

Answering The Lies of
Abul Hasan Hussain Ahmed

Gibril Fouad Haddad

& Their Muqallideen Pertaining To

The Oft Quoted Narration of

Abu Ayoob al-Ansaari (ؓ)

≡ **VOLUME 3** ≡

By

Abu Hibbaan & Abu Khuzaimah Ansaari

www.Ahlulhadeeth.wordpress.com

*Answering The Lies of Abul Hasan Hussain Ahmed, Gibril Fouad
Haddad & Their Muqallideen Pertaining To The Oft Quoted Narration
of Abu Ayoob al-Ansaari (رضي الله عنه)
Volume 3*

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VOLUME 3

—◆————◆—

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

By

Abu Hibbaan & Abu Khuzaimah Ansaari



Contents

[13] Imaam Dhahabee's Grading's & The Grading Of Layyin By Imaam Abu Zur'ah ar-Raazee

[25] Imaam Haakim's Methodology In His Al-Mustadrak - The Opinion Of Imaam Ibn As-Salaah And Imaam Ibn Katheer

[35] Looking At Imaam Haakims al-Mustadrak And His Gradings Therein

[35] Narrations Which Haakim Said Are Authentic And Dhahabee Agreed With Him, But He Also Disagreed By Weakening The Narrators. Looking At Dhahabee's Summary Of Haakim's Al-Mustadrak And His Methodology Therein
10 Examples

[47] Narrations Which Haakim Said Are Authentic According To The Conditions Of Bukhaari And Muslim But They Never Transmitted Them And Dhahabee Agreed With Him, But He Also Disagreed By Weakening The Narrators.
Two Examples.

[50] Narrations Which Haakim Said Are Authentic According To The Conditions Of Bukhaari But He Never Transmitted Them And Dhahabee Agreed With Him, But He Also Disagreed.

Two Examples

[53] Narrations Which Haakim Said Are Authentic According To The Conditions Of Muslim But He Never Transmitted Them And Dhahabee Agreed With Him, But He Also Disagreed.

One Example

[55] Narrations Which Haakim Said Are Authentic According To The Conditions Set Forth By The 2 Shaikhs But They Never Transmitted Them And Dhahabee Agreed With Him But He Weakened Them Himself, Based On His Clarification In His Other Books!!!

Two Examples

[60] Narrations Which Haakim Said Are Authentic And Dhahabee Agreed, But The Chain Contained Narrators, (1) With Rejected Narrations, Broken Chains Or Mursal Narrations, (2) Accused Of Being Liars Or Fabricators, (3) Abandoned Narrators, (4) Weak Narrators And (5) Majhool (Unknown) Narrators Which Dhahabee Himself Clarified In His Other Books.

Two Examples

- [65] Conclusion.
- [69] Answering The Claim Regarding Imaam Nasaa'ee's Grading.
- [73] Double Standards For His Soofee Asha'aree Brother & Revisiting Haafidh Ibn Hajr's And Imaam Dhahabee's Grading.
- [79] The Scholars Of Hadeeth On Imaam Haakim's Grading In His *Al-Mustadrak* And On Imaam Dhahabee's Agreement.
- [84] Mr Muhammad Akram Nadwee.
- [90] Imaam Dhahabee Himself On Imaam Haakim's '*Al-Mustadrak*.'
- [93] One Example Of Imaam Haakim Declaring A Hadeeth To Be Saheeh When The Narrator Was A Kadhaab Ie A Liar.
- [108] The Reality Of Imaam al-Albaanee's Grading Of Katheer Ibn Zaid In '*Kitaab As-Sunnah*.'

[115] The Reality Of Katheer Ibn Zaid & Muhaddith al-Kabeer, The Great Hadeeth Master al-Allaamah Muhammad Naasir ud Deen Al-Albaanee [1420H].

[115] Example One - *Sifah-Salaatun Nabee*.

[117] Second Example - *Sifah-Salaatun Nabee*.

[118] Third Example - *Ath-Thamr al-Mustaab Fee Fiqhus-Sunnah Wal-Kitaab*.

[120] Fourth Example - *Silsilah Ahadeeth ad-Da'eefah Wal-Mawdoo'ah*.

[122] Fifth Example - *Silsilah Ahadeeh as-Saheehah*.

[124] Sixth Example - *Silsilah Ahadeeth ad-Da'eefah Wal-Mawdoo'ah*.

[130] Abul Hasan Hussain Ahmed's Disastrous Lie On Imaam Tirmidhee.

[134] Imaam Tirmidhee's Grading And Using The Word 'Hasan' Or 'Hasan Ghareeb.'

[135] Shaikh Abdul Fattah Abu Guddah's Statement.

[137] Imaam Ibn as-Salaah's Explanation.

[138] Haafidh Ibn Rajab On Imaam Tirmidhee's Grading Of 'Hasan.'

[143] Yet Another Double Standard - Pertaining To The Grading Of Saheeh Ibn Khuzaimah.

[147] Five (5) Examples Of Dr Muhammad Mustafa Al-A'dhamee Rebuking The Alleged Claim Of Abul Hasan Hussain Ahmad Hanafee And His Actual Grading Of Katheer Ibn Zaid!!!

[147] Example One

[147] Example Two

[150] Example Three

[151] Example Four

[154] Example Five

[158] The Exposition Of Abul Hasan Hussain Ahmed As A Distorter.

[161] Abul Hasan Hussain Ahmed's Misrepresentation Of The Grading Of Shaikh Subkee.

[167] A Major Problem With The Text Of This Narration With Regards To Chronology.

[167] A Narration Is Not Authentic Just On Account Of The Narrator's Being Trustworthy.

[169] The Expansion Of The Prophet's (ﷺ) Masjid.

[173] When Did A'ishah (رضي الله عنها) Die.

[174] When Did Abu Ayoub al-Ansaari (رضي الله عنه) Die.

[182] A Major Problem With The Text Of This Narration In That It Opposes The Understanding Of Numerous Other Authentic Narrations.

[189] The Statement Of Allaamah Ahmad An-Najmee.

[193] Revisiting Subkee's Grading And The Charge Of '100 Ijazahs' And Its Fruits.

[196] Shaikh Subkee Agreeing With Us.

[197] Haafidh Ibn Hajr Al-Haithamee Rebuking Subkee.

[200] Abul Hasan - Totally Ignorant Of Allaamah Ibn Hajr Al-Haithamee's Work, 'Haashiyah al-Aydah.'

Abul Hasan Hussain Ahmed then went on to rethorically say,

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

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

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

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

Mustadrak al-Hakim:

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

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

OUR ANSWER

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

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

Yes Imaam Dhahabee did agree with Imaam Haakim's grading but as we have stated the only reason for this may have been due to his genuine error or mistake which Haafidh Ibn Hajr corrected. This genuine error of Imaam Dhahabee was because he thought the narrator was Waleed ibn Katheer and hence therefore it is highly likely and only under this pretense that he may have authenticated this narration.

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

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

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

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

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

in the 6 books of hadeeth and knowing their affairs, gradings and a summary of his overall position.

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

الْبُكَاشِفُ

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

وَحَاشِيَتُهُ

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

قَابَلَهُمَا بِأَصْلِ مُؤَلَّفَيْهِمَا

وَفَرَّجَ نَفْسَهُمَا

وَقَدَّمَ لَهَا وَعَلَّنَ عَلَيْهَا

أحمد محمد نمر الخطيب

محمد عوامية

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

al-Kaashif (2/144 no.4631)

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

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

It is funny to see how Abul Hasan translates Layyin as softness because it has no meaning, in essence the words are layyin ul-Hadeeth meaning lightly weak in hadeeth, talk about translating they don’t even know terminology. I wonder how they get their ijazahs and what they

really actually studied from the sciences of hadeeth, this just proves they probably begged for their isnaads. What we find even more disturbing is that they actually teach Haafidh Ibn Hajrs *Nukhbatul-Fikr!!!* Ajeeb

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

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

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

Abul Hasan Hussain Ahmed and his group can argue *Meezaan* and *al-Kaashif* are general books of rijaal and indeed they are but the following 2 examples will show that Imaam Dhahabee included Katheer ibn Zaid in his books that were authored solely related to weak and abandoned narrators.

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

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

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

If this response was not clear and sufficiently evident, let us now show Imaam Dhahabee’s opinion on Katheer ibn Zaid in another way, he says,

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

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

Then he brings Katheer ibn Zaid in the 'al-Mughnee' for weak narrators,

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

(*al-Mughnee Fidh-Dhua'afa Wal-Matrookeen* (2/128 no.5080). Edn.?
Idaarah Ihyaa at-Turaath, Qatar. Ed. Noor ud deen Ittar.)

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

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

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

As for the hanafees like Abul Hasan Hussain Ahmed and the soofee asha'aree, GF Haddad and the other newbies using the authentication of Imaam Haakim, we find this extremely strange and

playing games, as they very well know when it comes to denying Imaam Haakims authentication, the words they almost always tend to utter are, "Oh Haakim was mutasaahil (ie lenient or soft in his grading of hadeeth)."

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

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

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

Excellent, so this ties and is in line with the understanding of the scholars of hadeeth and their statements pertaining to praise and

criticism. So layyin is weak and or lightly weak in hadeeth because he has no supporting narrations. This conforms to what he have already mentioned from Imaam Ibn Ma'een and his words which also infer that he was a narrator of a very few hadeeth.

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

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

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

Dear readers yet again this theme and understanding seems to be resonating continuously through the works of the scholars of hadeeth

past and present, that the narrations of Katheer Ibn Zaid will be looked into for reliability and in order for him to be accepted he needs supporting narrations for him to be accepted.

IMAAM HAAKIM'S METHODOLOGY IN HIS AL-MUSTADRAK

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Therefore based on these 2 factors, Dhahabees alleged authentication of this report is ambiguous, problematic and his grading at the very least is questionable, this also falls in line what many of the researchers have said with regards to Imaam Dhahabee’s summary of Imaam Haakim’s *al-Mustadrak*, namely in his *Talkhees*.

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

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

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

In fact it would not be incorrect to say Katheer ibn Zaid was weak according to Dhahabee on account of him bringing him in his various books of weak and abandoned narrators as mentioned before and this

then becomes the 3rd obstacle in the authenticity of this report according to Haafidh Dhahabee.

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

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

What is well known, is that Haafidh Dhahabee looked into Imaam Haakim's grading and his summarisation of it was authored in the earlier part of his life. Therefore it is very probable he had not fully encompassed the wider and greater knowledge with regards to narrators and hence his grading. Similarly he could have changed his opinion on the narrators when new information reached him.

As we have also mentioned previously there are numerous narrations that Imaam Dhahabee graded authentic in agreement with

Imaam Haakim but then he himself weakened the very same narrators in the chains and he even declared some of the narrators to be liars.

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

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

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

Ramdhaan Ahmed Alee Muhammad also alludes to its weakness in his book. He brings Imaam Dhahabees statement on Dawood ibn

Abee Saaleh that he said he was unknown in his *Meezaan* and that Haafidh Ibn Hajr agreed with him in *Tahdheeb ut-Tahdheeb*.

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

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

Another angle to this discussion is that no one other than Ibn Abee Haatim said that Katheer ibn Zaid narrates from Dawood ibn Abee Saaleh amongst most of the books of *Rijaal* and *Taareekh*. They have on the other hand said Katheer ibn Zaid narrated from Muttalib bin Abdullaah.

So is it not possible that although Katheer ibn Zaid is truthful he made a mistake and as such he narrated this report from Dawood ibn Abee Saaleh when he normally narrates from Muttalib ibn Abdullaah? Sure this is possible.

Lets really put this into perspective, Katheer ibn Zaid is truthful but makes mistakes and he narrates from Dawood ibn Abee Saaleh who is unknown. They answer this and say, he also narrates from Muttaalib ibn Abdullaah, but he would do tadlees and irsaal. How does this make sense?

LOOKING AT IMAAM HAAKIMS AL- MUSTADRAK AND HIS GRADINGS THEREIN

NARRATIONS WHICH HAAKIM SAID ARE
AUTHENTIC AND DHAHABEE AGREED WITH
HIM, BUT HE ALSO DISAGREED BY
WEAKENING THE NARRATORS. LOOKING AT
DHAHABEES SUMMARY OF HAAKIMS AL-
MUSTADRAK AND HIS METHODOLOGY
THEREIN

Haafidh Dhahabee has differed with Imaam Haakim and erred many many times according to the conditions set out by Imaam Haakim and these examples number hundreds, Insha'Allah we shall highlight some of them only.

The following examples are of those narrators and narrations in which Haafidh Dhahabee agreed in his grading with Imaam Haakim ie, both of them said authentic ie Saheeh but then Haafidh Dhahabee declared narrators in the very same chains to be unknown or he did not know

them, just as he does in this narration of Abu Ayoob (رضي الله عنه), ie Dawood ibn Abee Saaleh.

(The first reference for Haakims al-Mustadrak corresponds to the old Hyderabad edition (o) and the second reference is of the (dki) Daar al-Kutub al-Ilmiyyah edition. We have only showed scans for 3 examples to suffice.

EXAMPLE ONE

Mustadrak al-Haakim (1/167 (o), (1/273 no.594 (dki) contains the narrator Abu Sa'eed al-Himyaree. Imaam Haakim said the hadeeth has an authentic chain. Imaam Dhahabee agreed with him said in his *Talkhees* the hadeeth is Saheeh, thereby agreeing with Imaam Haakim.

Imaam Dhahabee then said about him, "I do not know who he is." (*Meezaan ul-Ei'tidaal* (7/373 no.10245).

Imaam Haakim from his *Mustadrak*

١٤٩/٥٩٤ - حدثنا إسماعيل بن محمد بن الفضل الشعрани، ثنا جدي، أنا سعيد بن أبي مریم، أخبرني نافع بن يزيد، حدثني حيوة بن شريح أن أبا سعيد الحميري حدثه، عن معاذ بن جبل قال: قال رسول الله ﷺ: «اتقوا الملاعن الثلاث: البراز في الموارد، وقارعة الطريق، والظل للخرأة».

قال هذا حديث صحيح الإسناد ولم يخرجاه، إنما تفرد مسلم بحديث العلاء، عن أبيه، عن أبي هريرة: «اتقوا اللاعنين» قالوا: وما اللاعنان؟ قال: «الذي يتخلى في الطريق».

Imaam Dhahabee said Saheeh in his Talkhees, Saheeh

٥٩٤ - قال في التلخيص: صحيح

Imaam Dhahabee then brings Abu Sa'eed al-Himyaree in his Meezaan saying I do not know who he is.

١٠٢٤٥ [٥٥١٨ ت] - أَبُو سَعِيدِ الْحِمَيْرِيِّ^(١) [د]. عن معاذ في النهي عن البراز في الموارد. لا يُدْرَى مَنْ هُوَ رَوَى عَنْهُ حَيْوَةُ^(٢) بن شريح المصري.

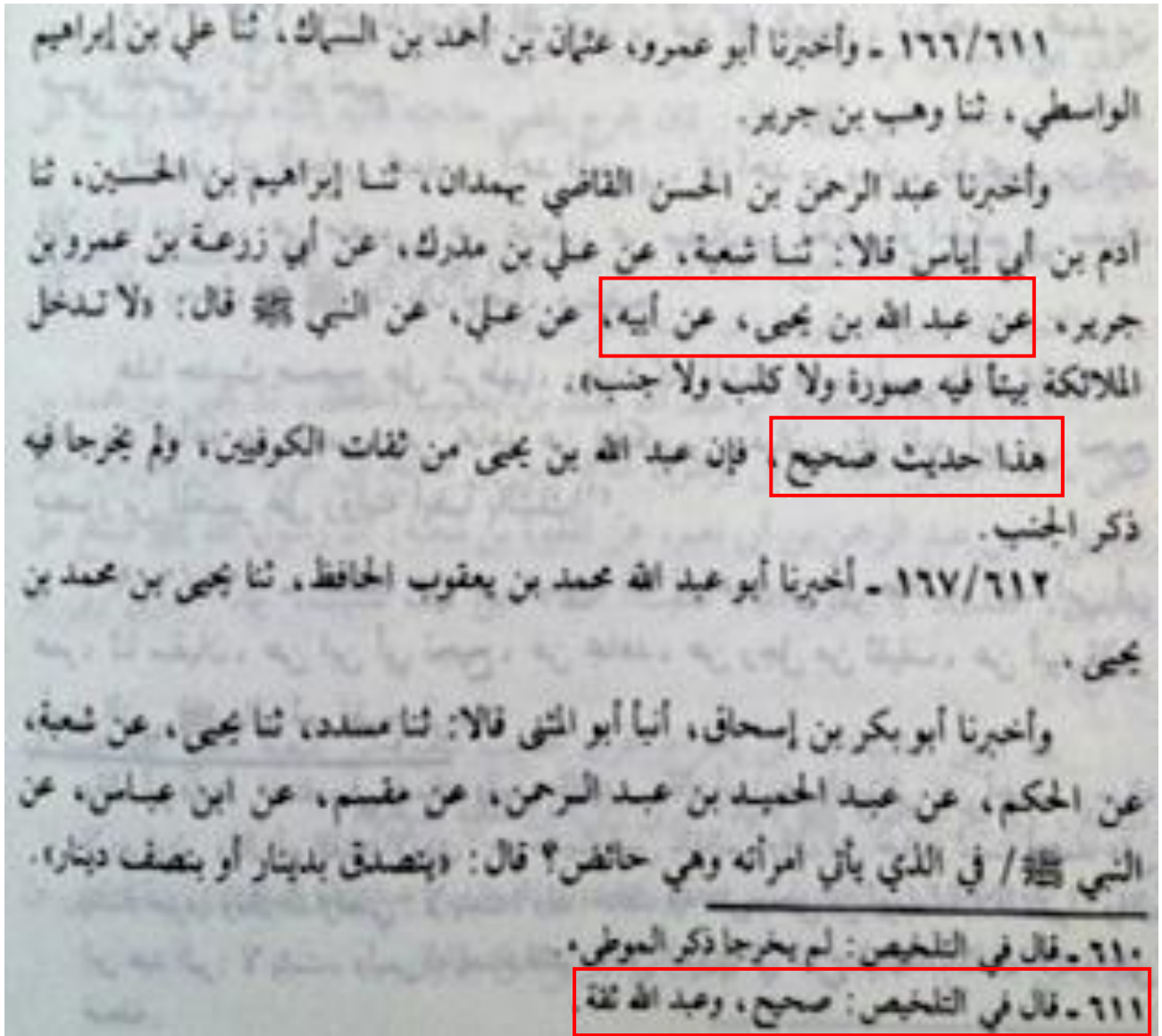
EXAMPLE TWO

Mustadrak al-Haakim (1/171 (o), (1/278 no.611 (dki), the narrator is Nujee al-Hadhramee. Imaam Haakim brings a hadeeth in the *Mustadrak* and says the hadeeth is authentic. Imaam Dhahabee agreed with him and said Saheeh in his *Talkhees*.

However Imaam Dhahabee also said about him, “*I do not know who he is.*” (*Meezaan ul-Ei'tidaal* (7/17-18 no.9026).

In the narration Abdullaah is narrating from his father. His father in Nujee al-Hadhramee and this can be deduced from the fact that Imaam Dhahabee is referring to the same narration. Secondly there is a typo mistake in the *Mustadrak* where it says Yahyaa as it should be Nujee.

Imaam Haakim said in his *al-Mustadrak*, (apologies for the poor scan quality)



Imaam Dhahabee brings him in his Meezaan and says I do not know who he is.

٩٠٢٦ [٥٠٢١ ت] - نُجَيْي الْحَضْرَمِيِّ (١) [د، س، ق]. عن عليّ بحديث: لا تدخل
الملائكة بيتاً فيه صورةٌ ولا كلبٌ ولا جُنُب. رواه شعبة عن علي بن مدرّك، عن أبي زُرعة، عن
عَبْدِ اللَّهِ بْنِ نَجِي، عن أبيه. ولا يُدْرَى مَنْ هُو.

EXAMPLE THREE

Mustadrak al-Haakim (1/415 (o), (1/575-576 no.1515 (dki), the narrator is Wahb ibn Jaabir. Imaam Haakim said the Hadeeth has an authentic chain. Imaam Dhahabee agreed with him and also said Saheeh in his *Talkhees*.

However Imaam Dhahabee also said about him, “(He is) *Hardly known*.” (*Meezaan ul-Ei'tidaal* (7/145 no.9431)

Imaam Hakaim in his *al-Mustadrak*

١٥١٥ / ٨٩ - أخبرنا أبو عمرو عثمان بن أحمد بن السماك ببغداد، ثنا الحسن بن سلام، ثنا قبيصة .
وأخبرنا أبو العباس المحبوبي، ثنا أحمد بن سيار، ثنا محمد بن كثير .
وأخبرنا أبو بكر بن إسحاق، أنبأ أحمد بن غالب، ثنا أبو حذيفة قالوا: ثنا سفيان وهو الثوري، ثنا أبو إسحاق، عن **وهب بن جابر الخيواني**، عن عبد الله بن عمرو رضي الله عنهما قال: قال رسول الله ﷺ: «كفى بالمرء إثماً أن يضيع من يقوت» .
هذا حديث صحيح الإسناد ولم يخرجاه ووهب بن جابر من كبار تابعي الكوفة

Imaam Dhahabee said in his Talkhees, Saheeh

١٥١٥ - قال في التلخيص: صحيح .

Imaam Dhahabee brings him in his Meezaan and says he is hardly known.

٩٤٣١ [٥١٨٤ ت] - وَهَبُ بْنُ جَابِرٍ [د، س] الْخَيَوَانِيُّ (٦). عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو.
قال ابنُ المديني: مجهول.
قلت: لا يكاد يعرف. تفرد عنه أبو إسحاق.

EXAMPLE FOUR

Mustadrak al-Haakim (1/448 (o), (1/617 no.1645 (dki), the narrator is Mehraan Abu Safwaan. Imaam Haakim said the Hadeeth has an authentic chain and Imaam Dhahabee agreed and said the hadeeth is Saheeh in his *Talkhees*.

Imaam Dhahabee however also said about him, “I do know know who he is.” (*Meezaan ul-Ei'tidaal* (6/532 no.8836)

EXAMPLE FIVE

Mustadrak al-Haakim (1/493 (o), (1/670 no.1814 (dki), the narrator is Abdullaah bin Abee al-Ja'ad. Imaam Haakim said the Hadeeth has an authentic chain, Imaam Dhahabee agreed with him and said the hadeeth is Saheeh in his *Talkhees*.

Imaam Dhahabee however also said about him, “Unknown.”
(Meezaan ul-Ei'tidaal (4/73 no.4250)

EXAMPLE SIX

Mustadrak al-Haakim (2/84 (o),(2/84 no.2402 (dki), the narrator is Muhammad bin Muslim bin A'aid. Imaam Haakim said the Hadeeth has an authentic chain, Imaam Dhahabee agreed and said Saheeh in his *Talkhees*.

However Imaam Dhahabee also said about him, “He is not known.”
(Meezaan ul-Ei'tidaal (6/337 no.8183).

EXAMPLE SEVEN

Mustadrak al-Haakim (2/96 (o), (1/105-106 no.2473 (dki), the narrator is Muhammad bin A'baad bin Sa'ad. Imaam Haakim said the Hadeeth has an authentic chain, Imaam Dhahabee agreed and said Saheeh in his *Talkhees*.

Imaam Dhahabee said about him, “majhool (unknown).” (Meezaan ul-Ei'tidaal (6/196 no.7731).

EXAMPLE EIGHT

Mustadrak al-Haakim (2/317 (o), (2/247-248 no.3238 (dki), the narrator is Abdullaah ibn Khaleefah al-Hamdaanee. Imaam Haakim said the hadeeth has an authentic chain, Imaam Dhahabee agreed and said Saheeh in his *Talkhees*.

Imaam Dhahabee said about him, “He is hardly known.” (*Meezaan ul-Ei'tidaal* (4/89 no.4295).

EXAMPLE NINE

Mustadrak al-Haakim (4/16 (o), (4/18 no.6759 (dki), the narrator is Ibn Umar bin Abee Salamah. Imaam Haakim said the hadeeth has an authentic chain, Imaam Dhahabee agreed and said Saheeh in his *Talkhees*.

Imaam Dhahabee said about him, “he is not known.” (*Meezaan ul-Ei'tidaal* (7/454 no.10826).

EXAMPLE TEN

Mustadrak al-Haakim (4/108 (o),(4/121 no.7089 (dki), the narrator is al-Muthna bin Abdur-Rahmaan al-Khuza'ee. Imaam Haakim

said the Hadeeth has an authentic chain, Dhahabee agreed and said Saheeh in his *Talkhees*.

Imaam Dhahabee said about him, “*He is not known.*” (*Meezaan ul-Ei'tidaal* (6/20 no.7068).

So these are 10 examples of narrations which Imaam Haakim authenticated and Imaam Dhahabee agreed with him. However at the same time Imaam Dhahabee himself declared the very same narrators in the chains to be unknown or majhool.

Dear readers it should be noted the narrators who Imaam Dhahabee declared or graded to be majhool or unknown were according to his own understanding. Our discussion here is not to discuss whether they were unknown or not but to show and highlight the unreliability of Imaam Dhahabees agreeing with Imaam Haakim grading specific to his *Talkhees al-Mustadrak*

There are numerous other examples of many mistakes with regards to Haafidh Dhahabees summary and grading of Imaam Haakims *al-Mustadrak*. The reason we have discussed this at great length and in detail here is because very often the Soofee Hanafees sparingly use this principle when they want to establish and affirm their false beliefs. They often utter Oh Imaam Haakim graded it authentic and even Imaam

Dhahabee agreed!!! So the following research shows this principle is not to be accepted blindly unless there are other authenticators.

Please note the following examples,

**NARRATIONS WHICH HAAKIM SAID ARE
AUTHENTIC ACCORDING TO THE
CONDITIONS OF BUKHAARI AND MUSLIM
BUT THEY NEVER TRANSMITTED THEM AND
DHAHABEE AGREED WITH HIM, BUT HE ALSO
DISAGREED BY WEAKENING THE
NARRATORS.**

So there are hundreds (100s) of ahadeeth that Imaam Haakim brings in his *al-Mustadrak* and says the hadeeth is according to the condition of set forth by Bukhaari and Muslim and Haafidh Dhahabee agreed with him in his *Talkhees* but in reality they were not according to their conditions. Sometimes only one of them transmitted it, sometimes Imaam Bukhaari and Imaam Muslim transmitted them in their other books, sometimes only Imaam Muslim used the narrator and not Imaam Bukhaari and vice versa.

There are numerous examples, we shall suffice with 2

EXAMPLE ONE

Imaam Haakim brings a hadeeth in his *Mustadrak* (2/154 (o), (2/167 no.2658 (dki) and said this is according to the conditions of Bukhaari and Muslim and Imaam Dhahabee agreed with him in his *Talkhees* (2/154) from Maalik bin al-Haarith.

