرض يحيى بن أكثم في اللواط.
أخبرنا أبو يعلى أحمد بن عبد الواحد الوكيل، أخبرنا إسماعيل بن سعيد المعدل، حدثنا الحسين بن القاسم الكوكبي، حدثنا أبو العيناء قال: قال إسماعيل بن حماد بن أبي حنيفة: قال لي الحسن بن ماطلق بشراً قال: قلت: إنه يقوم علينا رخصاً.
أخبرنا محمد بن علي المقرئ، أخبرنا أبو مسلم عبد الرحمن بن محمد بن عبد الله بن مهران، أخبرنا عبد المؤمن بن خلف النسفي قال: قال أبو علي صالح بن محمد: إسماعيل بن حماد بن أبي حنيفة كان جهمياً ليس هو بثقة.
أخبرني البرقاني، حدثني محمد بن أحمد بن محمد الأدمي، حدثنا محمد بن علي الأيادي، حدثنا زكريا بن يحيى الساجي، حدثني أبو حاتم الرازي، حدثنا إسحاق بن موسى الأنصاري قال: سمعت سعيد بن سالم الباهلي يقول: سمعت إسماعيل بن حماد بن أبي حنيفة - في دار المأمون - يقول: القرآن مخلوق، وهو ديني ودين أبي ودين جدي.
بلغني أنه توفي في سنة اثنتي عشرة ومائتين.

Tarikh Baghdad 5:183

Bishr b. al-Walid

Time stamp 25:25

I presented this statement from *al-Intiqā* in terms of regulating the inept Bro Hajji from spreading his ludicrous falsehood. Bro Hajji other than using the weakness line of argument regarding Isma'il b. Hammad b. Abu Hanifah also relied heavily on Imam Ibn Abd al-Barr bringing a clarification from **Bishr b. al-Walid** concerning to this statement of Isma'il. We can see Bro Hajji lauding at this response in the video, even though it was premature and erroneous. So, the statement of Bishr was directly transmitted by **Imam Ibn Abd al-Barr** and this is what Bro Hajji focused on in his reply to me. This however poses several serious problems which can be categorised succinctly below.

First Problem – A Disconnected and Broken Chain

Imam Ibn Abd al-Barr brings the clarifying words from Bishr b. al-Walid without a continuous chain. We know Ibn Hajr mentions Bishr died in 238H¹³¹ and we also know that Ibn Abd al-Barr was born in 368H¹³², this therefore creates a missing link

¹³¹ Ibn Hibban, *al-Thiqat*, 5:91, Ibn Hajr, *Lisan al-Mizan*, 1: Juzz 2:317.

¹³² Al-Dhahabi, *Siyar al-A'lam al-Nabula*, 18:154, *Tadhkirah al-Huffaz*, 3:1128 no.1013. ? edition (? Maktabah Ibn Taymiyyah/Dar ibn Abbas) ed. Abd al-Rahman b. Yahya al-Mu'allimi, a copy of the 3rd edition (Hyderabad: Da'irah Ma'rif al-Uthmaniyyah, 1376H/1957CE).

of approximately **130 years** between the two. Even the worst novice in hadith sciences knows a direct continuous unbroken chain is compulsory for a report to be accepted and worthy to be used as a response. This is further supported by the fact that Bishr was in **Iraq** and Imam Ibn Abd al-Barr was in **al-Andalus**.

Bro Hajji yet again deceived the public, lied, and failed to establish the continuity of this chain, the very chain he based his reply on. With sheer ignorance of hadith and rijal sciences, let alone **Jarh wa't Ta'dil – condemnation and appraisal** of narrators, **Bro Hajji** is an **absolute shambled charlatan**.

The Second Problem – Opposing well known Established Views

This clarifying view opposes and contradicts the more well-known view which has been confirmed from trustworthy authorities like the Imams of this Ummah. Bro Hajji should know this from his poor reading of the *Kitab al-Sunnah* of **Abd Allah b. Ahmad b. Hanbal** and the *Tarikh Baghdad* of **al-Khatib al-Baghdadi**

The Third Problem – The Biased View

Bishr b. al-Walid belonged to the **Hanafi Madhhab**¹³³ and quite naturally there would have been inherent bias from him. In such circumstances it would have been natural for a **Hanafi elder** and

¹³³ *Al-Jawhar al-Mu'dhiyyah*, 1:452, *al-Fawa'id al-Bahiyyah*, 54 from *Lisan*, 1: Juz 2:316. See footnote 3 of *Suwalat al-Sulami lil-Daraqutni*, 132.

Judge in the city of **Mansur** until 213H¹³⁴ to defend and clear his epistemological leader from the levied charge. Therefore, such clarifications are to be taken with reservation, more so considering the fourth problem.

The Fourth Problem – Bishr was Abandoned Due to his Position on the Quran

Bishr was **abandoned** by the **scholars** and the **people of Hadith** due to his position on the Quran. Bishr held the view of abstaining from mentioning his view on the createdness of the Quran. The **Waqifiyyah**, who were ultimately declared to be **Jahmi's**. This is an absolute irony while being the most **treacherous double standards** or Bro Hajji is a complete **incompetent impeded novice** in **Aqidah** and the venerated Islamic sciences. Bro Hajji expresses an uncontrollable rant on Isma'il being a **Jahmi** in his usual squeamish manner but totally negligent in clarifying the position of the scholars of hadith on Bishr and his Jahmi theology.

The Fifth Problem – Bishr was a State Judge for Ma'mun with Jahmi Ideas

Let me show you now, how incompetent, deceptive, and embarrassing Bro Hajji really is, which show us that he has no idea what he is talking about, watch this embarrassing moment of Bro Hajji's life.

¹³⁴ *Mizan*, 1:326, *Lisan*, 1: Juz 2:316 no.1513. See footnote 3 of *Suwalat al-Sulami lil-Daraqutni*, 132.

Al-Ma'mun was the **Abbasid** ruler, who attempted to destroy the Din of Islam. He pushed foreign deviant ideas and creeds in Islam, **Greek Philosophy**, he was a **Mu'tazili** and even had powerful **Rafidi tendencies**, so much so that he was considered to a **Shi'i**. He also initiated the **Minha**, the inquisition against the Sunni Salafi creed of the Quran being the uncreated **speech of Allah** and the administrative torture, oppression, and theological persecution against **Imam Ahmad b. Hanbal**.

What was **Bishr b. al-Walid** doing with **Ma'mun**? He was a court judge for Ma'mun and we know Ma'mun would only do that for those who ascribed to the kufr creed of the Quran being created. Ma'mun died in 218H and Bishr was the Judge in the city of **Mansur** until 213H¹³⁵ for **Ma'mun's government**. So not only was Bishr a **Jahmi bootlicker** and **subservient** to the ruler in his oppression and tyranny against the Muslims, but he also supported all the **KUFR** beliefs of **Ma'mun**.

So, Bro Hajji the deviant shows his **double standards** and takes the clarifying narrative of a **Jahmi subservient Bootlicker** himself. Oh, the embarrassment! Wallahi **shameless polytheistic Hindu Judaic double standards**, but do not die just yet, I have more.

Whether **Ismail** was a **Jahmi** or not, the same principles needs to be applied to **Hammad and Abu Hanifah** and this was one of the reasons I presented this statement. When Bro Hajji announced boastfully that he was going to refute me next, I knew which statement he would address because it was the very

¹³⁵ *Mizan*, 1:326, *Lisan*, 1: Juz 2:316 no.1513. See footnote 3 of *Suwalat al-Sulami lil-Daraqutni*, 132.

narration I had presented as devastating bait for him. Low and behold the novice fell hook, line, and sinker.

The reason for bringing this specific statement was to show, if you take Imam Ibn Abd al-Barr's view and his opinion from his *al-Istizkar*, which you also distorted as we will see, then you have to take this about **ABU HANIFAH THAT HE WAS A JAHMI**. Did the great **ALIM** Ibn Abd al-Barr not know the reality of Ismail? And that only **Pappu Bro Hajji**, the jahil of Birmingham found out. So, the reason for bringing this specific statement was to show if you take the opinion of Imam Ibn Abd al-Barr from *al-Istizkar*, you have to accept this too. Not only this, Imam Ibn Abd al-Barr did not even consider **Imam Ahmad a faqih**, do you also take that view and opinion of his?

The Sixth Problem – Bishr Became Forgetful and Confused

Bishr was praised and accredited by some hadith authorities but they also declared him to be weak, forgetful, and confused. Some of the scholars of hadith **severely criticised** him. The main problem with Bishr was his **confusion** and becoming **forgetful**.

I have clarified that although some hadith authorities declared Bishr b. al-Walid trustworthy **Ibn Hibban** mentions him in his book of trustworthy narrators – *al-Thiqat*¹³⁶ however as a general

¹³⁶ Ibn Hibban, *al-Thiqat*, 5:91 no.635. 1st edition (Beirut: Dar al-Kotob al-Ilmiyyah, 1419H/1998CE) ed. Ibrahim Shams al-Din and Turki Farhan al-Mustafa.

and well known understanding regarding Ibn Hibban's standalone declarations are not relied upon due to his leniency. Nonetheless, in this case he is supported by others in declaring him trustworthy.

Al-Dhahabi and Ibn Hajar both bring an entry for him in *Mizan* and *Lisan* and mention the following,

That he refused at first to say the Quran was created. He was then imprisoned by the rulers, **al-Mu'tasim** and **al-Mutawakkil** and then at the end he gave in and abstained from mentioning his position on whether the Quran was created or not. As a result, the **Ashabil Hadith - The People of Hadith abstained** from praising him and abandoned him.¹³⁷ **Saleh b. Muhammad Jazrah** said,

He was truthful but did not make sense because he became **forgetful**.¹³⁸

Sulaymani said,

He was munkar al-hadith rejected in hadith.¹³⁹

¹³⁷ *Mizan al-I'tidal*, 1:327 no.1229, *Lisan al-Mizan*, 1: Juz 2:316 no.1513.

¹³⁸ *Mizan al-I'tidal*, 1:327, *Lisan al-Mizan*, 1: Juz 2:316.

¹³⁹ *Mizan al-I'tidal*, 1:327, *Lisan al-Mizan*, 1: Juz 2:316.

Al-A'jurri said,

I asked Abu Dawud is Bishr b. al-Walid trustworthy, He replied, **No.**¹⁴⁰

Al-Sulami narrated from al-Daraqutni that he said he was,

Trustworthy.¹⁴¹

Ibn Hajr added,

I say, **Ibn Abi Hatim** mentioned him without criticism. Muslimah said he was trustworthy, and he was from those who was tested, and Ahmad praised him. **Al-Barqani** said he was not from those who met the conditions of the Sahih's.¹⁴²

Al-Barqani's words also indicate a form of reservation and could be interpolated to indicate to **weakness**. The statements that mention he was trustworthy are not helpful due to the **forgetfulness** and **confusion** of Bishr. The main problem with Bishr is that he became forgetful and confused.

¹⁴⁰ *Mizan al-I'tidal*, 1:327, *Lisan al-Mizan*, 1: Juz 2:316.

¹⁴¹ *Mizan al-I'tidal*, 1:327, *Lisan al-Mizan*, 1: Juz 2:317, al-Sulami, *Suwalat al-Sulami lil-Daraqutni*, 132 no.76. 1st edition (Riyadh, no publisher, 1427). Researched by team of researchers under the supervision of Sa'd b. Abd Allah al-Humayyid and Dr. Khalid b. Abd al-Rahman al-Jurisi.

¹⁴² *Lisan al-Mizan*, 1: Juz 2:317.

