

Answering The Lies of
Abul Hasan Hussain Ahmed

Gibril Fouad Haddad

& Their Muqallideen Pertaining To

The Oft Quoted Narration of

Abu Ayooob al-Ansaari (ؓ)

VOLUME 4

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 4*

1st Edn. © Maktabah Ashaabul Hadeeth & Makatabah Imaam Badee ud deen
Ramadhaan 1434H / August 2013ce

*All rights reserved No part of this book may be reprinted or reproduced Or
utilized in any form or by any electronic, mechanical, or other means, Now
known or hereafter invented, including photocopying and recording, without prior
Permission from the publishers or authors.*

Published by



In conjunction with

www.Ablulhadeeth.wordpress.com



Contents

[11] The Deceptive Ploy To Promote Grave Worship By Abul Hasan Hussain Ahmed.

[14] The Soofee's And The Trusted Authorities Of Abul Hasan - Understanding And Deducing Impermissible Tawassul Of The Nabee (ﷺ) After His Demise With This Narration.

[21] The Prophetic Ahadeeth Elucidating Shirk.

[27] Abul Hasan's Outstanding Effort In Digressing From The Issue.

[31] Abul Hasan's 'Scholarship' Based On Plagiarism From Mr Eesaa Himyaree

[31] Abul Hasan Alleging A Monstrosity Against Imaam Ahlul Hadeeth, Imaam Ibn Khuzaimah.

[41] The Position of Imaam Ahmad Ibn Hanbal And Abul Hasan's Deception.

[44] Shaikh Zafar Ahmad Uthmaanee Thanawee Hanafee Deobandee [1394H] On Imaam Ahmad's Musnad.

[47] Shaikh Abdul Hayy Lucknowee Hanafee [1304H] On The Musnad Of Imaam Ahmad.

[50] The Corrupt Aqeedah Of Shaikh Abdul Fattah Abu Guddah.

[52] Haafidh Ibn Hajr [852H] On The Musnad Of Imaam Ahmad.

[53] Imaam Ibn Katheer [774H] On The Musnad Of Imaam Ahmad.

[56] Other Scholars On The Musnad Of Imaam Ahmad.

[57] Shaikh Abdul Fattah Abu Guddah Hanafee [1417H] On The Musnad Of Imaam Ahmad.

[60] Abul Hasan Hussain Ahmed's Mockery Of The Islamic Sciences And A Collector Of Ijazah's.

[65] Answering The Futile Allegation Against Imaam Ahmad ibn Hanbal On The Permissibility Of Kissing The Prophet's (ﷺ) Grave.

[67] Mr Muhammad bin Alawee al-Maalikee al-Hasanee On Touching The Prophets (ﷺ) Grave And Imaam Ahmad's Position & His Plagiarism.

[88] Haafidh Ibn Hajr [852H] On Imaam Ahmad Kissing The Prophet's (ﷺ) Grave.

[91] Shaikh ul-Islaam Ahmad Ibn Abdul Haleem Ibn Taymiyyah [728H] On Imaam Ahmad Kissing The Grave Of The Prophet (ﷺ).

[100] Shaikh ul-Islaam Ibn Taymiyyah On The Report Of Abdullaah Ibn Umar (رضي الله عنه) Touching The Prophet's (ﷺ) Grave.

[109] The Hanablee Scholars on Touching And Kissing The Prophet's (ﷺ) Grave.

[113] Haafidh Ibn Hajr al-Haithamee [974H] - Clarifying Imaam Ahmad's Position on Touching and Kissing Graves.

[113] *Haashiyyah al-Aydah*

- [116] *Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar*
- [119] Shaikh Noor ud Deen Alee Bin Ahmad Samhudee [911H]
On Touching And Kissing Graves.
- [122] Imaam Nawawee [676H] On Touching And Kissing
Graves.
- [122] *Kitaab al-Majmoo'a Sharh al-Muhazzab Lil-Sheeraazee.*
- [126] *Kitaab al-Aydah.*
- [133] Allaamah Muhammad Bin Muhammad Ibn al-Haaj [737H]
On Kissing And Touching The Prophet's (ﷺ) Grave.
- [136] Allaamah Ahmad Bin Muhammad al-Barnasee al-Faasee
Zarooq [899H] On Kissing The Graves.
- [138] Allaamah Ahmad Bin Muhammad bin Ismaa'eel
Tahtahwee Hanafee [1231H] On Touching And Kissing Graves.
- [141] The Opinions Of Other Scholars With Regards To
Touching And Kissing The Prophet's (ﷺ) Grave.

[145] Abul Hasan's Theological Rhetoric & Greek Polemics At Its Height.

[148] Imaam Muhammad Ibn Sa'ad Az-Zuhree [230H] On The Red Stuff.

[153] Imaam Abu Dawood [275H] On The Red Stuff.

[157] Imaam Dhahabee [748H] On The Red Stuff.

[159] Imaam Ibn Katheer [774H] On The Red Stuff.

[170] Sunan Ibn Maajah [273H] And The Red Stuff.

[175] Other Scholars On The Red Stuff.

[181] Conclusion.

[187] 1st Appendix

THE DECEPTIVE PLOY TO PROMOTE GRAVE WORSHIP BY ABUL HASAN HUSSAIN AHMED.

OUR REPLY

This is just a rant and a rave and the usual underhanded dogmatic polemics of Abul Hasan Hussain Ahmed, the article of Shaikh al-Albaanee helps us understand what we were referring to, please take some time out to read it.

Furthermore if you claim these Imaams did not understand this report as Shaikh al-Albaanee and others did, and your correct they understood the hadeeth differently and look at their respective chapter headings, why are the likes of GF Haddad and you manipulating this report to suit building structures over graves and going to the grave of the Messenger of Allaah (ﷺ) for assistance, you seem to have glossed over and remained silent over that one!!!!

Whereas others from amongst the rank of soofees, barailwees and even deobandees are to this day use this report to seek blessings from graves and seeking aid and assistance from the dead or the Messenger of Allaah (ﷺ), Why don't you speak about these issues. We say, because

these current day misguided sects are using this hadeeth for seeking aid and assistance from graves the likes of Imaam al-Albaanee has therefore reprimanded them in this way.

Haafidh al-Haithamee establishes 2 chapter headings for this report, "**Chapter On The Leadership Of Those Unworthy Of It**" and "**Chapter On Placing One's Face Against The Grave Of Our Master The Prophet (ﷺ).**" So even al-Haithamee did not understand this narration to be concerning building domes or high structures over graves. Abul Hasan, why did you overlook this and not rebuke GF Haddad for this treachery.

Abul Hasan Hussain Ahmed yet again seems to be confused and lost, we strongly urge him to look at the title heading his Hanafee step brother GF Haddad established when he cited this narration. GF Haddad established the following chapter heading, "**Domes over the Grave of the Awilya.**" So this shows Abul Hasan Hussain Ahmed has no problems and may hold it permissible to build domes over graves of the Auliya.

Without delving into Abul Hasan's speciality of polemics and digressing, it maybe worthy for you to read the Prophetic Hadeeth. Saheeh al-Bukhaari narrates from Ibn Abbaas (رضي الله عنه) (regarding the previous nations and how they fell into shirk.)

GF Haddad uses this report to establish that it is permissible to build graves with stone ie to cement them and make them into structures of veneration and he deduces this belief from the wording of this report as Abu Ayoub (رضي الله عنه) said he had come to the stone. So this is the deduction that is worrying because GF Haddad claims we can build graves for veneration. We ask is this not grave worship read the works of the majority of the scholars and this is what they say.

Furthermore, and we mention again for emphasis, did GF Haddad and his step brother in Aqeedah, Abul Hasan Hussain Ahmed totally ignored and digressed from the chapter headings some of the scholars of hadeeth put on this report, “**Chapter On Placing One's Face Against The Grave Of Our Master The Prophet (ﷺ)**” and “**Chapter On The Leadership Of Those Unworthy Of It**”

Why did Abul Hasan Hussain Ahmed not reprimand GF Haddad and say Haafidh al-Haithamee never used this report for bulding up graves and putting domes over them or building graves up with stone. Why is there this selective agreeing and disagreeing, only because they share the same Aqeedah, difference being one is open blatant about it and the other only expresses it when it suits him.

**THE SOOFEE'S AND THE TRUSTED
AUTHORITIES OF ABUL HASAN -
UNDERSTANDING AND DEDUCING
IMPERMISSIBLE TAWASSUL OF THE
NABEE (ﷺ) AFTER HIS DEMISE WITH THIS
NARRATION.**

If this was not enough, look at how their own scholars understood this narration, what they extrapolated and deduced from it. For example the lying Soofee Eesaa al-Himyaree in his book, 'at-Ta'ammul Fee Haqqeeqat ut-Tawassul' established the following chapter heading for this narration of Abu Ayooob (رضي الله عنه)

المطلب الثاني
في ذكر أدلة التوسل بالنبي ﷺ بعد انتقاله إلى الرفيق الأعلى

at-Ta'ammul Fee Haqqeeqat ut-Tawassul (pg.281) edn. 2nd, 1428H / 2007ce, of Eesaa bin Abdullaah ibn Maan'e al-Himyaree.

So here clearly Eesaa Himyaree has placed this hadeeth under the chapter heading of the evidences of seeking Tawassul of the Nabee (ﷺ) after his demise. Meaning that they clearly understand and use this narration with respect to seeking Tawassul with the Nabee (ﷺ).

If all of the ahadeeth that we have cited are read with a clear and open mind in addition to knowing how grave worship and shirk started, how the worship of the Prophets in the previous nations started, like Uzair and Eesaa (Alayhis Salaam), are these soofees like GF Haddad and Abul Hasan not promoting this!!! Of course they are and this is why he uttered the profanity that he does not want to talk about the implications of this narration just the authenticity!!! What shambles, greek polemics and theological kalaam.

Lets us also look at what the partner or shall we say former partner in crime of Eesaa al-Himyaree said. He is none other than the infamous Mr Mahmood Sa'eed Mamduh.

These two soofee researchers used to work together and since 2007ce the latter rebuked the former ie Dr Eesaa al-Himyaree for his underhanded lying, deceit and treachery with the Sunnah of the Messenger of Allaah (ﷺ) when Himyaree authenticated and published a fabricated juzz of the *Musannaf* of Abdur Razzaaq and misled Mr

Mamduh, who then authored a miser pamphlet in his defence!!! What a lying saga.

Anyway, his former partner brings the hadeeth of Abu Ayooob (رضي الله عنه) under the following chapter,

تَخْرِيجُ أَحَادِيثِ التَّوَسُّلِ

(Refer to the letters *Raf al-Minaarah* (pg.115))

So now we say two of their trusted upon authorities have used this narration in support of Tawassul from the Nabee (ﷺ). So we ask did not the Mushriks of Makkah say the same, did they not say they did not worship the idols or the righteous people but were in fact using them as intermediaries and making Tawassul via them. What is the difference?

Also note the Tawassul they are referring to is after the demise of the Messenger of Allaah (ﷺ) and it is no doubt prohibited.

This dear readers shows how Abul Hasan wants to hide behind a veil concerning such beliefs and it also proves he IS an undercover soofee under the garb of Hanafiyyah.

Another Soofee quotes this narration in his book with regards to the permissibility (which is really the impermissible type) of Tawassul and seeking help (from the deceased). (Refer to Abdul Haadee Muhammad Kharsah's '*al-A'saad Fee Jawaaz at-Tawassul Wal-Istimdaad*' (pg.62-63) under the chapter of seeking blessings from the Nabee and the Righteous Worshippers of Allaah. Edn. 1st, 1997ce, Daar Fajr al-U'roobah, Dimashq, Syria).