However Imaam Bukhaari and Imaam Muslim did not use Maalik bin al-Haarith or Muhammad ibn Qais who is also in chain, rather Maalik ibn al-Haarith was unknown according to Imaam Dhahabee himself as he said about him, “I do not know who he is.” (*Meezaan ul-Ei'tidaal* (6/4 no.7017).

So how did Imaam Dhahabee agree with Imaam Haakims statement that it was according to the condition of Bukhaari and Muslim when he at first agrees with him in his *Talkhees* and then himself disagrees by saying he does not even know who Maalik is!!!

EXAMPLE TWO

Imaam Haakim transmits a hadeeth in his *Mustadrak* (4/308 (o), (4/343 no.7854 (dki), and says this hadeeth is authentic according to the condition of the 2 Shaikhs (ie Bukhaari and Muslim) but they never transmitted it. Imaam Dhahabee agreed with him in his *Talkhees* (4/308) and said it is upon the conditions of Bukhaari and Muslim via Abu Sa'eed al-Khudree. Imaam Bukhaari and Imaam Muslim did not use

Zainab bint Ka'ab nor Ishaq bin Ka'ab bin Ujrah al-Balwee who are in the chain.

Imaam Dhahabee himself attributed to Zainab bin Ka'ab that she has only been utilised by the other 4 books of hadeeth. (*al-Kaashif* (2/508 no.7003). Haafidh Dhahabee held her to be unknown as he quotes what Imaam Ibn Hazm said about her in his biography in the *Meezaan* (7/469 no.10968)

Regarding Ishaq bin Ka'ab he attributed that he was utilised by Abu Dawood, Tirmidhee and Nasaa'ee only. (*al-Kaashif* (1/238 no.318).

So how did Imaam Dhahabee agree with Imaam Haakims statement that it was according to the condition of Bukhaari and Muslim when he at first agrees with him in his *Talkhees* and then himself disagrees!!!

We can very easily bring another 35 or so examples very easily bearing in mind there maybe 100s of ahadeeth that fall under this category.

**NARRATIONS WHICH HAAKIM SAID ARE
AUTHENTIC ACCORDING TO THE
CONDITIONS OF BUKHAARI BUT HE NEVER
TRANSMITTED THEM AND DHAHABEE
AGREED WITH HIM, BUT HE ALSO
DISAGREED.**

There are not many ahadeeth that fall under this sub heading but at least 30 can be numerated easily, please see 2 examples

EXAMPLE ONE

Imaam Haakim transmits a hadeeth in the Mustadrak (1/308 (o), (1/451 no.1156 (dki) and thereafter say, “*This hadeeth is authentic (Saheeh) according to the condition set forth by al-Bukhaari but he never transmitted it.*” Haafidh Dhahabee said in his *Talkhees* (1/308), “*According to the condition of Bukhaari.*” Thereby agreeing with Haakims grading.

However Imaam Bukhaari never utilised the narrator Mu’awiyah bin Saaleh who is in this chain, he was only used by Muslim (and the 4 sunans). Imaam Dhahabee himself has alluded to this in his *al-Kaashif* (2/276 no.5526) and then clearly again himself says in *Meezaan ul-Ei’tidaal* (6/456-457 no.8630), “*He (ie Mu’awiyah bin Saaleh) was utilised*

by Muslim and not Bukhaari, look at al-Haakim who has transmitted his hadeeth in his Mustadrak and said it is according to the condition set by al-Bukhaari in it, as he has repeated.”

So how did Dhahabee agree with Haakim when he himself disagrees.

EXAMPLE TWO

Imaam Haakim transmits a hadeeth in the *Mustadrak* (1/342 (o), (1/493 no.1268 (dki) and thereafter say, “This hadeeth is authentic (Saheeh) according to the condition set forth by al-Bukhaari.” Haafidh Dhahabee said in his *Talkhees* (1/342), “According to the condition to Bukhaari.” Thereby agreeing with Haakims grading.

Imaam Bukhaari did use the narrator Abu Khaalid Yazeed bin Abdur Rahman ad-Dalaanee, as Imaam Dhahabee himself has mentioned that Abu Khaalid has only been utilised by the authors of the four books of hadeeth, ie Tirmidhee, Abu Dawood, Nasa’ee and Ibn Maajah in *al-Kaashif* (2/422 no.6600).

He further highlights this in *Meezaan* by bringing Ibn Hibbaans statement that he was obscene, delusional and impermissible to use him as evidence and Ibn Adiy said his hadeeth contain weakness but write

his hadeeth, Abu Haatim said he was truthful and Ahmad said there is no harm in him. (Meezaan ul-Ei'tidaal (7/253 no.9731).

So how did Imaam Dhahabee agree with Imaam Haakims grading when he himself disagrees and did not consider the reliability of the narrators.

**NARRATIONS WHICH HAAKIM SAID ARE
AUTHENTIC ACCORDING TO THE
CONDITIONS OF MUSLIM BUT HE NEVER
TRANSMITTED THEM AND DHAHABEE
AGREED WITH HIM, BUT HE ALSO
DISAGREED.**

There also hundreds (100s) of ahadeeth under this heading in which Imaam Haakim transmitted ahadeeth in his *al-Mustadrak* and said they are according to the conditions of Imaam Muslim and Imaam Dhahabee agreed thereby indicating its authenticity.

At least 30 such ahadeeth if not more can be numerated, below is just one example

EXAMPLE ONE

Imaam Haakim transmits a hadeeth via Abu Hurairah (رضي الله عنه) in his *al-Mustadrak* (4/363 (o), (4/404 no.8081 (dki) and says, “This hadeeth is authentic (Saheeh) according to the condition set forth by Muslim but he never transmitted it.” Haafidh Dhahabee agreed with Imaam Haakims saying that it was according to Muslim in his *Talkhees* (4/363). Thereby agreeing with Haakims grading.

However Imaam Muslim did not transmit from the narrator Alee bin Sa'eed bin Masrooq al-Kandee who is in this chain. Haafidh Dhahabee said in *al-Kaashif* (2/40 no.3920) that only Tirmidhee and Nasaa'ee utilised him!!!

So how did Imaam Dhahabee agree with Imaam Haakim, when he himself disagrees.

**NARRATIONS WHICH HAAKIM SAID ARE
AUTHENTIC ACCORDING TO THE
CONDITIONS SET FORTH BY THE 2 SHAIKHS
BUT THEY NEVER TRANSMITTED THEM AND
DHAHABEE AGREED WITH HIM BUT HE
WEAKENED THEM HIMSELF, BASED ON HIS
CLARIFICATION IN HIS OTHER BOOKS!!!**

We hope dear readers you are getting some sort of understanding and this is to highlight that GF Haddad, Abul Hasan Hussain Ahmed, Abu Zahra /Faqir/Irfan Alawi, Abu Layth and all the other soofees, bareilwees, Wahdatal Wajoodee deobandees and other hanafees always tend to bellow and cry “Haakim authenticated it and Dhahahbee agreed...”

Remember the words of GF Haddad and we quote, “**al-Hakim in his Mustadrak (4:515); both the latter and al-Dhahabi said it was sahih.**” And the words of Abul Hasan Hussain Ahmed and we quote, “**AK/AH know full well that al-Dhahabi declared this very narration from Abu Ayyub as in the Mustadrak of al-Hakim to be Sahih (authentic), in line with al-Hakim’s declaration of authenticity!..**”and he says later on in this treatise, “**and al-Hakim and al-Dhahabi considered his narration to be sound enough as can be gauged from the scan above – as they couldn’t**

have graded the narration to be Sahih unless they considered all the narrators in the Isnad to be trustworthy, truthful or acceptable at the least.

See these polemics, cunning games manipulation of the truth. This shows no doubt Abul Hasan Hussain Ahmed is a cut and paste PDF wannabe scholar wanting fame and intending to show off amongst the masses. Fear Allaah for manipulating the truth and don't beguile the people. Even with all of the examples we have quoted above we wil have a further look at Imaam Haakims and Imaam Dhahabees grading.

Again there are hundreds (100s) of examples of ahadeeth which Imaam Haakim grades according to the conditions set forth by Bukhaari and Muslim but they never transmitted them.

EXAMPLE ONE

Imaam Haakims transmits a hadeeth from Ibn Abbaas (رضي الله عنه) who said, the Messenger of Allaah (ﷺ) said, ***“al-Abbaas is from me and I am from him.”*** (Mustadrak al-Haakim (3/325 (o), (3/367 no.5411 (dki)

Imaam Haakim said, *“Authentic chain (Saheeh al-Isnaad) but they never transmitted it,”* (Mustadrak al-Haakim (3/367). Haafidh Dhahabee said in Talkhees (3/325), *“Saheeh (authentic)”*

However Imaam Dhahabee has himself transmitted this hadeeth in the biography of al-Abbaas bin Abdul Muttalib (رضي الله عنه) in his 'Siyaar al-A'laam an-Nabula' via the route of Abdul A'la bin Aamir ath-Tha'alabee and then said, "The chain is not strong." (Siyaar al-A'laam an-Nabula (2/99) (note: there is a misprint in *Deewaan* which says at-Taghlabee).

Shaikh Shu'ayb al-Arnaa'oot et al have also highlighted this in their notes to the *Siyaar* and said this is as he (Imaam Dhahabee himself said Abdul A'la ath-Tha'alabee was weak and that he (Dhahabee) was mutasaahil (lenient/slightly careless) in his *Talkhees* of the *Mustadrak* (3/325) in his agreement with Imaam Haakim grading it Saheeh. (Refer to their notes to the *Siyaar* (2/99).

Imaam Dhahabee has also himself weakened Abdul A'la bin Aamir ath-Tha'alabee in different places.

In *Deewaan* he says "Taabi'ee, Ahmad and Abu Zur'ah said he was weak."

In *Meezaan* he says "Ahmad weakened him, no one authenticated him and Sufyaan ath-Thawree also weakened him."

In *al-Mughnee* he said, "narrates from Ibn al-Haneefah, Ahmad and Abu Zur'ah said he was weak."

In the *Siyaar* he said, “weak.”

(Refer to *Meezaan ul-Ei'tidaal* (4/235 no.4731), *Deewaan adh-Dhu'afa Wal-Matrookeen* (2/77 no.2362), *al-Mughnee Fidh-Dhu'afa* (1/520 no.3444) and in *Siyaar al-A'laam an-Nabula* (2/102). (note: there is a misprint in *Deewaan* which says at-Taghlabee).

So how did Imaam Dhahabee agree with Imaam Haakim when he himself disagrees and weakened the very same narrator.

EXAMPLE TWO

Imaam Haakim transmits a hadeeth in his *Mustadrak* from Alee (رضي الله عنه) who said, the Messenger of Allaah (ﷺ) said, ***“Dua is a weapon of a believer, a pillar of the religion, and a light of the heavens and the Earth.”*** (*Mustadrak al-Haakim* (1/492 (o), (1/669 no.1816 (dki)

Imaam Haakim said, “This hadeeth is authentic as for Muhammad bin al-Hasan, he is *at-Attal* or he is *Truthful (sadooq)* from the *al-Koofiyeen*.” (*Mustadrak al-Haakim* (1/669). Imaam Dhahabee said, “*Saheeh (authentic)*” (*Talkhees* (1/669).

However Imaam Dhahabee himself has cited this very same hadeeth in the biography of Muhammad bin al-Hasan bin at-Attal to be from his rejected ahadeeth, he said, “From his rejected narrations are, narrated to us Ja’afar bin Muhammad from his father from his grandfather from Alee (رضي الله عنه) in raised form, that Dua is a weapon of a believer, a pillar of the religion, and a light of the heavens and the Earth. Haakim transmitted it and he authenticated, but there is a broken link in the chain.” (Meezaan ul-Ei’tidaal (6/106 no.7378).

So how did Imaam Dhahabee agree with Imaam Haakims grading when he himself regards the narrator to be from amongst those who narrated rejected narrations. Dear readers Imaam Dhahabee agrees with Imaam Haakims grading and also says this narration has a broken chain, indicating it is weak. So where is the agreement!!!

NARRATIONS WHICH HAAKIM SAID ARE AUTHENTIC AND DHAHABEE AGREED, BUT THE CHAIN CONTAINED NARRATORS, (1) WITH REJECTED NARRATIONS, BROKEN CHAINS OR MURSAL NARRATIONS, (2) ACCUSED OF BEING LIARS OR FABRICATORS, (3) ABANDONED NARRATORS, (4) WEAK NARRATORS AND (5) MAJHOOL (UNKNOWN) NARRATORS WHICH DHAHABEE HIMSELF CLARIFIED IN HIS OTHER BOOKS.

The list can continue and hundreds of ahadeeth can be presented, we would like to bring just 2 more narrations which Imaam Haakim authenticated in his *al-Mustadrak* and Imaam Dhahabee agreed with his authentication but then Imaam Dhahabee declared some of the narrators to be liars or fabricators!!!

EXAMPLE ONE

Imaam Haakim brings a hadeeth in his *al-Mustadrak* from Abdullaah ibn Umar (رضي الله عنه) and says, “This hadeeth has an authentic chain

and they never transmitted it.” (Mustadrak al-Haakim (4/98 (o), (4/109-110 no.7042 (dki).

Imaam Dhahabee said, “Saheeh (authentic).” (Talkhees (4/109)

However this hadeeth with this chain is extremely weak according to Imaam Dhahabee due to the condition of Muhammad bin al-Faraat at-Tameemee who was accused of being a liar.

Imaam Dhahabee himself said in his *Deewaan adh-Dhu’afa*, “Ahmad said, Kadhaab (liar)”

In his *al-Mughnee Fidd-Dhu’afa* he said, “Ahmad and Abu Bakr ibn Abee Shaybah (Imaam) also said he was a Kadhab (liar).”

In his *al-Kaashif* he said, “Ahmad said he was a kadhab (liar).”

In the *Meezaan* he said, “Ahmad and Abu Bakr Ibn Abee Shaybah said he was a liar, Abu Dawood said he narrates fabricated ahadeeth from Muhaarib bin Dithaar. Bukhaari said munkar al-hadeeth ie rejected in hadeeth. Daarqutnee said he is not strong, Ibn Ma’een said he is nothing, Nasaa’ee said matrook ie abandoned.”

(please note in this chain in Haakims *Mustadrak* Muhammad ibn al-Faraat narrates from the very same Muhaarib bin Dithaar, upon whom he would narrate fabricated ahadeeth.)

(*Deewaan adh-Dhu'afa Wal-Matrookeen* (2/329 no.3926) of Imaam Dhahabee as well as his *al-Mughnee Fidh-Dhu'afa* (2/250 no.5895) and *al-Kaashif* (2/210 no.5109), *Meezaan ul-Ei'tidaal* (6/293-294 no.8053)

So how could he have declared this narration to be authentic when one of the narrators in the chain has been accused of being a liar as Imaam Dhahabee himself has clarified in 4 of his own books.

In fact he was accused of narrating fabricating ahadeeth from Muhaarib bin Dithaar and in this chain under scrutiny in the *Mustadrak*, Muhammad bin al-Faraat is narrating from the very same Muhaarib, which Imaam Haakim authenticated and Imaam Dhahabee agreed!!!

What significance does Imaam Dhahabee's agreement have with Imaam Haakim's grading here when Imaam Dhahabee himself cites him to be a liar and he was also accused of narrating fabricated ahadeeth!!!!

EXAMPLE TWO

Imaam Haakims transmits a hadeeth via the grandfather of Abu Talhah al-Ansaari and says, “This hadeeth has an authentic chain and is supported by the hadeeth of Suleimaan bin Harram and they never transmitted it.” (Mustadrak al-Haakim (4/251 (o), (4/279-280 no.7638 (dki).

Imaam Dhahabee said, “Saheeh (authentic).” (Talkhees (4/251)

However this hadeeth with this chain is extremely weak according to Imaam Dhahabee due to the condition of Muhammad bin Yoonus al-Kudamee (there is a typo in the *Mustadrak* which says al-Yamamee), who has been accused of being a fabricator.

Imaam Dhahabee himself said in his biography, “Ibn Adiiy said he has been accused (of fabricating hadeeth), Ibn Hibbaan said, “He would fabricate hadeeth on trustworthy narrators, I say he was a Haafidh. Ibn Hibbaan also said he fabricated more than 1,000 hadeeth Daarqutnee said he was accused of fabricating hadeeth, Abu Dawood said he was a liar”

In Mughnee he adds, “Haafidh, dropped, Ibn Hibbaan and others said he would fabricates hadeeth on trustworthy narrators.” (Deewaan adh-Dhu’afa Wal-Matrookeen (2/348 no.4053), al-Mughnee Fidh-Dhu’afa (2/283 no.6109) refer also to Meezaan ul-Ei’tidaal (6/378-380 no.8359)

So how could he have declared this narration to be authentic when one of the narrators has been accused of being a fabricator of hadeeth as Imaam Dhahabee himself has clarified!!!

CONCLUSION

Dear readers after knowing the reality of Imaam Dhahabees agreement with Imaam Haakims grading and also Abul Hasan Hussain Ahmed, GF Haddad, oh lest we forget Abu Layth citing the authentication of Imaam Haakim and Imaam Dhahabees agreeing with him of this narration then we have shown comprehensively Imaam Haakims and Imaam Dhahabees authentication is problematic, wrong and a clear error and Shaikh al-Albaanee has also alluded to this.

As you will read later Imaam Haakim is known to be mutasaahil ie weak in grading hadeeth and this is well accepted by everyone and all quarters. With regards to Haafidh Dhahabee, we have also mentioned previously that his grading and *Talkhees* of Haakims *Mustadrak* was at the beginning of his lifetime and hence the premature grading.

Furthermore Haafidh Dhahabee retracted from a lot from his gradings on the narrators as he himself clarifies throughout his books of rijaal.

Lastly it is also important to look at Imaam Dhahabees methodology in his summary of the '*al-Mustadrak*' what was his intention. Imaam Dhahabee in overall summarised the '*al-Mustadrak*' (refer to *Siyaar A'laam an-Nabula* (1/176). He further says, "In summarising

al-Mustadrak I have pointed out the (weak and munkar) hadeeth.” (Taareekh al-Islam (pg.132).

Much more can be said about this and may be this can be shown on a different occasion. As Abul Hasan has relied on the authentications of Imaam Haakim and Imaam Dhahabee we do not intend to make this treatise an essay looking at the methodology employed by both Imaams in their respective gradings.

Dr. Bashaar Awaadh Maroof authored his doctorate on this subject with tremendous effort he looked into Imaam Dhahabees methodology which he applied to his various books. (Refer to ‘*adh-Dhahabee Wa Manhajuhu Fee Kitaabih Taareekh al-Islam*’ (Edn.1st, 1976ce, Matba’a Eesaa al-Baabee al-HalbeeWash-Sharika, Cairo Egypt and Baghdaad University)

This further rebukes the futile and ignorant claim of Abul Hasan Hussain Ahmed of this being Imaams Dhahabees last summary and final grading, rather we find the opposite.

It is also important to understand Imaam Dhahabee’s principles with regards to Jarh and Ta’deel which would inevitably have an impact on his grading. In this regard we also consulted and refer you and those wishing to research this further to an outstanding Masters Thesis by Muhammad ath-Thaane bin Umar bin Moosaa titled, ‘*Dhawaabit alJarh*

Wat-Ta'deel Enda al-Haafidh adh-Dhahabee' Edn.1st, 1421H / 2000ce, Majallah al-Hikma, Leeds, UK) over 1,030 pages spread over 2 volumes)

In light of all of this it will not be far from the truth to assume this narration was weak according to Imaam Dhahabee based on his position on Katheer ibn Zaid and Dawood ibn Abee Saaleh as we have previously discussed and Allaah Jallo Wa A'la, who is above the heavens, above his Throne, knows best.

Abul Hasan Hussain Ahmed then said that we said

Note also, that AK/AH also claimed this:

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

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

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

- from?!

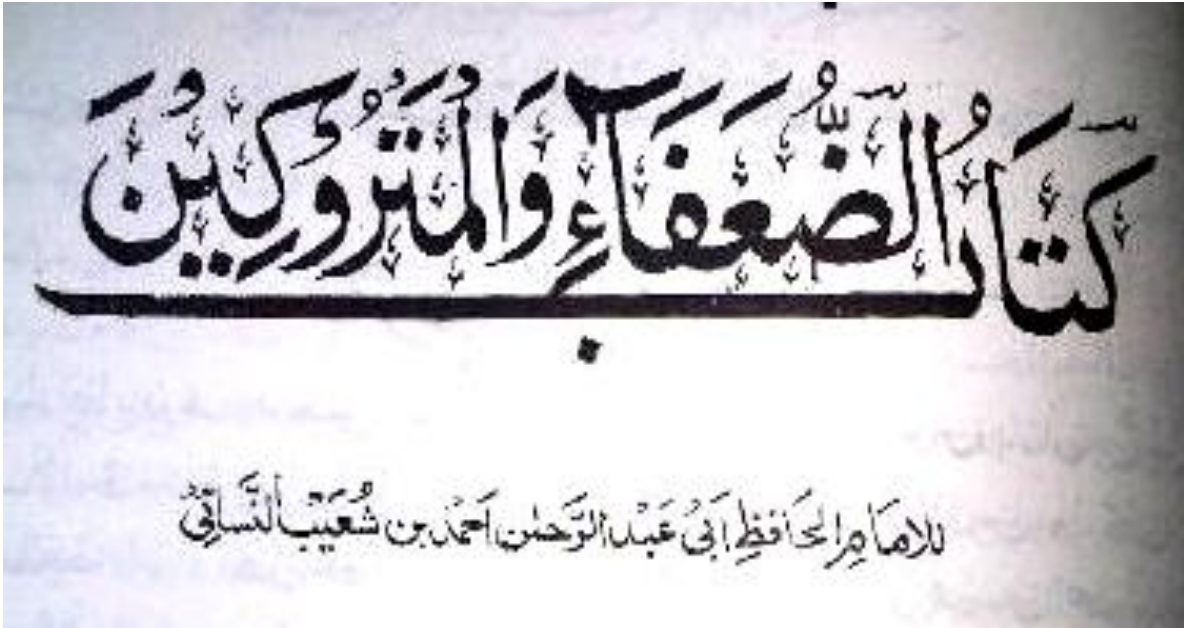
ANSWERING THE CLAIM REGARDING IMAAM NASAA'EE'S GRADING

OUR ANSWER

Oh look, more of the grandeur and status talk, “I say: when I looked at...” attempting to set himself up as the next scholar of hadeeth already who does not even know the basics. We feel sorry for all those people they have ROBBED by getting them to pay money for their course on the science of hadeeth on their sunni courses, I suggest the participants claim an immediate refund because Allaahs knows best what they have been teaching!!!

This is most certainly and clearly a typo error from our part for which we apologise, this passage should have read as,

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



٥٥٥ - كثيرين زيد ضعيفا

The above is a scan from Imaam Nasaa'ees book, 'Kitaab adh-Dhu'afa Wal-Matrookeen' (pg.303 no.505 Edn. 4th, Idarrah Tarjumaan as-Sunnah, 1402H / 1982ce, Lahore, Pakistan. Ed. al-Imaam al-Allaamah Abu Tayyab Shams ul-Haqq A'dheemabaadee and Shaikh Muhammad Muhiy ud deen IlaaAbaadee) as you can see Imaam Nasaa'ee did say Katheer ibn Zaid was weak as was cited earlier.

We all due to respect to all those who read our first article, we mentioned that our answer to GF Haddad was just a brief reply without

delving into compiling a lengthy article in response and rather it was done in haste and hence the typo errors.

So this is the reality of the statement of Imaam Nasaa'ee. Extra care should be exerted with regards to quoting from the scholars of hadeeth especially regarding such contentious and decisive issues and being clear with regards to the exact quote.

Also please note, a word of advice to the likes of Abul Hasan Hussain Ahmed and his step brothers, apologising or admitting fault is from the sign of the believers and it will not take away anything from our honour or dignity. We advise to GF Haddad, Abul Hasan Hussain Ahmed and his likes to admit to their horrendous mistakes and lies on Ahlus-Sunnah Wal-Jama'ah.

Abul Hasan Hussain Ahmed then said,

A point that should have been detected by AK/AH is the fact that the narrator mentioned by GF Haddad is not: Dawud ibn Salih, but it seems to be a typo error, as it should be: Dawud ibn ABI Salih, as can be seen in the Mustadrak of al-Hakim (see above scan) and elsewhere.

Dawud ibn Abi Salih is graded as Maqbul (acceptable) by Ibn Hajar in al-Taqrīb, and al-Hakim and al-Dhahabi considered his narration to be sound enough as can be gauged from the scan above – as they couldn't have graded the narration to be Sahih unless they considered all the narrators in the Isnad to be trustworthy, truthful or acceptable at the least.

DOUBLE STANDARDS FOR HIS SOOFEE ASHA'AREE BROTHER & REVISITING HAAFIDH IBN HAJRS AND IMAAM DHAHABEES GRADING

OUR ANSWER

Ahaa so Abul Hasan Hussain Ahmed your asha'aree madhabee half stepbrother can make a typo mistake and no qualms with him but when we get one digit wrong or there is a slight mix of our quotes, do we not have the right to say its a TYPO!!!!

No of course we don't as we don't belong to your mutassab, bigoted and stanch hanafee madhab. May Allaah reward the Hanafee brothers who have an open heart and stick to the truth whatever comes their way via the Book and Sunnah, May Allaah preserve all of you, Ameen. In the previous section we made a clear typo error which was dived upon like vultures. What is this bending the rules for your own hanafee brothers.

As for us continuing with Dawood bin Saaleh this is what GF Haddad mentioned and as we just replied stating his condition ie of being unknown without going into more detail about him. We have

previously mentioned this was just a brief overview, this is suggested by a meagre A4 response.

Dear readers also note this was the only time we mentioned Dawood bin Abee Saaleh in response to GF Haddad and we did not mention him again in the article, this now doubt is another feeble point.

If anything GF Haddad should have the right to reply to our response not Abul Hasan Hussain Ahmed, but who can stop him from wanting to be a hero and the wannabe Hanafee apologist.

We all have our moments or was this another one of those senseless urges after having read all those comic books and magazines you confiscated from your naughty pupils at school, or was it an outburst of anger from endless winding up by your pupils or was it we ask the toxic and hazardous fumes and gasses in your science lab that fogged and blinded your brain and senses. Mr hero wanna be PDF scholar If the author himself did not have the audacity to reply, what possessed you to be the hero and lone ranger.

Rather we say Abul Hasan Hussain Ahmed has made GF Haddad look even more incompetent and ignorant of the rijaal in such conflicting narrations, knowing there is a disagreement in such narrations hence therefore more of a reason for GF Haddad to have

been more precise in quoting the narration, its men and his research into its authenticity.