١٢٢٩ - [صح] بِشْرُ بْنُ الْوَلِيدِ الْكَنْدِيُّ الْفَقِيه . سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ الْعَسِيلِ ،
وَمَالِكُ بْنُ أَنَسٍ ، وَتَفَقَّهُ بِأَبِي بُوْسَف .
وَرَوَى عَنْهُ الْبُغَوِيُّ ، وَأَبُو يَعْلَى ^(٢) ، وَحَامِدُ بْنُ شُعَيْبٍ ، وَوَلَّى قِضَاءَ مَدِينَةِ النَّصُورِ
إِلَى سَنَةِ ثَلَاثِ عَشْرَةٍ وَمِائَتَيْنِ .
وَكَانَ وَاسِعَ الْفَقْهِ مُتَعَبِّدًا . وَرَزَّاهُ فِي الْيَوْمِ وَاللَّيْلَةِ مِائَتَا رَكْعَةٍ ، كَانَ يُلْزِمُهَا بَعْدَ

مَا فَاجٍ ، وَشَاخٌ ، وَقَدْ سَمِعَ بِهِ رَجُلٌ إِلَى الدَّوْلَةِ أَنَّهُ لَا يَقُولُ : الْقُرْآنُ غُلُوقٌ ؛ فَأَمَرَ بِهِ
الْمُتَعَصِّمُ أَنْ يُخْتَبَسَ فِي مَنْزِلِهِ ، فَلَمَّا وَلَّى الْمُتَوَكِّلُ أَطْلَقَهُ ؛ ثُمَّ لَمِنَهُ شَاخٌ وَاسْتَوَلَى
عَلَيْهِ الْحَرَمُ ، وَفِي آخِرِ أَمْرِهِ يُقَالُ : لَمِنَهُ وَقَفٌ فِي الْقُرْآنِ ، فَأَمْسَكَ أَصْحَابُ الْحَدِيثِ عَنْهُ
وَتَرَكَوْهُ لَذَلِكَ .

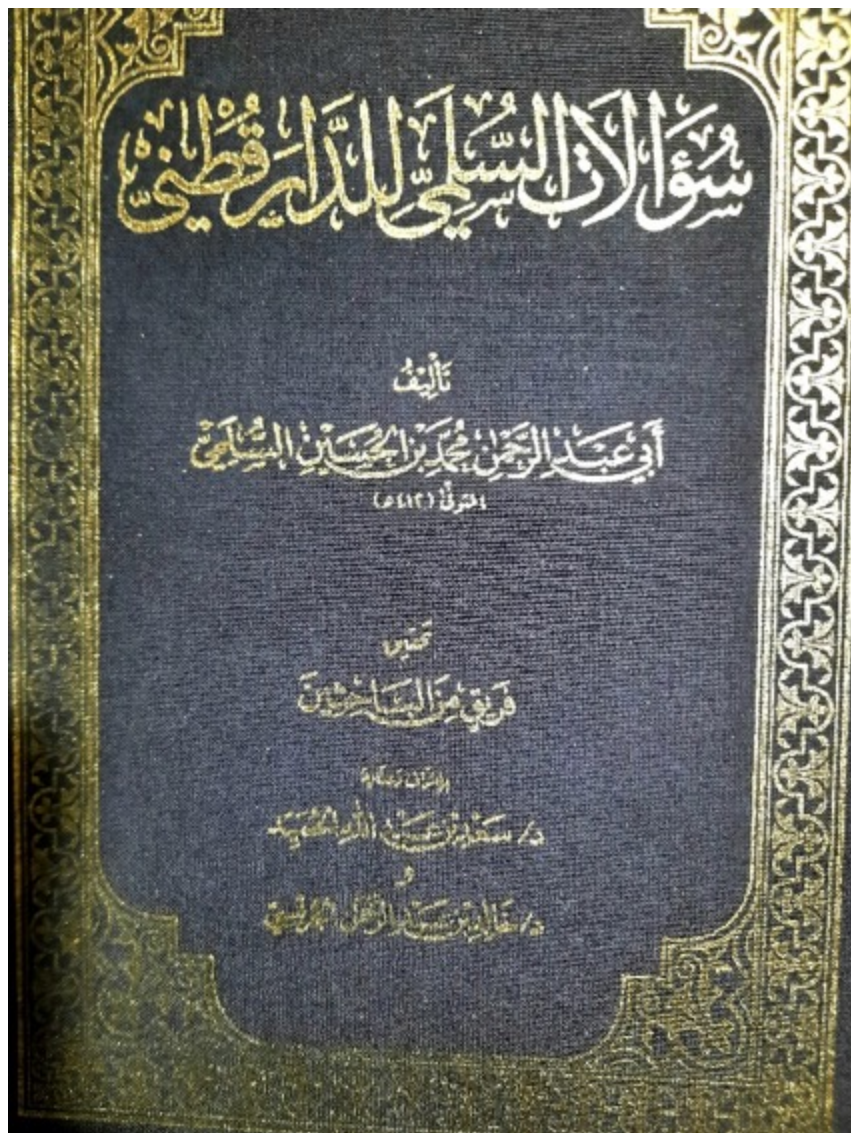
قَالَ صَالِحُ بْنُ مُحَمَّدٍ جَزَرَةٌ : هُوَ صَدُوقٌ ، وَلَسْكَتُهُ لَا يَعْقِلُ ، كَانَ قَدْ خَرَفَ .
وَقَالَ السُّلَيْمَانِيُّ : مَنْسُكِرُ الْحَدِيثِ . وَقَالَ الْأَجَرِيُّ : سَأَلْتُ أَبَا دَاوُدَ : أَرِيشُ بْنُ
الْوَلِيدِ ثِقَةٌ ؟ قَالَ : لَا . وَرَوَى السُّلَمِيُّ ، عَنْ الدَّارِقُطِيِّ : ثِقَةٌ .
أَخْبَرَنَا أَحْمَدُ بْنُ إِسْحَاقَ ، أَخْبَرَنَا الْفَتْحُ بْنُ عَبْدِ اللَّهِ الْكَاتِبُ ، أَخْبَرَنَا هَبَّةُ اللَّهِ
ابْنُ الْحُسَيْنِ الْكَاتِبُ ، أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْقُفَيْرِ ، حَدَّثَنَا عِيْسَى بْنُ عَلِيٍّ إِمْلَاءً ،
أَخْبَرَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ، حَدَّثَنَا بِشْرُ بْنُ الْوَلِيدِ الْكَنْدِيُّ ، حَدَّثَنَا إِبْرَاهِيمُ
ابْنُ سَعْدٍ ، عَنْ الزُّهْرِيِّ ، عَنْ أَنَسٍ أَنَّهُ أَبْصَرَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَاتَمَ وَرَقٍ
يَوْمًا وَاحِدًا ، فَصَنَعَ النَّاسُ خَوَاتِيمَهُمْ مِنْ وَرَقٍ فَلَبَسُوهَا ، فَطَرَحَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ خَاتَمَهُ ، فَطَرَحَ النَّاسُ خَوَاتِيمَهُمْ ، وَرَأَى فِي يَدِ رَجُلٍ خَاتَمًا فَضَرَبَ أَصْبَعَهُ
حَتَّى رَمَى بِهِ . هَذَا حَدِيثُ صَالِحِ الْإِسْنَادِ / غَرِيبٌ .
مَاتَ بِشْرُ سَنَةِ ثَمَانٍ وَثَلَاثِينَ وَمِائَتَيْنِ .

[٢٥:٢] ١٥١٣ - / بشر بن الوليد الكندي الفقيه، سمع عبد الرحمن بن
 العسيل، ومالك بن أنس، وثقه بابي يوسف. روى عنه البغوي، وأبو يعلى،
 وحامد بن شعيب.
 وولي قضاء مدينة المنصور إلى سنة ٢١٣، وكان واسع الفقه متعبداً،
 وزده في اليوم والليلة متناً ركعة، كان يلزمها بعدما فُلج وشاخ، وقد سعى به
 رجل إلى الدولة أنه لا يقول: القرآن مخلوق، فأمر به المعتصم أن يُخس في
 منزله، فلما ولي المتوكل أطلقه، ثم إنه شاخ واستولى عليه الهرم، وفي آخر
 أمره يقال: إنه وقَّف في القرآن، فأمسك أصحاب الحديث عنه، وتركوه لذلك.
 قال صالح بن محمد جرّرة: هو صدوق، ولكنه لا يعقل، كان قد خرف.
 وقال السليماني: منكر الحديث. وقال الآجري: سألت أبا داود إبراهيم
 الوليد ثقة؟ قال: لا.

Lisan al-Mizan

وروى السُّلَمي عن الدارقطني: ثقة. ٣١٧
أخبرنا أحمد بن إسحاق، أخبرنا الفتح بن عبد الله الكاتب، أخبرنا
في الله بن الحسين الكاتب^(١)، أخبرنا أحمد بن محمد بن القُفُور، حدثنا
عيسى بن علي إملأ، حدثنا أبو القاسم عبد الله بن محمد، حدثنا بشر بن الوليد
الكندي، حدثنا إبراهيم بن سعد، عن الزهري، عن أنس، أنه أبصر على النبي
صلى الله عليه وسلم خاتم ورق يوماً واحداً، فصنع الناس خواتيمهم من ورق
فلبسوها، فطرح النبي صلى الله عليه وسلم خاتمه، فطرح الناس خواتيمهم
ورأى في يد رجل خاتماً، فضرب إصبعه حتى رمى به.
هذا حديث صالح الإسناد غريب.
مات بشر سنة ٢٣٨، انتهى.
قلت: ذكره ابن أبي حاتم، فلم يذكر فيه جرحاً.
وقال مسلمة: ثقة، وكان ممن امتحن، وكان أحمد يثني عليه.
وقال البرقاني: ليس هو من شرط الصحيح.

Lisan al-Mizan



[٧٦] وسئل عن بشر بن الوليد^(٣)

فقال: ثقة.

= وقيل: سنة مئتين. ترجمته في: "التاريخ الكبير" (٧٠/٢)، و"الجرح والتعديل" (٣٥٢/٢)، و"تهذيب الكمال" (٩٥/٤) الترجمة ٦٧٩، و"سير أعلام النبلاء" (٥٠٧/٩ - ٥٠٨).

(١) هو: بشر بن قيراط - وقيراط لقب، واسمه: سليمان بن المُرزبان - أبو نعيم، من أهل نيسابور، أخو حماد بن قيراط. ترجمته في: "الجرح والتعديل" (٤١٧/٢)، و"الكامل في الضعفاء" (٢٣/٢)، و"المجروحين" (١٩١/١)، و"ميزان الاعتدال" (٣١٠/١)، و"لسان الميزان" (١٧/٢).

[٧٥] روى هذا النص ابن عساكر في "تاريخ دمشق" (٢١٣/١٠) من طريق السلمي.
(٢) هو: بشر بن الحارث بن عبد الرحمن بن عطاء، أبو نصر، المروزي ثم البغدادي، المشهور بـ"الحافي"، ابن عم المحدث علي بن خشرم، وقيل: خاله. ولد سنة اثنتين وخمسين ومئة، وتوفي سنة سبع وعشرين ومئتين. ترجمته في: "الجرح والتعديل" (٣٥٦/٢)، و"تاريخ بغداد" (٦٧/٧)، و"تهذيب الكمال" (٩٩/٤) الترجمة ٦٨٢، و"سير أعلام النبلاء" (٤٦٩/١٠ - ٤٧٧).

[٧٦] نقل هذا النص الخطيب البغدادي في "تاريخ بغداد" (٨٤/٧)، والذهبي في "السير" (٦٧٥/١٠) عن السلمي.

(٣) هو: أبو الوليد، الكندي، الحنفي، قاضي العراق. ولد في حدود الخمسين ومئة، وتوفي سنة ثمان وثلاثين ومئتين. ترجمته في: "الجرح والتعديل" (٣٦٩/٢)، و"تاريخ بغداد" (٨٠/٧ - ٨٤)، و"سير أعلام النبلاء" (٦٧٣-٦٧٦/١٠)، و"ميزان الاعتدال" (٣٢٦/١)، و"لسان الميزان" (٣٥/٢)، و"الكواكب النيرات" (ص ١٠٩ رقم ١٠).

Suwalat al-Sulami Lil-Daraqutni, 132.