Dr. Muhammad Saamir an-Nas, another soofee ideologist - also used this narration to establish, promote and deduce Tawassul and Waseelah. However he also demonstrates his uncertainty in the authenticity of this narration and says, "*Katheer ibn Zaid is in (the chain), Ahmad and others said he was trustworthy and Nasaa'ee and others weakened him.*" (*al-Waseelah Ilaa Fahm Haqeeqat Tawassul* (pg.29) Edn. 1st, 1423H / 2003ce, Daar Tawfeeq, Damascus, Syria and Beirut, Lebanon).

Jameel Haleem al-Hussainee also cites this narration in his book on Tawassul, thereby again reinforcing our point that they do use this narration for Tawassul - which was a means of how the mushriks started to do Shirk. The author brings a bayaan of another soofee churchfather, namely Abdullaah al-Harraree wherein he explains Ibaadah and says

Tawassul, istighaathah, nidaa and talab are not shirk. (refer to his *Umdatul-Ahkaam Fee Ithbaat at-Tawassul Wat-Tabarruk Bi-Khair al-A'naam* (pg.40) Edn. 1430H / 2009ce, Sharka Daar al-MAshaaree'a, Beirut, Labanon.)

However Abu Maryam/Abu Zahra/Abul Hasan and co. revere the likes of Shaikh Muhammad Abid Sindhee [1257H] and in recent months they have propagating and plagiarising quotes and references from his book, '*Tawassul Wa Ahkamuhu Wa Anwa'uhu.*' However there is a clear difference in understanding between some of the earlier scholars and the current day lying soofee hanafees.

Our point being that Shaikh Muhammad Abid Sindhee does not even quote the narration of Abu Ayooob al-Ansaari (رضي الله عنه) in the aforementioned book which is on the subject of Tawassul. Whereas our current day soofee researchers like Mr Mahmood Sa'eed Mamduh and Mr Eesaa Himyaree in their defective and shirkee understanding used this narration for Tawassul.

This is indeed a very serious difference and a major contradiction in the understanding and comprehension of this narration. (look at Shaikh Muhammad Abid Sindhee's, *Tawassul Wa Ahkamuhu Wa Anwa'uhu*, al-Maktabah al-Mujaddadiyyah an-Nu'aimiyyah, Karachi, Pakistan, Edn.1st, 1428H / 2007ce)

Another lambasting of the understanding of Mr's Mahmood Sa'eed Mamduh, Eesaa Himyaree, GF Haddad and Mr Abul Hasan Hussain Ahmed in them utilising this narration for Tawassul is that even the arch soofee hanafee churchfather, Mr Muhammad Zaahid al-Kawtharee, the spokelerson and representative of Shirk and Bid'ah himself, did not even utilise this narration in support of Tawassul in his book!!! How interesting is that? (refer to Mr Kawtharee's *Mahqut Taqawwul Fee Masalatut Tawassul*, al-Maktabah al-Azhariyyah Lit-Turaath, Cairo, Egypt, Edn? 2006)

Mr Kawtharee also said that, "The major Muhaddith Muhammad Abid Sindhee compiled a specific treatise on this subject and collated the ahadeeth and athar that have been transmitted in this issue (ie Tawassul) which is adequate and sufficient." (*Mahqut Taqawwul Fee Masalatut Tawassul* (pg.6)

So here Kawtharee is alleging Shaikh Sindhee collated a specific treatise on Tawassul and lo and behold, no mention of this narration!!!

Haafidh Ibn Hajr al-Haithamee brings a chapter on Tawassul in his 'Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar' and in his 'al-Jawhar al-Munadham Fee Ziyaarah al-Qabr al-Mukarram,' the former being a summary of the latter by the author himself does not bring this hadeeth in the chapter of Tawassul. (*Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar* of Haafidh Ibn Hajr al-Haithamee, Edn. 1st, 1412H / 1992ce,

Daar us-Sahaabah Lit-Turaath, Tanta, Egypt. ed. Abu A'mmah Sayyid
Ibraaheem bin Mustafaa)

THE PROPHETIC AHADEETH ELUCIDATING SHIRK

Shaikh al-Allaamah al-Albaanee said in his book, 'Tahdheerus-Saa'jid min Ittikhaadhil-Quboori Masaajid' says,

Ibn Abbaas (رضي الله عنه) relates: "Indeed these five names of righteous men from the people of Nooh. When they died Shataan whispered to their people to make statues of them and to place these statues in their places of gathering as a reminder of them, so they did this. However, none from amongst them worshipped these statues, until when they died and the purpose of the statues was forgotten. Then (the next generation) began to worship them." (Related by al-Bukhaari (11/418) and Muslim (18/52))

The likes of this has also been related by Ibn Jareer at-Tabaree and others, from a number of the *salaf* (Pious Predecessors) - (رضي الله عنه). In *ad-Durr al-Manthoor* (6/269): 'Abdullaah ibn Humaid relates from Abu Muttahar, who said: Yazeed ibn al-Muhallab was mentioned to Abu Ja'far al-Baaqir, so he said: He was killed at the place where another besides Allah was first worshipped.

Then he mentioned **Wadd** and said: "Wadd was a Muslim man who was loved by his people. When he died, the people began to gather around his grave in the land of Baabil (Babel), lamenting and mourning. So when Iblees

(Satan) saw them mourning and lamenting over him, he took the form of a man and came to them, saying : I see that you are mourning and lamenting over him. So why don't you make a picture of him (i.e. a statue) and place it in your places of gatherings so that you maybe reminded of him. So they said: Yes, and they made a picture of him and put in their place of gathering; which reminded them of him.

When Iblees saw how they were (excessively) remembering him, he said: "Why doesn't every man amongst you make a similar picture to keep in your own houses, so that you can be (constantly) reminded of him." So they all said "yes". So each household made a picture of him, which they adored and venerated and which constantly reminded them of him."

Abu Ja'far said, "Those from the later generation saw what the (previous generation) had done and considered that.....**to the extent that they took him as an ilah (diety) to be worshipped besides Allaah.** He then said : "This was the first idol worshipped other than Allaah, and they called this idol **Wadd'** (Related by al-Bukhaari (8/534)

Thus the wisdom of Allaah - the Blessed, the Most High - was fulfilled, when he sent Muhammed (ﷺ) as the final Prophet (ﷺ) and made his Sharee'ah the completion of all divinely Prescribed Laws, in that He prohibited all means and avenues by which people may fall into Shirk - which is the greatest of sins.

For this reason, building shrines over graves and intending to specifically travel to them, taking them as places of festivity and gathering and swearing an oath by the inmate of a grave; have all been **prohibited**.

All of these lead to excessiveness and lead to the worship of other than Allaah - the Most High. This being the case even more so in an age in which knowledge is diminishing, ignorance is increasing, there are few sincere advisors (to the truth) and shaytaan is co-operating with men and jinn to misguide mankind and to take them away from the worship of Allaah alone - the Blessed, the Most High.

Read Shaikh al-Albaanee's full article here

<http://www.spubs.com/sps/sp.cfm?subsecID=TAW01&articleID=TAW010004&pfriend=>

So maybe Abul Hasan Hussain Ahmed you can comment on the above.

As for Abul Hasan's defence of grave worship and veneration, he uttered, "Then, why is it that they didn't deem this narration to be at all connected to grave worship?! Nor did the other Hadith Masters like: Imam Ahmad ibn Hanbal or Imam Abul Qasim al-Tabarani, not to forget Hafiz al-Haythami and Imam Taqi al-Subkee - ever say that this narration defends or spreads grave worship!" Well that's because soofee's

barailwee's, deobandees have starting using these narrations in support of grave veneration, grave worship, seeking help from the dead and seeking help from the Messenger of Allaah (ﷺ).

The second reason why these Imaams and Hadeeth Master never understood these narrations to be associated with grave veneration and grave worship which eventually lead to shirk was because the Muslims at the time were adhering to the understanding of the Salaf us-Saaleh with regards to aspects of their beliefs and creed therefore such practices were alien and foreign to Islaam. One just needs to refer to the general books of hadeeth to find the Messenger of Allaah (ﷺ) severely rebuking gathering at his grave.

Thirdly we say Abul Hasan was very quick in saying these Imaams did not understand this narration in this way and we say we agree because the current day soofee grave worshippers have resorted to any narration possible they can utilise or that mentions the word grave to prove their reprehensible beliefs.

We say on the other side why doesn't Abul Hasan assume if this narration was hypothetically authentic, as he claims then how come all of the Imaams he has mentioned never practised this. Why is it that we have no authentic statements from these Imaams in touching the Prophet's (ﷺ) grave, kissing it and venerating it and don't say Imaam Ahmad did because we have proved it is an incorrect opinion from him.

We have also mentioned why do we not find any of the companions, taabi'een and tabaa tabi'een practising this? We also do not find the greats Imaams of this Ummah practising, promoting or propagating such actions. The answer is such that these actions were alien and foreign to Islaam and this is the reason why these Imaams never understood these narrations in this way

Abul Hasan & co. may squeal and say but Abdullaah ibn Umar (رضي الله عنه) would place his hand on the grave of the Messenger of Allaah (ﷺ), then we would say please prove the authenticity of such reports. The narration from Abdullaah Ibn Umar (رضي الله عنه) that he would place his hand on the Prophet's (ﷺ) grave, then this is weak as a narrator in the chain opposes someone more trustworthy than him. (Refer to a later section in this treatise)

Dear readers it also must be remembered, the ruling pertaining to the grave of the Messenger of Allaah (ﷺ) are specific because there are numerous reports from him with regards to the censure and reprehension of making his grave a place of gathering and worship, this is an established fact from the clear authentic ahadeeth which are undeniable.

Abul Hasan Hussain Ahmed then digressed from the issue whilst attempting to cause confusion and manipulation and based on his 'SCHOLARSHIP' copied and pasted the following,

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

الثقات ج:8 ص:456

على بن موسى الرضا وهو على بن موسى بن جعفر بن محمد بن على بن الحسين بن على بن ابي طالب أبو الحسن من سادات أهل البيت وعقلانهم وجلة الهاشميين ونبلائهم يجب أن يعتبر حديثه إذا روى عنه غير أولاده وشيعته وأبى الصلت خاصة فإن الأخبار التي رويت عنه وتبين بواطيل إنما الذنب فيها لأبى الصلت وأولاده وشيعته لأنه في نفسه كان أجل من أن يكذب ومات على بن موسى الرضا بطوس من شربة سقاه إياها المأمون فمات من ساعته وذلك في يوم السبت آخر يوم سنة ثلاث ومائتين وقبره بسنا باذ خارج النوقان مشهور يزار بجانب قبر الرشيد قد زرتة مرارا كثيرة وما حلت بي شدة في وقت مقامى بطوس فزرت قبر على بن موسى الرضا صلوات الله على جده وعليه ودعوت الله إزالتها عنى إلا أستجيب لي وزالت عنى تلك الشدة وهذا شيء جربته مرارا فوجدته كذلك أماتنا الله على محبة المصطفى وأهل بيته الله عليه وعليهم أجمعين

ABUL HASAN'S OUTSTANDING EFFORT IN DIGRESSING FROM THE ISSUE

OUR REPLY

This report has deliberately not been translated by Abul Hasan Hussain Ahmed because the correct translation would have showed his clear lying and deception about the reality of this report and its correlation with the point of contention.

This report and the subsequent report of Imaam Ibn Khuzaimah have no connection with going to graves and putting faces on them. These reports just show that the scholars and people of knowledge had respect for the people in the graves and a means for them to remember their departure from this world as the Prophetic ahadeeth elucidates.

The Messenger of Allaah (ﷺ) said, *"They make you remember death."* (Saheeh Muslim (no.976) and in the *Mustadrak* of Imaam Hakaim it states, *"Visit the graves as the heart softens, the eye sheds tears and they make you remember the hereafter."* (Mustadrak (1/376)

So either our Arabic is very bad or Abul Hasan Hussain Ahmed and those with a similar mindset have very imaginative colourful

mindsets that whenever the word grave appears anywhere, the fat lady starts to sing for them!!!!