If Abul Hasan Hussain Ahmed has this uncontrollable innate nature and desire to blame people then it is most befitting and fair that he levy the charge of, “A point that should have been detected by AK/AH is the fact that the narrator mentioned by GF Haddad is not: Dawud ibn Salih, but it seems to be a typo error, as it should be: Dawud ibn ABI Salih, as can be seen in the Mustadrak of al-Hakim (see above scan) and elsewhere.” At his fellow hanafee brother, as he is the one who made the blunder.

We have mentioned the problems associated with Dhahabees alleged authentication. Another answer in addition to the answers we have already mentioned with regards Imaam Dhahabees authentication is that Haafidh Ibn Hajar answers this claim of Dhahabee that the narrator from Dawood ibn Abee Saaleh is actually Katheer ibn Zaid and not Waleed ibn Katheer, hence Haafidh says in his tarjamah of Dawood, “Narrates from Abu Ayoob and from him narrates al-Waleed ibn Katheer...” Exactly the same as Dhahabee.

Haafidh Ibn Hajar goes on to say, “The narration that Dhahabee has indicated is exactly the same narration (under discussion).” Thereby indicating the error of Dhahabee.

And then he says, “I suspect Dhahabee made a mistake here (ie in Waleed ibn Katheer) but actually he is Katheer ibn Zaid and Allaah knows best.” (Tahdheeb ut-Tahdheeb 3/170 no.1872). This therefore shows as Haafidh Ibn Hajr is alluding to the reason as to why Dhahabee may have authenticated this narration.

Dear readers you must also note that Haafidh Ibn Hajr does not make or bring any further statements of praise or criticism regarding Dawood ibn Abee Saaleh but stops and then in his *Taqreeb* he says, “Maqbool” (ie accepted)” (*Taqreeb* (no.1792) as we have already mentioned and we have also explained what he means when he says maqbool about a narrator.

We have also mentioned that Ibn Abee Haatim brought no praise or criticism from himself nor from his father or from anyone else, regarding Dawood ibn Abee Saaleh (refer to *al-Jarh Wat-Ta'deel* (3/416 no.1901)

As for Haafidh saying he is maqbool/accepted, how can he be accepted as no one narrates from him except one person, not a trustworthy person nor a weak one, this according to Haafidh Ibn Hajrs own conditions as he himself has mentioned in the introduction to ‘*Taqreeb ut-Tahdheeb*’ therefore Haafidh Ibn Hajrs own condition renders the narrator to be weak.

It is well established in the science of hadeeth that in such a situation the ahadeeth of a narrator who is totally unknown do not support other narrations because their reports are not evidence themselves. (refer to the general books of Mastalah al-Hadeeth)

We have also spoken about Imaam Dhahabees grading and other factors that render his authentication of this narration to be null and void amidst problems with his grading based on conflicting positions pertaining to Dawood ibn Abee Saaleh and his position on Katheer ibn Zaid.

On this basis his final position is that he weakened the narrators and which by default and inturn renders this narration to be weak, because his authentication in his 'Talkhees' is ambiguous and lenient. Some of the other factors for weakening this narration include Imaam Dhahabees statement about Dawood ibn Abee Saaleh in his *Meezaan* that he is not known.

Abul Hasan Hussain Ahmed goes onto say

and al-Hakim and al-Dhahabi considered his narration to be sound enough as can be gauged from the scan above – as they couldn't have graded the narration to be Sahih unless they considered all the narrators in the Isnad to be trustworthy, truthful or acceptable at the least.

THE SCHOLARS OF HADEETH ON IMAAM HAAKIMS GRADING IN HIS *AL- MUSTADRAK* AND ON IMAAM DHAHABEE'S AGREEMENT

OUR ANSWER

As for Haakims authentication we have previously mentioned, the Hanafees themselves claim and acknowledge Imaam Haakim is mutasaahil especially when they need to disown his authentication. However in this instance they blindly accept Imaam Haakims authentication because it supports their view, therefore we see them uttering Imaam Haakims authentication loud and clear, how strange, bigoted and two faced is this.

To further add regarding Imaam Haakims authentication, look at what their own hanafee scholar said ie the hanafee scholar of Abul Hasan Hussain Ahmed, GF Haddad (former hanafee), Abu Zahra, faqir, Abu Maryam, Abu Layth, Tahir ul-Qadiree, Asrar Rasheed and the rest.

Their Hanafee scholar, a researcher, Shaikh az-Zaila'ee Hanafee said, "*The authentication of Haakim is not to be relied upon.*" (*Nasb ur-Raayah*)

(1/344). So that's another Hanafee muhaqqiq you have ignored and decided and portrayed you have more knowledge than him.

Imaam Haakim was mutasaahil and lenient in his grading and the scholars of hadeeth have conclusively elucidated this in their various works throughout history. From them are the likes of,

For example Shaikh Muhamamd Ibn Abdul Haadee wrote, "*al-Kalaam A'la Ahadeeth Katheerah FeeHee Dh'uaf Minal-Mustadrak al-Haakim*" (*The Speech Concerning Many Hadeeth in Which There is Weakness From The Mustadrak of al-Haakim*).

Imaam Muhammad Ibn Abdul Haadee also alludes to the same in his '*as-Saarim*' and says there are numerous ahadeeth in the '*al-Mustadrak*' of Imaam Haakim that are based on lies and fabricated. (*as-Saarim al-Munkee Fee Radd Alas-Subkee* (pg.111) Edn. 1st, Daar al-Kutub al-Ilmiyyah, 1405H / 1985ce, Beirut, Lebanon)

So Shaikh Muhammad ibn Abdul Hadee disagreed with Imaam Haakim's gradings as he says there are numerous ahadeeth in his '*al-Mustadrak*' that have weakness, rather some of them are based on lies and are even fabricated.

As did Haafidh al-Iraaqee and he authored his book, ‘*al-Mustakhraj A’la Mustadrak al-Haakim*’ and spoke about Imaam Haakim’s gradings and authentications.

As did Haafidh Sabt ibn al-A’ajmee in his book, ‘*Talkhees al-Mustadrak*’ and he spoke about Imaam Haakims gradings and authentications.

As did Haafidh Ibn Hajr in his ‘*Ta’leeq A’lal-Mustadrak*’ and spoke about Imaams Haakims gradings and authentications.

As did Haafidh Suyootee in his ‘*Tawdheeh al-Mudrak Fee Tas-Heeh al-Mustadrak*’ and spoke about Imaams Haakims grading and authentications.

As we have mentioned Haakim being mutasaahil is well known and even GF Haddaad and Abul Hasan Hussain Ahmed know this. It is universally well known and accepted, yet we find both of them clinging to Imaam Haakims authentication as if they have been orphaned by all of the other earlier classical hadeeth masters.

At this point it would also be pertinent for the readers to refer to an accomplished work of Shaikh Mahmood al-Mayyirah titled, ‘*al-Haakim Wa Kitaabuhu al-Mustadrak*’ (*Haakim and his Book al-Mustadrak*) which talks about and sheds further light on Imaam Haakim in general

and the approach and the methodology he adopted concerning his *al-Mustadrak*. This work was a great effort and has some very good discussions.

Haafidh Sakhawee also elaborated and explained Imaam Haakim to be from those who were mutasaahil. (refer to *al-E'laan Bit-Tawbeeh Leeman Dhamm at-Taareekh* (pg.168), *al-Mutakallimoon Fir-Rijaal* (pg.137).

Shaikh Abul Khair Muhammad bin Muhammad al-Jazree said, "Imaam, Thiqah, truthful except that his book *Mustadrak* has weak hadeeth in it." (*Ghaaytun-Nihaayah Fee Tabaqaat al-Quraa* (2/182 no.3178).

Furthermore Imaams Dhahabees agreement with Imaam Haakims grading is constantly being propagated by these people, however many scholars of hadeeth also wrote treatises on this statement alone, ie "Haakim authenticated it and Dhahabee agreed."

So Shaikh Siraaj ud deen Ahmad well known as Ibn al-Mulqin [804H] wrote a book in rectifying and correcting Imaam Dhahabees gradings and his agreement with Imaam Haakim. In his correction of Imaam Dhahabees grading, he says hundreds of ahadeeth were declared to be authentic when they were actually weak, abandoned and even fabrications. He brings such 1,100 ahadeeth!!!

(refer to Ibn Mulqins ‘Muktasar Istadraakul-Haafidh Dhahabee Ala Mustadrak Lee Abee Abdullaah al-Haakim’ (Edn.1st, Daar al-A’asimah, Riyaadh, KSA. 1411H. Ed. and studied by Abdullaah bin Hamd al-Luhaydaan and Sa’ad bin Abdullaah bin Abdul A’zeez Aal Humayd.)

Haajee Khaleefah mentions in his ‘Kashf adh-Dhunnoon’ the statement of Shaikh Siraaj ud deen Umar bin Raslaan al-Balqaineer [805H] who said, (Haakims al-Mustadrak) “Contains weak and also fabricated (mawdoo) narrations and Dhahabee has expounded this, he collated a Juzz (ie a small treatise) of the fabricated narrations (in Haakims al-Mustadrak) which number approximately 100 hadeeth.” (Kashf adh-Dhunnoon (2/1672).

Shaikh Dr. Dhiyaa ur Rehaam al-A’dhamee also discusses this in some detail and quotes the statement of the scholars of hadeeth and rijaal concerning Imaam Haakim being mutassahil and lenient. (refer to his *Darasaat Fil-Jarh Wat-Ta’deel* (pgs. 81-86) Edn. 1st, 1403H / 1983ce, Maktabah Salafiyah, Waransee (Banaaras) India).

The Indian scholar, Shaikh Abdul Azeez Dehlawee [1239H] also alludes to the same, he says, “There are numerous ahadeeth in the Mustadrak which he (ie Haakim) graded to be Saheeh just like the Ahadeeth of the Saheehain however the Scholars have criticised and rejected his gradings. For example the hadeeth of at-Teer which is well known and famous in the virtue of Alee (al-Mustadrak (2/120-122).

This is the reason why Dhahabee said it is not permissible for anyone to take Haakims grading for granted up until they have not looked at my scrutiny and commentary on it. It has also been said there are numerous ahadeeth in the Mustadrak which are not on the condition of being authentic rather some of them are mawdoo (fabricated) and for this reason the whole of al-Mustadrak has been tainted.....” (End of the words of Shaah Abdul Azeez) (*Bustaan al-Muhadditheen* (pg.109-110) Edn. 3rd, 1983, H.M Sa’eed Company, Karachi, Pakistan. Trans Abdus Same’e Deobandee.)

Also note Shaikh Abdul Azeez Dehlawee adds a subheading, **‘The Inclusion of Mawdoo (fabricated) Ahadeeth in Mustadrak’**

The ‘Bustaan’ was translated by Shaikh Abdus-Samee a deobandee scholar upon the request of the late deobandee hanafee Scholar, Shaikh Habeeb ur Rehmaan al-A’dhamee. It was translated from Persian into urdu in 1334H. Recently Shaikh Mohammad Akram Nadwee translated this work from the Persian into Arabic and then A’ishah Bewley translated the Arabic into English which would have no doubt reduced the impact of the book and also diminished the essence of the writing.

Alhamdulillah Rabbil A’lameen we have had the pleasure of studying this book on numerous occasions with our teachers and coupled with the fact we studied basic Farsi and knowing Urdu very well, we present our translation of this passage.

MR MUHAMMAD AKRAM AN-NADWEE

We would also like to add here that it appears Mr Muhammad Akram Nadwee attempts to present to the masses that he is a mainstream Muslim and balanced in his views and does not lean towards any particular methodology.

However we find him fiercely propagated the hanafee madhab, its defence and its presentation to a wider audience with a firm conviction on disseminating its works and teachings. This is not the time nor place to go into his points which will be Insha'Allah be shown at a later date.

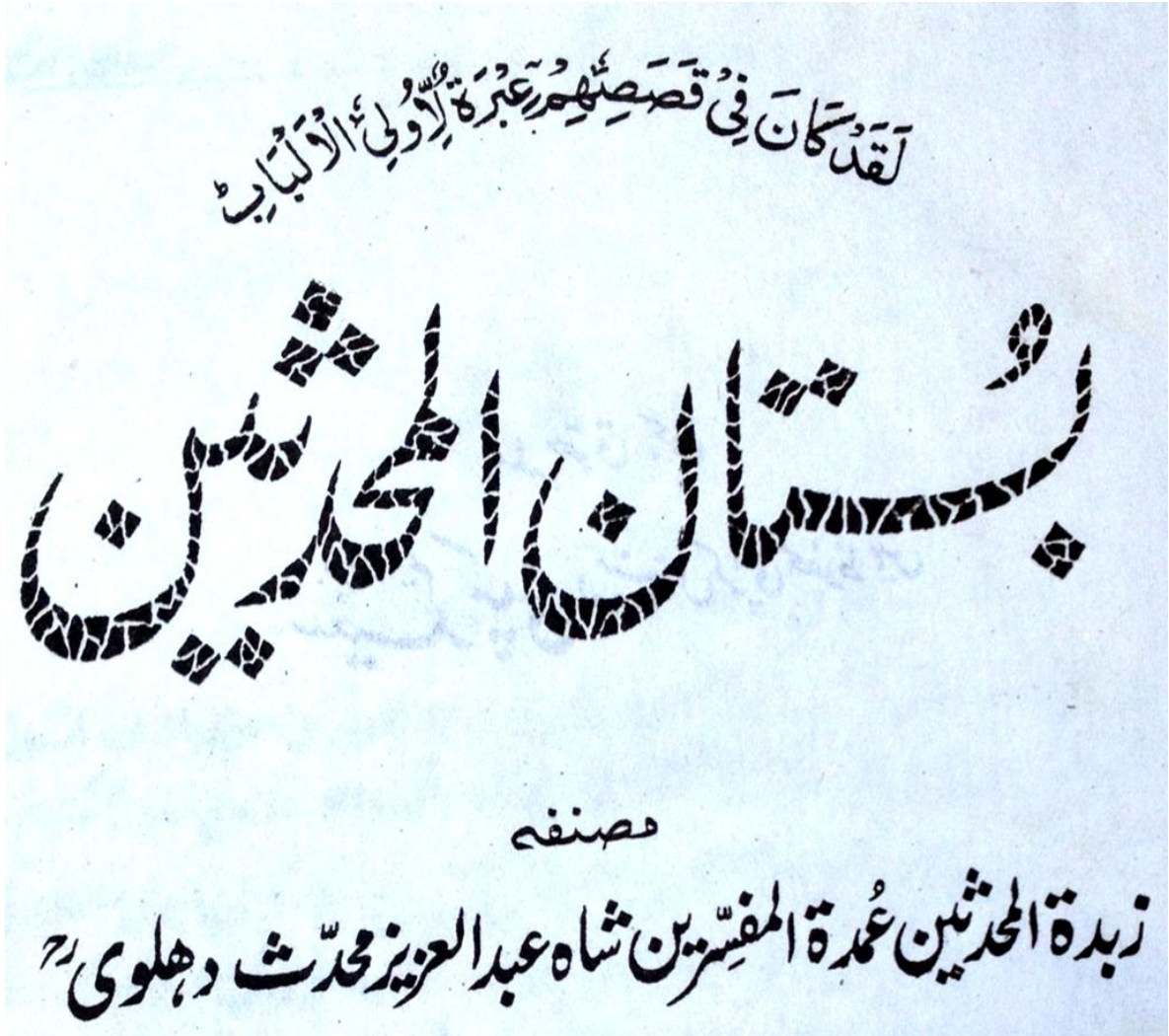
Just a quick point, in a you tube video Mr Mohammed Akram Nadwee argues and presents to the people that the word Aqeedah was never used amongst the Salaf or the earlier generations and hence therefore it should not be used nowadays and the Muslims who are constantly going on about Aqeedah should refrain. He argues that the Muslims should just get on with their A'maal ie actions.

This is no doubt a frolic and very imaginative stretch of the faculties!!! I wonder what the likes of Abul Hasan and co. have to say about the lack of importance of Aqeedah and its non existence in the earlier generations.

Mr Muhammed Akram an-Nadwee is an ardent propagator and proponent of the Hanafee madhab and its teaching without any regard for the methodology and madhab of the Ahlul Hadeeth and the Salaf and neither does he shy away from this!!!!

Anyway here is the scan from the 'Bustaan,' This again is another evidence against Abul Hasan's claims with regards to Imaam Haakim's authentication. Here his own Hanafee Scholar is elucidating that Imaam Haakim is not so authentic as people make it out to be and therefore his gradings need to be used with caution.

This also ties in with the position of the ealier scholars who have talked about Haakims tasaahul and his ambiguous gradings in his '*al-Mustadrak.*' We are very ashmed and embarrassed that we have to quote a fellow Hanafee Scholar to Abul Hasan Hussain Ahmed just to establish our point. If you don't listen to us at least have some respect for your Hanafee scholars like Allaamah Zaila'ee and Shaikh Abdul Azeez!!!!





(Bustaan al-Muhadditheen (pg.109-110)

If this was not enough another researching Hanafee Scholar via whom you have 2 running ijazahs, ie Shaikh Abdul Fattah Abu Guddah, also asserts Imaam Hakaim and Imaam Tirmidhee were mutasaahil (Refer to his notes on ar-Raf'u Wat-Takmeel Fee Jarh Wat-Ta'deel of Shaikh

Abdul Hayy Lucknowee Hanafee (pg.130) Edn.8th 1425H / 2004ce,
Sharka Daar al-Bashaa'ir al-Islaamiyyah, Beirut, Lebanon)

IMAAM DHAHABEE HIMSELF ON IMAAM HAKIMS 'AL-MUSTADRAK'

Haafidh Dhahabee himself has also indicated Imaam Haakims tasaahul and how he has cited odd, strange and abandoned narrations in his *Mustadrak* and Haafidh Ibn Hajr has also alluded to Imaam Haakim being mutasaahil. (refer to Imaam Dhahabees *Siyaar A'laam an-Nabula* (17/155), refer also to *Tadreeb ur-Raawee Sharh Taqreeb* (1/106-107)

Imaam Dhahabee himself said about Imaam Haakim, "If only he had not authored *al-Mustadrak* because due to his errors in it, his virtue diminished" (*Tadhkirratul Huffaadh* (3/166 no.962)

Haafidh Dhahabee himself said, "Truthful Imaam but he authenticated hadeeth in his *Mustadrak* that were weak." (*Meezaan* (3/608).

He also said he was from amongst those who were mutasaahil. (*Dhikr Min Ya'tamad Qawluhu Fil-Jarh Wat-Ta'deel* (pg.6 and pg.159). Haafidh Dhahabee also classed Imaam Haakim as Mutasaahil in another of his works. (*al-Muwaqidhah* (pg.83) and (pg.323) of *Kifaayatul Hafdhah Sharh al-Muqaddimah al-Muwaqidhah* of Shaikh Saleem al-Hilaalee, edn. 2nd 1422/H / 2001ce, Maktabah al-Furqaan, UAE)

Lastly we would like to leave our dear readers with the following point with regards to Imaams Dhahabees agreement with Imaam Haakim in that Haafidh Dhahabee himself authored a book in which he collated approximately 100 fabricated ahadeeth, yes fabricated ahadeeth, which Haakim transmits in his *al-Mustadrak* as Imaam Ibn Katheer indicated. Haafidh Dhahabee titled it, '*al-Mustadrak Alal Mustadrak.*'

(refer to Imaam Dhahabee's *Siyaar A'laam an-Nabula* 17/155) where he mentions his '*al-Mustadrak Alal Mustadrak*', refer also to *Kashf adh-Dhunnoon* (2/1672), *adh-Dhahabee Wa Manhajuhu* (pg.143) of Dr. Bashaar Awaad Ma'roof.

There is also a manuscript of this book in the famous library of Damascus, where Imaam al-Albaanee would spend most of his time, namely al-Maktabah adh-Dhahiriyyah in Damascus, Syria under collection **no.62** section**146-150**.

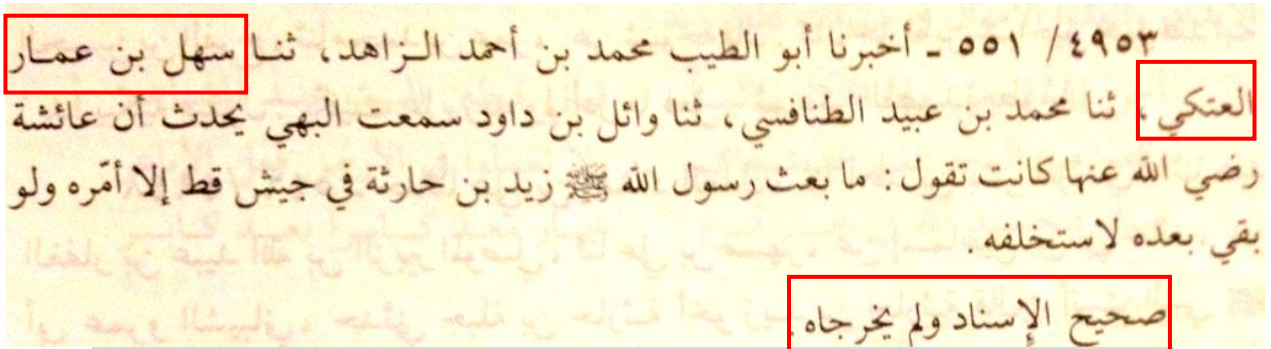
Remember Abul Hasan Hussain Ahmed said above and we repeat again,

as they couldn't have graded the narration to be Sahih unless they considered all the narrators in the Isnad to be trustworthy, truthful or acceptable at the least

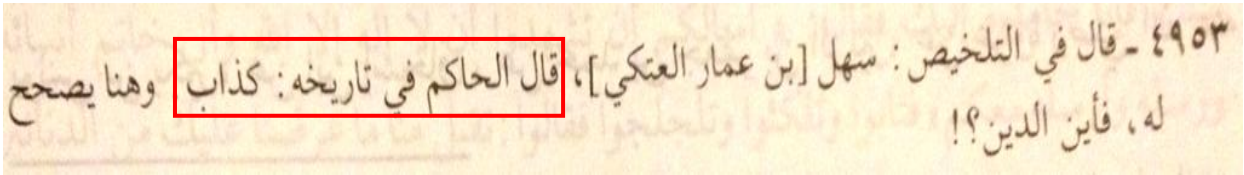
ONE EXAMPLE OF IMAAM HAAKIM DECLARING A HADEETH TO BE SAHEEH WHEN THE NARRATOR WAS A KADHAAB IE LIAR.

We will now show dear readers how futile and baseless this formulated principle is which was introduced by Abul Hasan. We would like to just show one example of Imaam Haakim being mutasaahil as well as refuting the principle shown above in red.

In his Saheeh *al-Mustadrak* Imaam Haakim transmits a hadeeth from Ai'shah (رضي الله عنها) (*al-Mustadrak* (3/215 (o), (3/238 no.4953 (dki) and thereafter says, "Saheeh (authentic)" and Haafidh Dhahabee said, "In this chain is Sahl bin A'mmaar al-Atkee and Haakim (himself) said about him in his *Taareekh*, "He is a Kadhaab (ie a liar)" but here he has authenticated it, so where is the deen?" (*Talkhees* (3/238).



Imaam Dhahabee said in his *Talkhees* (3/238)



For the affair of Sahl bin A'mmaar an-Neesabooree,

Refer to *adh-Dhu'afaa Wal-Matrookeen* of Ibn al-Jawzee (2/29 no.1570) who mentions Imaam Haakim declaring him to be a kadhaab ie a liar and by bringing him in his *adh-Dhu'afa* it follows that he also held him to be weak and abandoned.

Meezaan ul-Ei'tidaal (3/334 no.3589), Imaam Dhahabee also mentions Imaam Haakim declaring him to be a liar.

Leesaan ul-Meezaan (3/138 no.4041, edn. 1st, Daar al-Kutub al-Ilmiyyah, 1416H / 1996ce, Beirut, Lebanon. Ed. Shaikh Aadil Ahmad Abdul Mawjood, Shaikh Alee Muhammad Mu'awwad and Ustaadh Dr. Abdul Fattah Abu Sinnah) of Haafidh Ibn Hajr who said Haakim accused him of being a liar in his *Taareekh* as well as bringing other

criticisms against him. Ie Ibn Mandah saying is was weak. Ibn Hajr goes onto mention Imaam Dhahabee's contention on Imaam Haakim for declaring his hadeeth to be authentic. Etc.

Haafidh Ibn Hajr brings him twice in his *Leesaan* firstly as Sahl bin Aamir an-Neesaabooree (3/137 no.4037) and says Ibn Hibbaan brings him in his *ath-Thiqaat* (8/294). However he is accused of being a liar which is Jarh Mufassir ie detailed and Ibn Hibbaan is also known for being mutasaahil renders Imaam Ibn Hibbans position to be questionable. Furthermore, Haafidh Ibn Hajr answers Ibn Hibbaan praise and says, "Haakim is more knowledgeable about the people from his country." (as both were Neesaabooree)

Abdur Rahmaan ibn Madhee accused him (ie Sahl) of being a liar, Saaleh ibn Muhammad accused him of fabricating hadeeth. (*Taareekh Baghdaad* (10/251-252).

This is where it gets interesting, Imaam Haakim transmits 3 other narrations and the chains contain Sahl ibn A'mmaar,

HADEETH NO 1

Mustadrak al-Haakim (1/215 no.435)

١٤٦/٤٣٥ - أخبرنا أبو حامد أحمد بن محمد بن شعيب الفقيه، ثنا سهل بن
عمار، ثنا محاضر بن المورع، ثنا سعد بن سعيد الأنصاري، عن عمرو بن أبي عمرو،
عن المطلب، عن أبي هريرة رضي الله عنه، عن النبي ﷺ قال: «مَنْ كَانَ هِينًا لِينًا قَرِيبًا
حَرَمَهُ اللَّهُ عَلَى النَّارِ».

هذا حديث صحيح على شرط مسلم ولم يخرجاه.

١٤٧/٤٣٦ - أخبرنا أبو محمد عبد الله بن محمد بن إسحاق الفاكهي بمكة، ثنا أبو

٤٣٤ - قال في التلخيص: حديث منكر.

٤٣٥ - قال في التلخيص: على شرط مسلم.

٤٣٦ - قال في التلخيص: على شرطهما، ولا أعرف له علة.