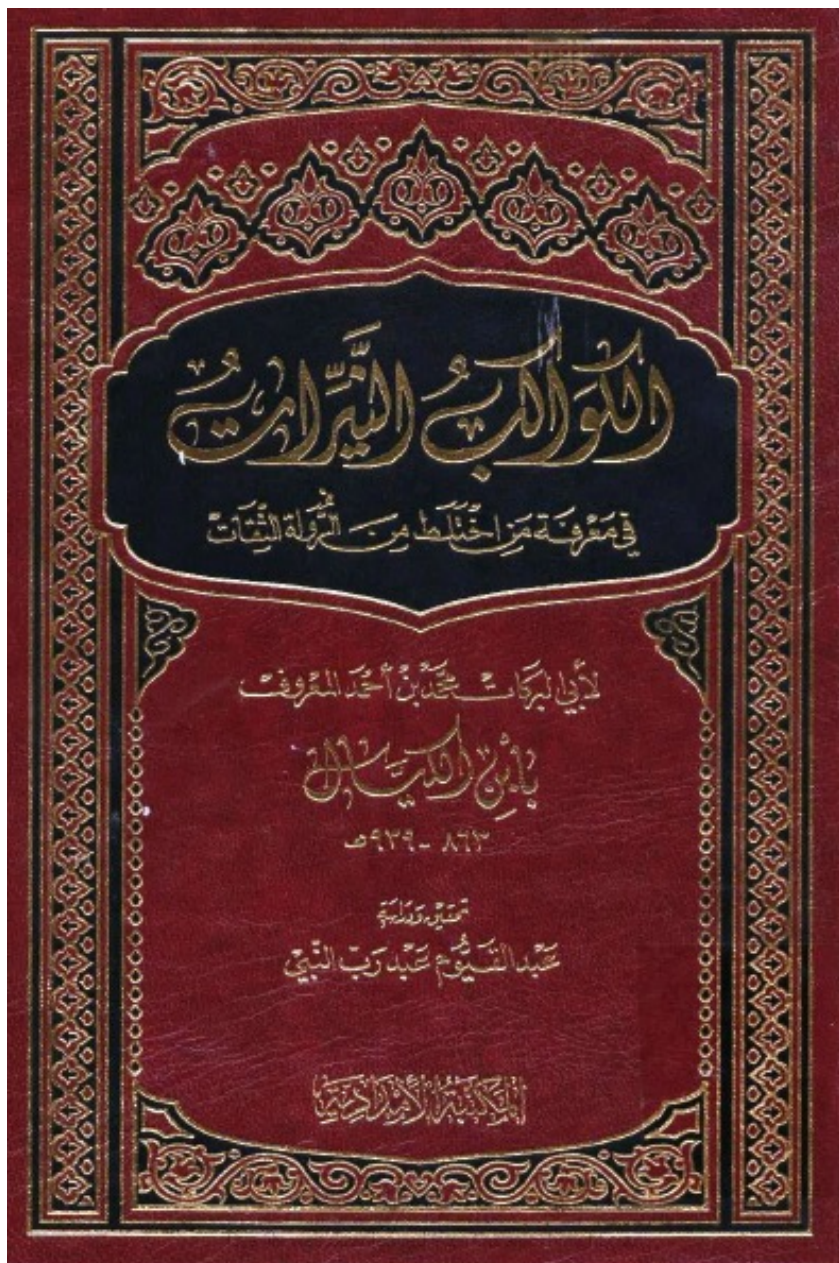
Ibn al-Kayyal (d.939)

He brings an entry for Bishr in his book of **confused and forgetful** narrators. **This proves Bishr was forgetful and confused.** Ibn al-Kayyal brings his entry and says,

Al-Dhahabi brings an entry for him in his *Mizan* which has the statement of Saleh b. Muhammad Jazrah who said, he was truthful but did not make sense; **he became forgetful.**¹⁴³

Al-Kayyal's *al-Kawakib al-Nirat* is considered a reference point for forgetful and confused narrators. He clearly declares Bishr to be forgetful and confused. This is **another refutation of Bro Hajji**, who failed to clarify the reality of Bishr during his diatribe on declaring Isma'il, his father Hammad and his grandfather Abu Hanifah as weak. Its **disastrous and pitiful** that Bro Hajji was trying to push past his pay grade with his **nominal shoddy research** in reply to me. He has truly shown the world how much of a **real charlatan** he is in Islamic sciences.

¹⁴³ Ibn Kayyal, *al-Kawakib al-Nirat Fi Ma'rifah Min Ikhtilat Min al-Ruwat al-Thiqat*, 109-110 no.10. 2nd edition (Makkah: Maktabah Imdadiyyah, 1420H/1999CE) ed. Abd al-Qayyum Abd Rabb al-Nabi.



(١٠) بشر بن الوليد الكندي الفقيه (٥) .

ذكره الذهبي في ميزانه (١) ، وفيه قال صالح بن محمد
جزرة (٢) : هو صدوق ، ولكنه لا يعقل كان قد خرف .

Al-Kawakib al-Nirat, 109-110.

Burhan al-Din al-Halabi (d.841H)

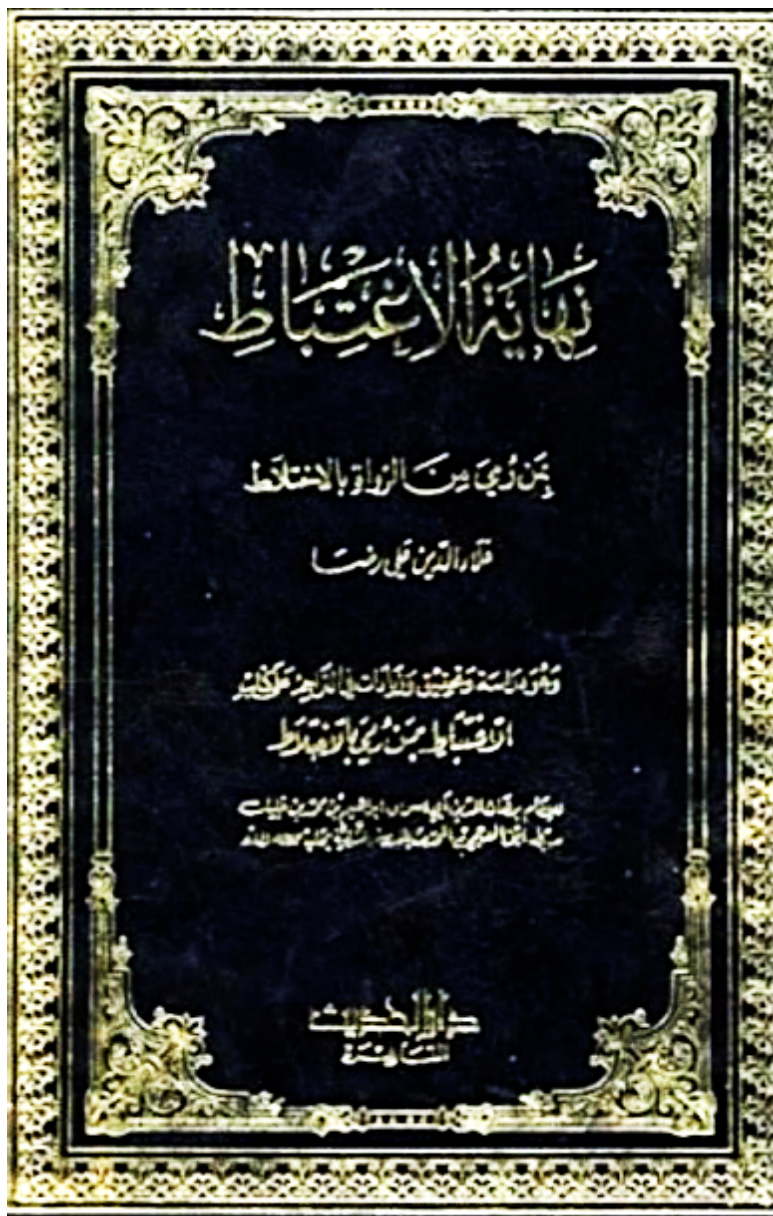
He is the celebrated author on having two tremendous works in the science of hadith, on on **fabricators of hadith** which I have already mentioned. His second acclaimed work in on **forgetful and confused narrators** titled *al-Ightibat*. Yet again we find Bishr's entry in this work showing that he was a **forgetful and confused narrator**. **Burhan al-Din al-Halabi** opens his entry by reproducing the words of **Saleh b. Muhammad al-Jazrah**.¹⁴⁴

The reseacher **A'la al-Din Ali Raza** shows a varation of the statement of Saleh al-Jazrah, wherein al-Khatib al-Baghdadi¹⁴⁵ transmit it with the following words,

¹⁴⁴ Burhan al-Din al-Halabi, *al-Ightibat Biman Rumiya al-Ikhtilat*, 72 no.16. 1st edition (Cairo: Dar al-Hadith, 1988) edited with a study *Nihayah al-Ightibat Biman Rumiya Min al-Ruwat Bil-Ikhtilat* by A'la al-Din Ali Raza.

¹⁴⁵ *Tarikh Baghdad*, 7:80 from *Ightibat*, footnote 1.

And he did not understand what he was transmitting due to forgetfulness.



١٦ – بشر بن الوليد الكندي الفقيه(*)

ذكره الذهبي في ميزانه^(١)، وفيه قال صالح بن محمد جزرة:
هو صدوق ولكنه لا يعقل، كان قد خرف.

**al-Ightibat Biman Rumiya al-Ikhtilat with Nihayah al-Ightibat
Biman Rumiya Min al-Ruwat Bil-Ikhtilat, 72 no.16.**

Salah al-Din al-Ala'i (d.761H)

al-Ala'i also declared him to be **forgetful** by bringing him in his book on forgetful and **confused narrators**. He also adds that he was not used for anything in the six books of hadith, which is a form of criticism here.¹⁴⁶

¹⁴⁶ Salah al-Din al-Ala'i, *Kitab Mukhtalitin*, 16 no.7. (Cairo: Maktabah Khanji, 1417H/1996CE) ed. Rif'at Fawzi Abd al-Muttalib and Ali Abd al-Basith Mazid

كِتَابُ الْمُخَنَّاطِينَ

لِشَيْخِ الْأَرْبَعَةِ وَعَلَّامَةِ الزَّمَانِ
صَلَّاحِ الدِّينِ أَبُو سَعِيدٍ الْعَلَامِيِّ

مُحَقِّقٌ وَتَعْلِيقٌ

عَلَى عَيْدِ الْبَائِطِ مَرْيَدٍ
مَدِينَةِ الْعَدِيَّةِ الشَّيْخِ

د. كُنُوزُ رَفْعَتِ فَرْزِي عَزَّارُ الْفَلْبَنِ
أَسْتَاذُ الشَّيْخَةِ مَدِينَةِ الْعَدِيَّةِ

٧ - بِشْرُ بْنُ الْوَلِيدِ الْكِنْدِيُّ الْفَقِيه :
من أصحاب أبي يوسف القاضي ، وروى عن مالك وغيره .
لم يُخَرِّجُوا له في الكتب الستة شيئاً ، ووُثِّقَ وَضْعُفُ .
وقال صالح بن محمد ^(١) : كان قد خَرِفَ .

Kitab Mukhtalitin, 16 no.7

Shaykh Ali b. Adam al-Itiyubi (d.1442H)

Shaykh al-Itiyubi also classed him as a **forgetful and confused** narrator by saying he is also from those who **became forgetful**. He repeats what **Ibn al-Kayyal** said in *al-Kawakib al-Nirath*. And further brings the statement of **al-Daraqutni** declaring him **thiqah** and the words of **Ibn Sa'd** that the people of Baghdad transmitted from him and he died in 238H.¹⁴⁷

¹⁴⁷Ali b. Adam al-Itiyub, *Manzumah Umdah al-Mukhtalat Fi Ma'rifah Man Rumiya Min al-Thiqat Bil-Ikhtilat* with *Uddah Ulil Ightibat Fi Sharh Umdah al-Mukhtat*, 36 no.31. 1st edition (Riyadh: Dar Ibn al-Jawzi, 1436H).

Muhammad b. Tal'at

In his work *Mu'jam al-Mukhtalatin*¹⁴⁸ he brings an entry **Bishr b. al-Walid** and then brings all the statements concerning him which have been reproduced in the preceding pages.

¹⁴⁸ Muhammad b. Tal'at, *Mu'jam al-Mukhtalatin*, 53 no.24. 1st edition (Riyadh: Dar Adwa al-Salaf, 1425H/2005H).