May be the likes of GF Haddad and his colleagues including Abul Hasan Hussain Ahmed, Abu Layth, Abu Zahra, Faqir, Nazam Haqqani, Hishaam Kabbani, Hamza Yusuf, Nuh Haa Meem Keller, Asrar Soofee Bareilwee Rasheed, Taahir ul-Qaadiiree, can explain the contents of the following books authored by Hanafee scholars in prohibition and in reprimand in acts and practices relating to graves, from the likes of

‘Ziyaarah al-Qaboor ash-Sharee’ah Wash-Shirkiyyah’ of Shaikh Muhi ud deen Muhammad al-Barkaawee ar-Roomie al-Hanafee [981H]

‘Mushahadaat al-Ma’soomiyyah Inda Qabr Khair al-Bareeyyah’ by ash-Shaikh al-Allaamah Muhammad Sultaan al-Ma’soomie al-Khajnadee al-Hanafee

Of Allaamah Sultaan al-Ma’soomie’s al-Hanafee, ‘Hukam Allaahu al-Waahid as-Samad Fee Hukam at-Taalib Minal Mayyat al-Madad’

Or ‘al-Majaalis al-Arba’a Min Majaalis al-Abraar’ of Shaikh Ahmad bin Muhammad Roomie al-Hanafee [1043H]

Oh before we forget, “May be the likes of Abul Hasan and his colleagues can talk about these positions..” which we have quoted from many of the hanafee in the appendix, its a two way thing.

Now that we have answered you, may be YOU can tell us about this book in addition to the ones we have mentioned above, it was clearly written in those who deny the Tawassul via the people of the grave.

So Abul Hasan is this your Aqeedah? Do you say Tawassul is permissible from the people in the grave? This is clear shirk just like the shirk of the nations before.

ضياء المصطفى

لمكر التوسل بأهل القبور

نظامه شاه ميان ابن عبيد العظيم ميان ميمون
صنعت سنوات

فقدنا طلعت على هذا الكتاب في حياض
ما هو حق صحيح موافق للكتاب والسنة
واجتماع الامة واقوال العلماء

منظور نظر عبداً لحكيم آرواسي
حسين حاضي بن سعيد عياض عاصي

ABUL HASAN'S 'SCHOLARSHIP' BASED ON PLAGIARISM FROM MR EESAA HIMYAREE

Furthere more these citations of Ibn Hibbaan and Ibn Khuzaimah are just doing the rounds amongst the books of the soofee quboorees in which they have just been copied and pasted in the books with one copy to the next and just giving false impressions and notions. We are pretty certain Abul Hasan just copied and pasted these passages from his Soofee brothers and teachers.

Let us now move on and support our claim of Abul Hasan plagiarising his so called scholarships from others. We made this claim that Abul Hasan plagiarised Mr Eesaa al-Himyaree's research and here is our proof that Abul Hasan copies the research of others and as part of his scholarship and this is the reality of his 'Penned works and penship'

In his book Mr Eesaa al-Himyaree said,

التأمل
في حقيقة التوسل
أو البروق
بأن نفي التوسل فسوق
وإثباته لذاته دون الله مروق

تأليف

خادم العلم الشريف

د. عيسى بن عبد الله بن محمد بن مانع الحميري

تضرع الإمامين ابن خزيمة وابن حبان

أمام قبر الإمام الرضا عليه السلام

ونقل الإمام ابن حجر العسقلاني، عن الإمام الحاكم في « تاريخ نيسابور»، قال: «وسمعت أبا بكر محمد بن المؤمل بن الحسن بن عيسى يقول: خرجنا مع إمام أهل الحديث أبي بكر ابن خزيمة، وعديله أبي علي الثقفي، مع جماعة من مشايخنا، وهم إذ ذاك متوافرون، إلى زيارة قبر علي بن موسى الرضا بطوس، قال: فرأيت من تعظيمه - يعني ابن خزيمة - لتلك البقعة وتواضعه لها وتضرعه عندها ما تحيرنا»^(١) ولما سئل قال: دعوني لما أجد في نفسي لعلي الرضا.

قال الإمام ابن حبان: «وقبر علي الرضا عليه السلام بسناباد خارج النوقان مشهور يزار بجانب قبر الرشيد، قد زرته مراراً كثيرة، وما حلت بي شدة في وقت مقامي بطوس، فزرت قبر علي بن موسى الرضا صلوات الله على جده وعليه ودعوت الله إزالتها عني إلا استجيب لي وزالت عني تلك الشدة. وهذا شيء جربته مراراً فوجدته كذلك، أماتنا الله على محبة المصطفى وأهل بيته صلى الله عليه وعليهم أجمعين»^(١).

These two quotes are the ones Abul Hasan Hussain Ahmed pasted after stealing his research from Eesaa Himyaree's book, *at-Ta'ammul Fee Haqqeeqat ut-Tawassul* (pg.378-380) edn. 2nd, 1428H / 2007ce, of Eesaa bin Abdullaah ibn Maan'e al-Himyaree.

He stole this research as Himayree also mentions the same incidences in the same way, and the quote on the following page of Imaam Ibn Khuzaimah is also another 'scholarship' that was stolen.

What is more disturbing is that Abul Hasan is a promoter and a fan of Mr Eesaa Himyaree (as Abul Hasan himself in the disguise of Abu Maryam and Abu Zahra usually claims) yet Mr Himyaree has a very close working relationship with the Barailwee's of India who supplied with the fabricated juzz and here Abul Hasan has reverence for him. Look at this Trinitarian working relationship!!!

Abul Hasan Hussain Ahmed then proving his mastery at copy and pasting after his numerous ijazahs pastes the following,

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

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

ABUL HASAN ALLEGING A MONSTROSITY AGAINST IMAAM AHLUL HADEETH, IMAAM IBN KHUZAIMAH

OUR REPLY

Insha'Allaah we will respond appropriately and in detail when Abul Hasan Hussain Ahmed has an Islamic understanding with regards to translating the above copy and paste text for the English readers. This would be the normal and logical thing to do and this is what most 'islamic researchers' do for the english readers.

Dear readers this is only fair because Abul Hasan Hussain Ahmed has written an English article whilst poorly responding to our article which we also wrote in English, so how does it make sense to jot something down in Arabic and pretending he has answered our points.

Dear readers we find it very strange and peculiar that Abul Hasan Hussain Ahmed just copys and pastes some Arabic text attempting to show to the readers there is another statement from Haafidh Ibn Hajr or Imaam Ibn Khuzaimah pertaining to this topic whereas the reality is the total opposite.

Abul Hasan Hussain Ahmeds muqallids and blind followers and co. maybe impressed with such deceptive tactics, we however use our brains that Allaah bestowed upon us, yet the muqallid will never do this and say oh wow look look!!!

Abul Hasan Hussain Ahmed is notorious for always doing throughout his articles and the array of hanafee muqallids are mesmerised, what a shame and pity on their Intellects.

Abul Hasan Hussain Ahmed should have some basic Islamic courtesy and intellectual manners when dealing with such issues and translate the copy and paste text he carelessly dumps into the article and then highlight his point.

We don't ask you to do it for us but at least do it for the readers or are trying to seek the truth, or is it because he attempted to deceive the readers, no doubt this is the case. Dear muslim readers you should at least expect honesty let alone deception.

The real reason Abul Hasan Hussain Ahmed did not translate this passage dear readers is because you would have come to know that this statement which mentions Imaam Ibn Khuzaimah doing something is totally different and opposite to what our point of contention is and it is totally different to what Abul Hasan Hussain Ahmed GF Haddad, the barailwees and deobandees are trying to prove.

We can say this quote from Haafidh Ibn Hajar's *Tahdheeb* is a refutation of Abul Hasan Hussain Ahmed and GF Haddad because Imaam Ibn Khuzaimah did not rub or place his face on the grave, so how are you using this as a proof for your point, when it clearly is an evidence for our point.

Dear readers, look on the brightside at least Abul Hasan Hussain Ahmed has admitted and acknowledged that Imaam Ibn Khuzaimah was an Imaam of the Ahlul Hadeeth!!!

It is not possible the Imaam of the Ahlul Hadeeth recited the supplication taught by the Messenger of Allaah (ﷺ) and acted upon his hadeeth,

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفْنَا وَنَحْنُ بِالْآثَرِ

"Oh inmates of the graves, salaam on you. Allaah forgive us and you all. You left first and we will be coming later".

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ
بِكُمْ لَاحِقُونَ نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

and

"Oh Muslims residing here, salaams on you, by the will of Allah we will also be coming to you. We seek safety for us and you".

(Saheeh Muslim (no.975), Ibn Maajah (no.1547), Tirmidhee (no.1053), and Musnad ar-Rooyanee (1/67))

This merely shows respect and remembering death as it is a reminder of the hereafter. So how does the standing of Imaam Ibn Khuzaimah at a grave be used as an evidence for touching, placing the face on the grave or kissing it as the likes of Abul Hasan Hussain Ahmed, Abu Zahra and GF Haddad promote and propagate. Strange!!!

Next Abul Hasan Hussain Ahmed concocted the following,

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

23633 - حدثنا عبد الله حدثني أبي ثنا عبد الملك بن عمرو ثنا كثير بن زيد عن داود بن أبي صالح قال : أقبل مروان يوما فوجد رجلا واضعا وجهه على القبر فقال أتدري ما تصنع فأقبل عليه فإذا هو أبو أيوب فقال نعم جنت رسول الله صلى الله عليه وسلم ولم آت الحجر سمعت رسول الله صلى الله عليه وسلم يقول لا تبكوا على الدين إذا وليه أهله ولكن ابكوا عليه إذا وليه غير أهله

The Imam of Ahlus-Sunna: Ahmad ibn Hanbal is not on record as condemning this narration or saying that it is grave worship! Rather, there is a possibility that he considered it to be an acceptable narration,

THE POSITION OF IMAAM AHMAD IBN HANBAL AND ABUL HASAN'S DECEPTION

OUR ANSWER

Yes you can say that again, a very very SMALL possibility.

Again this is nonsense and the sheer depravity of making assumptions and conjectures is alone reprehensive on its own but to attribute positions to Imaam Ahmad, the Imaam of Ahlus Sunnah with regards to hadeeth grading is a subtle, deceptive and undercover criticism of the great Imaam Ahmad bin Hanbal which is indeed highly censurable.

One does not need to the brightest spark to know that Imaam Ahmad was more familiar with his own Musnad and what conditions he set forth in compiling it rather than mr hanafee himself, Abul Hasan,

Where should Imaam Ahmad be on record anyway? As we know Imaam Ahmad compiled the Musnad and did not grade this particular hadeeth and if Abul Hasan Hussain Ahmed knew what a Musnad was he would not have made this clear blunder in the first place, such clever are the 'islamic researchers' and defenders of the hanafee madhab.

Imaam Ahmad merely transmitted this report from the perspective of it being needed to be included in the Musnad under Abu Ayoub (رضي الله عنه).

Instead of playing with words and polemics bring a clear statement from Imaam Ahlus Sunnah Imaam Ahmad that he categorically graded this hadeeth to be authentic! I thought so, silence.

Furthermore Imaam Ahmad does not grade the hadeeth in the Musnad after he transmits them neither was this his methodology and lastly dear readers you would agree Abul Hasan Hussain Ahmed claims that he has allegedly studied the sciences of hadeeth with over 100 ijazahs and he has chains running through Shaikh Abdul Fattah Abu Guddah, yet this discourse has yielded basic fundamental flaws in the science of hadeeth!!!!