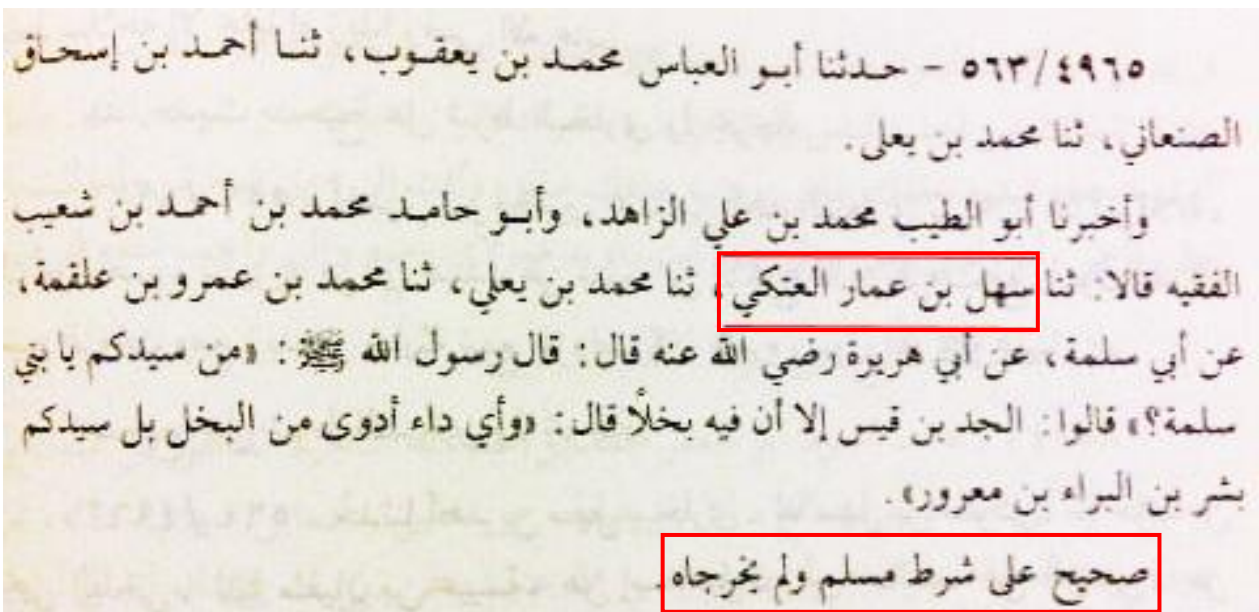
HADEETH NO 2

Mustadrak al-Haakim (2/322 no.3156)

٢٧٣/٣١٥٦ - حدثنا أبو حامد أحمد بن محمد بن شعيب الفقيه الزاهد، ثنا
سهل بن عمار العنكي، ثنا يزيد بن هارون، أنبا سفيان بن حسين، عن الزهري، عن
أبي سنان، عن ابن عباس رضي الله عنهما قال: سأل الأقرع بن حابس رسول الله ﷺ
فقال: الحج في كل عام مرة؟ قال: «لا بل مرة واحدة فمن زاد فتنطوع».

HADEETH NO 3

Mustadrak al-Haakim (3/242 no.4965)



Haafidh Dhahabee said

٤٩٦٥ - قال في التلخيص: على شرط مسلم.

So look at the reality here, Sahl is in 4 chains, Haafidh Dhahabee sometimes abstains from his grading, sometimes he disagrees with Imaam Haakims grading and one time agrees with Imaam Haakims grading and says it is according to Muslims condition. In the first instance he says Imaam Haakim himself declared Sahl to be a liar so how could he say it is authentic.

FIRSTLY

Dear readers So Imaam Haakim transmits 4 narrations all containing Sahl ibn A'mmaar who Imaam Haakim himself said was a liar in his *Taareekh* as other scholars have also attributed to him, from the likes of Haafidh Ibn Hajr and others said he used to fabricate ahadeeth. So does this not show Imaam Haakim was mutasaaahil as he transmits 4 narrations from him and yet declares him to be a liar.

SECONDLY

Imaam Dhahabee himself said 2 of his hadeeth were authentic and then he himself levies the charge of Sahl being a liar, so does this not show contradictions in Imaam Dhahabees statement and therefore agreement.

THIRDLY

Haafidh Dhahabee authenticating Sahls narrations twice is again contradictory to what he himself said about Sahl in his own books of weak and criticised narrators.

He said in *al-Mughnee Fidh-Dhu'afa* (1/414 no.2680) that “Haakim said he was a liar”

٢٦٨٠ - سهل بن عمار النيسابوري ، عن يزيد بن هارون ،
كذبه الحاكم .

So how could Imaam Dhahabee have authenticated his narrations when he himself said he was accused of being a liar and Haakim said he was a liar?!

Haafidh Ibn Hajr said,

لَيْسَ كَمِثْلِكَ الْمُرَاتِبُ

تأليف

الإمام الحافظ شهاب الدين أحمد بن علي بن حجر العسقلاني

المتوفى سنة ٨٥٢ هـ

دراسة وتحقيق وتعليق

الشيخ علي محمد معوض

الشيخ عادل أحمد عبد الموجود

شارك في تحقيقه

الأستاذ الدكتور عبد الصالح أبو سنة

خير التحقيق. مجمع البحوث الإسلامية

وعضو المجلس الأعلى للشؤون الإسلامية

٤٠٣٧ [٣٥٨٩] - سَهْلُ بنِ عَامِرِ النَّيْسَابُورِيِّ (٢):

عن عبد الله بن نافع. روى عن الحاكم تكذيبه. كذا سمى أباه ابن الجوزي وهو غلط، وإنما هو ابن عمار، انتهى. كذا ذكره ابن حبان في «الثقات». وقال العتكي: من أهل «نيسابور» يروي عن جعفر بن عون، حدثنا عنه محمد بن عبدوس النيسابوري بـ «الرملة». وسيأتي في ترجمته أيضاً، والحاكم أعلم بأهل بلده.

٤٠٤٢ [٣٥٩٤] - سَهْلُ بْنُ عَمَّارِ النَّيْسَابُورِيِّ (٣):

عن يزيد بن هارون وغيره. متهم، كذبه الحاكم فقال في «تاريخه»: سهل بن عمار ابن عبد الله العتكي قاضي «هراة»، ثم قد كان قاضي «طرسوس»، وهو شيخ أهل الرأي في عصره. سمع يزيد، وشبابة، وجعفر بن عون، والواقدي، قلت لمحمد بن صالح بن هانيء: لم لا تكتب عن سهل؟ فقال: كانوا يمنعون من السماع منه، وسمعت محمد بن يعقوب الحافظ يقول: كنا نختلف إلى إبراهيم بن عبد الله السعدي، وسهل مطروح في مسكنه فلا نقر به. وقال أبو إسحاق الفقيه: كذب والله سهل على ابن نافع، وعن إبراهيم السعدي قال: إن سهل بن عمار يتقرب إلي بالكذب، يقول: كتبت معك عند يزيد بن هارون، والله ما سمع معي عنه، انتهى. وذكره ابن حبان في «الثقات» كما تقدم، وصح له الحاكم في «المستدرک» وتعقبه المصنف في تلخيصه بالتناقض. وقال ابن مندة: كان ضعيفاً. وقال الحاكم: سمعت أبا عبد الله محمد بن العباس الضبي، سمعت أبا إسحاق أحمد بن محمد بن سعيد، سمعت محمد بن علي يقول، سمعت سهل بن عمار وهو عندنا بـ «هراة» على القضاء، سمعت عبد الله بن نافع يقول، سئل مالك عن إتيان النساء في أدبارهن فقال: الآن فعلت بأم ولدي، وسمعت نافعاً يقول: إنني لأفعله بنسائي وجواري، وفيه نزلت ﴿نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ [البقرة: ٢٢٣]. قال أبو إسحاق: يكذب سهل والله على ابن نافع، وعلى مالك ونافع، وعلى ابن عمر. قلت: أصله في سبب النزول، مروى عن ابن عمر، وعن نافع، وعن مالك من طرق عديدة صحيحة، بعضها في «صحيح البخاري» (٤)، وفي «غرائب مالك» للدارقطني، إلا التسلسل هكذا بالفعل، فإنه مختلف فيما يظهر لي، والله أعلم.

(Leesaan ul-Meezaan (3/137-138 no's. 4037, 4042)

Just as a side point look how Haafidh Ibn Hajr in the 8th century addresses him as, “*Shaikh of Ahlur Rayy of his time*” ie a hanafee belonging to the Hanafee Madhab in the *Leesaan* ie the Shaikh of the people of opinion ie Sahl ibn A’maar was a hanafee.

Furthermore Abdul Qadir al-Qurashee mentions him twice in his ‘*al-Jauhar al-Mudheeyah Fee Tabaqaat al-Hanafiyah*’ (1/253 no.658) and (2/328 no.563) that he was from the Ashaab (companions/group) of Abu Haneefah and that Haakim cited him in *Taareekh Neesaaboor*, yet he was an established liar, a fabricator of hadeeth and has Haafidh Dhahabee cites in *Siyaar*.

So this shows Imaam Haakim being mutasaahil as he declares the narration to be Saheeh and yet at the same time he said the narrator was a liar. Also note it would have been a big difference if he had mentioned anything else about him eg him being weak or having poor or a weak memory, as then the situation would have been different.

The fact is that he said he was a liar which is synonymous to lying on the Messenger of Allaah (ﷺ) hence the great reprimand and hence the comprehensive weakness of such a narration.

Dear readers note very well they are always claiming to be muqallids and taqleed of a madhab is waajib and yet here, under the guise of research they show themselves to be the next big scholars of the

west. The fact of the matter is that they do not do taqleed of their scholars or their madhabs and have been fooling the people for years, let alone show respect for the research of their scholars. This is the reality of these fake ijazah bedroom behind the screen scholars are unknown amongst their hanafee counterparts.

The likes of Abul Hasan and his die hard followers know Abul Hasan is just known on the internet just because he has done some short courses which does not make him known. The well known and famous callers of the hanafees in the west have not even heard of him baring a select few!!!

If Abul Hasan Hussain Ahmed claims we cite Imaam Haakims authentication we will answer yes we do but we do not reply on Imaam Haakims authentication alone, any such authentications are supported and backed up by other scholars of hadeeth, their positions and gradings.

Abul Hasan Hussain Ahmed has a characteristic trait and he has demonstrated this on numerous occasions and that is when we differ on such issues then it is highly pertinent and important that those authorities are cited that no one differs upon ie the Mutaqaddimeen or earlier more reliable and trustworthy scholars and not later scholars who the people differ upon. So this is one his traits as is evident from his other poorly written and pitiful articles.

The saying of the Abul Hasan “Dawud ibn Abi Salih is graded as Maqbul (acceptable) by Ibn Hajar in al-Taqrib, and al-Hakim and al-Dhahabi considered his narration to be sound enough as can be gauged from the scan above - as they couldn’t have graded the narration to be Sahih unless they considered all the narrators in the Isnad to be trustworthy, truthful or acceptable at the least.” here is purely polemic, rhetoric and a futile attempt to cling at straws because there is no substance or strength to the argument he has put forth.

Therefore, based on our reply one can see his argument is synonymous with spider webs which are weak and it has also been comprehensively and potently answered without room for any hanafee rhetoric.

CONCLUSION

The narrators are weak according to the conditions of Haafidh Ibn Hajr, both Katheer ibn Zaid and Dawood ibn Abee Saaleh and therefore by default this narration is weak according to al-Haafidh.

Imaam Haakims grading does not hold weight as he is agreed to be mutassil and he alone grades it authentic, whereas we have shown numerous examples why his authentication is problematic in this case.

Haafidh Dhahabees authentication is also ambiguous because he renders narrators in this chain to be unknown and holds Katheer ibn Zaid to be weak in as he cites him in at least 3 books of weak and abandoned narrators.

We have also shown in the previous sections why Imaam Dhahabees agreement with Imaam Haakims grading is highly questionable.

Next Abul Hasan Hussain Ahmed said

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

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

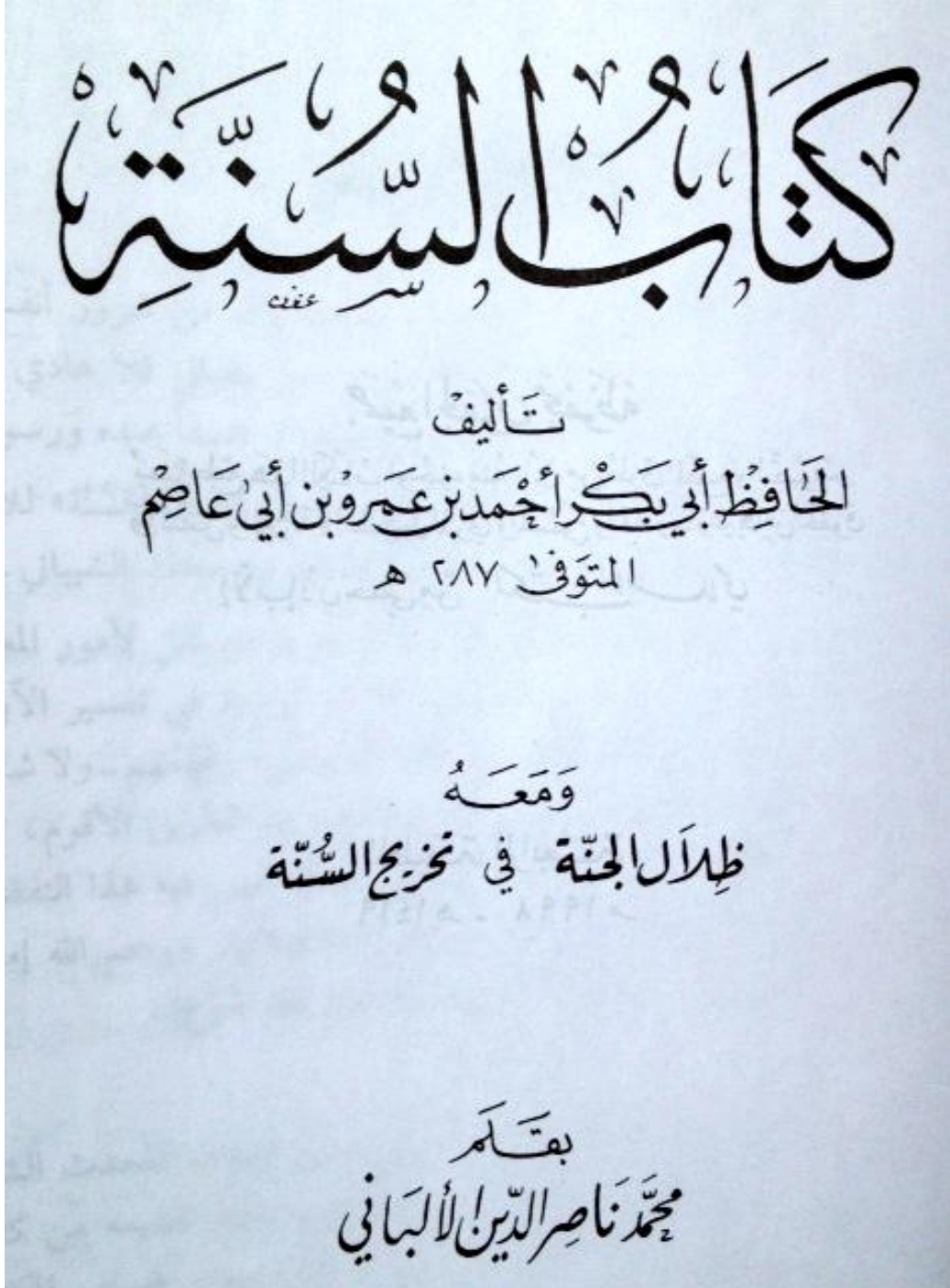
775 - ثنا يعقوب بن حميد ، حدثنا ابن أبي حازم ، عن كثير بن زيد ، عن الوليد بن رباح عن أبي هريرة أن النبي صلى الله عليه وسلم قال : ومحلوف أبي القاسم ليقرعن أنف رجال عن حوضي كما يقرع رب الإبل عن حوضه ، فيلظه أولاطه (1) وفرط فيه . 775 - إسناده حسن ، رجاله ثقات ، وفي كثير بن زيد كلام لا ينحط به حديثه عن مرتبة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

THE REALITY OF IMAAM AL-ALBAANEE'S GRADING OF KATHEER IBN ZAID IN *'KITAAB AS-SUNNAH'*

OUR ANSWER

I love the grandeur writing style, “let us show,” theres is only one of him, where has this ‘us’ come from, or are you trying to elevate your status!!!

Shaikh al-Albaanee said the following in his checking of Imaam Ibn Abee Aasims book, ‘Kitaab as-Sunnah’ (pg.353 no.775) Edn.4th, al-Maktab al-Islaamee, 1419H / 1998ce)



٧٧٥ - ثنا يعقوب بن حميد، حدثنا ابن أبي حازم، وسفيان بن حمزة عن كثير بن زيد، عن الوليد بن رباح، عن أبي هريرة، أن النبي ﷺ قال: «ومحلو ف أبي القاسم ليقرعن أنف رجال عن حوضي كما يقرع رب الإبل عن حوضه، فيلطه أو لاطه^(١) وفرط فيه».

● إسناده حسن، رجاله ثقات، وفي كثير بن زيد كلام لا ينحط به حديثه عن مرتبة الحسن، ونحوه يعقوب بن حميد وهو ابن كاسب. وقد تقدم الحديث (٧٦٩) من طريق أخرى عن أبي هريرة نحوه. وله عنه طرق أخرى أشرت إليها هناك.

Yes Shaikh al-Albaanee did declare the chain to be Hasan but please note this is not the only grading he gave to a chain which contained Katheer ibn Zaid, rather we have the clear words of Shaikh, al-Allaamah, the great hadeeth Master Muhammad Naasir ud deen (note how Abul Hasan Hussain Ahmed has omitted Shaikh al-Albaanees full name, he has omitted ud deen from the Shaikhs name!!!!

So much hatred for the scholars of Ahlus Sunnah neither will their omission of the Shaikhs name take anything away from his honour and virtue.) Shaikh al-Albaanee's grading on Katheer ibn Zaid will follow Insha'Allah.

If Abul Hasan Hussain Ahmed was even a little just, honest and open minded with a heart wanting to mention the actual truth in this

issue he would have translated into English what Shaikh al-Albaanee said afterwards and he should have also mentioned what Shaikh al-Albaanee said in the later part of the quote which Abul Hasan Hussain Ahmed deliberately missed and cut out.

Dear readers remember what Abul Hasan said in the beginning of his answer and we quote, “Applies to them most aptly! On top of this, the likes of AK/AH should also see how their own Muhaddith al-Asr, al-Albani deliberately cut up the words of Qadi Iyad in order to “validate” his claims!” We say you have carelessly and deliberately done exactly the same you accuse others of.

We say rather you should look at your own actions, accuse yourself and charge yourself for cutting up peoples words, no doubt this allegation on Shaikh al-Albaanee is a probably a lie and taken out of context and we have shown such examples of Abul Hasan doing this in this article.

Dear readers, do you also remember Abul Hasan saying, “These people only quote what seems to suit them to “win” an argument!” So does this not apply to Abul Hasan here then, who only quoted one part in order to show his readers that he was won an argument against us by quoting Shaikh al-Albaanee authenticating Katheer ibn Zaid.

Dear readers, this categorically shows the integrity and honesty of Abul Hasan Hussain Ahmed. It is saddening and also the mental state and integrity of Abul Hasan Hussain Ahmed is becoming a cause of concern that he falsely alleged and claimed we lied, that we distort and levied all kinds of claims, Alhamdulillah with the aid of Allaah we have comprehensively answered him and his futilities.

Abul Hasan Hussain Ahmed has just done what he claims we do and Insha'Allah we intend to and want be far from this 'cutting up to suit our claim,' we seek the truth being honest and truthful, Insha'Allah, in which lies guidance, May Allaah keep us on the true path. Ameen.

Shaikh al-Albaanee declared the chain to be Hasan because it had a supporting narration which he mentioned directly after the narration as you can observe from the scan above. So why did Abul Hasan Hussain Ahmed only paste the first part of Imaam al-Albaanees words and failed to mentions all of the Shaikhs words???

This is a clear sign of dishonestly and concealing the truth, our scan above shows this so please compare this with Abul Hasan Hussain Ahmed paste.

Shaikh al-Albaanee's words are conclusive in that he mentions there is speech concerning Katheer ibn Zaid and this coupled with what he said afterwards makes perfect sense that Shaikh al-Albaanee held

Katheer ibn Zaid to be weak but due to the various chains his narration becomes Hasan!!! What a waste of Abul Hasans time studying with his so called teachers or was he too busy having arabic in the coffee shops of Beirut!!!!

Why he did this, is for him to answer!!! We know he will not answer so we will answer for him. He cut up the words of Shaikh al-Albaanee and only pasted those words which were in line with his point in order to win an argument against us and to show the world that even al-Albaanee agrees with us!!! What wickedness.

If you look at what Shaikh al-Albaanee said, *“The chain is Hasan and the narrators are trustworthy, and in it (ie the chain) is Katheer ibn Zaid and there is speech concerning him yet this does not degrade the hadeeth from the rank of Hasan and same applies to Ya’qoob ibn Humaid and he is Ibn Kaasib and this has preceded in hadeeth no.769 via the route of Abu Hurairah and it is narrated through many routes from him as I have highlighted there”* (Dhilaal al-Jannah Fee Takhreej Kitaab as-Sunnah Lil Ibn Abee Aasim (pg.353 no.775)

So this clearly shows Shaikh al-Albaanee graded the hadeeth to be Hasan based on the other addition many supporting narrations. Therefore, on this basis he graded the chain to be Hasan and then he further elaborates and says the hadeeth is Hasan.

This also shows Shaikh al-Albaanee acknowledged there were problems with Katheer ibn Zaid and in this instance the narration which Shaikh al-Albaanee made Hasan was due to other supporting narrations and not on account of a single narration containing Katheer bin Zaid. This further evidenced by Allaamah al-Albaanees words when he said there was speech concerning Katheer.

So we ask Abul Hasan Hussain Ahmed how is this from the angle of the science of hadeeth that Shaikh al-Albaanee made Katheer bin Zaid, hasan al-Hadeeth, rather he said the chain is Hasan. There is a difference, phew this is the result of learning from over 100 teachers who lived so long. (refer to Abul Hasans fairy story bio)

This is a clear lie against Shaikh al-Albaanee and yet another overwhelming example of Abul Hasan Hussain Ahmeds deceptive and perfidious lying against Ahlus Sunnah, the Prophetic Ahadeeth and this is due to him being an established and proven arch liar (Kadhaab).

**THE REALITY OF KATHEER IBN ZAID &
MUHADDITH AL-KABEER, THE GREAT
HADEETH MASTER AL-ALLAAMAH
MUHAMMAD NAASIR UD DEEN AL-
ALBAANEE [1420H]**

EXAMPLE ONE - *SIFAH-SALAATUN NABEE*

Shaikh al-Albaanee brings a hadeeth containing Katheer ibn Zaid and says, “And this chain is *Hasan* from what has preceded and Katheer ibn Zaid has a lot of *Kalaam* (critical speech) concerning him.” (*Sifah-Salaatun Nabee* (2/414))



ومنهم : زيد بن ثابت . فيما أخرجه البخاري في «جزئه» (٢٥) ، وأحمد (١٨٢/٥)
و(١٨٦) ، والطبراني في «الكبير» من طريق كثير بن زيد عن المطلب بن عبدالله قال :
تماروا في القراءة في الظهر والعصر ، فأرسلوا إلى خارجه بن زيد فقال : قال أبي :
قام - أو كان - رسول الله ﷺ يطيل القيام ، ويحرك شفتيه ، فقد أعلم أن ذلك لم
يكن إلا لقراءة ؛ فأنا أفعل ذلك .
وهذا إسناد حسن بما قبله . وكثير بن زيد فيه كلام كثير .

So Shaikh al-Abaanee said he had a lot of critical speech concerning him.

SECOND EXAMPLE - *SIFAH-SALAAATUN NABEE*

Allaamah al-Albaanee said concerning another chain containing Katheer ibn Zaid, “and this chain is *Hasan* or close to *Hasan* as for all the narrators are trustworthy and they are from the narrators of the six (books of hadeeth) other than (ie in terms of trustworthiness) Katheer ibn Zaid who was truthful but made mistakes as it is cited in *at-Taqreeb*.” (*Sifah-Salaatun Nabee* (3/839)

أخرجها أحمد (١١٩/٢) قال : ثنا محمد بن عبدالله أبو أحمد الزبيري : ثنا كثير
ابن زيد عن نافع قال :

كان عبدالله بن عمر إذا جلس في الصلاة ؛ وضع يديه على ركبتيه ، وأشار بأصبعه
وأتبعها بصره ، ثم قال : قال رسول الله ﷺ :
«لهي أشد على الشيطان من الحديد» . يعني : السبابة .

وهذا سند حسن أو قريب من الحسن ؛ فإن رجاله كلهم ثقات رجال الستة ؛ غير
كثير بن زيد ، وهو صدوق يخطئ - كما في «التقريب» - .

THIRD EXAMPLE - *ATH-THAMR AL-MUSTAAB FEE FIQHUS-SUNNAH WAL-KITAAB*

Shaikh al-Albaanee said about another chain, “And the chain is Hasan and the narrators are trustworthy other than Katheer ibn Zaid who is truthful but had weakness in him as Abu Zur’ah said as it is in at-Taqreeb.” (ath-Thamr al-Mustaab Fee Fiqhus-Sunnah Wal-Kitaab (1/530) of Shaikh al-Albaanee, Edn. 1st 1422H, Mu’assasah Gharaas, Kuwait)

التَّمَرُّ الْمَسْتَجَابِبُ فِيهِ السُّنَّةُ وَالْكِتَابُ

بقلم
محمد ناصر الدين الألباني

أخرجه أحمد أيضاً (٤٠١/٢) .

ومنها عن كثير بن زيد عن الوليد بن رباح عنه .

أخرجه الترمذي (٣٢٦/٢) طبع بولاق) وسكت عليه .

وسنده حسن رجاله ثقات غير كثير بن زيد وهو صدوق فيه لين كما قال

بوزرعة ، وفي «التقريب» :

«صدوق يخطئ» .

FOURTH EXAMPLE - SILSILAH AHADEETH AD- DA'EEFAH WAL-MAWDOO'AH

Muhaddith ash-Shaikh al-Albaanee said about another chain containing Katheer ibn Zaid, “I say this chain is weak, the narrators are trustworthy except Katheer ibn Zaid and he is as-Silmee al-Madanee. Dhahabee said in his *Dhu’afaa* that Nasaa’ee and others said he was weak. Haafidh Ibn Hajr said in *Taqreeb*, truthful but made mistakes but in *al-Fath* he made the chain *Hasan*.” (*Silsilah Ahadeeth ad-Da’efah Wal-Mawdoo’ah* (6/95 no.2586) Edn. 1st, 1421H / 2000ce, Maktabah al-Ma’arif, Riyadh, KSA)

سلسلة
الأحاديث الضعيفة والموضوعة
وأثرها السيئ في الأمة

تأليف
محمد ناصر الدين الألباني

٢٥٨٦ - (إذا دخلَ البصرُ فلا إذنَ) .