مَعَ الْمُخْتَلَطِينَ

لِإِسْلَامِ
مُحَمَّدِ بْنِ طَلَعَتِ

٢٤- بشر بن الوليد الكندي

قال الذهبي : [صح] ^(١) بشر بن الوليد الكندي الفقيه سمع عبد الرحمن بن الغسيل ومالك بن أنس ، وتفقه بأبي يوسف ، وروى عنه البغوي ، وأبو يعلي ، وحامد بن شعيب ، وولي قضاء مدينة المنصور إلى سنة ثلاث عشرة ومائتين . وكان واسع الفقه متعبداً ، ورده في اليوم واللييلة مائتا ركعة ، كان يلزمها بعد ما فلج وشاخ ، وقد سعى به رجل إلى الدولة أنه لا يقول القرآن مخلوق ، فأمر به المعتصم أن يُحبس في منزله ، فلما ولي المتوكل أطلقه ، ثم إنه شاخ واستولى عليه الهرم ، وفي آخر أمره يُقال : إنه وقف في القرآن ، فامسك أصحاب الحديث عنه وتركوه لذلك .

قال صالح بن محمد جزرة : هو صدوق ، ولكنه لا يعقل ، كان قد خرف . قال السليماني : منكر الحديث . وقال الآجري : سألت أبا داود : أبشر بن الوليد ثقة ؟ قال : لا . وروى السلمي عن الدارقطني : ثقة ^(٢) .

SVZSVZSVZSVZ

Mu'jam al-Mukhtalatin, 53 no.24.

The Ruling on the Narrator Whose Memory Deteriorated or He became Forgetful

Ibn as-Salah (d.643H) said,

The ruling concerning such narrators is that the ahadith narrated by them before they started to forget are accepted and the ahadith they narrated after they started to forget are not accepted. Also concerning the narrators there are doubts about (is which ahadith of theirs) was narrated before or after they became forgetful are not accepted.¹⁴⁹

Hafidh Ibn Hajr said,

The ruling concerning this is if the narration is before his memory deteriorated then it is accepted, if however this cannot be distinguished then there needs to be abstinence....This depends and can be found out by the one's this is to be taken from i.e. the narrators.¹⁵⁰

¹⁴⁹ *Muqaddimah Ibn al-Salah Fi Ulum al-Hadith*, 220.

¹⁵⁰ *Nazhah al-Nazar Sharh Nukhbah al-Fikr*, 82-83, *Ta'liq Wa Sharh Muhammad Awaidah, Nazhah al-Nazar Fi Tawdhih Nukhbah al-Fikr*, 91 of Ibn Hajr al-Asqalani.

Imam Ibn Kathir said,

Whoever heard from them before their memories deteriorated then their narrations are accepted. Whoever heard from them after (their memories deteriorated) or if it is uncertain (when they heard from the narrator) then they are not accepted.¹⁵¹

Imam's Nawawi and **al-Suyuti** said,

And it is accepted that which has been narrated from them before their memory deteriorated, but their narrations are not accepted which were narrated after (memory deteriorated) or their narrations upon which there are doubts.¹⁵²

Shaykh al-Allamah Hafiz bin Ahmad al-Hakami (d.1377H) also mentioned the statement of **Hafiz Ibn Hajr** from *Nazhah al-Nazar*. He also mentioned the statement of **Imam Nawawi** from *Sharh Sahih Muslim* on Abu Ishaq as-Sabi'i of him being from amongst the narrators whose memory deteriorated.¹⁵³

¹⁵¹ Ibn Kathir, *Ikhtisar Ulum al-Hadith*, 190, Ma Sharh Wa Ta'liq Muhammad Awaidah, *al-Ba'ith al-Hathih Sharh Ikhtisar Ulum al-Hadith*, 229

¹⁵² *Tadrib al-Rawi Fi Sharh Taqrib al-Nawawi*, 2:896, in another edition 2:372.

¹⁵³ Hafiz al-Hakami, *Dalil al-Falah Li Tahqiq Fan al-Istilah*, 152-153. Question no.70 "...What is meant by bad memory? What is the ruling on the one who has bad memory? What is mentioned about some of the

Shaikh Hammad al-Ansari said,

The hadeeth of the one who's memory deteriorated is accepted when he heard before his memory deteriorated and those who heard after his **Ikhtilat** (forgetfulness) are rejected.¹⁵⁴

Shaykh Dr. Mahmud at-Tahan said,

1. The narrations they narrated before their memories deteriorated are accepted.
2. The narrations narrated after their memories deteriorated are rejected.
3. Those narrations in which it cannot be ascertained whether the narrations were narrated before or after their memories deteriorated, then there is abstinence upon them up until further clarity.¹⁵⁵

Similar clarifications were mentioned by **Shaykh Jamal al-Din al-Mahasin Abd al-Hadi a-Maqdisi**¹⁵⁶, **Hafiz al-I'raqi**¹⁵⁷, **Ibn al-**

ones whose memories deteriorated? checked by Shaykh Abu Yasar Khalid b. Qasim al-Raddadi.

¹⁵⁴ *Yan'e al-Thamr Fi Mustalah Ahlil Athar*, 1:48.

¹⁵⁵ *Taysir Mustalah al-Hadith*, 124

¹⁵⁶ *Balgah al-Hathith Ilal Ilm al-Hadith*, 52.

¹⁵⁷ *al-Taqaayid Wal-Ayдах*, 422-443.

Mulaqqin¹⁵⁸, **Shaykh al-Munawi**¹⁵⁹, and the author of *Mu'ajam Mustalahat al-Hadith*¹⁶⁰.

Shaykh's Abd al-Muhsin al-Abbad and **Abdul-Karim Murad** said,

The ruling concerning the narrations (of such people) that which is narrated from them before their memories deteriorated and if this is not known, it is accepted and that which was narrated after is not accepted. And those which cannot be distinguished are remained silent upon.¹⁶¹

The very reason for bringing this statement from *al-Intiqā* was to show whether a **muqallid** would blindly follow the statement of every scholar and in this case whether it was **selective cherry picking** and taking statements which were pro **Khuruj**. We have shown some researchers graded the report authentic while I have also shown the significant problems with Bishr, which thus potentially render him to be weak, problematic, and upholding a form of **Jahmi** theology. So, after taking Imam Ibn Abd al-Barr's view on **Khuruj** it means Bro Hajji takes.

¹⁵⁸ *al-Maḡna'a*, 2:662-667.

¹⁵⁹ *al-Yawaqiyat Wal Darar*, 2:476-477.

¹⁶⁰ *Mu'ajam Mustalahat al-Hadith*, 112-113.

¹⁶¹ *Min Atib al-Minh Fi Ilm al-Mastalah*, 44.

Imam Ibn Abd al-Barr and his al-Istizkar

I have addressed this aspect of Bro Hajji's video in '**Outrageous and Lame, Destroying the Neo-Khariji Bro Hajji's Claim**'¹⁶² again, let the avid reader refer to it. I will however provide the scans of the relevant pages so people can see the deception of Bro Hajji in how he only presented the first part and did not present the clarifying words of Imam Ibn Abd al-Barr, where he **clarifies the position of Ahl al-Sunnah**. There is another further evil technicality as Bro Hajji likes to call them. That is, Imam Ibn Abd al-Barr clarifies the **view of Ahl al-Sunnah** that one should have patience in obeying the oppressive leader which is better than rebelling as the harms of **rebellion are disastrous** and more harmful for the Muslims.¹⁶³

Imam Ibn Abd al-Barr clearly cites one view and **then clarifies the view of Ahl al-Sunnah**, meaning that he explains what the truth and the correct opinion in the matter is. This is then support for us because we know that under certain and specific circumstances rebellion is permissible because of authentic texts attributed to the Messenger of Allah Sallallahu Alayhi Wasallam evidence this. It is absolute catastrophe that **Bro Hajji only mentioned the first part** and ignored the second part, where in

¹⁶² This can be accessed at, <http://www.salafiri.com/outrageous-and-lame-destroying-the-neo-khariji-bro-hajjis-claim/>

¹⁶³ *Al-Istizkar*, 7: 108. 1st edition, (Cairo: al-Faruq al-Hadithiyyah, 1437H/2017CE) ed. Abu Muhammad Usamah b. Ibrahim b. Muhammad.

Imam Ibn Abd al-Barr clearly explains the position of **Ahl al-Sunnah**. Whether Bro Hajji has done that elsewhere is not relevant to me since he deliberately missed it.

Another part of *al-Istizkar* which Bro Hajji deceptively and conveniently missed out, a **Super Sururi** and **Neo-Khariji** technicality. We can see Imam Ibn Abd al-Barr clearly says,

It is narrated from Abd al-Rahman b. Mahdi from Sufyan al-Thawri from Muhammad b. al-Munkadir who said that when Ibn Umar gave his pledge of allegiance to Yazib b. Mu'awiyah he said, 'If there is good [in it] we are content and if there is affliction, we will have patience'. **And I have mentioned numerous reports in *al-Tamhid* that support this meaning and success is with Allah.**¹⁶⁴

So, what are these reports in *al-Tamhid* that support this meaning. **'Tashhad Li-Hadhal Ma'na'** this meaning is giving the pledge of allegiance to the ruler and having patience on his oppression, as this was a trial from Allah. This shows the view of Imam Ibn Abd al-Barr that it was to have patience with he oppression and tyranny of the oppressive ruler. This is the established opinion of the Imam. We have yet again uncovered another ignorant deception and dishonest presentation from the **Neo-Khariji Bro Hajji**.

¹⁶⁴ *Al-Istizkar*, 7: 109.

وأما قوله: «ألا تنازع الأمر أهله»؛ فقد اختلف الناس في ذلك. فقال القائلون منهم: أهله أهل العدل والإحسان والفضل والدين مع القوة على القيام بذلك فهو لاء لا ينازعون؛ لأنهم أهله، وأما أهل الجور والفسق والظلم فليسوا بأهل له، واحتجوا بقول الله ﷻ لإبراهيم: ﴿إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۚ قَالَ وَمَنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ﴾ [البقرة: ١٢٤]. ذهب إلى هذا طائفة من السلف الصالح واتبعهم بذلك خلف من الفضلاء والقراء والعلماء من أهل المدينة والعراق؛ وبهذا خرج ابن الزبير، والحسين على يزيد، وخرج خيار أهل العراق وعلمائهم على الحجاج، ولهذا أخرج أهل المدينة بني أمية عنهم وقاموا عليهم فكانت الحرة، وبهذه اللفظة وما كان مثلها في معناها مذهب تعلقت به طائفة من المعتزلة، وهو مذهب جماعة الخوارج.

وأما جماعة أهل السنة وأئمتهم؛ فقالوا: هذا هو الاختيار أن يكون الإمام فاضلاً عالمًا عدلاً محسناً قوياً على القيام كما يلزمه في الإمامة، فإن لم يكن فالصبر على طاعة الإمام الجائر أولى من الخروج عليه؛ لأن في منازعته والخروج عليه استبدال الأمن بالخوف وإراقة الدماء، وانطلاق أيدي الدهماء، وتبييت الغارات على المسلمين والفساد في الأرض، وهذا أعظم من الصبر على جور الجائر.

روى عبد الرحمن بن [مهدي] (١) عن سفيان الثوري عن محمد

ابن المنكدر قال: قال ابن عمر حين بويع ليزيد بن معاوية: «إن كان خير رضيعنا، وإن كان بلاء صبرنا»، وقد ذكرنا في «التمهيد» آثارًا كثيرة تشهد لهذا المعنى - وبالله التوفيق.

حدثنا خلف بن قاسم قال: حدثنا أحمد بن عبد الله بن عبد المؤمن قال: حدثنا أبو بشر محمد بن أحمد بن حماد الدولابي قال: حدثنا محمد بن عبد الله بن عبد الحكم قال: أخبرنا أشهب بن عبد العزيز قال: قال مالك: لا تنبغي الإقامة في أرض يكون فيها العمل بغير الحق [والسب] (١) للسلف.