Then just again to widen the scope with regards to, “We know that the narration from Abu Ayyub (ra) was recorded by Imam Ahmad ibn Hanbal in the Musnad also as follows:” and “The Imam of Ahlus-Sunna: Ahmad ibn Hanbal is not on record as condemning this narration or saying that it is grave worship” Then it is not a definitive principle that every hadeeth Imaam Ahmad brings in his Musnad is authentic according to him nor should we take it to be authentic.

The staunch hanafi muqallids claim Shaikh ul-Islaam Ibn Taymiyyah was a Hanbalee (one bigoted staunch extreme hanafee, Mr

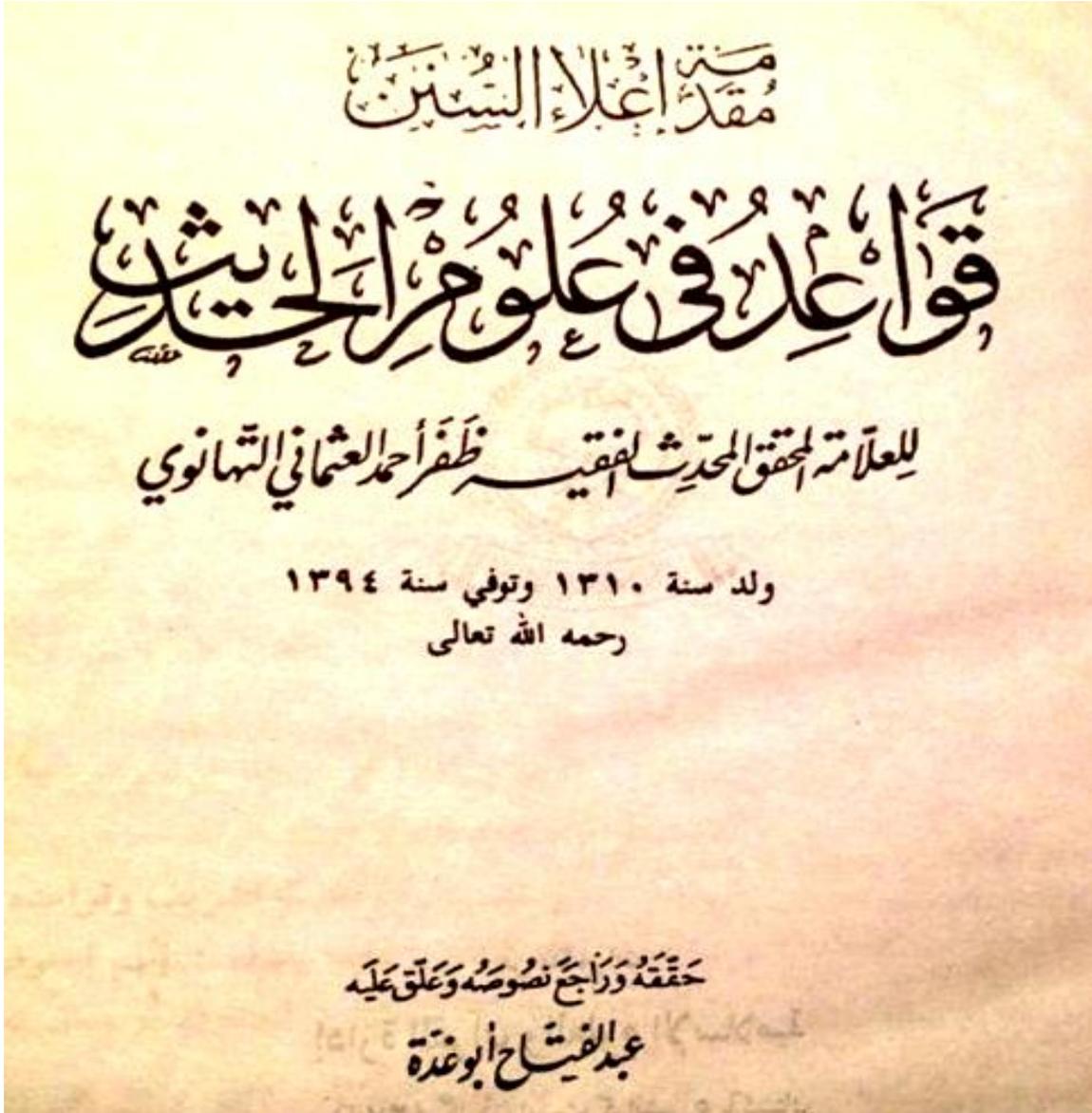
Abu Bakr Ghazipuree Hanafee Deobandee authored a book, “Ibn Taymiyyah was not from Ahlus Sunnah”!!!!)

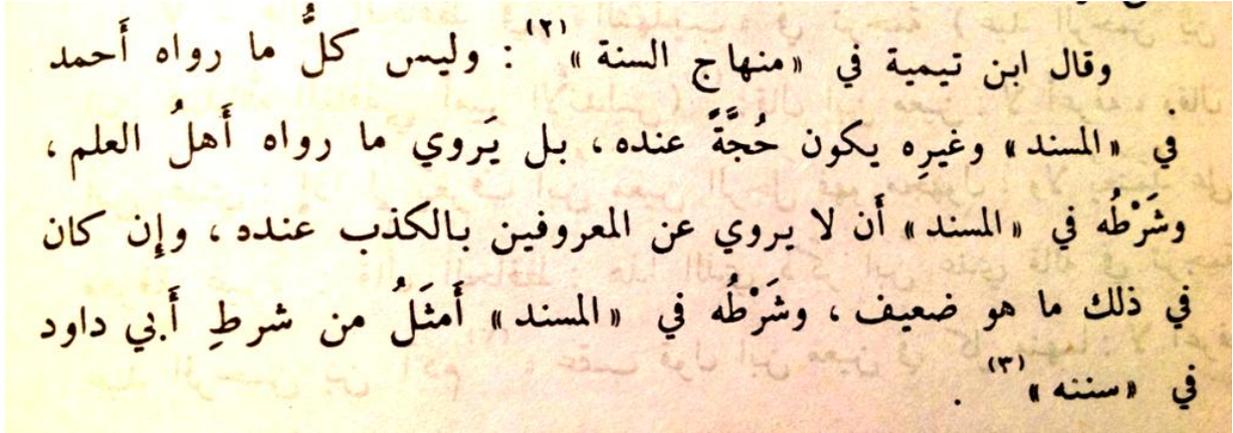
so listen to what the One of the Imaams of the Hanbalees said about the book of his own Imaam.

Shaikh ul-Islaam Ibn Taymiyyah said, “Not everything Imaam Ahmad has transmitted in his Musnad and other books is evidence/hujjah according to him, rather he narrates what the other people of knowledge have narrated. The condition he has set forth for his Musnad is not to narrate from those who are well known liars according to him. The narrations that are weak in the Musnad then the conditions he has set for them are better than the conditions set by Abu Dawood in his Sunan.” (Minhaaj as-Sunnah (4/27))

**SHAIKH ZAFAR AHMAD UTHMAANEE
THANAWEE HANAFEE DEOBANDEE
[1394H] ON IMAAM AHMAD'S MUSNAD**

The scholar of the hanafees and the scholar of Abul Hasan Hussain Ahmad, Shaikh Zafar Ahmad Uthmanee Thanwee Hanafee Deobandee '*The Allaamah al-Muhaqqiq al-Muhaddith al-Faqeeh*' has cited this in his book and thereby agreeing with this principle, that there are weak hadeeth in Musnad Ahmad and hence the narration in question of Abu Ayooob (رضي الله عنه) can be weak.





Qawaa'id Fee Uloom al-Hadeeth also officially known as 'Inhaa as-Sakan Ilaa Man Yataal'e E'laa as-Sunan' (pg.354), Edn ? Idaarah al-Quraan Wal-Uloom al-Islaamiyyah, Karachi, Pakistan ed. Abdul Fattah Abu Guddah)

SHAIKH ABDUL HAYY LUCKNOWEE HANAFEE [1304H] ON THE MUSNAD OF IMAAM AHMAD

Shaikh Abdul Hayy Lucknowee Hanafee also brings the statement of Imaam Ibn Taymiyyah, there by agreeing with the fact that there are weak hadeeth in the Musnad of Imaam Ahmad and the mere fact that Imaam Ahmad has just cited a hadeeth in it does not necessitate by default that the respective hadeeth is authentic.

الأجوبة الفاضلة للإمام أبي الحسن العسيرة الكاملية

للإمام أبي الحسن محمد بن عبد الحمى الكنوي الهندي

ولد ١٢٦٤ وتوفي ١٣٠٤ هـ

رحمه الله تعالى

وهي أجوبة جامعة محررة عن حكم الإسناد ، والعمل بالحديث الضعيف ، وحال كتب الحديث
المسندة ، وما يحتاج به منها ، ودفع تعارض أقوال المحدثين ، ومباحث النسخ
والجمع والترجيح ، مع تجلية دقيقة لمباحث شائكة في علوم الحديث

وعليه

التعليقات الحافلة على الأجوبة الفاضلة

بقلم

عبد الفتح أبو غدة

وقال ابن تيمية في « منهاج السنّة »^(١) صنّف أحمد كتاباً في فضائل الصحابة أبي بكر وعمر وعثمان وعلي وغيرهم^(٢)، وقد روى^(٣) في هذا الكتاب ما ليس في « مسنده »، وليس كل ما رواه أحمد في « المسند » وغيره يكون حُجَّةً عنده، بل يروي ما رواه أهل العلم^(٤).

وشرطه في « المسند »: أن لا يروي عن المعروف^(٥) بالكذب عنده، وإن كان في ذلك ما هو ضعيف. وشرطه في « المسند » أمثل من شرط أبي داود في « سننه »^(٦).

al-Ajwabatul Faadhilah Lee-Asilatil Ashratil Kaamilah (pg.95-97), Edn. 1st Halab 1384H/1964ce, Maktab al-Matboo'aat al-Islaamiyyah, Halab, Syria, Edn 2nd 1404H/1984ce, Cairo, Egypt. ed. Abdul Fattah Abu Guddah with his notes titled, 'at-Ta'leeqaat al-Haafilah Alal Ajwabatul al-Faadhilah.'

THE CORRUPT AQEEDAH OF SHAIKH ABDUL FATTAH ABU GUDDAH

Just as a side point and a note just to show the Aqeedah of these Soofee Hanafees, look at Shaikh Abdul Fattah Abu Guddah how and who he dedicates this book to,

الإهداء
إلى روح

أستاذ المحققين أئمة الحديث الفقيه الأصولي المتكلم النظار المؤرخ النقادة

الإمام محمد زاهد الكوثري

1

“Gifting it to the soul of (my) Ustaadh, al-Muhaqqiqeen, al-Hujjah al-Muhaddith, al-Faqeeh, al-Usoolee, al-Mutakallim, an-Nadhaar al-Muwarrikh an-Naqaadh, AL-IMAAM MUHAMMAD ZAHID AL-KAWTHAREE”
(pg.3 of the *al-Ajwabatul Faadhilah*)

Hmmm, since when has this been allowed, gifting things (deeds or rewards) to the souls of others!!!! Especially the likes of al-Kawtharee, the arch enemy of Ahlus Sunnah and the one who attacked the Imaams of Ahlus Sunnah (including Imaam Ahlul Hadeeth Ibn Khuzaimah) in his repulsive and abhorrent manner.

Also note Mr Mahmood Sa'eed Mamduh and Shaikh Muhammad Awaamah were the students of Shaikh Abdul Fattah Abu Guddah and Abul Hasan has ijazahs running through him. So is this what the ijazahs were for!!!!!!