ضعيف . أخرجه البخاري في « الأدب المفرد » (١٠٨٢ و ١٠٨٩) ، وأبو داود (٢ / ٦٣٥) والبيهقي في « السنن » (٨ / ٣٣٩) عن كثير بن زيد عن الوليد بن رباح عن أبي هريرة أن رسول الله ﷺ قال : فذكره .

قلت : وهذا إسناد ضعيف ؛ رجاله ثقات غير كثير بن زيد ؛ وهو الأسلمي المدني ؛ قال الذهبي في « الضعفاء » :
« ضعفه النسائي وغيره » .
وقال الحافظ :
« صدوق يخطيء » . وأما في « الفتح » (١١ / ٢٤) فحسن سنده !

So here Shaikh al-Albaanee is also indicating the weakness of Katheer and is surprised at Ibn Hajrs grading a chain containing Katheer to be Hasan when he said himself that he makes mistakes.

FIFTH EXAMPLE - *SILSILAH AHADEEH AS-SAHEEHAH*

The Hadeeth Master al-Allaamah al-Albaanee said about a chain which contained Katheer ibn Zaid,

سلسلة
الأحاديث الصحيحة
وشئ من فقهها وفوائدها

محمد ناصر الدين الألباني

« حديث حسن غريب من هذا الوجه » .

قلت : كثير بن زيد هو الأسلمي ضعيف . وعثمان بن ربيعة وهو التيمي المدني

ذكره ابن حبان في «الثقات» ولم يرو عنه غير الأسلمي هذا .

“I say Katheer ibn Zaid who is as-Silmees is weak.” (Silsilah Ahadeeth as-Saheehah 4/328 no.1747) Edn. 1st, Maktabah al-Ma’arif, Riyadh, KSA)

So Shaikh al-Albaanee here categorically declared Katheer Ibn Zaid to be weak and this clearly shows how Abul Hasan Hussain Ahmed has attempted to confuse the people and lied to them claiming Our Muhaddith al-Asr declared a chain containing Katheer ibn Zaid to be Hasan.

If all of the examples above were not sufficient and maybe there is a room for ambiguity in Abul Hasan Hussain Ahmed clearly lying on Shaikh al-Albaanee, then the following example is a crystal clear and outright example on how Abul Hasan Hussain Ahmed has lied on Shaikh al-Albaanee and lied to all of the readers, how dare he lie to you dear readers and treat you as fools.

SIXTH EXAMPLE - SILSILAH AHADEETH AD-DA’EEFAH WAL-MAWDOO’AH

Shaikh al-Albaanee clearly declared this very same narration to be weak he says, in the *adh-Dha’eefah*,

سِلْبِلَتَا
الأحاديث الضعيفة والموضوعة
وأثرها السيئ في الأمة

تأليف
محمد ناصر الدين الألباني

٣٧٣ - (لا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ، وَلَكِنْ ابْكُوا عَلَيْهِ إِذَا
وَلِيَهُ غَيْرُ أَهْلِهِ).

ضعيف. أخرجه أحمد (٤٢٢ / ٥)، والحاكم (٥١٥ / ٤) من طريق
عبد الملك بن عمرو العَقْدِي عن كثير بن زيد عن داود بن أبي صالح قال:
«أقبل مروان يوماً، فوجد رجلاً واضعاً وجهه على القبر، فقال: أتدري ما
تصنع؟! فأقبل عليه، فإذا هو أبو أيوب، فقال: نعم، جئت رسول الله ﷺ ولم أت
الحجر، سمعت رسول الله ﷺ...» فذكره. وقال الحاكم:
«صحيح الإسناد».

ووافقه الذهبي! وهو من أوهامهما، فقد قال الذهبي نفسه في ترجمة داود هذا:
«حجازي لا يُعرف».
ووافقه الحافظ ابن حجر في «تهذيب التهذيب»، فأني له الصحة؟!

وذهل عن هذه العلة الحافظ الهيثمي، فقال في «المجمع» (٢٤٥ / ٥):
«رواه أحمد، والطبراني في «الكبير» و«الأوسط»، وفيه كثير بن زيد، وثقه أحمد
وغيره، وضعفه النسائي وغيره».

قلت: ثم تبين بعد أن تيسر الرجوع إلى «معجمي» الطبراني أنه ليس في سنده
داود هذا، فأعله الهيثمي بكثير، فقد أخرجه في «الكبير» (٣٩٩٩ / ١٨٩ / ٤)،
و«الأوسط» (٢٨٢ / ١ / ١٨ / ١) بإسناد واحد، فقال: حدثنا أحمد بن رشدين
المصري: ثنا سفيان بن بشير (وفي «الأوسط»: (بشر)، وزاد: الكوفي): ثنا حاتم بن
إسماعيل عن كثير بن زيد عن المطلب بن عبد الله قال: قال أبو أيوب لمروان بن
الحكم، فذكر الحديث مرفوعاً، وقال:

«لا يروى إلا بهذا الإسناد، تفرد به حاتم!»

كذا قال، وقد فاتته متابعة العقدي المتقدمة.

وحاتم بن إسماعيل من رجال الشيخين، لكن قال الحافظ:

«صحيح الكتاب، صدوق بهم».

قلت: فمن المحتمل أن يكون وهم في ذكره المطلب بن عبدالله مكان داود بن أبي صالح، ولكن السند إليه غير صحيح، فيمكن أن يكون الوهم من غيره؛ لأن سفيان بن بشير أو بشر؛ لم أعرفه، وليس هو الأنصاري المترجم في «ثقات ابن حبان» (٦ / ٤٠٣) وغيره؛ فإنه تابع تابعي، فهو متقدم على هذا؛ من طبقة شيخ شيخه (كثير ابن زيد)!

ولعل الأفة من أحمد بن رشدين شيخ الطبراني؛ فإنه متهم بالكذب؛ كما تقدم بيانه تحت الحديث (٤٧)، فكان على الهيثمي أن يبين الفرق والخلاف بين إسناد أحمد والطبراني من جهة، وعلّة كل منهما من جهة أخرى، والمعصوم من عصمه الله تعالى.

ولقد كان الواجب على المعلق على «المعجم الأوسط» الدكتور الطحان أن يتولى بيان ذلك، ولكن...

وأما قول المناوي: «وداود بن أبي صالح؛ قال ابن حبان: يروي الموضوعات؛ فمن أوهامه أيضاً، فإنه رجل آخر متأخر عن هذا، يروي عن نافع، وسيأتي له حديث إن شاء الله تعالى قريباً برقم (٣٧٥).

وقد شاع عند المتأخرين الاستدلال بهذا الحديث على جواز التمسح بالقبر؛ لوضع أبي أيوب وجهه على القبر، وهذا مع أنه ليس صريحاً في الدلالة على أن تمسحه كان للتبرك - كما يفعل الجهال - فالسند إليه بذلك ضعيف؛ كما علمت، فلا حجة فيه.

وقد أنكر المحققون من العلماء؛ كالنووي وغيره التمسح بالقبور، وقالوا: إنه

من عمل النصارى. وقد ذكرت بعض النقول في ذلك في «تحذير الساجد من اتخاذ القبور مساجد»، وهي الرسالة الخامسة من رسائل كتابنا: «تسديد الإصابة إلى من زعم نصرة الخلفاء الراشدين والصحابة»، وهي مطبوعة والحمد لله، فانظر (ص ١٠٨) منه.

Dear readers, you read very clearly Shaikh al-Albaanee said this hadeeth is weak. Shaikh al-Albaanee goes onto mention the full report with its references and then says Imaam Haakim said its chain is authentic and Imaam Dhahabee agreed with him but this is a mistake and Imaam Dhahabee himself has said this Dawood (Ie in the chain) is not known. Haafidh Ibn Hajar agreed with him in 'Tahdheeb ut-Tahdheeb'. (Silsilah Ahadeeth ad-Da'eefah Wal-Mawdhoo'ah (1/552-554 no.373)

So dear readers we ask here, what is the value or significance to say Shaikh al-Albaanee declared a hadeeth containing Katheer ibn Zaid to be Hasan, when Shaikh al-Albaanee himself is declaring the very same hadeeth we are contending over to be weak!!! Exactly it does not make sense. The only way it makes sense is to understand the background polemics and rethoric Abul Hasan & co. are used to in confusing the readers.

Next Abul Hasan Hussain Ahmed said

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

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

ABUL HASAN HUSSAIN AHMED'S DISASTROUS LIE ON IMAAM TIRMIDHEE

OUR ANSWER

Talk about disastrous translations and misquoting Imaam Tirmidhee, he never said this hadeeth was Saheeh rather he actually graded it Hasan Ghareeb, good but odd, there is a big difference, why did Abul Hasan do this.

Abul Hasan Hussain Ahmed why did you lie on Imaam Tirmidhee, this is yet another big lie. Dear readers rememeber what his profile on his website says, “He has also received various forms of classical warrants of authorisation known as Ijaza from more than 100 learned scholars of various Muslim lands:”

refer to

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

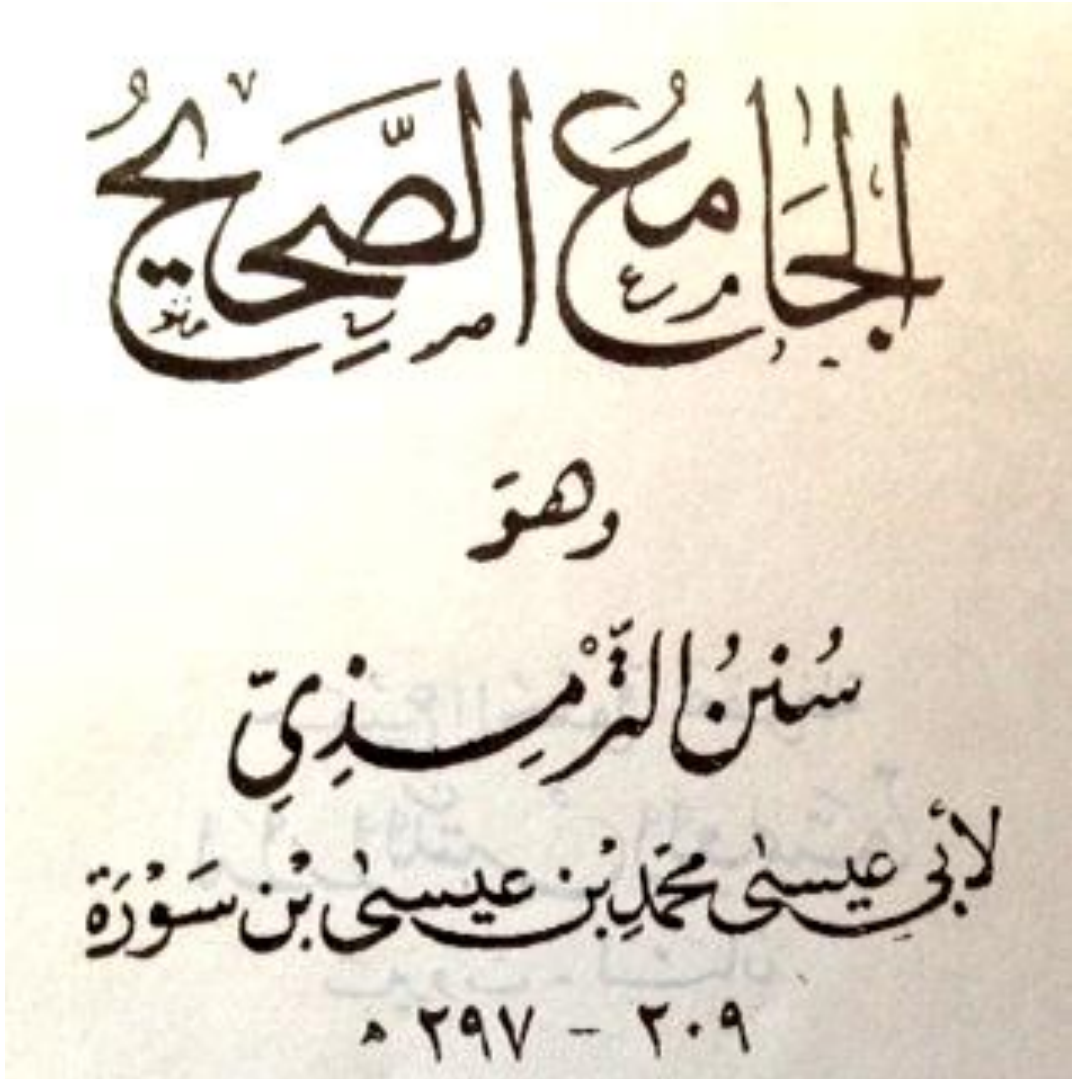
So many ijazhas and yet a disastrous mistake!!!

We say what a waste of time with over 100 ijazahs, he can not even determine who graded this hadeeth Saheeh and who graded it Hasan Ghareeb. If Abul Hasan really did study the sciences of hadeeth, it shows one of two things, either his teachers did not know what they were talking about and they never taught him properly or either he never learnt anything from them, but we believe did not even learn from them in the first place and rather probably got these ijazahs as tabarauk!!!

Even the student who is a beginner in the sciences of hadeeth knows that when Imaam Tirmidhee says in his *Jaam'e at-Tirmidhee*, "Sa'altu Muhammad..." it means he asked his teacher Imaam Bukhaari ie Muhammad ibn Ismaa'eel al-Bukhaari!!!

This shows Abul Hasan may have studied, learnt and attained ijazah from 100 teachers but he definitely did not study Imaam Tirmidhees Sunan, anyway

We have in *Jaam'e Sunan Tirmidhee* (4/120 no.1579) Edn.? Daar al-Kutub al-Ilmiyah, Beirut, Lebanon. Ed. Allaamah Muhammad Ahmad Shaakir, Shaikh Fuwaad Abdul Baqee and Kamal Yoosuf Hoot) see scans.



١٥٧٩ - حَدَّثَنَا يَحْيَى بْنُ أَكْثَمٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ كَثِيرِ بْنِ زَيْدٍ عَنِ الْوَلِيدِ بْنِ رَبَاحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الْمَرْأَةَ لَتَأْخُذُ لِلْقَوْمِ يَعْنِي تُجِيرُ عَلَى الْمُسْلِمِينَ.

وَفِي الْبَابِ عَنْ أُمِّ هَانِيٍّ، وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ: وَسَأَلْتُ مُحَمَّدًا فَقَالَ

هَذَا حَدِيثٌ صَحِيحٌ وَكَثِيرُ بْنُ زَيْدٍ قَدْ سَمِعَ مِنَ الْوَلِيدِ بْنِ رَبَاحٍ وَالْوَلِيدُ بْنُ رَبَاحٍ سَمِعَ مِنْ أَبِي هُرَيْرَةَ وَهُوَ مُقَارِبُ الْحَدِيثِ.

IMAAM TIRMIDHEE'S GRADING AND USING THE WORD '*HASAN*' OR '*HASAN GHAREEB*'

Our discussion here is not to look at the methodology Imaam Tirmidhee used in grading ahadeeth to be Hasan, Saheeh, Saheeh Hasan or Hasan Saheeh so on and so forth, this will indeed lengthen the discussion. However what should suffice is that Imaam Tirmidhee had his own terminology and criteria when he graded ahadeeth.

For example what does Imaam Tirmidhee mean when he says Hasan and what does his terminology entail, this can be seen in his book titled, '*al-E'llal as-Sagheer*' where he defines what he means when he says a hadeeth is Hasan.

Haafidh Ibn Hajr has talked about this at great length in his '*an-Nukt*' and brings numerous examples and thereafter concludes that Imaam Tirmidhee would declare ahadeeth to be Hasan on the basis of supporting narrations which may have included narrators who had poor memories, or were weak, forgetful, a mudallis and even disconnected narrations.

Dr Khaalid bin Mansoor has also discussed this at great lengths in the 3rd volume of his '*al-Hadeeth al-Hasan Lidh-Dhaatihi Wa Li-Ghayrihi*'

Look at what your own Hanafee scholars said. Lets take Allaamah Zaila'ee he said about a hadeeth containing the narrator Hujjaaj bin Artaah which Imaam Tirmidhee graded Hasan, "Imaam Tirmidhee grading this hadeeth to be Hasan has been denied because it contains Hujjaaj ibn Artaah, who was a mudaalis." (Nasb ur-Raayah (2/300). Meaning that Imaam Tirmidhee declared a narration to be Hasan when it contained a mudallis narrator.

SHAIKH ABDUL FATTAH ABU GUDDAH'S STATEMENT

Look at what your own Hanafee scholar said, through who you have 2 chains running (does Abul Hasan remember this) ie Shaikh Abu Guddah Abdul Fattah, he says in his notes to the 'Qawaa'id Fee Uloom al-Hadeeth' of Shaikh Zafar Ahmed Uthmaanee,

"Dhahabee has repeatedly warned against the Tasaahul (leniency of Imaam Tirmidhee) in his Meezaan (4/416) and said do not be deceived by Tirmidhee's grading of Hasan because after research and verification such Hasan ahadeeth are weak. He also repeated this in at-Tanbiyyah (3/407, 515). Ibn Daheeyyah said in 'al-Ilm al-Mashoor' that Imaam Tirmidhee has graded numerous ahadeeth Hasan in his book that are actually mawdoo (ie fabricated) or that have very weak chains, just as az-Zaila'ee has cited in Nasb ur-Raayah (2/217)" (in his notes to Qawaa'id Fee Uloom al-Hadeeth (pg.106-107)

The statement of Imaam Dhahabee which Shaikh Abu Guddah is referring to is said about particular chain which Imaam Tirmidhee made Hasan, “Tirmidhee graded it Hasan even though three narrators in the chain are weak, so do not be deceived by Tirmidhee’s grading of Hasan because after research and verification such Hasan ahadeeth are weak.” (Refer to the Meezaan)

There are numerous examples that can be cited here but as mentioned previously this would needlessly lengthen this discussion and Insha’Allah maybe this can be shown at a different time.

Dear readers you can most definitely observe from the scan outlined by the red rectangular box that Imaam Tirmidhee says, “This hadeeth is Hasan Ghareeb.” And then you can see from the scan which outlined by the green rectangular box that Imaam Timridhee said, “I asked Muhammad and he said, “This hadeeth is Saheeh.”

Our discussion here is not Imaam Bukhaari’s grading but the deliberate misrepresentation of Imaam Tirmidhees opinion which amounts to clear and manifest lying. Call it whatever you want mistranslation, lying or manipulation of the truth, the fact remains he lied on Imaam Tirmidhee. If he claims the Arabic was pasted then why did he mistranslate Imaam Tirmidhees statement and hence his real grading!!! Futility upon falsehood.

Dear readers, it is possible Imaam Bukhaari may have said the hadeeth is Saheeh, again based on other reports of this narration and we know there were other narrations as Imaam Timridhee himself brings a report from Umm Haanee.

Lastly we can deduce from Imaam Tirmidhees grading that even he was not convinced of the authenticity of Katheer ibn Zaid and hence therefore grades the hadeeth as Hasan but Ghareeb ie odd. This is in line with what Imaam Tirmidhee defines 'HASAN' as.

IMAAM IBN AS-SALAAH'S EXPLANATION

Imaam Ibn Salaah says,

ورؤينا عن أبي عيسى الترمذي رضي الله عنه أنه يريد بالحسن
« أن لا يكون في إسناده من يُتَّهم بالكذب ولا يكون حديثاً شاذاً
ويروى من غير وجهٍ نحو ذلك » .

Imaam Ibn as-Salaah says, "It has reached us via being narrated from Abu Eesaa at-Tirmidhee as to what he means when he says Hasan, "The chain

must not contain a narrator accused of lying, the hadeeth should not be Shaadh (ie odd and opposing the other authentic hadeeth) and there must be another line of transmission (for the hadeeth under question.)” (Uloom al-Hadeeth (pg.30)

Imaam Ibn Katheer disputes this from Imaam Tirmidhee and asks for the chain (refer to *Ikhtisaar* (pg.28). However al-Iraqee says this rejection is ajeeb as the ‘E’llal’ is printed at the end with the ‘Jaam’e at-Tirmidhee’. Nonetheless this is a very important point as you will learn dear readers inshaAllaah.

HAAFIDH IBN RAJAB ON IMAAM TIRMIDHEE’S GRADING OF ‘HASAN’

We have from the explanation of Haafidh Ibn Rajab on the ‘al-E’llal’ establishing this statement from Imaam Tirmidhee, with the checking of Abul Hasan Hussain Ahmed teacher, Shaikh Noor ud deen Ittar!!!

شَرِيحَةُ عَلِيِّ التِّرْمِذِيِّ

لِلْإِمَامِ الْعَالِمِ الْعَلَّامَةِ الْحَافِظِ عَبْدِ الرَّحْمَنِ بْنِ أَحْمَدَ بْنِ رَجَبِ الْحَنْبَلِيِّ

وُلِدَ سَنَةَ ٧٣٦ هـ وَتُوفِيَ سَنَةَ ٧٩٥ هـ

رَحِمَهُ اللَّهُ تَعَالَى

حَقَّقَهُ

وَكَتَبَ فُرَايِدَهُ بِتَعْلِيقَاتِهَا فُلَّةٌ

نُورُ الدِّينِ عَيْتَرُ

أَسَازُ لِبْتَضِيرِ وَعِلْمِهِ وَالدِّينِ وَعِلْمِهِ

فِي جَامِعَةِ دِمَشْقَ

قال أبو عيسى رحمه الله :
(وما ذكرنا في هذا الكتاب : حديث حسن ، فإنما أردنا به
حسن إسناده عندنا : كل حديث يُروى لا يكون في إسناده
متهم بالكذب ، ولا يكون الحديث شاذاً ، ويروى من غير وجه
نحو ذلك فهو عندنا حديث حسن .

(Sharh E'llal a-Tirmidhee (1/340) of Haafidh Ibn Rajab, Edn. 1st, 1398H / 1978ce, Unknown publisher. Ed. Ustaadh Noor ud deen Ittar (The teacher of Abul Hasan Hussain Ahmed

So what does this mean, well there are two points of benefit.

FIRSTLY

Imaam Tirmidhee is saying a Hasan hadeeth is one that has to have, “and there must be another line of transmission (for the hadeeth under question).” And by default that line of transmission must also be authentic without any problems of its own. However in this case the other lines of transmission for Abu Ayoobs narrations ie are via Muttalib and or Umar ibn Khaalid and they have their own problems.

SECONDLY

Imaam Tirmidhee grades the hadeeth above containing Katheer ibn Zaid to be Hasan Ghareeb, when according to Imaam Tirmidhee a Hasan hadeeth has to have, “*and there must be another line of transmission (for the hadeeth under question).*” Therefore this means Imaam Tirmidhee grading the Hadeeth above to be Hasan Ghareeb must therefore have another supporting narration via another transmission.

Furthermore, it is known when there is a single chain Imaam Tirmidhee says Hasan Ghareeb and he often says, “*This hadeeth is Hasan Ghareeb and we only know it via this chain...*” and so if the chain above is Hasan Ghareeb how can it be Hasan according to Imaam Tirmidhee’s own condition of Hasan!!!

So we ask, why did Abul Hasan Hussain Ahmed lie on Imaam Tirmidhee!!! Why did he lie on Shaikh al-Albaanee and now Imaam Tirmidhee. Can you show us where IMAAM TIRMIDHEE said the hadeeth is SAHEEH. All of this lying amounts to one thing that Abul Hasan is a natural and hence always

Abul Hasan Hussain Ahmed Said

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

Example:

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

YET ANOTHER DOUBLE STANDARD – PERTAINING TO THE GRADING OF SAHEEH IBN KHUZAIMAH

OUR ANSWER

Oh what a pleasant surprise what a claim by Abul Hasan Hussain Ahmed and it is indeed a terrible claim as you will see. His claim “**Kathir ibn Zayd’s narrations were also deemed Sahih by Ibn Khuzayma**” from his own perspective backfires on him. Dear readers this is a double standard claim from Abul Hasan Hussain Ahmed as it is based on the fact that just because Imaam Ibn Khuzaimah has transmitted it in his book ‘*Saheeh Ibn Khuzaimah*’ then under this pretence the hadeeth is authentic.

Then let us assume this principle is correct for a second (and we believe it is), then why do you have a treacherous and deceptive stance with regards to the hadeeth of Wail ibn Hujr (رضي الله عنه) which mentions placing the hands on the chest which is also in *Saheeh Ibn Khuzaimah*? Also how about the hadeeth of Jaabir ibn Abdullaah (رضي الله عنه) concerning 8 raka’h for taraweeh, is that not in *Saheeh Ibn Khuzaimah* also, so why the double standards.

This shows Abul Hasan Hussain Ahmed after all these years really knew and accepted this hadeeth of Wail ibn Hujr (رضي الله عنه) to be authentic and established but due to his staunch blind bigoted partisanship for the Hanafee madhab he deliberately denied and rejected this authentic hadeeth.

So the hadeeth of Wail ibn Hujr (رضي الله عنه) is now authentic according to his own admission due to a principle he has accepted!!!! Abul Hasan Hussain Ahmed congratulations even if it has taken you all these years, you have now opened your heart and mind from the narrow minded, constrictive, blind arrogance of the Hanafee madhab.

This further shows the principles and rules of the hanafees from the likes of Abul Hasan Hussain Ahmed, GF Haddad and their group with regards to toying and manipulating the Prophetic ahadeeth. May Allaah save us from such problems, Ameen. The simple solution to this problem is to be open minded, to love the Quraan, Hadeeth and the Prophetic Sunnah and openly, unhesitatingly accept the Prophet's (ﷺ) command.

Imaam Ibn Khuzaimah's principle with regards to his Saheeh is that any ahadeeth he transmits in it, is Saheeh according to him, unless he specifies or brings any criticism. However just because this is the case it does not mean everything in Saheeh Ibn Khuzaimah is authentic

according to the vast majority of the scholars of hadeeth, based on the sciences of hadeeth and its principles. Therefore opposing arguments can be presented with regards to differing opinions and understandings on some of the narrators of hadeeth and this is generally well known.

Furthermore this hadeeth is authentic according to Imaam Ibn Khuzaimah as he transmits it in the Saheeh, however again this authentication maybe based on other supporting narrations. We have already mentioned that Katheer ibn Zaid just made mistakes and with supporting narrations he becomes authentic and this is the case with regards to his hadeeth in Saheeh of Imaam Ibn Khuzaimah.

As for the claim, “**Dr Mustafa al-A’zami also declared an Isnad containing Kathir ibn Zayd to be Jaiyyid (good). Example:...**” This is again extremely treacherous, an outright lie of the actual facts and details. This is a manifest and established trait of Abul Hasan Hussain Ahmed in that he is an established liar and we hope this article of ours shows, oh dear readers how much he has lied and if we just take this article as a basis it alone should suffice to prove he is an established and proven liar.