وروى معن بن عيسى وغيره عن مالك أنه كان يقول ليس لمن سب أصحاب رسول الله ﷺ في النفيء حق، ويقول قد قسم الله تعالى في سورة الحشر: ﴿الْفُقَرَاءُ الْمُهَاجِرِينَ﴾ الآية، ﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ﴾ [الحشر: ١٠]. قال: ومن سب من أمره الله تعالى أن يستغفر له فلا حق له في النفيء.

قال أبو عمر: أما قول مالك لا تنبغي الإقامة في بلد يعمل فيه بغير الحق فمعناه إذا وجد بلد يعمل فيه بالحق في الأغلب.

وقد قال عمر بن عبد العزيز: فلان بالمدينة وفلان بمكة وفلان باليمن، وفلان بالعراق، وفلان بالشام، امتلأت الأرض والله ظلماً وجوراً.

قال أبو عمر: فأين المهرب إلا في السكوت واللزوم في البيوت بالرضا بأقل قوت.

The **distortions, deceptions, manipulations, falsehood, misinterpretations** of this deceptive liar were too many and I did not have time to address every point except the main points. This is a reply to ¾ of his video. He will have life **threatening palpitations** if I were to trawl his **shambled and catastrophic** YouTube videos. The deranged **neo-Khariji Jahmi Deobandi** should learn from this episode and seek permission from whoever pays the internet bill before he makes the next video.

Allah's mercy is infinite, and anyone can seek forgiveness, even the idol grave worshipping, Buddhist and Jew.

***Wa Sallallahu Ala Sayyidina Muhammad Wa Ala Alihi Wa Ashabihi
Wa-Sallam Tasliman Kathira.***

Abū Khuzaimah Anṣārī
Jumada al-Ula 1442H/ December 2020
Birmingham
England

Outrageous and Lame, Destroying the Neo-Khariji Bro Hajji's Claims

Compiled, Translated and Annotated

Abū Khuzaimah Anṣārī

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LONDON - BIRMINGHAM - LAHORE



There are no introductions, InshaAllah straight to the answers. This is an answer to the video of the deranged Sururi Neo-Khariji Bro Hajji.

We learn neo-Khariji Bro Hajji accused me of using a weak and Jahmi narrator. In this response I have shown Bro Hajji is a disgraceful failure and an embarrassment to his brain, his followers and the human race. In this response I have shown Bro Hajji,

- Used a forgetful, confused and weak narrator, who was abandoned by the scholars of hadith for having JAHMI views. He was further a ‘subservient bootlicker’ a ‘Madkhali’ according to the terminology of Bro Hajji. There was disconnection in the chain, yes despite all this Bro Hajji uses this narration. Absolutely embarrassing.
- He accuses me of using a weak narrator but he uses a narrator who was weak and accused of being a fabricator of hadith.
- Bro Hajji in the past used the statement of Imam Ibn Hazm and since Bro Hajji’s principle is that a Jahmi is a weak narrator, he contradicts his own principle, that in his reply to me he refutes a Jahmi weak narrator.

- Bro Hajji declared Abu Hanifah a weak narrator and a Jahmi.
- He distorts the words of Imam Abd al-Barr in his al-Istizkar.
- He distorts and manipulates the words of Imam Ahmad and Imam Ali b. al-Madini.
- The narration he attempted to refute and weaken was authenticated by some researchers.
- Bro Hajji uses the report from *Tarikh Baghdad* that says Ismail was a Jahmi but yet Bro Hajji cannot authenticate Muhammad b. Ali al-Muqri.
- Bro Hajji uses **al-Jassas** who was a **Mu'tazili** with **Rafidi** Ideas. Hos disgusting, using a Mu'tazili to defend his position who were known to rebel due one of their 'Usul al-Khamsa' with the one they rebel and cause harm to Muslims being commanding the good and forbidding the evil – *Al-Amr bil-Maruf Wa Nahya Anil Munkar*.

2:00

Apply the principle of slave of KSA to the vast **Deobandi clergy** and their “**Madkhali Super Salafi**” views because they hold the same view as us. For instance, you need to watch the statements of the late **Deobandi** scholar, Mufti Zarwali Khan. This is the first wake up call.

2:34

He says he cannot respond to every dog that barks, yet he records a video lasting 1h10mins, **that is an exceptionally long time barking** because only a dog barks back in reply. I did not bark, I wrote, Bro Hajji barked for that long, and since Khariji's are dogs and his constant reference to bootlickers, all explain his need to bark and eventually bad rabid dogs are put down.

2:55

He claims I was hiding behind a troll account. Pathetic and dumb to even assume, just to convince his retarded ego. EVERYBODY knows I am not a troll account. They can check **20 years of my footprint on the internet**. This explains Bro Hajji (BH) is a new kid.

4:20

He talks about our technicalities, but InshaAllah I will show you some of his catastrophic, pathetic and utterly humiliating technicalities, which even the most incompetent deviants do not commit.

5:08

The reason he responds to me is not because of my ego but because I damaged his psyche and dented his **impeded deviancy**, just like his pea sized brain which ultimately damaged his manhood amongst his followers.

6:38

He says no one reads! Well that is a polytheistic principle right there, saying one thing while practising something different. One only needs to look at his twitter and they will see all the screenshots of the books **HE READS** to fool the people with his **Judaic distortions** but does not want you to read my reply!

7:12

Of course, I am a layman, but Bro Hajji needs to cast his mind back to his little irrelevant self. He has no qualifications, he has only studied some nominal Arabic, the stomach bursting chuckles we have from his calamitous errors by watching the plethora of embarrassing videos on social media, **Shadid Alal Jahmiyyah** being latest violation of the Muslim mind. Bro Hajji has not even studied a single book in any discipline, I mean the guy cannot even read basic English properly and in his deluded mind he thinks he refutes people!

He burst onto the scene a few years ago while getting piggybacks with his **Deobandi cohorts**. His **disgusting desire to make money and seek fame through his vile videos is evident**. When he emerged from his **Rafidic hole** and labelled **Imam al-**

Barbahari's *Sharh al-Sunnah*, the Talmud, that is when the need to defend the honour of our Ulama motivated me. I called BH out for this reason and in defence of the great scholars of this Ummah and since that day, he ran and hid like a meek mouse in his hole, following the footsteps of his **Rafidi influencers**.

8:33 – Imam Ibn Abd al-Barr and *al-Istizkar*

I mentioned pro Khuruj because BH used his statement as **EVIDENCE** and understanding.

9:50

Remember his words, he says Imam Ibn Abd al-Barr is an **Alim** of the Din, agreed. Thereafter, you can see the circus, the numerous edits, and retakes due to his ignorance. I at least tried to veil Abu Hanifah, but Bro Hajji exposes Abu Hanifah, his family and that all of them were weak. So, what does everyone do including the Deobandis? They like and share his material and defame their own Imam.

12:20

I will show BH **“too deep right”** now. Bro Hajji makes yet again another error, **TWICE** in reading the name **Amir** and **calls the narrator Ammar**. Let me show you now, how incompetent, deceptive, and embarrassing Bro Hajji really is, which show us that he has no idea what he is talking about, watch this embarrassing moment of Bro Hajji's life.

Al-Ma'mun was the **Abbasid** ruler, who attempted to destroy the Din of Islam. He pushed foreign deviant ideas and creeds in Islam, **Greek Philosophy**, he was a **Mu'tazili** and even had powerful **Rafidi tendencies**, so much so that he was considered to a **Shi'i**. He also initiated the **Minha**, the inquisition against the Sunni Salafi creed of the Quran being the uncreated **speech of Allah** and the administrative torture, oppression, and theological persecution against **Imam Ahmad b. Hanbal**.

What was **Bishr b. al-Walid** doing with **Ma'mun**? He was a court judge for Ma'mun and we know Ma'mun would only do that for those who ascribed to the kufr creed of the Quran being created. Ma'mun died in 218H. So not only was Bishr a **Jahmi bootlicker** and **subservient** to the ruler in his oppression and tyranny against the Muslims, but he also supported all the **KUFR** beliefs of **Ma'mun**.

Bishr was also a **Hanafi Qadhi** and thus gave judgements according to the **Hanafi Madhhab** and was thus naturally bias towards the epistemological founder of his Madhhab. (*Al-Jawhar al-Mu'dhiyyah*, 1:452, *al-Fawa'id al-Bahiyyah*, 54, from *Lisan*, 1: Juzz 2:316. See footnote 3 of *Suwalat al-Sulami lil-Daraqutni*, 132.). So, Bro Hajji the deviant shows his **double standards** and takes the clarifying narrative of a **Jahmi subservient Bootlicker** himself. Oh, the embarrassment! Wallahi **shameless polytheistic Hindu Judaic double standards**, but do not die just yet, I have more.

Whether Ismail was a **Jahmi** or not, the same principles needs to be applied to **Hammad and Abu Hanifah** and this was one of the reasons I presented this statement. When BH announced boastfully that he was going to refute me next, I knew which statement he would address because it was the very narration I had presented as devastating bait for him. Low and behold the novice fell hook, line, and sinker.

Bishr was also forgetful, confused, and senile. **Saleh b. Muhammad Jazrah** said,

“He was truthful but did not make sense because he became forgetful”. **Sulaymani** said, “He was munkar al-hadith rejected I hadith”. **Al-A’jurri** said, “I asked **Abu Dawud** is Bishr b. al-Walid trustworthy, He replied, No”. **Al-Sulami** narrated from **al-Daraqutni** that he said he was, Trustworthy”. (*Mizan al-I’tidal*, 1:327, *Lisan al-Mizan*, 1: Juzz 2:316, *al-Sulami*, *Suwalat al-Sulami lil-Daraqutni*, 132 no.76.)

Both **Ibn al-Kayyal (d.939H)** and **Burhan al-Din al-Halabi (d.841H)** said he was from the **forgetful narrators**. (*al-Kawakib al-Nirat Fi Ma’rifah Min Ikhtilat Min al-Ruwat al-Thiqat*, 109-110 no.10, *al-Ightibat Biman Rumiya al-Ikhtilat*, 72 no.16)

So, Bishr’s clarifying remarks, that this was only the opinion of Ismail cannot be taken. Furthermore, there is **Inqita’** (a breakage and disconnection ins the chain) in *al-Intiqa* of Imam Ibn Abd al-Barr to Bishr b. al-Walid of over **100 years**. Yet

BH takes this, is this not weak? What would the **Hanafi Muqallid** know? The same **Saleh al-Jazrah** that BH used to criticise Ismail is the same one criticising Bishr. BH is someone ignorant of these sciences that he would not have even worked that out and I bet he still cannot as he is that stupid.

The reason for bringing this specific statement was to show, if you take Imam Ibn Abd al-Barr's view and his opinion from his *al-Istizkar*, which you also distorted as we will see, then you have to take this about **ABU HANIFAH THAT HE WAS A JAHMI**. Did the great **ALIM** Ibn Abd al-Barr not know the reality of Ismail? And that only **Pappu Bro Hajji**, the jahil of Birmingham found out. So, the reason for bringing this specific statement was to show if you take the opinion of Imam Ibn Abd al-Barr from *al-Istizkar*, you have to accept this too. Not only this, Imam Ibn Abd al-Barr did not even consider **Imam Ahmad a faqih**, do you also take that view and opinion of his?

We say, this was Imam Ibn Abd al-Barr's **Ijtihad** which he can either correct or incorrect. So, why are there these selective **Rafidic Judaic principles** from BH? I even said on twitter that BH would bring this point when he excitedly shared, he would be doing a video against me, because he fell right into it like a right little untrained pappu!

Bishr was further **abandoned** by the scholars of hadith for failing to clarify his Aqidah on the Quran and took the position of the **Waqifiyyah Jahmiyyah** and abstained from saying the Quran is uncreated (*Mizan al-I'tidal*, 1:327 no.1229, *Lisan al-Mizan*, 1: Juzz 2:316 no.1513). The story which the scholars of

hadith mention that Bishr was imprisoned and under house arrest by other Abbasid rulers is unfounded without evidence, hence it is rejected.

Furthermore, Bishr being **forgetful and confused**, not knowing what he narrated was established by the scholars of hadith. So not only was he a **Jahmi bootlicker** but also unreliable and it is upon Bro Hajji to clarify when Bishr transmitted this clarification. So BH took this clarification from a **Jahmi subservient bootlicker**, according to his standards. Dear readers, you see the how they have the worst **double standards** when it suits their **filthy Manhaj**.