HAAFIDH IBN HAJR [852H] ON THE MUSNAD OF IMAAM AHMAD

Haafidh Ibn Hajar said, “The truth is the (hadeeth in Musnad) are predominantly good and from the weak hadeeth are those that are transmitted as supporting narrations. Very few of the weak ones are from strange individuals.” (Ta’jeel alMunfa’ah (pg.6) of Ibn Hajar) also referenced by Shaikh Zafar Uthmaanee in *al-Qawaa’id* (pg.356). Refer also to his ‘*al-Qaul al-Musaddad*’)

Haafidh Ibn Hajar also holds narrations to be weak in the Musnad and he also authored a specific book on the Musnad called ‘*al-Qaul al-Musaddad Fee Dhab Ann Musnad Ahmad*’ and he brings the words of his teacher, Haafidh al-A’raaqee from his juuz word for word. (Refer to *al-Ajwabatul Faadhilah Lee-Asilatil Ashratil Kaamilah* (pg.95-101) of Shaikh Abdul Hayy Lucknowee for further reading.

IMAAM IBN KATHEER [774H] ON THE MUSNAD OF IMAAM AHMAD

Imaam Ibn Katheer said, “As for the statement of al-Haafidh Abee Moosaa Muhammad bin Abee Bakr al-Madeeneeh about the Musnad of Imaam Ahmad being Saheeh is a weak statement. This is because (Musnad of Imaam Ahmad) has weak hadeeth rather mawdoo (fabricated) ones for example the virtues of Marw, (the martyrs) of Asqalaan and the red land near Homs and others. Just as the Huffaadh (of hadeeth) have warned and highlighted.” (and then Imaam Ibn Katheer goes on to say there is nothing like the Musnad and numerous hadeeth were missed approximately from 200 companions...” (Ikhtisaar al-Uloom al-Hadeeth (pg22-23)

إِحْتِصَارُ عُلُومِ الْحَدِيثِ

تَأَلَّفَ

أَبُو الْفِدَاءِ الْحَافِظُ ابْنُ كَثِيرٍ الدَّمَشَقِيُّ

المتوفى سنة ٧٧٤ هجرية

وأما قول الحافظ أبي موسى محمد بن أبي بكر المديني (٤) عن مسند الإمام أحمد: إنه صحيح: فقول ضعيف، فإن فيه أحاديث ضعيفة، بل وموضوعة (٥) كأحاديث فضائل مرو، وعسقلان، والبرث الأحمر عند حمص، وغير ذلك، كما قد نبه عليه طائفة من الحفاظ.

(Ikhtisaar al-Uloom al-Hadeeth (pg22-23))

The statement of Haafidh Abee Moosaa Muhammad bin Abee Bakr al-Madeenee can be found in his 'Khasaa'is al-Musnad' (pg.24) and the hadeeth Haafidh Ibn Katheer refers to can be found in the Musnad (5/357), (3/225) and (1/19) respectively in the Musnad of Imaam Ahmad.

So here another hadeeth master is elucidating that all the hadeeth are not authentic in the Musnad just on account of Imaam Ahmad bringing a hadeeth in it, so how can it be said the hadeeth is authentic just on this as the 'SCHOLAR' carelessly claimed.

OTHER SCHOLARS ON THE MUSNAD OF IMAAM AHMAD

Infact Shaikh ul-Islaam Ibn Taymiyyah said there are numerous narrations in the Musnad that are defective and some are even false. (*Minhaaj as-Sunnah* (4/61). Haafidh Abu Bakr al-Khallaal has bought a number of narrations in his 'al-E'llal' from the Musnad that Imaam Ahmad has criticised himself.

Similarly Allaamah ibn al-Jawzee in 'Sayyid al-Khaatir' (pg.245), Allaamah az-Zarkahsee in 'an-Nukt' and Allaamah al-A'raaqee in his 'Taqaayyad Wal-Aydah' have criticised narrations from the Musnad. Haafidh Ibn al-Qayyim has also discussed such assertions regarding the Musnad at great length in his *al-Furoosiyah* (pg's 45.49)

Shaikh Abdul Hayy Lucknowee Hanafee mentioned the statement of Allaamah Ibn Taymiyyah that Abu Bakr al-Qatee'ee added further narrations to the Musnad and the ahadeeth added by al-Qatee'ee, many of them were fabrications. Refer to his *Minhaaj as-Sunnah* (4/27, 75, 106), *al-Ajwabatul Faadhilah Lee-Asilatil Ashratil Kaamilah* (pg.98).

Haafidh al-Iraaqee authored a speicfc book (juzz) with regards to the fabricated narrations in the Musnad. Ibn al-Jawzee also graded some narrations in the Musnad to be fabricated.

SHAIKH ABDUL FATTAH ABU GUDDAH HANAFEE [1417H] ON THE MUSNAD OF IMAAM AHMAD

Shaikh Abdul Fattah Abu Guddah Hanafee, the researcher and verifier of the hanafee madhab clearly rebukes and refutes Abul Hasan Hussain Ahmeds point overwhelmingly that one begins to think was Shaikh Abdul Fattah Abu Guddah talking about Abul Hasan.

He says the following in his notes to one Imaam Ibn Qayyim's books titled, *al-Manaar al-Muneef Fis-Saheeh Wad-Da'eef*

المِنْبَغُ الْمَنِيغُ فِي الصَّحِيحِ وَالضَّعِيفِ

لِلْإِمَامِ شَيْخِ شَيْخِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الْحَنْبَلِيِّ الدِّمَشْقِيِّ

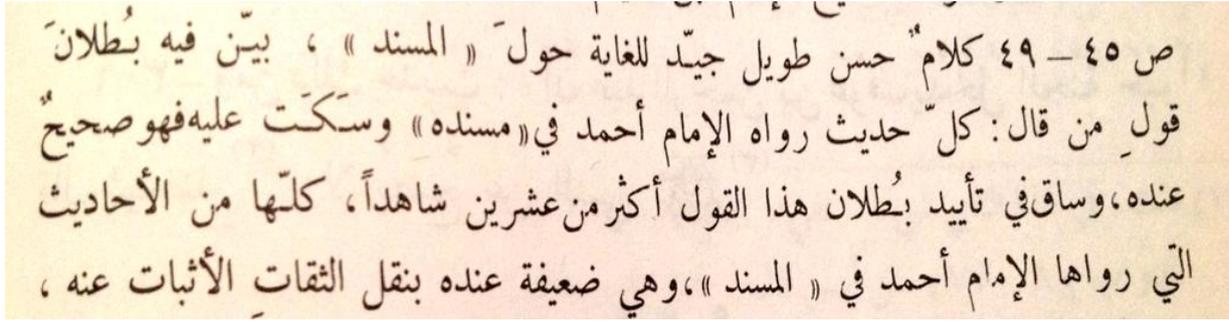
الْمَعْرُوفِ بِابْنِ قَيْسٍ الْجَوْزِيِّ

وُلِدَ سَنَةَ ٦٩١ وَتَوَفَّى سَنَةَ ٧٥١ هـ

رَحِمَهُ اللَّهُ تَعَالَى

حَقَّقَهُ وَخَرَجَ نُصُوصَهُ وَعَلَّقَ عَلَيْهِ

عَبْدُ الْفَيْتَحِ أَبُو عَدَةَ



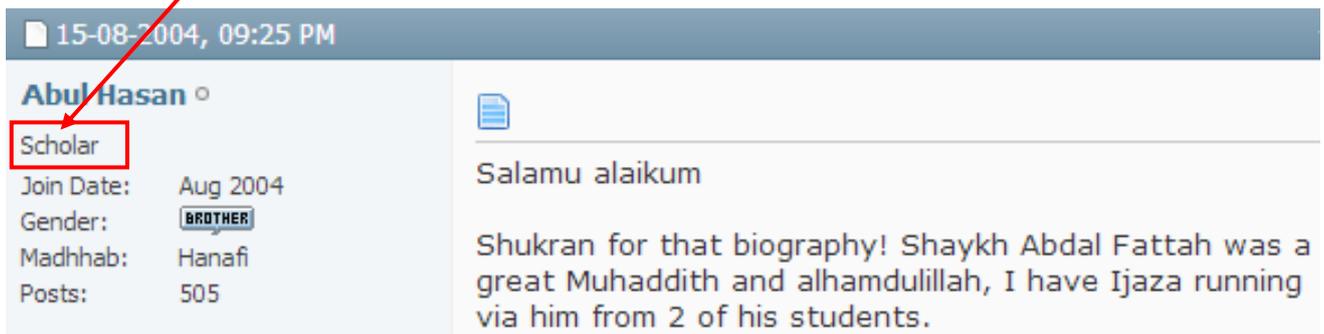
Shaikh Abdul Fattah Abu Guddah says, “(From Ibn Qayyim’s statement), “This clarifies the futility of the statement of the one who says all the hadeeth Imaam Ahmad transmits in his Musnad and then he remains silent upon are authentic according to him. The futility of this statement is evidenced and supported by more than 20 reports which Imaam Ahmad transmits in his Musnad which are weak according to him which have been transmitted and affirmed via trustworthy means from him...”

(In his notes to *al-Manaar al-Muneef Fis-Saheeh Wad-Da’eef* (pg.136) of Imaam Ibn Qayyim al-Jawziyyah, Edn 6th 1414H / 1994ce, Maktab al-Matboo’aat al-Islaamiyyah, Halab, Syria, published on behalf of them Daar al-Bashaa’ir al-Islaamiyyah, Beirut, Lebanon)

This discussions shows from the hanafee scholars, Abdul Hayy Lucknowee, Zafar Ahmad Thanawee and Abdul Fattah Abu Guddah who say just because Imaam Ahmad remained silent in his Musnad after transmitting this report of Abu Ayoob (رضي الله عنه) it does not mean he held it to be authentic. Dear readers ask Abul Hasan what does he say now????

ABUL HASAN HUSSAIN AHMEDS MOCKERY OF THE ISLAMIC SCIENCES AND A COLLECTOR OF IJAZAHS

Look at what Abul Hasan Hussain Ahmed claims and also look at the information he added when he joined, this is as far back as 2004!!! Please note Sunni forum is a barailwee soofee forum. A scholar, a self proclaimed scholar!!!!!!



15-08-2004, 09:25 PM

Abul Hasan ◦

Scholar

Join Date: Aug 2004
Gender: **BROTHER**
Madhhab: Hanafi
Posts: 505

Salamu alaikum

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

So a scholar in back 2004!!! ajeeb Taken from

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

Then he goes onto say

20-08-2004, 03:39 PM #7

Abul Hasan ◦

Scholar
Join Date: Aug 2004
Gender: **BROTHER**
Madhhab: Hanafi
Posts: 505

Originally Posted by **GenN**
Assalmu alaykum,
MashAllah Abul hasan,
which field do you have ijaaza in?

Wa akaikum salam,

Principally in Hadith, but i also have Ijaza to transmit all the works that Allama Shaykh Abdal Fattah Abu Ghudda had transmittd to him.

Wassalam

What a mockery of the sciences of hadeeth, when he does not even know the basics and we have demonstrated this abundantly in this treatise. This is not the way of the people of true knowledge. Then he says in response to a question and this is ridiculously hilarious,

20-08-2004, 03:50 PM

Abul Hasan ◦

Scholar

Join Date: Aug 2004

Gender: **BROTHER**

Madhhab: Hanafi

Posts: 505

Originally Posted by **GenN**

So your a sheikul Hadith? where have you studied akhi and how long for, just out of interest, not cos i doubt you or anything.

السلام عليكم

الأخ العزيز أنا لا شيء النوع وأنا لا أتمنى التفاخر حول نفسي

Ya'ni: Dear Brother I am nothing of the sort and I do not wish to brag about myself

Take care

Wassalam

This is the level of Abul Hasan with his desire for fame and recognition, May Allaah save us from this. Ameen.