Dr Mustafa al-A’dhamee did declare a chain to be good which contained Katheer ibn Zaid and this is not a lie, however what is a lie and deception is, was this is the only chain Dr Mustafa al-A’dhamee talked about which contained Katheer ibn Zaid and said it is good. NO not at all and it is this false impression that Abul Hasan Hussain Ahmed

gave to the readers, which is indeed cunningly deceptive, a means to conceal the truth and lying to the people about such claims

Abul Hasan Hussain Ahmed has not even spared his own Hanafee researcher and lied upon him, so what hope is there when he quotes from the scholars of Ahlus Sunnah.

Abul Hasan Hussain Ahmed tell us, why did you lie concerning Mustafa al-A'dhamee, why did you just show one narration which contained Katheer ibn Zaid, why did you not show the others, did you fear you might lose your argument.

Dear readers, is this also not a form of cutting up and misrepresenting the position of Dr. Mustafa al-A'dhamee, of course it is and it is a lie. So so far Abul Hasan has lied on Imaam Tirmidhee, Allaamah al-Albaanee and now Dr. Mustafa al-A'dhamee.

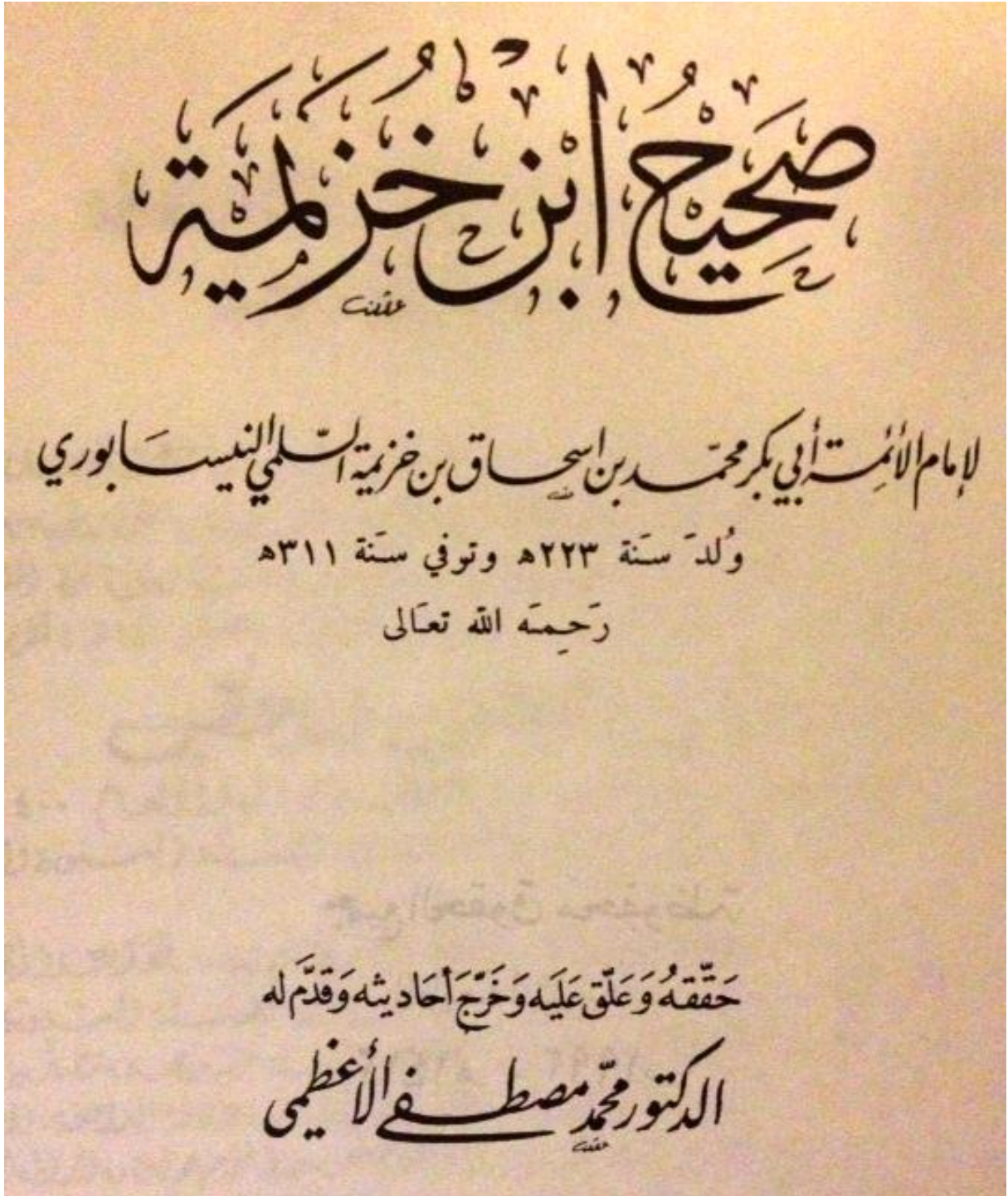
Lastly we would like to say Dr. al-A'dhamee was very particular in the wording he used, as he never used the word Saheeh rather he used the word good and there is a difference between the two. Even the small student of the sciences of hadeeth knows the difference between the two.

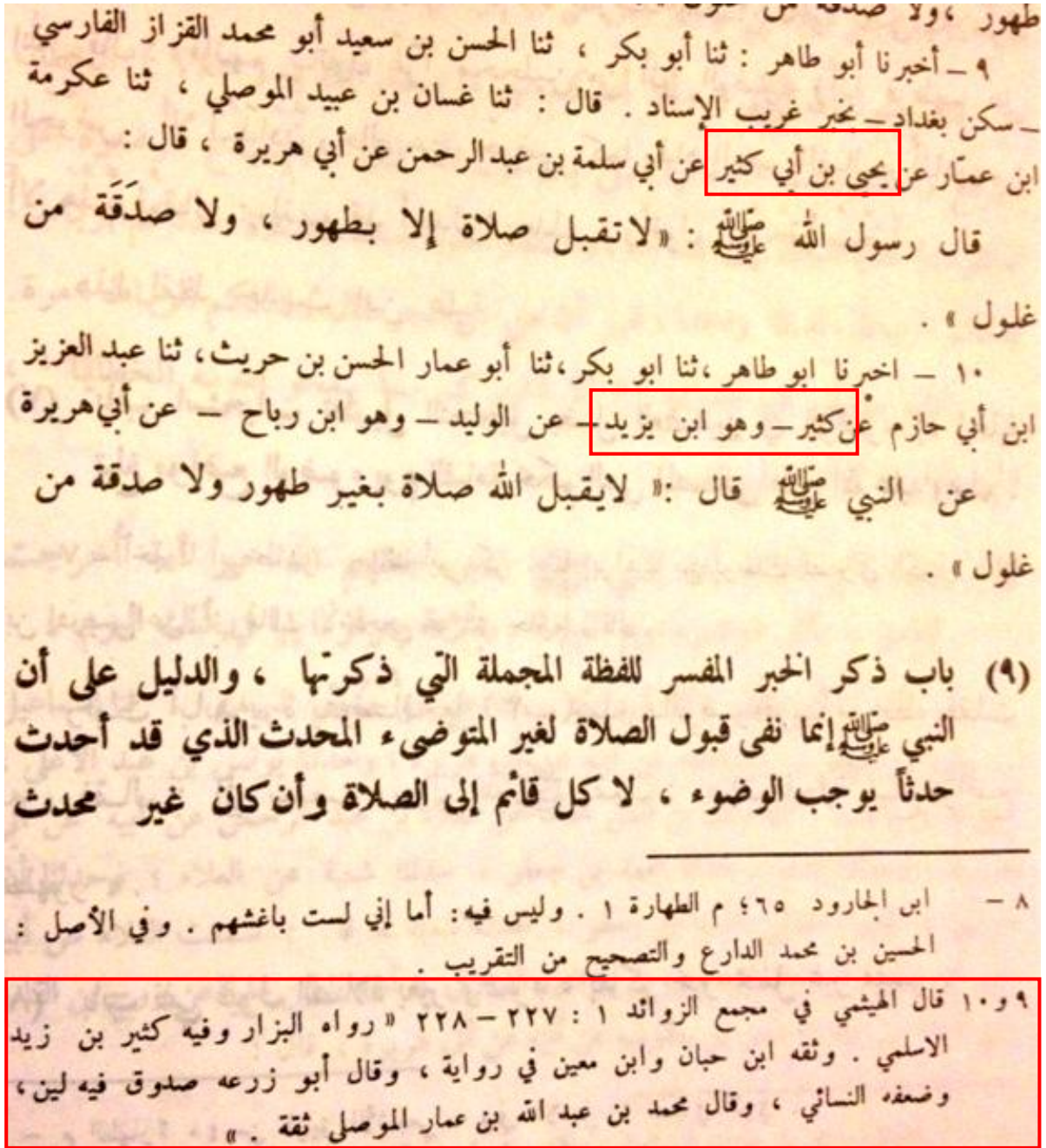
**FIVE (5) EXAMPLES OF DR MUHAMMAD
MUSTAFA AL-A'DHAMEE REBUKING THE
ALLEGED CLAIM OF ABUL HASAN
HUSSAIN AHMAD HANAFEE AND HIS
ACTUAL GRADING OF KATHEER IBN
ZAID!!!**

EXAMPLE ONE & TWO

Dr Mustafa al-A'dhamee in his checking of *Saheeh Ibn Khuzaimah* (1/8 no's 9, 10), Edn, 3rd, Maktab al-Islaamee, 1416H / 1992ce, Beirut, Lebanon. Ed. Dr. Muhammad Mustafa al-A'dhamee.

In the 2 examples below, there is a mistake in Katheers name in both narrations and Dr. A'dhamee has corrected this and we have outlined this below.





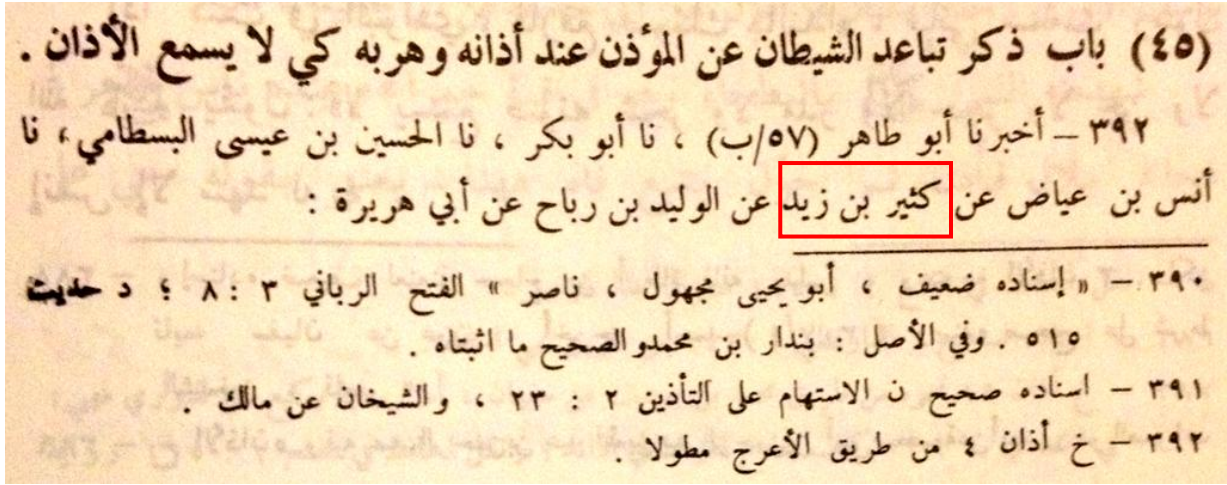
Please note very well Dr Mustafa al-A'dhamee in this checking of this hadeeth does not mention any grading but rather says the following,

Dr Mustafa al-A'dhamee said, “al-Haithamee said in al-Majma, transmitted by al-Bazaar and in it (ie the chain is) Katheer ibn Zaid as-Silme, Ibn Hibbaan said he was Thiqah and so did Ibn Ma’een in one report, Abu Zur’ah said, “Truthful but he had weakness.” an-Nasaa’ee weakened him and Muhammad bin Abdullaah bin A’mmaar al-Mawsalee said he was thiqah.”

So this shows Dr Mustafa al-A'dhamee acknowledged there were some issues and some weakness with Katheer ibn Zaid although he was truthful hence the reason he mentioned these statements of both praise and criticism.

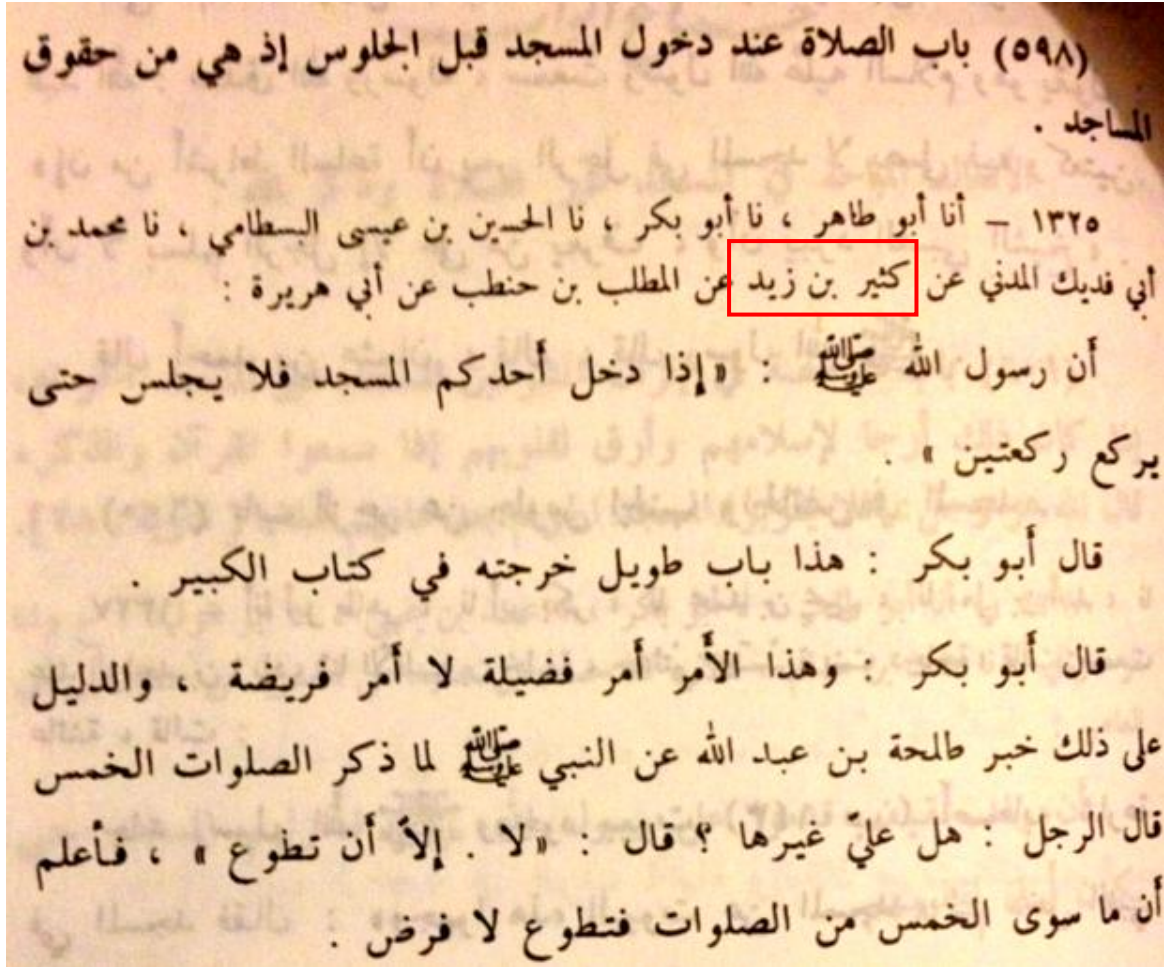
EXAMPLE THREE

Dr Mustafa al-A'dhamee remains silent and issues no grading about another hadeeth that contains Katheer ibn Zaid in his editing of the Saheeh Ibn Khuzaimah (1/204 no.392), So he does not authenticate him here either, as you can clearly see from the scan yourself,

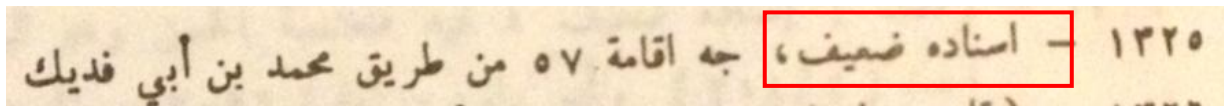


EXAMPLE FOUR

Dr. Muhammad Mustafa al-A'dhamee then in his editing of the *Saheeh Ibn Khuzaimah* (2/283 no.1325) brings another hadeeth containing Katheer ibn Zaid and clearly says the chain is weak.



Then in his notes and grading of the Saheeh of Imaam Ibn Khuzaimah, he says the following,



Ouch Abul Hasan Hussain Ahmeds treachery and deception of the highest calibre and level is open for all to witness. Dear readers do you see this deception, lying and treachery in dealing with issues of the religion. Abul Hasan Hussain Ahmed will say, “But I never said Dr al-A’dhamee declared Katheers other narrations to be weak...” then this is evidently contradictory, need we say more.

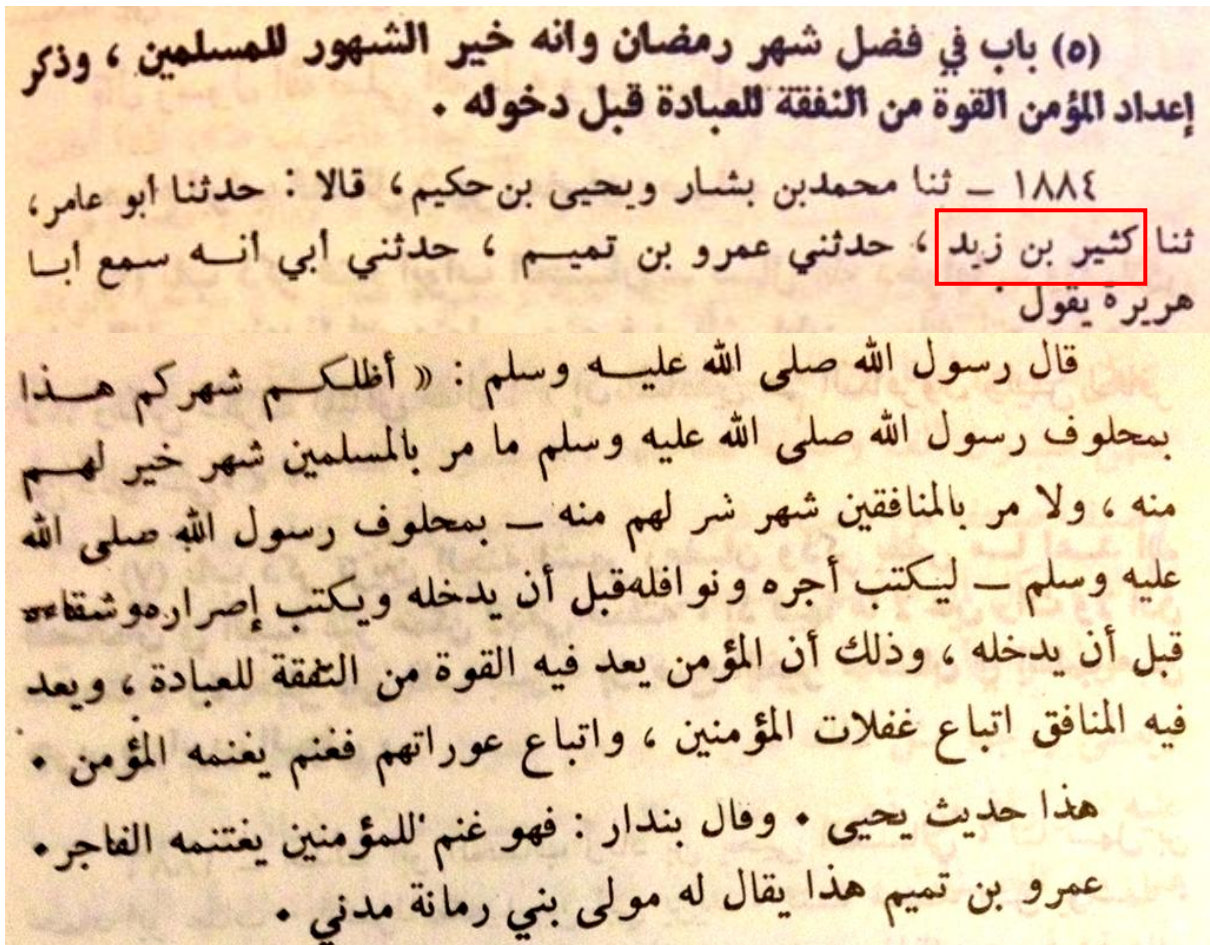
On one hand he was very eager and bold in claiming with his incompetent scholarship that Dr al-A’dhamee declared a narration containing Katheer to be good and here is declaring the same narration of to be weak. We say his grading of this hadeeth to be weak may have something to do with this chain containing Muttalib bin Hantab who was a mudallis and did irsaal.

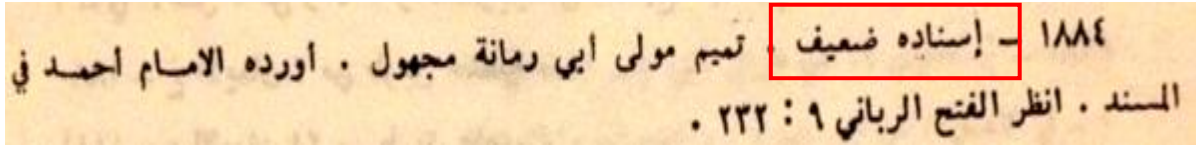
It is important to know the basis of these gradings and the narrators these gradings were based on and if this is not done Abul Hasan Hussain Ahmed should never have used this as a point in the first place. All this shows Abul Hasan Hussain Ahmed just intended to confuse the readers and build a false and feeble argument in authenticating Katheer ibn Zaid.

This grading of Dr al-A’dhamee also reinforces our point earlier that other people can differ with the grading of the authors of these books of hadeeth.

EXAMPLE FIVE

Saheeh Ibn Khuzaimah (3/188 no.1884)





Here Dr Mustafa al-A'dhamee says the chain is weak as the affair of a narrator is unknown and it is not necessary for him to have mentioned criticism on Katheer ibn Zaid as he had already done this in the very narration.

So this is the affair of Dr Mustafa al-A'dhamee allegedly saying a chain with Katheer ibn Zaid was good, whereas he also weakened hadeeth that were transmitted via him. Abul Hasan Hussain Ahmed deliberately concealed, deceptively showed and presented a different side to the readers just to portray his point and a failed attempt to win an argument.

So tell us Abul Hasan Hussain Ahmed why did you lie on Shaikh al-Albaanee, Imaam Tirmidhee and now on Dr Mustafa al-A'dhamee. Why did you distort the words, why did you lie to the readers, why have you tried to fool and beguile the readers, do you not fear Allaah for lying and the day of torment. You don't like Shaikh al-Albaane, ok but what do you have against the Imaams of this Ummah like Imaam Tirmidhee and now your enmity for Dr Mustafa al-A'dhamee. Lies upon lies.

Abul Hasan Hussain Ahmed why did you lie and deceive the people with regards to the Dr Mustafa al-A'dhamee, this is for you to answer. You do not need to answer us as we know your affair, but at least explain to the dear readers who want to seek the truth in these issues.

However on the contrary, in your disrespect and undermining the readers you lied to them and treated them as fools, this is utter disrespect to the Muslims and a sheer mockery of the truth and open ridicule of honesty.

Abul Hasan Hussain Ahmed then hysterically, slanderously rants,

Next, AK/AH also claimed:

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

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

THE EXPOSITION OF ABUL HASAN HUSSAIN AHMED AS A DISTORTER

OUR ANSWER

Indeed O Muslims Abul Hasan Hussain Ahmed this hallucinating school teacher claimant of hadeeth scholarship and a hanafee muqallid who by his own admission in being a muqallid by default does not have the capability to seek or search the truth.

This is your confused state of mind that you concoct elaborate cut and paste jobs as a PDF scholar, which after your extended efforts corresponds to arch lies upon lies and distortions against Ahlus Sunnah and then you claim, “*I am a hanafee muqallid.*” What a shamble of the Islamic sciences!!!

We have highlighted and elucidated the abundant mistakes of GF Haddad and the numerous lies of Abul Hasan Hussain Ahmed. Both of them have now proved the very traits we accused them of and indeed Allaah exposes the distortors if He so wills and no doubt he has and readers you have read this above yourselves.

Abul Hasan Hussain Ahmed's clear lies on the scholars and his cutting up and manipulation of the texts is a result of his so called scholarship and the result him gaining ijazahs from over 100 scholars as well as all the alleged study he has done with numerous scholars he claims studentship of.

Abul Hasan Hussain Ahmed, whilst clutching on to straws said,

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

فقد روى أبو الحسين يحيى بن الحسن بن جعفر بن عبيدالله الحسيني في كتاب «أخبار المدينة» قال: حدّثني عمر بن خالد، ثنا أبو نباتة، عن كثير بن زيد، عن المطّلب بن عبدالله بن حنّطب قال: أقبل مروان بن الحكم، فإذا رجل ملتزم القبر، فأخذ مروان برقبتة، ثم قال: هل تدري ماذا تصنع؟ فأقبل عليه فقال: نعم، إنّي لم آت الحجر، ولم آت اللّبن، إنّما جئت رسول الله (صلى الله عليه وآله وسلم). (لا تبكوا على الدين إذا وليه أهله، ولكن ابكوا عليه إذا وليه غير أهله. قال المطّلب: وذلك الرجل أبو أيّوب الأنصاريّ

قلت: وأبو نباتة يونس بن يحيى ومن فوقه ثقات. وعمر بن خالد: لم أعرفه، فإن صحّ هذا الإسناد لم يكره مسّ جدار القبر. وإنّما أردنا بذكره القدح في القطع بکراهة ذلك.

ABUL HASAN HUSSAIN AHMED'S MISREPRESENTATION OF THE GRADING OF SHAIKH SUBKEE.