14:11

Bro Hajji says this is not Imam Ibn Abd al-Barr's statement but a transmission. So, if he was **weak** and a **Jahmi** narrator why did he transmit from them? Or is BH implying Imam Ibn Abd al-Barr the great **Alim** did not know **rijal and hadith sciences**? I await his answer.

14:28

The fanatic needs to ask himself who said it was supposed to be about Khuruj, it was merely to test your brain and expose your **Rafidic Judaic double principles**. If you take Imam Ibn Abd al-Barr transmitting the Salaf allowed rebellion because **THEY** used the **ayah 2:124**, then you must take everything Imam Ibn Abd al-Barr says without evidence in matters of his **Ijtihad**, this is your principle. In this report does BH take Abu Hanifah to be

Jahmi who believed the Quran was created and that **Imam Ahmad was not a faqih**. Let that sink in his dense pea sized brain.

15:46

I would never bring a Jahmi to back my statement. Bro Hajji used Bishr literally a few minutes ago!!! What substances is the unbalanced Bro Hajji taking?

17:17

Yes, yes, **EVERYONE WATCH THIS**. Steady on son. Firstly, it will take about a week perhaps even longer for the Sururi Ikhwani Deobandi Jahmi Bro Hajji to determine who **Abu Ali Saleh b. Muhammad** is, because frankly the lad is dense, thick, a charlatan and an outright deceptive liar and I have even given him a **HINT**. This is also when Bro Hajji reads **Bi-Thiqah** and **Bi-ThiqAT**.

Let me explain, Bro Hajji tried to expose me that I used a Jahmi (please remember this point) and that **Ismail was weak**, so therefore, I used a weak report to make a point. Then ensued the **dramatic hissy fits** and **squeamish shrieks** from Bro Hajji. Therefore, you would think it was important and necessary for Bro Hajji to bring a statement with an authentic chain to prove his point in refuting me, right? Bro Hajji would not bring a weak report to refute me because he accuses me of using a weak Jahmi, would he? No, seriously, there is no way he would do that right? because if he did, that would just be the most

humiliating, embarrassing, and shameful thing the world has ever seen, right? No, come on bro, no you are kidding me?

You are right, the disgraced Jahil Bro Hajji used the Jahmi, **bootlicker**, who supported oppression, Bishr and now he used the report of a narrator **Muhammad b. Ali al-Muqri** to declare Ismail a Jahmi. Whether Ismail was a Jahmi, his father or grandfather, I do not really care in the slightest, but to use a report of a majhul narrator, **Muhammad b. Ali al-Muqri**, is just too humiliating. It is upon Bro Hajji the jahil to prove the authenticity of this report by establishing the trustworthiness of **Muhammad b. Ali al-Muqri**. **I will give Bro Hajji £1000 If he proves the reliability of Muhammad b. Ali**, who is in this chain and hence the authenticity of this report, and for good measure, I will never refute Bro Hajji ever again. This is a challenge to Bro Hajji! BH do not curl away into your **Rafidic Judaic** hole just yet, I have more!

Another disastrous deception by BH was that he held the *Kitab al-Sunnah* of **Imam Abd Allah b. Ahmad b. Hanbal** in his hand – showing off with it by waving it in his hand. The report from Ismail is in also in this book, and while some researcher made it weak (*Kitab al-Sunnah*, 1:184 no.235, al-Qahtani who said its chain is weak) others did authenticate it!!!! (*Kitab al-Sunnah Wa Radd Alal Jahmiyyah*, 1:119 no.244, (al-Riyashi), (Dar Ibn al-Jawzi), 1:215 no.258 (Dar al-Nasihah) and, *Kitab al-Sunnah*, 143 no.221, (Al-Hamdan)

BH waves the al-Qahtani edition and although he makes the chain weak, others have authenticated it. However, here is

another crushing blow to the neonate. Qadhi Abu Yusuf was asked,

“Does Abu Hanifah say what al-Jahm says, he replied, yes”. (*Kitab al-Sunnah* 1:183 no.232 (al-Qahtani), 1:213 no.255 (al-Riyashi).

Al-Qahtani fails to make a comment on the authenticity, knowing that it is authentic and then proceeds to counteract this report through a report from Imam al-Bayhaqi in his *Asma Wa'l Sifat*, 251 which he said are through trustworthy narrators and *al-Lalaka'i* also transmits it no.470. Imam Abd Allah's report is over a 100 years earlier with a much shorter chain.

The point is, if BH refutes Ismail because he was a Jahmi and a weak narrator, then this statement from Abu Yusuf on Abu Hanifah and the criticism of Ismail from the *al-Kamil* and *al-Dhu'afa Wa'l Matrukin* also applied to Abu Hanifah as they said all three were weak. So, **DOES BRO HAJJI APPLY THE SAME RULE TO ABU HANIFAH THAT HE WAS A WEAK NARRATOR AND JAHMI AND THEREFORE WE CANNOT TAKE ANYTHING FROM THE IMAM, LET ALONE HIS MADHHAB?** You see dear readers, BH refuted, repudiated the honour and status of his own Imam in tatters due to his ignorance. Where are the Hanafis at?

18:06

He says the statement in *al-Intiqā* was not a statement from Imam Ibn Abd al-Barr. Yet Imam Ibn Abd al-Barr still transmitted it in his book. Did Imam Ibn Abd al-Barr not know rijal, mustalah al-hadith and the situation of famous people like Ismail? Of course, he did. Furthermore, Imam Ibn Abd al-Barr also TRAMSITTS his view that a group of Salaf rebelled due to **Surah al-Baqarah: 124**, where is the chain for this attribution?

Hang on a minute BH, you little deceptive liar, you bark all day about our technicalities and here you are doing the dirtiest deception of them all. Where is the chain from Imam Ibn Abd al-Barr to the Salaf, name them with their statement and their ijtiḥad of using **Baqarah:124**? This is what you call a filthy **Ikhwani Khariji technicality**.

18:20

You are using a Jahmi, says the squeaky lad. Does the pea sized brain in BH's skull work? Since he has demonstrated he is stupid-thick due to the aggressive Khariji Ikhwani Sururi Syndrome he suffers from and his **Rafidic Judaic** selectiveness has led him to forget his **OWN PRINCIPLES** and its application. Bro Hajji the jahil used Ibn Hazm's *al-Fisl/al-Fasl*, do you remember that incident, when he was holding a book and reading it with a different name. He used Ibn Hazm's *al-Fisl* to present his case on armed rebellion quoting Ibn Hazms views in his miserable attempt to refute Salafi Brothers.

Imam Ibn Abd al-Hadi refers to Ibn Hazm as an ardent **JAHHI** after reading his *al-Fasl Fi al-Milal Wa'l Nahal (Tabaqat Ulama al-Hadith* 3:350, 2nd edition (Damascus, Mu'assisah al-Risalah, 1435H/2014CE) ed. Akram al-Bushi and Ibrahim al-Zaybaq). This is the same book Bro Hajji heavily relied on to refute Salafis. Whether Ibn Hazm was an ardent Jahmi or not is not the discussion, the point was to show the two faced contradictory selective application of Bro Hajji's fabricated principles. So, it was acceptable to take from Ibn Hazm but not from Ismail? So, either you to take from Jahmi's, in which case the statement on Abu Hanifah and family being Jahmi is acceptable which you also need to accept. Who just got slapped so bad? Bro Hajji did and when I've finished with you, your life will not be the same, you jahil train wreck.

And who transmitted the Ismail's statement, the same Imam Ibn Abd al-Barr, if he was weak and a Jahmi apply the principle to Imam Ibn Abd al-Barr first, yes what a joke, the biggest joke deception to beguile the listeners, but you got caught badly and how the world has seen you choke in your humiliation.

19:00

This is the worst part, even I feel embarrassed of his jahl. Bro Hajji then actually confirms that **Imam Khatib al-Baghdadi** proceeded to quote the report of Ismail, knowing well that he was a **JAHHI** and **WEAK**. (see, *Tarikh Baghdad*, 5:183 no.3279. 1st edition (Beirut: Dar al-Fikr, 1424H2004CE) ed. Sidqi Jamil al-al-

A'ttar). Can Bro Hajji claim **Imam Ibn Abd al-Barr** was unaware of the Jahmi tendencies and weakness of Ismail? Bro Hajji, the pea brain is so badly stuck. Yet again another slap on his face. **Khatib al-Baghdadi** brings this report 2 times in his book, *Tarikh Baghdad*, 5:183 and 11:267. (Beirut: Dar al-Fikr, 1432H/2011CE). The first citation the only problem is Ismail and in the second citation **al-Hussayn** is weak. However, researchers have authenticated this report.

19:45

Right about now the whole world is gob smacked at Bro Hajji's horrendous humiliation and his ignorance in his wretched attempt to hide behind his Judaic technicalities.

20:00

Note that Bro Hajji uses *al-Kamil* to refute me. Bro Hajji declared his own **Imam weak**. We cannot take from Ismail because he is weak narrator and a **Jahmi**, yet Bro Hajji and others can take the reports of Abu Hanifah, but Bro Hajji just declared Abu Hanifah weak as well. Bro Hajji then shows us **Imam Abdullah b. Ahmad b. Hanbal's** *Kitab al-Sunnah* in which he criticised Abu Hanifah's creed and practically declared him to be a Murji and Jahmi.

So according to this jahils logic, he declared Abu Hanifah weak while he admits and accepts **Imam Abdullah** declared him to be **Murji** and **Jahmi** (according to Bro Hajjis logic) then he is the same as Ismail. So, this means Abu Hanifah is a weak Jahmi

just like his grandson, yet Bro Hajji takes his whole religion and fiqh from him?

Then to add insult to his own injury, the jahil says its **Jarh Mubham! What!** He accused others of smoking things or taking things but seriously what kind of substance abuse is this? If the **Jarh** on **Abu Hanifah** is **mubham** then it is also **mubham** on **Ismail**, so why did you take the **Jarh**? And again, the biggest slap any jahil could ever get. Oh, the pain, and no Bro Hajji, you cannot jump of a cliff just yet! I am not even halfway.

21:29

Remember that he uses *Kitab al-Dhu'afa wal-Matrukin* to criticise Ismail. So, Abu Hanifah and his clan are weak, and Bro Hajji says **NO PROBLEM**. What happened to the Deobandis, their Imam is being attacked and they are too busy having tea and biscuits with the very jahil who declared him weak, Honestly no virility.

22:40

Everyone has seen the real fraud from Bro Hajji as I have answered everything in detail.

25:08

He continues to squeak, you cannot use a **Jahmi**, but he used Jahmis himself according to his own standards, this is what you called exposing, exposing Bro Hajji from his own fraud. The schoolboy error Bro Hajji makes here, and we will educate him,

that a narrator having a deviant Aqidah does not render him to be weak. His own **ragdoll deviant posse** (the ones he **bromances** with) argued the point, that Sunni scholars of hadith used narrators who had innovations with them (innovations of beliefs). Perhaps they should sit and educate each other and alleviate each other's diabolical ignorance.

25:29

Watch this dear readers, this one will hurt Bro Hajji and his lemmings so bad that they will fall away like **diseased flies**. **Page 319 of the *al-Intiqā***, and by the way this jahil does not even have the book!!! (*al-Intiqā Fi Fadhail al-Aimah al-Thalatha al-Fuqaha*, 318-319 2nd edition (Beirut: Dar al-Basha'ir al-Islamiyyah, 1431H/2010CE) ed. Abd al-Fattah Abu Ghuddah.

After having the most feminine rant ever on Youtube, with his **hair out and make up messed up**, at this point of the video you would expect the deranged individual not to bring weak reports to defend his view, all the while attempting to refute me for approximately 25 minutes for allegedly using weak narrators, would you? No way did Bro Hajji do that, there is no way he would ever do that after squeaking for so long, you are gasping and wondering can anyone be so stupid, dumb and retarded to do this? You are thinking, not even **shaytan** would be so dumb and thick to do that. Well, I am sorry, Bro Hajji is that dumb, an utterly deceptive and treacherous jahil that in his rage of hissy fits, he fell into the very things he accused me off.