Abul Hasan Hussain Ahmed then digressed and said

for Imam al-Dhahabi mentioned the following from him which suggests that Imam Ahmad may have accepted this very narration (as quoted by GF Haddad from al-Dhahabi's Mu'jam al-Shuyukh, 1:73, no. 58 – I have this book to scan if need be the very quote below):

Ahmad ibn al-Mun'im related to us... [with his chain of transmission] from Ibn Umar that the latter disliked to touch the Prophet's -- Allah bless and greet him -- grave. I say: He disliked it because he considered it disrespect. Ahmad ibn Hanbal was asked about touching the Prophet's -- Allah bless and greet him -- grave and kissing it and he saw nothing wrong with it. His son Abd Allah related this from him. If it is asked: "Why did the Companions not do this?" We reply: "Because they saw him with their very eyes when he was alive, enjoyed his presence directly, kissed his very hand, nearly fought each other over the remnants of his ablution water, shared his purified hair on the day of the greater Pilgrimage, and even if he spat it would virtually not fall except in someone's hand so that he could pass it over his face. Since we have not had the tremendous fortune of sharing in this, we throw ourselves on his grave as a mark of commitment, reverence, and acceptance, even to kiss it. Do you not see what Thabit al-Bunani did when he kissed the hand of Anas ibn Malik and placed it on his face saying: "This is the hand that touched the hand of Allah's Messenger"?"

Muslims are not moved to these matters except by their excessive love for the Prophet - Allah bless and greet him -, as they are ordered to love Allah and the Prophet -- Allah bless and greet him -- more than their own lives, their children, all human beings, their property, and Paradise and its maidens. There are even some believers that love Abu Bakr and `Umar more than themselves.

Do you not see that the Companions, in the excess of their love for the Prophet - Allah bless and greet him, asked him: "Should we not prostrate to you?" and he replied no, and if he had allowed them, they would have prostrated to him as a mark of utter veneration and respect, not as a mark of worship, just as the brothers of the Prophet Yusuf prostrated to him. Similarly the prostration of the Muslim to the grave of the Prophet - Allah bless and greet him - is for the intention of magnification and reverence. One is not to be accused of disbelief because of it whatsoever (la yukaffaru aslan), but he is being disobedient [to the Prophet's injunction to the Companions]. Let him, therefore, be informed that this is forbidden. It is likewise in the case of one who prays towards the grave."

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

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

ANSWERING THE FUTILE ALLEGATION AGAINST IMAAM AHMAD BIN HANBAL ON THE PERMISSIBILITY OF KISSING THE PROPHET'S (ﷺ) GRAVE

OUR REPLY

GF Haddad has plagiarised this from the books of the soofee churchfathers, just as Abul Hasan Hussain Ahmed plagiarises his 'scholarly research'!!! GF Haddad has copied this passage from the soofee Mr Muhammd bin Alawee al-Maalikee al-Haasanee's book, 'Ziyaarah an-Nabawiyyah Fee Dh'u al-Kitaab Was-Sunnah' (pg.180-181), and Jameel Haleem al-Hussainee's 'Umdatul-Ahkaam Fee Ithbaat at-Tawassul Wat-Tabarruk Bi-Khair al-A'naam' and no doubt others as they are well accustomed to just copy and pasting.

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

This was not done as worship to the grave, it was potentially a way of veneration as maybe understood by others and lastly Imaam Dhahabee himself says, “be informed this is forbidden.” So When Imaam Dhahabee himself saying it is forbidden what logic permits these ignorant individuals to present this quote here.

G F Haddad quoting this can be understood as he is a mutassub soofee with barailwee leanings neither is it difficult to understand as we know his manhaj, the issue here is what does this say about Abul Hasan Hussain Ahmeds Aqeedah and Manhaj

This is very interesting to say the least. We would like to add here there is an emergence of a group of internet wannabe hanbalee’s who advocate the obligation of blindly following a madhab just like the staunch bigoted hanafee muqallids say.

These wannabe’s prove night and day the obligations of such an absurd claim and then when it comes to repel and refute repugnant allegations and accusations made against Imaam Ahmad there is no defense or clarification but rather there is total silence. What kind of deviant and wicked manhaj is this??? This is nothing but opening the doors for the people of innovation and desires.

**MR MUHAMMAD BIN ALAWEE AL-
MAALIKEE AL-HASANEE ON TOUCHING
THE PROPHETS (ﷺ) GRAVE AND IMAAM
AHMAD'S POSITION
&
HIS PLAGIARISM!!!**

Such claims are nothing new and such quarters are always trying to prove such allegations in any way possible. Mr Muhammd bin Alawee al-Maalikee al-Hasanee adds that one can achieve blessings by touching the walls of the Nabee's (ﷺ) apartment and also brings the statement of Imaam Ahmad that he saw no harm in it.

(refer to his *Mafaaheem Yajib Ann Tusahah* (pg.239) Edn. 2nd, 1430H / 2009ce, Daar al-Kutub al-Ilmiyyah, Beirut, Lebanon. Eng. Trans 'Notions That Must be Corrected' (pg.213) Edn. 2nd, December 2010, Sunni Publications, Rotterdam, The Netherlands)

Mr Muhammad bin Alawee al-Maalikee devouts a whole sub chapter to the topic of seekings blessings by touching the Prophet's (ﷺ) grave and therein he presents a conflicting view about the topic in

general and also with regards to the positions and opinions attributed to Imaam Ahmad bin Hanbal.

Our aim here is two fold, the first being to present to you dear readers - that even Mr Muhammad Alawee disagrees with the practise under discussion and the second, reinforcing what he have evidenced to Imaam Ahmad, by the way of him prohibitively disliking the touching of the Nabee's (ﷺ) grave. He says in his, 'Mafaaheem',

مِفَاهِيْمٌ يَجِبُ أَنْ تُصَحَّحَ

تأليف

السيد محمد بن علوي المالكي الحسني

خادم لعلم الشريف بالبلد الحرام

القبر النبوي والتبرك بالتمسُّح به، أو الشُّبَّاك وتَقْبِيله

اعلم أنه ينبغي للزائر أن لا يُقْبَلَ القبر الشريف، ولا يمسحه بيديه، ولا يلصق بطنه وظهره بجداره، أو بالحاجز المستور بالكسوة أو الشباك؛ فإنَّ كل ذلك مكروه، لما فيه من استعمال خلاف الأدب في حضرته ﷺ، وقصد التبرك لا ينفي الكراهة؛ لأنه جهلٌ بما يليق من الأدب، ولا اغترار بما يفعله أكثر العوام، فإنَّ الصواب الذي قاله العلماء وأطبقوا عليه خلافه كما صرح به النووي في «إيضاحه».

(١) ابن عبد الوهاب؛ فتاوى الشيخ الإمام ابن عبد الوهاب في مجموع المؤلفات، (القسم الثالث)، ص ٦٨ (نشر جامعة الإمام محمد بن سعود الإسلامية في أسبوع الشيخ محمد بن عبد الوهاب رحمه الله).

وأطال ابن حجر في «المنح» و«الجوهر» في ترجيحه، قال في «الإحياء»: «مس المشاهد وتقبلها عادة اليهود والنصارى». اهـ.
وقال الفضيل بن عياض رحمه الله ما معناه: «اتبع طرق الهدى ولا يضرك قلة السالكين، وإياك وطرق الضلالة ولا تغتر بكثرة الهالكين». وقال النووي: ومن خطر بباله أن المسح باليد ونحوه أبلغ في البركة، فهو من جهالته وغفلته؛ لأن البركة إنما هي فيما وافق الشرع، وكيف ينبغي الفضل في مخالفة الصواب؟! اهـ^(١).

رأي الإمام أحمد بن حنبل

وقد جاءت روايات عن الإمام أحمد في هذا الموضوع؛ بعضها يفيد جواز ذلك وبعضها يفيد التوقف في الحكم، وبعضها يفيد التفريق بين المنبر النبوي وبين القبر، وذلك بجواز الأول والتوقف في الثاني أو الإباحة. ومهما كان ذلك الاختلاف؛ فإنه لا يصل الحال بالحكم على فاعله بالكفر أو الضلال أو الخروج عن الملة أو الابتداء في الدين، غاية ما في الأمر أنه فعل ما هو مُختلفٌ فيه، أو ما هو مكروه، والمقصود هو ألا يتخذ ذلك عادة حتى يغتر به العوام ويظنونه من مستلزمات الزيارة وآدابها، وإليك كلام الإمام أحمد:

قال في «خلاصة الوفا» ما نصه: وفي كتاب «العلل والسؤالات» لعبد الله بن أحمد بن حنبل، قال: سألت أبي عن الرجل يمس قبر النبي ﷺ يتبرك بمسه وتقبيله، ويفعل بالمنبر مثل ذلك رجاء ثواب الله تعالى، فقال: لا بأس به.

قال أبو بكر الأثرم: قلت لأبي عبد الله - يعني أحمد بن حنبل -: قبر النبي ﷺ يمس ويتمسح به؟ فقال: ما أعرف هذا، قلت له: فالمنبر؟ فقال: أما المنبر فنعم، قد جاء فيه، قال أبو عبد الله: شيء يروونه عن ابن أبي فُديك، عن ابن أبي ذئب، عن ابن عمر «أنه مسح على المنبر» قال: ويروونه عن سعيد بن المسيب في الرمانة، قلت: ويروون عن يحيى بن سعيد: أنه حين أراد الخروج إلى العراق جاء إلى المنبر فمسحه ودعا فرأيته استحسنته، ثم قال: لعله عند

(١) النووي؛ «المجموع» ٨: ٢٧٥.

الضرورة لا شيء فيه، قيل لأبي عبد الله: إنهم يلصقون بطونهم بجدار القبر، وقلت له: رأيت أهل العلم من أهل المدينة لا يمسونه ويقومون ناحية فيسلمون، فقال أبو عبد الله: نعم، وهكذا كان ابن عمر يفعل، ثم قال أبو عبد الله: بأبي هو وأمي ﷺ.

قال الشيخ ابن تيمية: فقد رخص أحمد وغيره في التمسح بالمنبر والرمانة التي هي موضع مقعد النبي ﷺ ويده، ولم يرخصوا في التمسح بقبره، وقد حكى بعض أصحابنا رواية في مسح قبره؛ لأنَّ أحمد شيع بعض الموتى فوضع يده على قبره يدعو له، والفرق بين الموضعين ظاهر^(١). اهـ.

Mafaaheem Yajib Ann Tusahah (pg.285-287) Edn. 2nd, 1430H /
2009ce, Daar al-Kutub al-Ilmiyyah, Beirut, Lebanon.

The translation of it being,



مفاهيم يجب أن تصحح

NOTIONS THAT MUST BE CORRECTED

Shaykh Muḥammad b. ‘Alawī al-Mālikī al-Ḥasanī رحمته الله

Foreword by Shaykh Ḥasanayn Muḥammad Makhlūf رحمته الله

Translated by Suraqah Abdul Aziz

SEEKING BLESSINGS THROUGH KISSING OR TOUCHING THE PROPHET'S GRAVE OR SCREEN

You should know that it is not appropriate for the visitor of the noble grave to either rub it with his hands, or rub his stomach or back against the wall, the portioned cover (like the *kiswa* cloth at the Ka'ba) or the metal screen. All of that is detestable (*makrūh*) as it is against the proper etiquette that must be observed in his presence. The intention of seeking blessings does not negate that it is detested because this is ignorance of the etiquette that should be observed. Do not become deceived by what most of the common folk do, for certainly, the correct view upheld and implemented by the scholars is opposite of this—as Imām al-Nawawī stated in his *al-Īdāh*.

In *al-Mina wa al-Jawhar*, Ibn Ḥajar went into great detail supporting this view and strengthening it. In the *Ihyā'* it states: "Touching and kissing the sanctuaries is a custom from the Jews and Christians."