OUR ANSWER

We have answered the intricacies of this report above in detail and the need to repeat it here ceases. What amazes and astonishes us is the integrity and sincerity of Abul Hasan Hussain Ahmed as Shaikh Subkee after citing this narration himself says, *“I say: “Abu Nabatah (is) Yoonus ibn Yahyaa, and those above him are trustworthy, and Umar bin Khaalid, I do not know (ie don’t know his trustworthiness).”*

Dear readers as you can gauge from the scans your self and Abul Hasan Hussain Ahmed failed and deliberately never translated the words of Subkee even though he copied and pasted it, because this would have then shown the reality of this narration and Abul Hasan Hussain Ahmed deceptively concealed this from the non Arabic speakers baring in mind that all of the articles were written in English and not in Arabic.

This treachery and deception is essentially the same as not even bothering to paste the words of Shaikh Subkee after citing this report, because not translating Shaikh Subkees statement and presenting it to

the English readers is a disgraceful attempt in concealing the truth about this narration and what Shaikh Subkee himself thought of its authenticity.

It is pointless after having compiled his feeble response in English and then putting it up for an English audience on an English reading forum and then not even bothering to translate the most crucial part. Dear readers, is this not playing games with you and concealing the truth? Is this not a classical copy and paste job. We say this is outright trickery and a mockery of the truth.

Abul Hasan will claim that he pasted Shaikh Subkee's words but two questions are seriously raised the first being Abul Hasan knew what Shaikh Subkee said himself about this narration but Abul Hasan failed to mention this to the English readers which was a deception and secondly if he knew what Subkee said why did he bring the narration in the first place. What trickery, lies and deception

This is like a distorter and manipulator with wishful thinking longing that he has fulfilled his duty by copy and pasting the full text and then deliberately not translating it and praying no one picks up on the treachery.

Most of the readers on these forums have probably yet to develop their level of Arabic and from the people on these forums who incline or

lean towards soofism or are of hanafee soofee persuasion probably never even battered an eyelid and were probably mesmerised by the fact that there just seemed to be some Arabic text, oh wow Abul Hasan Hussain Ahmad has answered them!!!

What kind of deception is this? Why is Abul Hasan Hussain Ahmed playing games and tricking the masses because he himself clearly knew what Subkee said with regards to not knowing its authenticity.

It perplexes us that Shaikh Subkee himself is saying he does not know the trustworthiness of one of the narrators. Abul Hasan Hussain Ahmed knows, well at least he should know that this in the language of hadeeth and its sciences clearly means the validity and authenticity of the report is inconclusive. Shaikh Subkee further elaborates along these lines as we will shortly show inshaAllaah.

At this stage you will hear Abul Hasan Hussain Ahmed bellowing and howling saying that his intent was not to look at the authenticity of this report but rather show there was a different route for this incident which did not contain Dawood ibn Abee Saaleh and thereby adding support to the other reports.

This yet again is erroneous for a number of reasons firstly the narrator of this report is unknown ie the report is not even established let alone provide support for the other narrations.

SECONDLY

The problem and contention still exists with Katheer ibn Zaid and he is in the chain.

THIRDLY

This report has jahalah ie a narrator is unknown and jahalah cannot produce anything certain by the way of having numerous routes. It is essentially assuming that the remaining chains or texts do not even exist because someone in the chain does not exist.

FOURTHLY

The trustworthiness of Abul Hussain Yahyaa ibn al-Hasan ibn Ja'far ibn Ubaidullaah al-Hussainee the transmitter of this report in his book 'Akbaar al-Madeenah' is not known ie we have no idea if he was trustworthy or untrustworthy, we don't know his level of dhabt or his adalah.

So therefore based on all of these points how can Abul Hasan Hussain Ahmed even try to claim this is a supporting narration, when this narration itself has its own problems and issues. The conclusion is Shaikh Subkee himself mentioned a major defect in this report after

citing it and we have highlighted the problems with Katheer ibn Zaid and also the affair of Abul Hussain Yahyaa ibn al-Hasan ibn Ja'far ibn Ubaidullaah al-Hussainee, the author of the book 'Akbaar al-Madeenah.'

The late Hanafee scholar Shaikh Zafar Ahmad Thanwee (Uthmaanee) Deobandee Hanafee attempted to answer the point that Umar ibn Khaalid was unknown and says, "I say: this is not a problem as Ahmad narrated it from 'Abdul Malik ibn Amr who is trustworthy from Kathir ibn Zaid, and al-Subkee declared him trustworthy." (E'laa as-Sunan (10/507), Idaraah al-Quraan wal-Uloom al-Islaamiyyah).

This does not alleviate the problem because the chain in Ahmad has problems with Katheer ibn Zaid and Dawood ibn Abee Saaleh as does this chain in *Akhbaar al-Madeenah* which Subkee quoted from, as it also contains Katheer ibn Zaid.

It is also strange because this narration is used to support the chains of the other narrations and then those chains are being used to support this chain how weak an argument is this when both chains have their own problems.

As we have also mentioned previously Abul Hussain Yahyaa ibn al-Hasan ibn Ja'far ibn Ubaidullaah al-Hussainee, the author of the book 'Akbaar al-Madeenah' his trustworthiness is not known ie if he was trustworthy or untrustworthy.

Abul Hussain Yahyaa ibn al-Hasan reports this incidence in his book via his chain and in this manner he is by default a part of the chain, hence the need to verify his authenticity and trustworthiness is mandatory.

So in this way the bold claim of GF Haddad, Abul Hasan Hussain Ahmed and Abu Layth is problematic since 2 narrators are unknown ie their trustworthiness.

A MAJOR PROBLEM WITH THE TEXT OF THIS NARRATION WITH REGARDS TO CHRONOLOGY

We believe this point alone is sufficient to render this report to be weak as its text is extremely dubious and problematic.

A hadeeth or narration is not authentic alone if its chain is consists of trustworthy narrators, the scholars of hadeeth also look at other factors such as the text and basis of the hadeeth. This is common misconception and as per usual certain staunch muqallid schools have naturally assumed this and present this to the general masses.

The following problem with this narration is one such example. In other words it is not sufficient for a hadeeth to be authentic just because its narrators are trustworthy but its text must also be scrutinised and examined.

A NARRATION IS NOT AUTHENTIC JUST ON ACCOUNT OF THE NARRATOR'S BEING TRUSTWORTHY

Haafidh Ibn Hajr whilst discussing a hadeeth said, “It is not necessary for a hadeeth to be authentic even if the narrators (of the hadeeth) are trustworthy.” (Talkhees Habeer (3/19))

Haafidh Suyootee quotes Haafidh Ibn Hajr as saying that, “There is no doubt that when some of these Imaams says ‘Saheeh al-Isnaad’ (authentic chain) instead of ‘**Saheeh (authentic)**’ it is said so for a reason or there is some context.” (refer to Suyootee’s *Tadreeb ur-Raawee* (1/161)).

Allaamah Zaila’ee Hanafee, an authority of the Hanafee madhab also disagrees with Abul Hasan Hussain Ahmeds principle and says that even if we for a split second and for arguments sake assume Katheer ibn Zaid in addition to being truthful also had strong precision and accuracy and accepting the big assumption that Dawood ibn Abee Saaleh is known then according to Zaila’ee Hanafee, the hadeeth can still be weak.

He elaborates and says, “A chain being authentic is restricted to the trustworthiness of the narrators and say if a narrator is trustworthy then it still does not necessitate the authenticity of a hadeeth.” (*Nasb ur-Raayah* (1/347)).

Imaam Ibn Katheer said, “The Grading of saheeh or hasan on a chain does not necessitate the same ruling applies to the text, because it can be shaadh (odd) or mu’allal (defective).” (*Ikhtisaar al-Uloom al-Hadeeth* (pg.32) Edn. 1st,

1409H / 1989ce, Daar al-Kutub al-Ilmiyyah, Beirut, Lebanon. Ed. Salaah Muhammad Muhammad Awaidhah, *alBaaith alHatheeth* (1/139)

Imaam Ibn as-Salaah also mentions the same in his '*Muqaddimah Uloom al-Hadeeth*' (pg.38)

The late Hanafee scholar and explainer of Tirmidhee, Shaikh Yoosuf Binnouri has also elucidated something similar. (refer to his *Ma'arifus Sunan* (2/378)

THE EXPANSION OF THE PROPHET'S (ﷺ) MASJID

The report mentions Abu Ayoub (رضي الله عنه) had his face placed on the grave and Marwaan approached him. It is also known the grave of the Messenger of Allaah (ﷺ) is where his house used to be ie the apartment of Ai'shah (رضي الله عنها). This apartment used to a separate from the Masjid and after the continuous expansion of the Prophet's (ﷺ) Masjid the apartment was incorporated into it.

Shaikh al-Albaanee explains that although the grave is part of the current day Masjid, this was not the case during the time of the companions. When the Messenger of Allaah (ﷺ) passed away the

companions buried him in the apartment/room which was next to the masjid and between his apartment and the masjid there was a wall.

There was a door in this wall linking the apartment to the masjid, meaning the door opened into the masjid directly from the apartment. This is something established and known according to the scholars without disagreement amongst them.

So from the perspective of the companions burying the Messenger of Allaah (ﷺ) in his apartment was to stop the possibility of his grave becoming a place of worship. (please refer to the next section for further elaboration regarding this from authentic ahadeeth)

So the question that arises is when did the Prophet's (ﷺ) grave in Ai'shahs (رضي الله عنها) apartment get incorporated into the masjid? However what happened in later years was not something the companions would have imagined.

The facts are that in 88H the Khaleefah Waleed ibn Abdul Maalik in order to expand and make the Prophetic masjid bigger incorporated the apartments of the Prophet's (ﷺ) wives as part of the masjid including Ai'shahs (رضي الله عنها) apartment, in which the Messenger of Allaah (ﷺ) was buried, and in this manner his grave became a part of the masjid. (Taareekh Ibn Jareer (5/222-223), Taareekh Ibn Katheer (9/74-75))

Haafidh Muhammad ibn Abdul Haadee has also alluded to this and said the Prophet's (ﷺ) grave was incorporated as part of the masjid during the reign of Khaleeph Waleed ibn Abdul Maalik when all of the companions in Madeenah had passed away and from the last ones Jaabir ibn Abdullah who died in the Khaleephate of Abdul Maalik and he (ie Jaabir died) in 78H.

Waleed became the Khaleeph in 86H and he died in 96H, therefore the apartment must have been incorporated as part of the Masjid between this period (ie 86H-96H) (*Saarim al-Munkee* (pg.136) (Abridged from *Tahdheer as-Saajid* (pgs.78-80).

ash-Shaikh al-Allaamah Muhammad Sultaan al-Ma'soomee al-Khajnadee al-Hanafee also concluded that al-Waleed bin Abdul Maalik was the one who expanded the masjid to include the apartment of Ai'shah (رضي الله عنها) into the masjid and this was in the year 88H.

He also goes onto quote from Ibn Katheer's *al-Bidaayah wan-Nihaayah* from Ibn Jareer as has been already cited above (*al-Mushaahadaat al-Ma'soomiyyah Inda Qabr Khair al-Bareeyah* (pg.287-291) part of *al-Majmoo'a al-Mufeed Fee Naqdh al-Qabooriyyah Wa-Nusratit-Tawheed*)

Muhammad Husnain Haikal al-Misree has also cited the expansion of the masjid occurred in 88H which incorporated the Prophets wives (رضي الله عنهن) apartments as part of the masjid (refer to his *Manzil-Wahee* (1/423))

This is further supported by the narration in Saheeh al-Bukhaari, Urwah narrates, "When the wall fell on them (i.e. graves) during the caliphate of al-Waleed bin Abdul Maalik, the people started repairing it, and a foot appeared to them. The people got scared and thought that it was the foot of the Prophet (ﷺ). No-one could be found who could tell them about it till I ('Urwa) said to them, "By Allaah, this is not the foot of the Prophet (ﷺ) but it is the foot of Umar (رضي الله عنه)." A'ishah (رضي الله عنها) narrated that she made a will to Abdullah bin Zubair (رضي الله عنه), "Do not bury me with them (the Prophet (ﷺ) and his two companions (رضي الله عنهما) but bury me with my companions (wives of the Prophet (ﷺ)) in al-Baqee as I would not like to be looked upon as better than I really am (by being buried near the Prophet (ﷺ))." (Saheeh al-Bukhaari (no.1312 Eng))

So what does this show us? It shows that between 86H and 96H the Prophet's (ﷺ) grave was incorporated in to the Prophet's (ﷺ) Masjid and prior to this Ai'shah's (رضي الله عنها) apartment was separate.

Therefore the grave was not openly displayed to the people so no one before the year 88H would have had access to the grave unless they related or a mahram to Ai'shah (رضي الله عنها) and hence access to the apartment.

WHEN DID A'ISHAH (رضي الله عنها) DIE

So this was a general chronological problem but there is even a bigger major problem which rebukes and refutes the text of this narration.

After the demise of the Messenger of Allaah (ﷺ), Ai'shah (رضي الله عنها) continued to live in her apartment and according to reports in various books of history and biography she died in 57H or 58H.

Please refer to the following references which either mention 57H or 58H

Tadhkiratul-Huffaadh (1/26 no.13) of Dhahabee,

al-Asaabah Fee Tammayaz as-Sahaabah (8/231 no.11461),

Siyaar al-A'laam an-Nabula (2/135 no.19) of Dhahabee,

Asad ul-Ghaabah (7/186 no.7093),

al-Isteeya'aab Fee Ma'arifatul-Ashaab (4/1881 no.4029),

Ma'arifus Sahaabah (1/939) of Ibn Mandah,

Tabaqaat al-Kubra (8/46 no.4128),

al-Bidaayah Wan-Nihaayah (8/91),

al-Wafyaat al-Ahdaath (1/32),

Wafyaat al-A'yyaan (3/16)

al-A'laam of Zarkalee (3/240)

and others.

WHEN DID ABU AYOOB AL-ANSAARI (رضي الله عنه) DIE

Whereas Abu Ayoub Ansaari (رضي الله عنه) died in either 50H, 51H, 52H or 55H according to the various reports in the various different books on history and biographies. (please refer to the following books which all mention the different years of his death the most common being 51H or 52H)

Tahdheeb al-Kamaal Fee Asmaa ar-Rijaal (8/70 no.1612) of Mizzee,

Taareekh Abu Zurah (no.188),

Khulaasah Tahdheeb al-Kamaal (1/100-101) with Abu Guddah Abdul Fattah Hanafees checking,

al-Kaashif (1/364 no.1320),

Asad ul-Ghaabah (2/121 no.1361),

al-Ahaad Wal-Mathaanee (3/439) of Ibn Abee Aasim,

Mashaheer Ulama al-Amsaar (1/49 no.120),

Ma'arifus Sahaabah (2/933 no.2409),

al-Isteeya'aab Fee Ma'arifatul-Ashaab (2/425 no.600) of Haafidh Ibn Abdul Barr,

Taareekh Baghdaad (1/494) of Khateeb al-Baghdaadee,

al-Waafee Bil-Wafyaat (13/151),

al-A'laam (2/295) of Zarkalee,

al-Wafyaat Wal-Ahdaath (1/32),

Insaab al-Ashraaf (1/42) of Balazaree,

Dr Mustafa al-A'dhamee Hanafees checking of *Muwatta of Imaam Maalik*
(6/43 no.54),

al-Asaabah Fee Tammayaz as-Sahaabah (2/210 no.2169),

Mu'ajam as-Sahabah (2/221 no.581) of Baghawee,

Siyaar al-A'laam an-Nabula (2/413 no.83) of Dhahabee,

Taareekh Dimashq (16/41 no.1876) of Ibn Asaakit,

Mukhatasar Taareekh Dimashq (7/334),

Tabaqaat al-Kubraa (3/485) of Ibn Sa'ad,

al-Bidaayah Wan-Nihaayah (8/59),

Baghyatul-Talb Fee Taareekh al-Halb (7/3029)

and others

So Abu Ayoob (رضي الله عنه) died before Ai'shah (رضي الله عنها), so even according to the latest cited report for Abu Ayoob's (رضي الله عنه) year of death which was 55H it coincides with lifetime Ai'shah (رضي الله عنها) thus therefore she was living in her own apartment which contained the Prophet's (ﷺ) grave. Then how can it be possible for a non mahram to have been in her apartment with his face on the Prophet's (ﷺ) grave whilst she was living in the very same room.

This is a major defect which should render the text (matn) of this narration to be refutable and a strong indication of its weakness. It is incomprehensible to believe a Companion of the Messenger of Allaah (ﷺ) would be in the apartment of the Mother of the Believers and placing his face on the grave and crying over the people guarding the religion!!!

The proponents of this narration may argue that maybe Abu Ayoob (رضي الله عنه) sort permission from Ai'shah (رضي الله عنها), or the temporary barrier erected in the apartment may have been sufficient to visit the Prophet's (ﷺ) grave. Lets assume this was the case, then what was Marwaan ibn al-Hakam doing there???

Astagfirullah was Ai'shah (رضي الله عنها) apartment a meeting or focal point for non mahram men that they could come and go from her apartment

as and when they liked!!!! Have some shame and preserve the honour of our Mother.

This is indeed extremely dangerous and due to the weak text of this narration many dangerous doors can be opened with regards to disparaging the character of Ai'shah (ﷺ) as if the accursed Shee'ah Rafidhah are not doing this already.

Whilst writing these lines I purchased a newly authored book (for research purposes) by the cursed and enemies of Islaam, the Shee'ah Rafidhah approximately 1,000 pages titled, "*The Open Sinner, Another Face of Ai'shah.*" May there be Allaahs curse upon them. Ameen.

Is it therefore incumbent upon us to be extremely careful when traversing such paths and dealing with narrations with such words.

So Abu Ayooob (ﷺ) was present in the apartment as was Marwaan and if Abul Hasan, GF Haddad and others claim this narration is authentic it would entail the narrator Mutaalib bin Abdullah bin Hantab was also present if he narrated it directly whilst seeing the incident and this is the only way to alleviate his tadlees. So now was another third person present!!!

We say as the text of the narration suggests this incident occurred in the open and this is not possible as A'ishah (ﷺ) outlived Abu Ayooob

(ﷺ). Shaikh Subkee also accepts and confirms the Messenger of Allaah (ﷺ) was buried in A'ishah's (ﷺ) apartment.

However as is very evident from the text of this report this incident occurred in the open as we have elucidated above due to the number of people present. So Marwaan came and grabbed Abu Ayooob (ﷺ) by the neck and separated him from the grave and the narrator said the man was Abu Ayooob al-Ansaari (ﷺ).

There appears to be more problems with this narration (ie the one quoted by Shaikh Subkee) well firstly because we know no one could visit the Prophet's (ﷺ) grave without her permission and therefore affirming or establishing the meaning of this narration is very problematic as it may suggest open visitation to A'ishah's (ﷺ) apartment.

This is further supported by the fact that anyone wanting to visit the Prophet's (ﷺ) grave would have to and would seek explicit permission from A'ishah (ﷺ). Hence al-Qaasim bin Muhammad bin Abu Bakr narrates, "I went to A'ishah (ﷺ) and said, "Oh Mother show me the grave of the Messenger of Allah (ﷺ) and his two Companions (ﷺ). She showed me three graves which were neither high nor low, but were spread with soft red pebbles in an open space..." (Sunan Abu Dawood (no.3220), graded

weak by Imaam al-Albaanee in his *Da'eef Sunan Abee Dawood* (pg263) and *Kitaab al-Janaa'iz*)

So here a nephew seeks his aunties permission to see the Prophet's (ﷺ) grave and on the contrary in this disputed narration, Abu Ayoub (رضي الله عنه) is clung to the grave and Marwaan has to the need to grab him by the neck!!! This indeed poses difficult questions.

Ironically Shaikh Subkee agrees that the companions and Taabi'een would not go into the apartment due to respect and reverence so one begs the question where did the respect and reverence go in this narration

No doubt this narration is weak as the great Albanian hadeeth master said however using it in opposition to weak fabricated opinions and conjectures is far better as the scholars of hadeeth in the past would do. The scholars of the hadeeth in the past like Imaam Ahmad and others would use weak hadeeth over their opinions. Therefore we have cited this narration here, not with conviction but with the intent of bring a weak text over opinion.

Another deep intricate point pertaining to this narration is concerning the narrator Mutaalib who says, "That man was Abu Ayoub." This clearly shows he was not present at the incident and by default this proves this narration is weak due to the Mutaalib either doing tadlees or

irsaal. So in either situation a narration that has tadlees or irsaal in it, is weak. The condition and affair of Mutaalib ibn Abdullaah has already been discussed in detail in a previous section so please refer to it.

Some internet ‘wannabe Hanbali’s’ in answer to this narration have attempted to say, this individual Marwaan is unknown ie Majhool in a bid to weaken this report and incident. This, however appealing as it may sound and in addition to being in line with weakening this report, it is unfortunately incorrect and it is of great order and also imperative that we be just and fair. The fact and reality is that Marwaan is known and he is Marwaan ibn al-Hakam as other narrations prove.

A MAJOR PROBLEM WITH THE TEXT OF THIS NARRATION IN THAT IT OPPOSES THE UNDERSTANDING OF NUMEROUS OTHER AUTHENTIC NARRATION'S

Shaikh al-Albaanee said in 'Tahdheer us-Saajid' After the demise of the Messenger of Allaah (ﷺ) the companions buried him in this apartment and there were a number of reasons for this. One such reason was so that the Prophet's (ﷺ) grave does not become a place of worship or prostration, hence the following ahadeeth

A'ishah (رضي الله عنها) said Allaah's Messenger (ﷺ) in his fatal illness said, "Allaah cursed the Jews and the Christians, for they built the places of worship at the graves of their Prophet's (ﷺ)." And if that had not been the case, then the Prophet's (ﷺ) grave would have been made prominent before the people. So (the Prophet) was afraid, or the people were afraid that his grave might be taken as a place for worship."

(Saheeh al-Bukhaari (3/156, 198, 8/114), Saheeh Muslim (2/67), Abu Awaanah (1/399), Musnad Ahmad, (6/80, 121,255), Musnad Siraaj (3/48/2) via Urwah from Ai'shah (رضي الله عنها), and Musnad Ahmad (6/146,252), Sharh us-Sunnah of Baghawe (1/415) via Sa'eed bin Musayyab from

Ai'shah (رضي الله عنها) and its chain is authentic according to the condition of the 2 Shaikhs ie Bukhaari and Muslim.)

Allaah's Messenger (ﷺ) said, "May Allaah's curse be on the Jews for they built the places of worship at the graves of their Prophet's (ﷺ)."

(Saheeh al-Bukhaari (2/422), Saheeh Muslim, Abu Awaanah, Sunan Abee Dawood (2/71), Musnad Ahmad, (2/284, 366, 396, 453, 518), Musnad Abee Ya'ala (1/278), Musnad Siraaj, Taareekh Jurjaan (no.349) and Sahmee, Taareekh Ibn Asaakir (14/367/2), via Sa'eed ibn Musayyab from Abu Hurairah (رضي الله عنه), Muslim via Yazeed bin al-Aasam from Abu Hurairah (رضي الله عنه), Musannaf Abdur Razzaaq via Sa'eed ibn Musayyab in mawqoof form (1/406 no1589-)

Ai'shah (رضي الله عنها) and Abbaas (رضي الله عنه) said "When the last moment of the life of Allaah's Messenger (ﷺ) came he started putting his 'Khamisa' on his face and when he felt hot and short of breath he took it off his face and said, "May Allaah curse the Jews and Christians for they built the places of worship at the graves of their Prophet's (ﷺ)." The Prophet (ﷺ) was warning (Muslims) of what those had done."

(Saheeh al-Bukhaari (1/422, 6/386, 8/116), Saheeh Muslim 2/67, Abu Awaanah (1/399), Sunan Nasaa'ee (1/115), Sunan Daarimee (1/326), Musnad Ahmad, (1/218, 6/34, 239, 275), Tabaqaat Ibn Sa'ad (2/258),

Musannaf Abdur Razzaaq (1/406 no.1588 from Ibn Abbaas (رضي الله عنه) (End of Tahdheer as-Saajid Min Itihaazil-Quboor Masaajid (pg.14-17)

Alee Ibn Husayn bin Alee bin Abee Taalib narrates “He saw a man entering an opening at the Prophet’s (ﷺ) grave and make supplications. So he forbade him and said to him. “Let me narrate a hadeeth to you I heard from my father on the authority of my grandfather that the Messenger of Allaah (ﷺ) said, Do not turn my grave into a place of festival, nor turn your houses into graves. Send salutations upon me as your salutations are conveyed to me wherever you maybe.”

(Transmitted by adh-Dhiyaa al-Maqdisee in *al-Mukhtaarah* (2/49 no.428), *Musnad of Abu Ya’ala al-Mawsoolee* (1/361-363 no.469), *Musannaf Ibn Abee Shaybah* (4/345 no.7541). *Taareekh al-Kabeer* (2/186) of Imaam Bukhaari, *Fadhal as-Salaah Alan-Nabee* (no.20) of Qadhee, *Mawdheh Awhaam al-Jama’a Wat-Tafreeq* (2/53) of Khateeb al-Baghdaadee, *Musannaf Abdur Razzaaq* (3/577 no.6726), *Taareekh Ibn Asaakir* (4/217/1), *Tadween Fee Akbaar Qazween* (4/94) of ar-Rafaai’ee. Haafidh Sakhawee said the Hadeeth is Hasan in his *al-Qaul an-Badee’a* (pg.161), also cited by Imaam Suyotee in his *al-Amr Bil-Ittibaa Wa Nahya Aanil Ibtida’a’* (pg.126) as well as Shaikh Ibn Abdul Haadee in *as-Saarim al-Munkee* edn. (pg.313-314), *Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar* (pg.77) of Haafidh Ibn Hajr al-Haithamee.

Imaam Suyootee said al-Maqdisee's conditions for his *al-Mukhtarah* are better than the conditions set forth by Imaam Haakim for his *al-Mustadrak*.

The authenticity of the chain of this narration is disputed as a narrator Ja'afar bin Ibraaheem al-Ja'afaree has not been authenticated by anyone except Dhiyaa al-Maqdisee. Imaam Ibn Hibbaan has cited him in his *Kitaab ath-Thiqaat* (8/160) and said, "His *ahadeeth* are relied upon except when he narrates from them (ie Alee from his father from his grandfather)."

Shaikh Mashoor Hasan Aal-Salmaan answers this and says, "I say this has many supporting narrations therefore this hadeeth is *Hasan Li-Ghayrihi* and not *Lidh-Dhatihi*." (In his checking of *al-Amr Bil-Ittibaa* (pg.126)

The hadeeth above is further supported by the following hadeeth of the Messenger of Allaah (ﷺ) when he said, "Do not make your homes graves nor make my grave a place of festivities, send salutations upon me as your salutations are conveyed to me wherever you are."