Dear readers the narrator **Abu Muqatil Hafs b. Salam** is an overwhelmingly weak **abandoned narrator** and a **FABRICATOR OF HADITH**. So, just as Bro Hajji attempted to weaken the report of Ismail, why did he use the report of an established weak and **fabricator of hadith**? Because he is an outright **ignorant Ikhwani Sururi** who likes to **humiliate** himself for people's entertainment.

26:49

He does not even know whose son asked who. It was **Hafs b. Salam's** son asked who him. So, this report is also rejected due to the weakness of Hafs. What is even worse and disturbing about the **Rafidic Judaic polytheistic principle of Bro Hajji** is that he was ranting on me using a Jahmi against Imam Ibn Abd al-Barr but here, he himself is using a **fabricator of hadith** and we know the **fabricator of hadith are the worst liars**. They attribute things to the beloved Nabi Sallallahu Alayhi Sallam and whoever does so, will take their place in Hell.

Bro Hajji and his ignorant followers can have a mothers meeting or drugs anonymous meeting and work that out for themselves.

24:68

Bro Hajji says, **“THIS IS WHAT THIS SCHOLAR SAID”**. Bro Hajji the lying deceiver calls this lying fabricator of hadith who lied on our beloved Nabi Sallallahu Alayhi Wasallam a **SCHOLAR!** Why don't you die in your embarrassment already? Not just yet

son, I have still have not finished!!! **Wallahil A'dhim** BH has been violated Islamically.

Remember Bro Hajji used ***al-Kamil at timestamp 20:00*** and ***Kitab al-Dhu'afa Wa'l Matrukin at timestamp 21:29*** to bring criticism on Ismail. Well both books also show criticism on **Hafs b. Salam**. This is what you call **Judaic deception**. **Imam Ibn Adiy** said under the entry of the **liar and fabricator**, Hafs b. Salam Abu Muqatil al-Samarqandi that,

“He is not from the narrators whose narrations are relied upon”. (Ibn Adiy, *al-Kamil Fi Dhu'afa al-Rijal*, 3:331 no.517. 1st Edn. (Damascus: al-Risalah al-Alamiyyah, 1433H/2012H). ed. Muhammad Anas Mustafa al-Khin. Another Edn. *al-Kamil Fi Dhu'afa al-Rijal* 4:87 no.516. 2nd Edn. (Riyadh, Maktabah al-Rushd, 1435H/2014H) ed. Mazin b. Muhammad al-Sarsawi. *Tahdhib al-Tahdhib* 1:449).

Taqi al-Din Ahmad b. Ali Maqrizi in his summary of Ibn Adiy's *al-Kamil* said, **Al-Sa'di**, said he would fabricate a chain for something good he heard. **Ibn Adiy** said, he was not from those who's narrations were relied on. (Al-Maqrizi, *Muktasar al-Kamil Fi al-Dhu'afa wa I'llal al-Hadith*, 227 no.515)

Burhan al-Din al-Halabi (d.841H) authored a work on all those accused and attributed with fabricating or forging ahadith. In this work, **Burhan al-Din al-Halabi** brings an entry for Hafs b. Salam and thereby enumerates him from those who

was a forger and **fabricator of hadith** i.e. **wadeh al-hadith**. He says,

Hafs b. Salam Abu Muqatil al-Samarqandi. Sulaymani said Hafs b. Salam al-Fazari, the author of *al-Alim Wa'l Mu'tallim*, he is classified from amongst those who fabricated hadith. (Burhan al-Din Halabi, *al-Kashf al-Hathith Amman Rumiya Bi-Wadheh al-Hadith*, 101 no.249).

Imam Waki b. al-Jarrah, Imam Abd al-Rahman b. Mahdi both declared him to be a **liar**. **Ibn Mahdi** further said, I swear by Allah it is not halal to narrate from him. (*Kitab al-Majruhin Minal Muhaddithin*, 1:475; *Sharh I'llal al-Tirmidhi* 1:99, *Tahdhib al-Tahdhib* 1:449. Abu Nu'aym, *Kitab al-Dhu'afa*, no.52m, 73; Ibn Rajab, *Sharh I'llal al-Tirmidhi* 1:100; al-Hakim, *al-Madkhal Ilas Sahih*, 131, Ibn al-Jawzi, *Kitab al-Dhu'afa Wa'l Matrukin*, 1:221. Al-Dhahabi, *Mizan al-I'tidal Fi Nqad al-Rijal*, 1:557 no.2120 Ibn Hajr, *Lisan al-Mizan*, 1: Juzz 3:225 no.2644, *Tahdhib al-Tahdhib* 1:449).

Imam Qutaybah b. Sa'id transmits that one day he said to Hafs b. Salam about a hadith,

Oh, **Abu Muqatil** that hadith is **fabricated**. He (Hafs) replied, 'Baba, it is in my book and you're saying its **fabricated**? So, I said to him, 'Yes, they **fabricated** it into your book'. (*al-Kamil Fi Dhu'afa al-Rijal*, 3:230; *Lisan al-Mizan*, 1: Juzz 3:225-226; *Tahdhib al-Tahdhib* 1:449, *Sharh I'llal al-Tirmidhi* 1:100).

Imam Ibn al-Jawzi brings an entry for Hafs b. Salam Abu Muqatil al-Samarqandi in his book on **weak** and **condemned** narrators. He says,

He narrated on Ayub, Ubaydullah b. Umar and Ibn Abi Ruwad. **Qutaybah** weakened him once and said, 'he does not know what he narrated'. **Abd al-Rahman al-Mahdi** said, 'I swear by Allah it is not lawful to narrate from him'. **Ibn Hibban** said, 'he narrated rejected reports which had no basis'. **Ibn Adiy** said, 'His narrations are not replied upon'. (Ibn al-Jawzi, *Kitab al-Dhu'afa Wa'l Matrukin*, 1:221, no.932)

Imam al-Tirmidhi, Imam Abu Fadhal Ahmad Sulaymani, Imam Ibrahim b. Yaqub al-Sa'di Abu Ishaq al-Juzjani, Imam al-Daraqutni, Imam Ibn Hibban, Imam al-Hakim, Imam Abu Nu'aym Asbahani, Hafiz Ibn Rajab, Imam al-Dhahabi, Hafiz Ibn Hajr al-Asqalani and others all weakened him.

Bro Hajji showed what he needed to and hid what he needed to conceal, just like the Jews. This renders BH to be an ignorant retard and schoolboy in **rijal sciences**. Now look, he has shown the world how stupid and incompetent he really is. If only BH had kept his brain in his skull, it would have stopped him from pouring it out and frothing his rabid mouth!! Now all his deviant's supporters and lemmings will need therapy.

28:02

Bro Hajji asks me a question as to why I never quoted the passage above. Well, do you really want me to answer that again, scroll up and have a look, then run along in the corner and have a little cry son and I promise I will not look! I never quoted it because the narrator was a fabricator. So, you **‘Super Sururi Jahmi Khariji Deobandi freak’** now you know why I presented this report? Who is the most ignorant person on earth right now, Bro Hajji. The earth will not even give BH sanctuary, due to his intellectual crimes against Muslims.

29:27

The **deviants** always act sly and **deceive** the people. I was in a Twitter group with these juhul. I was added without permission by a brother. I observed for a while and realised they are all burnt **Sururis** and **Qutubis**. In the group they shared Bro Hajji’s screenshots from his videos against another Salafi brother and one them was *al-Istizkar*. I realised most of the guys were yes sir boys and copied and pasted his shoddy research. So while conversing with this guy I wanted to draw them and their evidences out and I found out they have nothing other than Imam Ibn Abd al-Barr attributing a view to the Salaf and this ayah they used for their **Ijtihad**, but all of this is without any chains.

My points stand, show us where the Salaf used this ayah for evidence, it is merely a case of Imam Ibn Abd al-Barr attributing this to the Salaf without an authentic chain and

without any of the names of the Salaf mentioned. If Bro Hajji and the ragdoll gang say **al-Hussayn** and **Abd Allah b. Zubayr** did rebel, then it is upon them to provide the evidence. This same **ragdoll lemming Abu Abdullah (erudite hand)** deceives the people that he is with **Shaykh Zubayr Ali Za'i**, when we clearly know the Shaykh refuted these **barking Kharijis**.

32:42

Bro Hajji accuses me of not having read or consulted *al-Istizkar*. He thinks the Salafis do not know their books. Watch this for catching this disgraced fraud. In the video BH shows and holds the DKI edition of *al-Istizkar* yet shows scans of the Dar Qutaybah and Dar al-Wa'i which was edited by Dr. Abd al-Mu'ti Amin Qil'aji and the 1st edition was printed in 1414H/1993CE. I have the al-Faruq al-Hadithiyyah edition. 1st edition, Cairo 1437H/2017H. It was edited by Abi Muhammad Usamah b. Ibrahim b. Muhammad who used more than 10 handwritten manuscripts to verify the text of *al-Istizkar*. A new edition of *al-Istizkar* is due to be released from Dar Eloollaa, Egypt in 11 volumes with the hadith verification of Anwar Baz and Sulayman al-Qatuni.

33:12

This is Bro Hajji's salvation statement for defending his warped understanding of **Khuruj**. Disputing or differing does not entail **Khuruj**, except in the mind of a **pea sized Khariji brain**. Imam Ibn Abd al-Barr says the group of people who did not uphold

the first view and thought it was permissible to dispute with those in authority over them used **al-Baqarah: 124** as evidence **TO DISPUTE, DISAGREE** not **KHURUJ**. Bro Hajji lies and adds the word Khuruj to explain those who believed it was acceptable to dispute. **Tanaz'a** does not mean Khuruj. A group of the Salaf holding this view is **Mubham** without any names. As for Ibn Abd al-Barr saying *“Kharaja Ibn al-Zubayr and al-Hussayn (RadhiAllahu Anhumu) Ala Yazid...”* here means they disputed Yazid’s authority, this was the not **Khuruj** of rebellion, why did not BH bring the context here?

Even the beginner of Islamic history knows, **Mu’awiyah RadhiAllahu Anhu** went to potential claimants of the Caliphate and asked them to give their oath of allegiance to Yazid when he would assume power. **Al-Hussayn and Ibn Zubayr RadhiAllahu Anhumu** did not even give their allegiance to Yazid because they felt they were worthy of the Khaliphate because they were **“Ahluhu,”** i.e. they were worthy candidates of the Khaliphate due to their standing in the Muslim Ummah. So, when they never even gave the Ba’yah, how did they make Khuruj? The Muslims were not united on the appointment of Yazid, despite a great number of authorities having given him their pledges.

The wording of the hadith which Imam Ibn Abd al-Barr explains is restricted and specific to the pledge of allegiance i.e. **“Baya’na”** and since we know **al-Hussayn RadhiAllahu Anhu** did not offer Yazid his allegiance, it is not the Khuruj of rebellion. Therefore, when he saw the deception of the

accursed **Rawafid**, he wanted to return to **Yazid** to offer his pledge of allegiance. I will further expand on this in a separate response, InshaAllah. Once again, this is Imam Ibn Abd al-Barr asserting the Salaf used this ayah, but where is the statement of the actual Salaf using this ayah? Nowhere.

No.19331. Yet another Judaic sleight of hand. I have explained the intended meaning of **Kharaja**, and we also know how the companions had advised and reminded **al-Hussayn Radhiallahu Anhu** of the treacherous nature of the **Rafidi Kufi's**. Imam Ibn Abd al-Barr clearly saying about the **Mu'tazilites** and the **Khawarij** said similar things, which indicated they are the ones who held this belief system. We do not say the **Khawarij** and the **Mu'tazilites** were like the Sahabah, only a person who has been knee bouncing with the **Rawafid** in **Hyde Park** would say this. We say Imam Ibn Abd al-Barr made a distinction and we don't say the Companions rebelled. BH has been lying through his teeth to his gullible yes sir fanbase.