Al-Fuḍayl b. 'Iyād—may Allah have mercy upon him—said: "Follow the path of guidance and do not be harmed by the paltry numbers of its wayfarers. Beware of the paths of misguidance and do not be deceived by the large number of people who are destroyed."

Whoever has it cross his mind that touching with his hand is better for obtaining blessings, then it is only due to his ignorance and heedlessness. This is because blessings are only found in that which is in accordance with the Sacred Law, so how can one seek virtue in that which is in opposition to what is correct?²⁰⁰

¹⁹⁹ *Fatāwā* of the Shaykh, Imām Muḥammad b. 'Abd al-Wahhāb in *Majmū'a al-Mu'allafāt*, 3: 68, distributed by Imām Muḥammad b. Sa'ūd Islamic University during Muḥammad b. 'Abd al-Wahhāb week.

²⁰⁰ See *Majmū' al-Fatāwā*, 8:275.

Concerning this, there are some narrations from Imām Aḥmad that seem to affirm its permissibility, and other narrations that seem to withhold a ruling, and yet other narrations that make a distinction between the Prophet's pulpit and the Prophet's grave. In this third narration it states that touching the pulpit is permissible, whereas touching the grave is undecided whether it is allowed.

Regardless of what can be said about such differences, in no way does the ruling of one who does it reach the point of disbelief, misguidance, leaving the religion or innovating. The most that may be said about such an act is that it is differed over or that it is detestable. So what is meant here is to clarify in order that the common folk do not take it as a customary practice and believe that it is from the requirements and etiquette of visitation. Take the words of Aḥmad. In *Khulāṣa al-Wafā* it is stated:

In the book *al-'Ilal wa al-Su'ālāt* of 'Abdullāh b. Aḥmad b. Ḥanbal he said: "I asked my father about a man touching the grave of the Prophet ﷺ, kissing and touching it for the sake of obtaining blessings, and doing likewise at the pulpit, hoping for the reward of Allah, the Exalted. He (my father) said: 'There is no problem with it.' "

Abū Bakr al-Athram said: "I asked Abū 'Abdullāh (Imām Aḥmad): 'Can the grave of the Messenger ﷺ be touched and rubbed?' 'I am not aware of that,' he replied. 'What about the pulpit?' I asked. He replied: 'As for the pulpit, yes, for there is a report concerning it narrated from Ibn Fudayk from Abū Dhi'b from Ibn 'Umar stating that he used to rub the pulpit. A similar reported is cited from Sa'īd b. al-Musayyib about the pommel.' I say: it was also narrated by Yaḥyā b. Sa'īd that when he wanted to travel to 'Iraq, he approached the pulpit, wiped it, and supplicated—so I saw that he deemed it good...perhaps it was because of necessity or some other need."

"It was said to Abū 'Abdullāh: 'They are rubbing their stomachs on the wall of the enclosure surrounding the grave.'

NOTIONS THAT MUST BE CORRECTED

“I said to him: ‘I saw that the people of knowledge in Medina did not touch it. They would stand to its side and give the greetings.’ Abū ‘Abdullāh said: ‘Yes, and this is how Ibn ‘Umar used to do.’ Abū ‘Abdullāh then said: ‘...by my father and mother.’ ”

Shaykh Ibn Taymiyya said:

Aḥmad and others narrated reports about rubbing the pulpit and the pommel and they did not give dispensation for rubbing the grave. Some of our companions (among the Ḥanbalīs) did narrate a report (from Aḥmad) allowing one to touch his grave, because Aḥmad once followed a funeral procession and placed his hand on the grave and supplicated for the deceased. The difference between the two cases is obvious.²⁰¹

Eng. Trans ‘Notions That Must be Corrected’ (pg.270+) Edn. 2nd,
December 2010, Sunni Publications, Rotterdam, The Netherlands)

So here Mr Muhammad bin Alawee clearly says one should not rub his hands on the noble grave etc and also cites the position of the Scholars. Then we ask what is the point in mentioning what Imaam Ahmad said!!! This is just to confuse the people. Let it be clearly known that Mr Muhammad bin Alawee’s opinion conforms to the opinion of

Ahlu Sunnah Wal-Jama'ah. As for the pulpit this is not out current discussion and hence we do not wish to digress.

The reality of these people and how ignorant the followers of these soofee churchfathers are, is the following example. This book, ie 'Notions That Must Be Corrected' has been printed twice and hence we have the second edition and yet still there are horrendous mistakes based upon their sheer ignorance, disregard and non existant Islamic intellectualism.

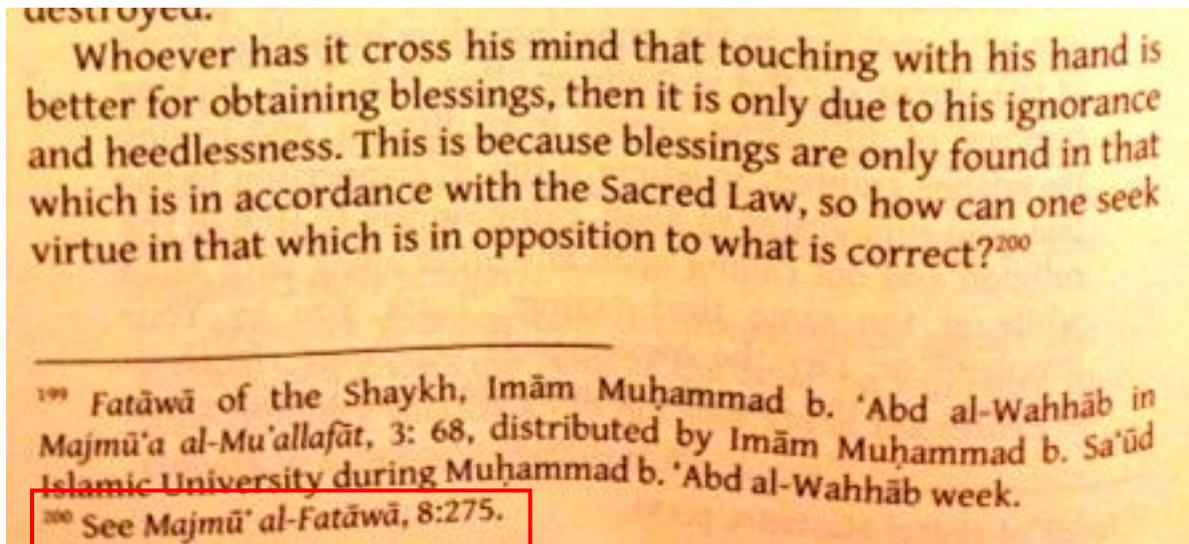
You must be thinking, what are they talking about, well, Mr Muhammad bin Alawee quotes,

وقال النووي: ومن خطر بباله أن المسح باليد ونحوه أبلغ في البركة، فهو من جهالته وغفلته؛ لأن البركة إنما هي فيما وافق الشرع، وكيف ينبغي الفضل في مخالفة الصواب؟! اهـ^(١).

Mr Muhammad bin Alawee cited the following reference,

(١) النووي؛ «المجموع» ٨: ٢٧٥.

However look at what Mr Suraqah Abdul Aziz says,



So he totally messes up who said what, when we clearly know this paragraph is Imaam Nawawee's statement as we can clearly see from the Arabic, which he has totally ignored and blundered.

Then Suraqah, oh what a fiasco this is, references the statement to *Majmoo Fataawa*, when Mr Muhamamd bin Alawee references it to Imaam Nawawee's book *al-Majmoo'a* which is an explanation of *al-Muhazzab* of Sheeraazee on fiqh!!! Extraordinary.

One asks how on earth can someone make 2 such big blunders on one page even in the second edition. This shows these people have no

understanding or the books of the Salaf, in fact they can not even get the names right.

These 2 mistakes were based on just looking at these few pages as they were relevant to our topic, only Allaah knows what the affair and situation is with the rest of the book!!!

In conclusion it may seem the English translation of the aforementioned book is riddled with mistakes especially when they are attributing positions to the Scholars of Islam, so do not even read it.

Mr Muhammad bin Alawee al-Maalikee has authored several books in promotion and propagation of his soofee beliefs and concepts. From them the likes of 'Zakhaa'ir Muhammadiyyah,' 'Shifaa al-Fuwaad Biz-Ziyaarah Khairal-E'baad,' 'az-Ziyaarah an-Nabawiyyah Fee Dh'u al-Kitaab as-Sunnah,' and 'Mafaaheem Yajib Ann Tusahah.'

You will find that most of the contents of each book is very similar, in fact so similar that he has merely quoted the same things in each book repeatedly ie plagiarised his own works and thereby built in his calamities in opposition to the Aqeedah and Manhaj of Ahlus Sunnah and authored such books.

Mr Muhammad bin Alawee al-Maalikee was adamant in working against and fighting the Aqeedah of Ahlus Sunnah, he no doubt had

animosity for the way of Ahlul Hadeeth and the Salafee's. Nonetheless the book, 'Mafaahem Yajib Ann Tusahah' has comprehensively and meticulously been refuted by the his eminence and the noble Shaikh, Saaleh ibn Abdul Azeez Aal-ash-Shaikh in his masterpiece of, 'Haadhihi Mafaahimuna,' parts of which have been translated here

Ali Hasan Khan

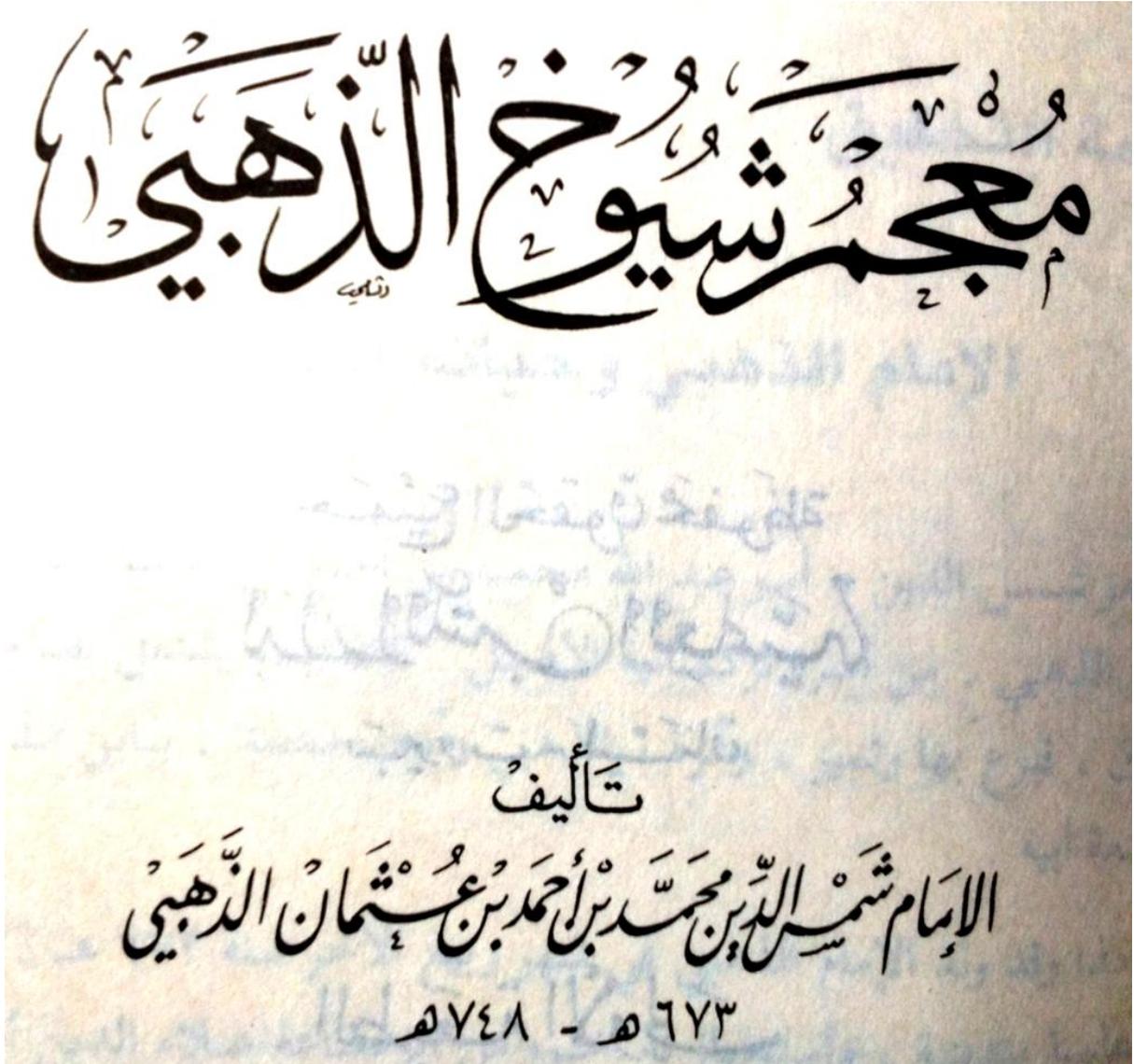
http://www.umm-ul-qura.org/info/user_pages/page.asp?art_id=128