(Transmitted in *Sunan Abee Dawood* (2/218 no.2042), *Musnad Ahmad* (2/367), Ibn Feyl in his *Hizbah* as cited by Haafidh as-Sakhawee in his *al-Qaul alBadee'a* (pg.160), *Hayaat ulAnbiyaa* (pg.17) of Imaam Baihaqee, *al-Amr Bil-Ittibaa* (pg.125) of Imaam Suyootee, *Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar* (pg.78) of Haafidh Ibn Hajr al-Haithamee.

Imaam Ibn Taymiyyah said, “This chain is Hasan as for all of the narrators are famous trustworthy narrators.” (*Iqtidaa as-Siraatul-Mustaqeem* (pg.321)

Imaam Nawawee authenticated in his *al-Adhkaar* (pg.93) and in his *al-Majmoo’a* (8/275).

Haafidh Ibn Hajr also graded it Hasan as has been cited in *al-Fatoohaat ar-Rabbaaniyyah* (3/113)

The Albanian Hadeeth Master, the Muhaddith and Allaamah Muhammad Naasir ud deen also graded it Hasan in his *Tahdheer us-Saajid* (pg.142)

There is another supporting narration via Abu Sa’eed in the *Sunan of Sa’eed ibn Mansoor* which has been transmitted by Abu Bakr ibn Abee Shaybah in his *Musannaf* (4/345) in mursal form but it too also has marfoo supporting narrations from the ahadeeth of Abu Hurairah (رضي الله عنه) and Alee (رضي الله عنه). Also quoted by Muhammad ibn Abdul Haadee in his ‘*as-Saarim al-Munkee’* edn. (pg.161) edn. (pg.314) and in Imaam Suyootees *al-Amr Bil-Ittibaa* (pg.126), *Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar* (pg.78) of Haafidh Ibn Hajr al-Haithamee.

There is yet another supporting narration from Suhail bin Abee Suhail for the the narration of al-Hussain bin al-Hasan bin Alee bin Abee Taalib (ﷺ). (Transmitted by Ibn Abee Shaybah in his *Musannaf* (4/345), Qaadhee Ismaa'eel ibn Ishaaq in his *Fadhal as-Salaah Alan Nabee* (ﷺ) (no.30), as-Saarim al-Munkee edn. (pg161-162), edn. (pg.314) of Muhammad ibn Abdul Haadee and *al-Amr Bil-Ittibaa* (pg.127) of Imaam Suyootee, *Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar* (pg.78-79) of Haafidh Ibn Hajr al-Haithamee.

So attributing such an action to Abu Ayob Ansaari (ﷺ) is highly reprehensible according to the aforementioned ahadeeth and we believe our great illustrious companion would never have done such an act ie place his face on the grave.

Furthermore attributing this narration and incident to him, based on all of the possible and potential problems with it, as we have discussed earlier is indeed a great injustice and an attack on Abu Ayob Ansaari (ﷺ).

What is further decisive concerning this action is that Abu Ayob al-Ansaari (ﷺ) went to make the word of Allaah high in Constantinople and fought the Christians for the very same reason ie that we worship Allaah alone without associating partners with him this is how he was martyred.

So it is difficult and incomprehensible for the intellect to accept that he would do such an action which is a direct contravention of the Prophetic advice with regards to what the Jews and Christians did.

Furthermore, lets assume this narration was authentic and there was this kind of veneration of the grave of the Messenger of Allaah (ﷺ) as these individuals claim, then why is it that we do not find the other companions, tabi'een and taba taabi'een doing such actions.

Why do we not find this illustrious group of people doing such actions if this was permissible if at all. The fact is because they never practiced such actions which further elucidates and is conclusive in establishing that the Muslims of the first three generations did not go to the Messenger of Allaahs (ﷺ) grave and place their face on it.

In addition, the later scholars after the first three generations also rebuked such practices including the famous Imaams, this coupled with the positions of scholars throughout history is yet again overwhelming evidence to prove placing the face on the Prophet's (ﷺ) grave is and was an alien practice to Islaam.

This therefore rebukes the text of this narration based on the understanding of the scholars of Ahlus Sunnah. In fact Imaam Nawawee mentions ijmaa on the prohibition of touching the Prophet's (ﷺ) grave

and all of this therefore renders the text of this narration to be comprehensively weak and all that which has preceded.

There are numerous other evidences that oppose the meaning in this narration and to mention all of them would lengthen this discussion.

THE STATEMENT OF ALLAAMAH AHMAD AN-NAJMEE

Shaikh Allaamah Ahmad bin Yahyaa an-Najmee in his refutation of a Shee'ee, who used the same narrations the soofees use, discusses this narration. He brings the criticisms of the scholars of hadeeth on Katheer ibn Zaid, (all cited above) *Abu Ja'afar at-Tabaree said, "Katheer ibn Zaid his hadeeth can not be used as evidence according to me. Yaqoob ibn Shaybah said said he is not that (strong) and he is dropped to what is weak. etc."*. Shaikh Ahmad an-Najmee then brings the correction of Imaam Dhahabee by Haafidh Ibn Hajr regarding al-Waleed ibn Katheer.

Allaamah an-Najmee goes on to say, *"This clarifies that this (ie narration) is not authentic, as from the narration there is someone who cannot be used as evidence and the other narrator is unknown. Furthermore it opposes what is more authentically reported from the Prophet (ﷺ) and the companions.*

Nonetheless even if we do assume this is authentic from Abu Ayooob (رضي الله عنه), then it will still not constitute evidence because it is the statement and action of a companion. It will not constitute evidence because it opposes the texts from the infallible one (ie the Prophet (ﷺ)) and it is not just the statement of another companion.

Here it also contradicts and opposes the authentic ahadeeth and it also contradicts and breaks away from the actions of the companions and taabi'een” END of Shaikh Najmee’s words (*Awdheh al-Ishaarah Fee Radd A’la Man Ijaaz al-Mamnoo’a Minaz-Ziyaarah* (pg.420-421) Edn.2nd 1416H, first Edn. After 1401H)

It must also be noted The grave of the Messenger of Allaah (ﷺ) was just approximately 4-5 inches from the ground as Haafidh Ibn Hajr has mentioned in his *Fath ul-Baaree* as well as Shaikh Samhudee in his *Wafaa al-Wafaa*. Shaikh Samhudee was also instructed during his time to renovate the Prophet’s (ﷺ) grave and so when he entered the sacred chamber he noticed the grave was almost level with the ground. This is also supported by the weak narration from al-Qaasim ibn Muhammad ibn Abu Bakr (*Sunan Abee Dawood* no.3220) which although weak, is supported by its general meaning.

Nonetheless it is well known the grave was flat, so if this was the case Abu Ayooob (رضي الله عنه) would have needed to almost practically lie flat on

the grave as the incident has been cited in this narration or at least be sitting on it and we know sitting on graves was strongly prohibited by the Messenger of Allaah (ﷺ).

The evidence for this is the following hadeeth, narrated by Abu Marthad al-Ghanawee (رضي الله عنه) who said, the Messenger of Allaah (ﷺ) as saying, “Do not sit on the graves, and do not pray facing them.” (Saheeh Muslim (2/668 no.972), Sunan Abee Dawood (no.3229), Saheeh Sunan Abee Dawood (2/306 no.3229), also in the other Sunans and Ahkaam ul-Janaa’iz Wa Bid’ahuha (pg268) of Imaam al-Albaanee.

This dear readers is equivalent to prostrating to the grave which is unlawful and unlegislated in the Sharee’ah and in this regard this then yields further problems and difficulties with this narration. All in all which are indicative of its weakness.

The 'SCHOLAR' Abul Hasan Hussain Ahmed then delusionally says,

AK/AH also said:

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

And also we begin to realise which people the Messenger of Allaah (Saas) was talking about when he said, "The day of Judgement will not up until people from my ummah indulge in idol worship" (Tirmidhee, who said the hadeeth is hasan)

And no doubt grave worship is idol worship.

Subkee after bringing this narration said, "I could not acquire any information about this narration." (*ash-Shifaa as-Saqam* (p.102).

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

REVISITING SUBKEE’S GRADING AND THE CHARGE OF ‘100 IJAZAHS’ AND ITS FRUITS.

OUR REPLY

We are saying GF Haddad is selective in quoting only those narrations which suit his aqeedah, so we were showing the deception of GF Haddad that he seems to quote from *Shifa* when it seems pertinent and it fulfils his desires.

As he and Abul Hasan Hussain Ahmed both failed to quote what Subkee himself said concerning Umar ibn Khaalid where he said I do know about him, meaning that he could not find any information about him with regards to his trustworthiness.

So Subkee saying I could not acquire any information about this narration is in actual fact talking about the narrator Umar bin Khaalid as mentioned previously. Abul Hasan Hussain Ahmed boldly claims, “I don’t know what they are attempting to quote from al-Subkee, especially since we quoted the very same narration from Hadrat Abu Ayyub al-Ansari from Imam al-Subkee’s *Shifa al-Siqam* - above!” well if you make such a bold statement then how come you never bothered to translate

and enlighten the people what Shaikh Subkee himself said after citing this narration. This funnily enough was just after it, how convenient!!!!

The reason Abul Hasan Hussain Ahmed never translated what Shaikh Subkee said because then this would have rendered his argument weak and invalid that even Subkee does not believe in its authenticity, so what is the purpose in even citing this report. Since when has the narration of a majhool narrator been used as a supporting narration!!! What mastalah al-hadeeth is this?

Yes this narration does not contain Dawood bin Abee Saaleh, who is unknown, but this chain is more weak than the first one and the author has used deception to the highest and most treacherous standard and this is why Abul Hasan Hussain Ahmed never ever translates the Arabic passages, he very much likes to copy and paste and he keeps on shouting Sadooq.

Dear readers this must to some extent show the dishonesty and Abul Hasan Hussain Ahmed's actual intention with regards to this issue and his general method in dealing with such important issues.

Furthermore Shaikh Subkee after saying (as cited previously), "I say: "Abu Nabatah (is) Yoonus ibn Yahyaa, and those above him are trustworthy, and Umar bin Khaalid I do not know (ie don't know his trustworthiness)."

Shaikh Subkee further said and Abul Hasan Hussain Ahmed also copy and pasted this,

فإن صحّ هذا الإسناد لم يكره مسّ جدار القبر

“If this chain was authentic then touching the sidewall of the grave would not have been prohibitively disliked.” (Shifaa us-Siqam (pg.343) edn Daar al-Kutub Ilmiyyah, (pg.113) Edn Hyderabad, India, 1371H)

So this then is another reason and indication that Shaikh Subkee held this narration to be weak because of his words he says, *“If this chain was authentic...”* meaning it is not authentic.

So Subkee’s statement after citing this report strongly elucidates that he did not believe the chain of transmission of this report was authentic which is clearly indicated by his words.

Allaamah Muhammad Ibn Ibraaheem Aal-ash-Shaikh emphasised this and said, *“This is evidence that even he (Subkee) was not certain if this report was established.” (Shifaa as-Sadoor (pg.24-25)*

Its shameful that the likes GF Haddad, Abul Hasan Hussain Ahmed and Abu Layth cited this report from Subkee after knowing very well Subkee's opinion about it. This also shows Abul Hasan Hussain Ahmed and his cohorts would never have mentioned Subkee's grading of it we had not bought this forward and exposed their intellectual fraud.

It would most pertinent to remind Abul Hasan Hussain Ahmed what he himself said earlier in his response to and we quote word for word, "These people only quote what seems to suit them to "win" an argument!" We say this applies perfectly to these distortors.

For further discussions on this issue please refer to a previous section of this treatise under the Third chain.

What is very ironic and absolutely astonishing is that Shaikh Subkee also acknowledged and affirmed the prohibition in touching the Prophet's (ﷺ) grave! He attempts to refute Shaikh ul-Islam Ibn Taymiyyah.

SHAIKH SUBKEE AGREEING WITH US

Shaikh Subkee says,

فَنَقُولُ: إِنَّ هَذَا لَا يَدُلُّ عَلَى مَقْصُودِهِ، وَنَحْنُ نَقُولُ: إِنَّ مِنْ أَدَبِ
الزِّيَارَةِ ذَلِكَ، وَنَنْهَى عَنِ التَّمَسُّحِ بِالقَبْرِ، وَالصَّلَاةِ عِنْدَهُ؛ عَلَى أَنَّ ذَلِكَ
لَيْسَ مِمَّا قَامَ الإِجْمَاعُ عَلَيْهِ.

فَقَدْ رَوَى أَبُو الحَسَنِ يَحْيَى بْنُ الحَسَنِ بْنِ جَعْفَرِ بْنِ عبيد الله الحَسِينِي
فِي كِتَابِ «أَخْبَارِ المَدِينَةِ» قَالَ: حَدَّثَنِي عَمْرُو بْنُ خَالِدٍ، ثَمَّ أَبُو نُبَاتَةَ، عَنْ
كَثِيرِ بْنِ زَيْدٍ، عَنِ المَطْلَبِ بْنِ عَبْدِ اللهِ بْنِ حَنْطَلٍ قَالَ:

He says, “We say this does not provide evidence for his claim because we also say this is the etiquette of visiting (the grave) and we prohibit touching the grave and praying near them, whereas this (issue) is not from those upon which an Ijmaa has been established.” (Shifaa (pg.342) Daar al-Kutub edn.)

So here Subkee is agreeing with us in the impermissibility of touching the Prophet’s (ﷺ) grave as this narration suggests. However the only reason Subkee brings this narration of Abu Ayoob (رضي الله عنه) directly after the statement above was just to break the Ijmaa quoted by Imaam Nawawee and therefore attempts to suggest there is not an Ijmaa on this issue.

HAAFIDH IBN HAJR AL-HAITHAMEE
REBUKING SUBKEE

Haafidh Ibn Hajr al-Haithamee refutes Subkee and answers his claim, he says,

اصطلاح للأصوليين لا للفقهاء ، والحديث المذكور ضعيف ، وعلى تسليم صحته فيجوز أن يكون السلف أجمعوا على ذلك بعد انقراض الصحابة رضي الله عنهم ، على أنه مذهب صحابي وليس إجماعاً سكوتياً كما هو ظاهر . ومعنى قول السبكي ليس مما قام الإجماع عليه أي ابتداءً فما قاله المصنف صحيح لا مطعن فيه . ويؤيد ما ذكرته ما في معنى الخائبة من أنه

Shaikh Ibn Hajr al-Haithamee says, “The aforementioned hadeeth is weak and even if we were to accept its authenticity then it is still possible the Salaf established the Ijmaa after the companions passed away May Allaah be pleased with them. Furthermore this just the madhab (opinion) of a companion and not Ijmaa as-Sukootee (Ijmaa of silently agreeing) as is apparent. So the meaning of Subkee’s statement “is not from those upon which an Ijmaa has been established.” is referring to an Ijmaa in the beginning or an earlier time. Therefore the statement of the author (Ie Imaam Nawawee) is correct and there is no criticism in it.” (Haashiyyah al-Aydah (pg.502)

Then our 'SCHOLAR' with over 100 ijazahs and a stupendously short chain, said,

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

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

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

ABUL HASAN, TOTALLY IGNORANT OF ALLAAMAH IBN HAJR AL-HAITHAMEE'S WORK, '*HAASHIYYAH AL-AYDAH*'

OUR REPLY

Abul Hasan Hussain Ahmed seems to have some confused state of mind in that he keeps on saying for every scholar of hadeeth, “*last or final grading.*” Abul Hasan Hussain Ahmed how would you know? The reality is you don't know and it is just mere guesswork and toying with the words of the scholars, something that you have become well accustomed to in fooling the people with your so called scholarhsip. Try to develop some taqwaa.

Ok look what Ibn Hajr al-Haithamee said in *Haashiyah al-Aydah*, its not a problems if you do not know this book or its author, you are human after all but at least acknowledge it and this should suffice for you at the very least.

We gave a clue by saying ANOTHER TRANSMITTER. In his ignorance lack of knowledge Abul Hasan goes onto say, “**Again, I do not know what this book they are quoting from is about and who is the**

author, especially since we know for a fact from the scans above that al-Haythami quoted this very narration from Abu Ayyub”

Haafidh Ibn Hajr al Haithamee, the author of ‘Haashiyyah al-Aydah’ said,

حَاشِيَةُ الْعَلَّامَةِ ابْنِ حَجْرٍ لِهَيْتَمِي
عَلَى شَرْحِ الْإِيضَاحِ فِي مَنَاسِكِ الْحَجِّ
لِلْإِمَامِ السَّنَوِي

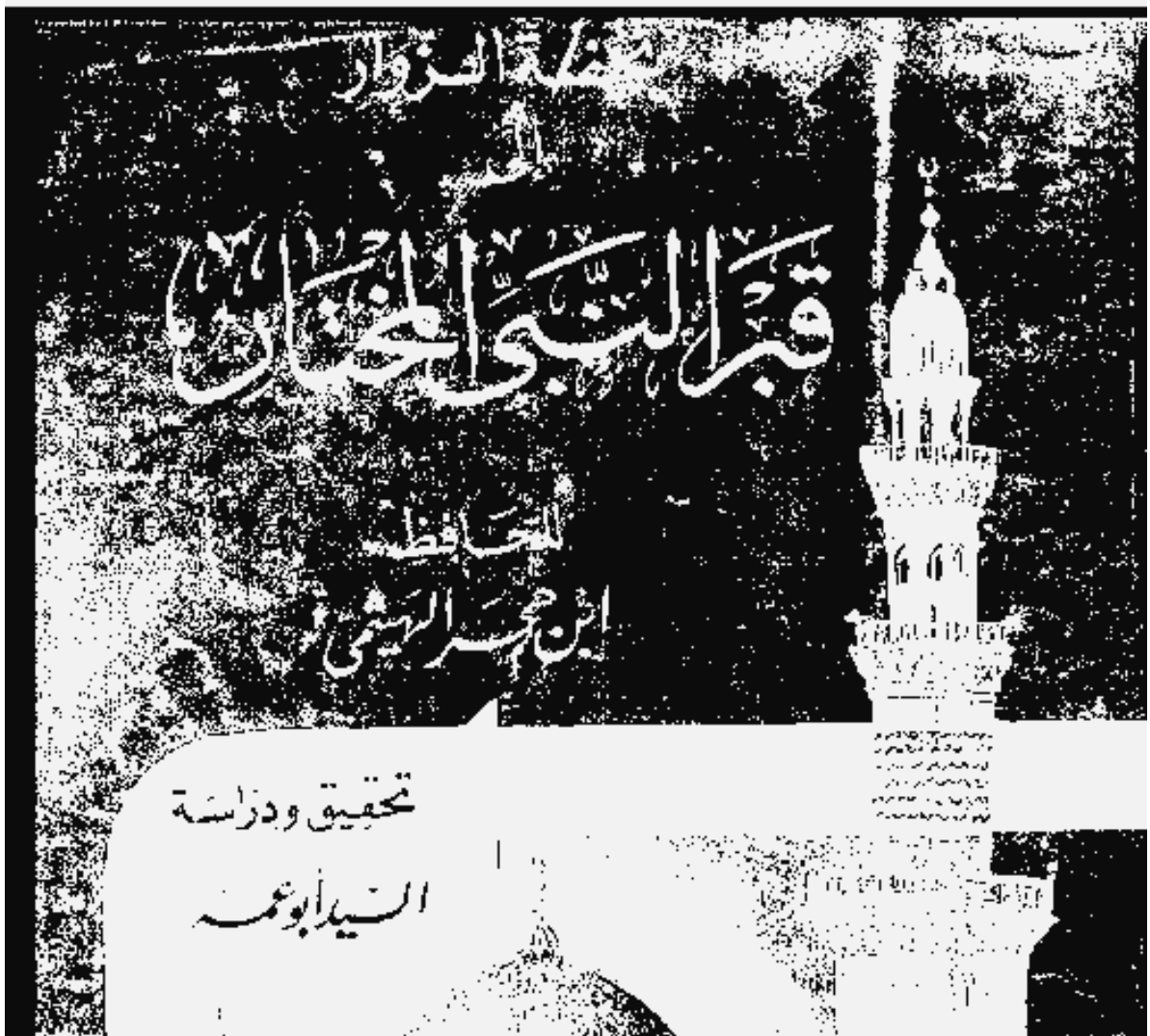
It is commonly known as ‘Haashiyyah al-Aydah’

(قوله وهو الذي قاله العلماء وأطبقوا عليه) فتقول أحمد لا بأس به : وقول المحب الطبري وابن أبي الصيف يجوز تقبيل القبر ومسه ، اعترضه العز بن جماعة وغيره في تقبيل القبر ومسه وعليه عمل العلماء الصالحين . وقول السبكي إن عدم التمسح بالقبر ليس مما قام الإجماع عليه ثم ذكر حديث إقبال مروان فإذا برجل ملتزم القبر الحديث وفيه وذلك الرجل هو أبو أيوب الأنصاري رضي الله عنه وهذا الحديث أخرجه أحمد والطبراني والنسائي بسند فيه كثير بنى زيد ، ونقله جماعة وضعفه النسائي . وقد يجاب بأن قول أحمد لا بأس به يحتمل نفى الحرمة ونفى الكراهة وإن كان أظهر . وقول المحب الطبري وغيره وعليه يحتمل رجوع الضمير فيه إلى الجواز المأخوذ من يجوز وإلى نفس التقبيل والمس ، والأول أقرب : ويؤيد تعبيرة بجوز دون يستحب ، إذ لو كان مراده الاستحباب لعبر به ثم استدل بعمل العلماء ،

فلما عدل عنه إلى الجواز كان أظهر فيما ذكرناه . وشمل الجواز الاستحباب والوجوب اصطلاح للأصوليين لا للفقهاء ، والحديث المذكور ضعيف ، وعلى تسليم صحته فيجوز أن يكون السلف أجمعوا على ذلك بعد انقراض الصحابة رضي الله عنهم ، على أنه مذهب

Haithamee said clearly, and it cannot get any clearer than this (remember this Haithamee is Ibn Hajr he said, “The aforementioned hadeeth is weak.” (we have scanned and highlighted that part again) (Haashiyah al-Aydah (pg.501-502) also (pg.219) of the Daar ul-Fikr, Beirut, Lebanon Edn. which was a copy of the Jamaaliyyah, Cairo Egypt Edn. 1329H)

Let us also show that Haafidh Ibn Hajr al-Haithamee brings this report of Abu Ayoob (رضي الله عنه) in another work and he also brings the words of Subkee and yet again indicates its weakness.



وقال السبكي: إن عدم التمسح بالقبر الشريف ليس مما قام الإجماع على تركه، فإنه ورد في رواية أن مروان بن الحكم رأى رجلاً يلزم القبر فأخذ بريقته فالتفت إليه، فقال له: قال رسول الله - ﷺ -: «إذا ولى الأمر غير أهله فانتظروا الساعة». الخبير. وسيأتى إن شاء الله تعالى، وأن الرجل أبا أيوب الأنصاري -رضي الله عنه- فإن صح هذا الإسناد لم يكره مس جدار القبر، وإلا فإنما يراد به القدح في القطع بکراهة ذلك^(١١).

He says (quoting Subkee), ““If this chain was authentic then touching the sidewall of the grave would not have been prohibitively disliked.” (END of Subkees words). So he intended only to rebut the accusation (of Imaam Nawawee of Ijmaa) on touching the grave to be prohibitively disliked.” (Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar (pg.22) of Haafidh Ibn Hajr al-Haithamee, Edn. 1st, 1412H / 1992ce, Daar us-Sahaabah Lit-Turaath, Tanta, Egypt. ed. Abu A’mmah Sayyid Ibraaheem bin Mustafaa.)

This also informs us and we know very clearly that Haafidh ibn Hajr al-Haithamee (also known as Makkee) clearly graded this narration to be weak in the ‘Haashiyyah’ and we also know the ‘Tuhfatuz-Zawaar’ is a summary of the ‘al-Jawhar al-Munadham’ therefore this allows us to conclude it is very possible that al-Haithamee initially abstained from his grading but then later on his latter work graded it weak.

Haafidh Noor ud deen al-Haithamee the compiler of ‘al-Majma’a az-Zawaa’id’, who has already been mentioned, transmitted this report in 2 different places in his ‘Majma’a,’ look at what he says in both instances,

He says in ‘Majma’a’ (4/2)

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

Further in the ‘Majma’a’ (5/245)

(باب ولاية المناصب غير أهلها)
عن داود بن أبي صالح قال أقبل مروان يوماً فوجد رجلاً واضعاً وجهه
على القبر فقال أتدري ما يصنع فأقبل عليه فإذا هو أبو أيوب فقال نعم جئت
رسول الله صلى الله عليه وسلم ولم آت الحجر سمعت رسول الله ﷺ يقول
لا تبكوا على الدين إذا وليه أهله ولكن ابكوا على الدين إذا وليه غير أهله .
رواه أحمد والطبراني في الكبير وال الأوسط وفيه كثير بن زيد وثقه أحمد
وغیره وضعفه النسائي وغيره .

Would it be unfair to say Haafidh Noor ud deen al-Haithamee was entirely convinced regarding the authenticity of this report? Of course not and this is manifestly evident.

After the first transmission al-Haithamee says, “Narrated by Ahmad and (via) Dawood ibn Abee Saaleh, Dhahabee said, No one has narrated this (from him ie Dawood) except al-Waleed ibn Katheer and Katheer ibn Zaid narrates from him as it is in the Musnad and no none has weakened it.” (Majma’a az-Zawaa’id (4/2)

So Shaikh al-Haithamee indicates this maybe a lonesome report and he has elucidated this by mentioning what Haafidh Dhahabee said. Secondly his saying no one weakened it should be understood in line with what he says further on in the Majma’a.

It is also known when an author compiles a book at certain places he may write in summarised form and in other parts he may write in a detailed manner.

So what does Noor ud deen al-Haithamee write further in the ‘*al-Majma’a*,’ “Narrated Ahmad and Tabaraanee in *al-Kabeer* and *al-Awsth* and in it (the chain) is Katheer ibn Zaid, Ahmad and others (said) he is trustworthy (Thiqah) and *an-Nasaa’ee* and others weakened him.” (5/245)

Dear readers, do not both places at the very least show and represent Haafidh Noor ud deen al-Haithamee at the very least questioned the authenticity of this report, or can it be said he he abstained from authenticating it.

It is evident Haafidh Noor ud deen al-Haithamee either abstained or either considered it to be weak and no way did he grade it to be authentic. So what is this immature tactic of always saying, “*his final grading.*” Abul Hasan Hussain Ahmed should refrain from this and stop imposing his distortions on the grading of the scholars of hadeeth. Final grading, what trickery!!! This lying on the scholars with regards to saying Final grading must stop.

End of Volume 3

Please continue to Volume 4

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

And Allaahs aid and assistance is sought alone without going to graves.

We worship him Alone and single him out without associating

any partners with him. He is alone and One.

The two weak slaves of Allaah in

need of your urgent Duas

Abu Khuzaimah Ansaari & Abu Hibbaan