No.19932. More deception from BH. Who is he trying to fool? Imam Ibn Abd al-Barr makes a distinction and clarifies the view of **al-Hussayn** and **Ibn Zubayr Radhiallahu Anhuma**. According to his disastrous logic BH takes **al-Hussayn** and **Ibn Zubayr Radhiallahu Anhuma** and a whole group people out of Ahl al-Sunnah. **So, is he making tabdi' of the Companions?**

41:10

Imam Al-Qurtubi was from the 6th century and he quotes and uses Imam Ibn Abd al-Barr's statement pretty much verbatim, so it is indifferent. This is common amongst authors of the same science, more so, due to both hailing from the **Maghrib**. The same response applies to Imam al-Qurtubi, and that is where are the names with them directly using this ayah for evidence. About 20 minutes ago BH was having **verbal diarrhoea** because I presented a weak chain, while BH himself, the **two-faced Judaic manipulator** cannot even present a chain, let alone a weak one!

41:51

BH brings the statement of **al-Jassas**. And again, another selective deception. BH criticised me for using an alleged **Jahmi** narrator, but he himself now uses someone of the same level as the Jahmis. The jahil would not do that would he? Use someone who adheres to a deviant creed, who were considered innovators against me, again. We already saw him using Bishr and now he will get another blow to this dense brain. **Al-Jassas** was a **Hanafi Mu'tazili**. (*Tabaqat al-Mu'tazilah*, 118, *Fadhal al-I'tizal Wa Tabaqat al-Mu'tazilah*, 391). **Imam al-Dhahabi** was also of this view when he said he was inclined to the **Mu'tazilites**, despite his writings not showing this, more so concerning the beatific vision of Allah and other issues and we seek safety in Allah. (*Siyar A'lam al-Nubala*, 16:341).

Al-Jassas, the **Mu'tazili** also denied magic and its offshoots claiming it is mere deception without any reality. **Al-Jassas** is on record for making the **funniest theological joke**. He says if magic was real why don't the magicians remove the kings and rulers from power, steal their wealth and rule the world!!! Now you know where BH gets it from, and how the early **Mu'tazilites** influenced BH and his ilk's with **Khariji tendencies**. (*Ahkam al-Quran*, 1:41-58).

This is who BH quotes, a devious **Mu'tazili** who deviated from Sunni theology and known to be from the innovated sects. **Al-Jassas** also had some seriously warped and perverted ideas, one only needs to look at his *al-Fusul Fi al-Usul* to get an idea. This is the guy BH uses to refute the orthodox Sunni position of not rebelling against a Muslim ruler. I think we are pretty much done with BH and its back to potty training time for him!

43:19

Yet you used **Bishr**, **Ibn Hazm**, and **al-Jassas**? All according to the very principle BH fabricated and used. BH does not deny he is a hyper Youtuber. Bro Hajji had no answer for this tweet because it ripped his evil Manhaj. **Jahm b. Safwan** was one of the pioneers of **Khuruj** against the Muslims rulers in later times and aided the **Pro Hanafi Murjis**. It all seems like a deviant tea party.

44:50

BH says I will regret calling his name. The best joke of his video. If you have a look on social media, you will see how much I refute your **Khariji** ideas and principles. In fact, it was a concerted effort and a calculated plan to draw you out into these exchanges. Unfortunately, this regret you are talking about is something you suffered coupled with depression and anxiety. BH blocked me on twitter, he would sneak like a scared mouse and view my tweets and in the end begged people to stop sending him my tweets. So, you will find that BH is the one having sleepless nights and has since resorted to a lifetime of teddy bear hugging at night.

45:25

BH if you are a real man, I dare you to go through my tweets!

45:29

You know who I am. Such little minions. I was not hiding and the people who know me, know me. And don't you remember I called you two times and you never picked up both times, what were you doing, having your nails done? BH does not remember his message to me on twitter saying to me to keep in touch and then he blocked me, the humiliated coward!

46:43

BH the deceptive deceiver distorts things in an attempt to show he has a response and what a shamle it is. The red line

on the text had no bearing to the response. Note, how he cannot even pronounce **Imam al-Lalaka'i's** name properly! Hang on a minute, this is what you call a vile deceptive technicality. I quoted **Imam Ali b. al-Madini**, BH quotes the creed of Imam Ahmad. BH should know substance abuse is illegal? Look, at this evil deceit. He proceeds to make a horrendous error in translation which is his evil lie and distortion, **he translates al-Birr - piety or righteousness as arrogant!!!** What a jahil man. In the translation of the pivotal part BH lies and distorts the meaning again.

The disgusting and vile deception here is that BH pretended to show the listeners that I deliberately covered a portion of the text with a red line. BH then shows a totally different Aqidah, he shows the Aqidah of **Imam Ahmad** instead of the Aqidah of **Imam Ali b. al-Madini**. He then shows a totally different line of text. Even the Jews and polytheists do not distort things this much.

He translates the highlighted part as *“Whoever forcefully takes over...”* another **Khariji** distortive technicality and lie, giving the impression of Khuruj when this is a total lie. **Wa-man Ghalabahum** is whoever overpowers the people with the sword and rules over them. Then the ignorant individual goes on to say whoever takes over by force rebels!!!! He will argue the version in *Tabaqat al-Hanabillah* says *“Wa Man Kharaj”* then we say this shows when **Kharaja** is used in this context, it means in the context of **Ghalaba** as both words have been used interchangeably.

Imam Ahmad is talking about when two Muslims parties fight, this is totally different to rebelling! With one of them overpowering the other or the masses, then they are to be given the pledge of allegiance as they are Khaliph. This is the reality of this statement which BH tried to distort to save face for his **debunked Manhaj**, while using his **Rafidic** and **Judaic** manipulation. This **ignorant Deobandi** does not even know basics. This is one possible explanation of this point as the scholars have mentioned.

This **Aqidah** point is drawn from the ayah, “**And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable.**” (Surah al-Hujurat: 9). This is further evidenced from the Hadith in *Sahih Muslim*

وَمَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةً يَدِهِ وَثَمَرَةً قَلْبِهِ فَلْيُطِيعْهُ إِنْ اسْتَطَاعَ فَإِنْ جَاءَ
آخَرُ يُنَازِعُهُ فَاضْرِبُوا عَنْقَ الْآخَرِ

He who swears allegiance to a Khaliph should give him the pledge of his hand and the sincerity of his heart He should obey him to the best of his ability. If another man comes forward (Claiming the Khaliphate), disputing his

authority, should behead the latter (*Sahih Muslim*, no.1844)

BH then proceeds to make himself look utterly stupid with his pathetic logic due to his inability to understand these issues, all due to his **Deobandi Ash'ari** background. And since BH thinks he knows rijal and wretchedly attacks others for bringing weak narrations, did he not look at the chain of this creed. You gloatingly rejected *Sharh al-Sunnah* of **Imam al-Barbahari** due to the chain while he accepted and used the chain here! I ask you, is the chain of this creed authentic for you to fully take it? As this is BH's criteria. I know I won't get an answer to this because its just past the level of this front room sofa bouncer!

50:25

BH finally comes to the **Imam Ali b. al-Madini** statement. No context is needed since it applies to the innovators of the deviant sects like the **Khawarij**. BH through his innate ability to display his compulsive lying disorder proceeds to steer the listeners away from the true context of this statement. He sheepishly says this statement is linked to the proceeding statement which refers to the permissibility of killing the **Khawarij**. The true context of this statement is understood and is linked to the preceding lines. Which states **Imam Ali b. al-Madini** said,

Whoever rebels against a leader from among the Muslim leaders, who the people are united upon and affirm his **Khilafah**, however it was attained, whether through agreement or by forcing (the people), then the rebel has disobeyed and left **[(Kharij)]** from the **Jama'ah**. He opposed the reports from Allah's Messenger Sallallahu Alayhi Wasallam and if he dies in this state of **Kharij** (abandoning the Jama'ah) then he dies a **death** of **jahiliyyah...** (*Sharh Usul al-I'tiqad Ahl al-Sunnah Wa'l Jama'ah*, 1:131, Cairo: Dar al-Hadith, 1425 2005, ed. Sayyid Imran, same edition as the one BH holds in his hand in the video).

BH then using **Judaic Rafidic** wizardry casually slips in words, just as deceptive **Ash'ari Deobandis** do, **“And we are not denying there were certain Salaf or Imams of the Salaf that opposed khuruj against a fasiq unjust ruler.”** He knew he got refuted and he was unable to present an adequate reply. In fact, he looked utterly silly jumping to Imam Ahmad and then back to Imam Ali.

This jahil lost the plot. Imam Ahmad was the who said saying this, so if he wants to accuse us of having dumb logic then Imam Ahmad should be the first one he should label. The jahil equates taking over by force to Khuruj. It means in the context that is opposite to agreement, arrangement or happy with, i.e. they were not happy with the potential Khaliph, and he took over by force and strength, as some rulers did, this does

not mean Khuruj. This is the first lie and deception. He also lied deceived the people by not bringing what Imam Ahmad wrote completely in his creed. The deceptive deceiver accuses others of allegedly covering lines and all sorts. Yet he holds a different edition and shows the scan of a different edition!

In the edition which Bro Hajji holds in his hand (*Sharh Usul I'tiqad Ahl al-Sunnah wa'l Jama'ah* 1:126, ed. Sayyid Imran). He also tries desperately to someone how answer this point while failing badly like a damage doll. This is some the trickery he employed.

Firstly, he used **Imam Ahmad's creed** to answer **Imam Ali b. Ali Madini's** point. What kind of Jewish logic is this.

Secondly, he goes a few paragraphs back and talks about the issue of a ruler forcing the people, which has nothing to do with khuruj.

Thirdly, Imam Ahmad literally nine (9) lines later, on the same page the edition BH has in his hand. says,

Whoever rebels against a Muslim leader after the people are united on him [being the leader] while affirming his Khilafah in whatever way it might have been, whether through agreement or by force, then the rebel has disobeyed the Muslims and opposed the reports from Allah's messenger and if and died in the kharij state, then

he dies the death of jahiliyyah. (*Sharh Usul I'tiqad Ahl al-Sunnah Wa'l Jama'ah* 1:126)

This does not mean Khuruj as Imam Ahmad clarifies that the rebel or Khariji is the who rebels after the people are **UNITED** and affirm his Khilafah and thus he explains a few lines later, giving context to his first statement.

Fourthly, no one from the scholars of the **Hanabillah**, early or late or any other scholar, scholars who support Khuruj and even the modern **day Kharijis**, **Sururis Qutubi Harakiyin** have ever used this statement of Imam Ahmad to evidence the permissibility for Khuruj or even understood this statement to mean potential **Khuruj**. However, an unqualified deluded pathetic untrained kid, who has not studied anything, Aqidah, Manhaj and even fiqh is making these deranged conclusions while looking at PDFs in his front room and then trying to make money from his Youtube videos!

Fifthly, Imam Ahmad equates **Khuruj** with the **Khawarij** because he clearly says whoever goes against the Ruler is **Khuruj** and he separates from the body of the Muslims and they are to be killed. This is further supported by authentic evidences. Citing the finer details about these issues would lengthen the discussions. One just needs to read Imam Ahmads other works on creed and what his students transmit from or

what others attributed to him and cited in the *Sharh Usul I'tiqad* and in the *Tabaqat al-Hanabillah*.

Sixthly, None, of the scholars who ever explained this text, more so recently, from the dozens of explanations of this creed ever said this. Honestly the biggest Jahil I have seen in the last two decades has to be BH without contention.

The main reason for providing this particular statement of **Imam Ali b. al-Madini** was to corner Bro Hajji. The ignorant individual is unaware that this very creed of **Imam Ali b. al-Madini** is pretty much cited verbatim through the *Sharh al-Sunnah* of **Imam al-Barbahari**, and he accepts this creed by rejects the *Sharh al-Sunnah*. Another slap for the jahil.

Then BH unable to present anything else against me, goes off on a perverted tangent, diluting the matter to cover his ignorant comprehension of the issues and to save some face from the utter and absolute humiliating embarrassment.

***Wa Sallallahu Ala Sayyidina Muhammad Wa Ala Alihi Wa Ashabihi
Wa-Sallam Tasliman Kathira.***

Abū Khuzaimah Anṣārī
Jumada al-Ula 1442H/ December 2020
Birmingham
England