The whole book will be published very soon insha'Allaah

Abu Iyad

<http://www.salafipublications.com/sps/sp.cfm?subsecID=TAW04&articleID=TAW040001&pfriend=>

Lets us now move on to this claim regarding Imaam Ahmad and see how it stands in reality. We have the scans from the 'Mu'ajam ash-Shuyookh'



٥٨ - أحمد بن عبد المنعم بن أحمد ، المعمر ركن الدين أبو العباس القزويني الطاوسي الصوفي .
مولده في سابع عشر شعبان سنة إحدى وستمئة .

وحدثنا لنا أباه أسمع صحیح مسلم على أبي بكر الشحاذي ، وهذا الشحاذي كانت له إجازة الفراوي ، ثم قدم دمشق في سنة اثنتين وثلاثين وستمئة . وسمع من السخاوي ، ثم سافر إلى بغداد مع صاحب صفي الدين بن مرزوق ليؤم به ، فسمع مسند الشافعي من أبي بكر بن الخازن وسمع بحلب من ابن خليل وروى بالإجازة العامة عن أبي جعفر الصيدلاني وجماعة . انتخب له جزءاً رواه مرات .

توفي في عاشر جمادى الأولى سنة أربع وسبعمئة .

وكان كامل البنية مصبراً مليح الشيبة ، أدرك من الملوك السلطان علاء الدين خوارزم شاه وراه قد مر بقزوين . ورأيت تحت خطه : في سنة سبع وسبعين أن الوجيه النفري سأله عن مولده فقال : ولدت سنة ستمئة ، كذا أجاب في ذلك الوقت .

أخبرنا أحمد بن عبد المنعم ، غير مرة ، أنا أبو جعفر الصيدلاني - كتابة أنا أبو علي الحداد - حضوراً - أنا أبو نعيم الحافظ ، نا عبد الله بن جعفر ، ثنا محمد بن عاصم ، نا أبو أسامة عن عبيد الله عن نافع عن ابن عمر : « أنه كان يكره مس قبر النبي ﷺ » . قلت : كره ذلك لأنه رأى إساءة أدب . وقد سئل أحمد بن حنبل عن مس القبر النبوي وتقبيله فلم ير بذلك بأساً ، رواه عنه ولده عبد الله بن أحمد . فإن قيل : فهلا فعل ذلك الصحابة قيل : لأنهم عاينوه حياً وتملوا به وقبلوا يده وكادوا يقتتلون على وضوءه واقتسموا شعره المطهر يوم الحج الأكبر ، وكان إذا تختم لا تكاد تخامته تقع إلا في يد رجل فيدلك بها وجهه ،

ونحن فلما لم يصح لنا مثل هذا النصيب الأوفر ترامينا على قبره بالالتزام والتبجيل والاستلام والتقبيل ، ألا ترى كيف فعل ثابت البناني ، كان يقبل يد أنس بن مالك ويضعها على وجهه ويقول : يد مست يد رسول الله ﷺ ، إذ هو مأمور بأن يحب الله ورسوله أشد من حبه لنفسه وولده والناس أجمعين ، ومن أمواله ومن الجنة وحوورها ، بل خلق من المؤمنين يحبون أبا بكر وعمر أكثر من حب أنفسهم . حكى لنا جندار أنه كان بجبل البقاع فسمع رجلاً سب أبا بكر فسل سيفه وضرب عنقه ، ولو كان سمعه يسبه أو يسب أباه لما استباح دمه . ألا ترى الصحابة من فرط حبه للنبى ﷺ قالوا : ألا نسجد لك ؟ فقال : لا ، فلو أذن لهم لسجدوا له سجود إجلال وتوقير لا سجود عبادة كما قد سجد اخوة يوسف - عليه السلام - ليوسف . وكذلك القول في سجود المسلم لقبر النبي ﷺ على سبيل التعظيم والتبجيل لا يكفر به أصلاً بل يكون عاصياً فليعرف أن هذا منهي عنه ، وكذلك الصلاة إلى القبر .

(Mu'ajam ash-Shuyookh (pg.55-56 no.58), Edn. 1st 1410H / 1990ce
Dar ul-Kutub al-Ilmiyyah, Beirut, Lebanon. Ed. Dr. Roohayyah Abdur
Rahmaan as-Suyufee)

There is another scan below, remember Abul Hasan Hussain Ahmed said, “- I have this book to scan if need be the very quote below):...” No need, we will do it for you and not one but two scans of the same book. Who are you kidding!!!

عَجْمُ السِّيُوفِ

المُعْجَمُ الكَبِيرُ

تصنيف

الإمام شمس الدين محمد بن أحمد بن عثمان الذهبي

(٦٧٣-٥٧٤٨هـ)

(٥٨) [أحمد بن عبد المنعم القزويني] (٤)

أحمد بن عبد المنعم بن أحمد ، المعمر ركن الدين أبو العباس القزويني
الطائوسي الصوفي .

مولده في سابع عشر شعبان / سنة إحدى وستمئة [٦٠١هـ - ١٢٠٥م] .

وحكى لنا أن أباه أسمع صحیح مُسلم على أبي بكر الشَّحَّاذي ، وهذا
الشَّحَّاذي كانت له إجازة الفُرَّاي ، ثم قدم دمشق في سنة اثنتين وثلاثين وستمئة
[٦٣٢هـ - ١٢٣٤م] وسمع من السُّخَّاي ، ثم سافر إلى بغداد مع الصَّاحب صفي
الدين بن مرزوق ليؤم به ، فسمع مُسنَد الشافعي من أبي بكر بن الخازن وسمع بحلب
من ابن خليل وروى بالإجازة العامة عن أبي جعفر الصَّيدلاني وجماعة . انتخب له
جزءاً رواه مرَّات .

توفي في عاشر جمادى الأولى سنة أربع وسبعمائة [٧٠٤هـ - ٩ ديسمبر ١٣٠٤م].

وكان كامل البنية مُصَبِّراً مَلِيحَ الشَّيْطَةِ ، أدرك من الملوك السلطان علاء الدين خوارزم شاه وراه قد مرَّ بقزوين . ورأيت تحت خطِّه : في سنة سبع وسبعين أن الوجيه النُّغري سألَه عن مَوْلده فقال : وُلِدْتُ سَنَةً وَسَمَائَةَ ، كذا أجاب في ذلك الوقت .

أخبرنا أحمد بن عبد المنعم ، غير مرَّة ، أنا أبو جعفر الصيدلاني - كتابة - أنا أبو علي الحدَّاد - حضوراً - أنا أبو نعيم الحافظ ، نا عبد الله بن جعفر ، ثنا محمد بن عاصم ، نا أبو أسامة عن عُبيد الله عن نافع عن ابن عمر : « أَنَّهُ كَانَ يَكْرَهُ مَسَّ قَبْرِ النَّبِيِّ ﷺ » . قُلْتُ : كَرِهَ ذَلِكَ لِأَنَّهُ رَأَى إِسَاءَةَ أَدَبٍ . وقد سُئِلَ أحمد بن حنبل عن مَسِّ القَبْرِ النَّبَوِيِّ وتقبيلُه فلم يَرِ بِذَلِكَ بِأَسْأً ، رواه عنه وَلَدُه عبد الله بن أحمد . فإن قيل : فهَلَّا فَعَلَ ذَلِكَ الصُّحَابَةُ قِيلَ : لِأَنَّهُمْ عَائِنُوهُ حَيًّا وَتَمَلَّوْا بِهِ وَقَبَّلُوْا يَدَهُ وَكَادُوا يَقْتَتِلُونَ عَلَى وَضُوئِهِ وَأَقْتَسَمُوا شَعْرَةَ الْمُطَهَّرِ يَوْمَ الْحَجِّ الْأَكْبَرِ ، وكان إذا تنخَّم لا تكاد نخامته تقع إلَّا في يد رجلٍ فيدلك بها وجهه ، ونحن فلما لم يصح لنا مثل هذا النَّصِيبِ الْأَوْفَرِ تَرَامِينًا على قَبْرِهِ بِالْإِلْتِزَامِ وَالتَّبَجُّيلِ وَالْإِسْتِيلَامِ وَالتَّقْبِيلِ ، أَلَّا تَرَى كَيْفَ فَعَلَ ثَابِتُ الْبَنَانِيِّ ، كان يقبل يد أنس بن مالك ويضعها على وجهه ويقول : يَدُ مَسَّتْ يَدَ رَسُولِ اللَّهِ ﷺ . وهذه الْأُمُورُ لَا يُحَرِّكُهَا مِنَ الْمَسْلَمِ إِلَّا فَرَطُ حُبِّهِ لِلنَّبِيِّ ﷺ ، إذ هُوَ مَأْمُورٌ بِأَنْ يُحِبَّ اللَّهَ وَرَسُولَهُ أَشَدَّ مِنْ حُبِّهِ لِنَفْسِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ ، ومن أمواله ومن الجَنَّةِ وَحُورِهَا ، بَلْ خَلَقَ مِنَ الْمُؤْمِنِينَ يُحِبُّونَ أَبَا بَكْرٍ وَعُمَرَ أَكْثَرَ مِنْ حُبِّ أَنْفُسِهِمْ . حكى لنا جندار أنه كان بجبل البقاع فسمع رجلاً سبَّ أبا بكر فسئل سيِّفه وضرب عنقه ، ولو كان سمعه يسبُّه أو يسبُّ أباه لما استباح دمه . أَلَّا تَرَى الصُّحَابَةَ فِي فَرَطِ حُبِّهِمْ لِلنَّبِيِّ ﷺ قَالُوا : أَلَّا نَسْجُدُ لَكَ ؟ فقال : لا ، فلو أذن لهم لَسَجَدُوا لَهُ سَجُودَ إِجْلَالٍ وَتَوْقِيرٍ لَا سُجُودَ عِبَادَةٍ كَمَا قَدْ سَجَدَ إِخْوَةُ يُوسُفَ - عَلَيْهِ السَّلَامُ - يُوسُفَ . وكذلك القول في سجود المسلم لقبر النبي ﷺ على سبيل التَّعْظِيمِ

[١-١٤] والتَّبْجِيلُ لَا يُكْفَرُ بِهِ أَصْلًا بَلْ يَكُونُ عَاصِيًا / فَلْيَعْرِفْ أَنَّ هَذَا مِنْهِيَ عَنْهُ ، وكذلك الصلاة الى القبر^(١) .

(*Mu'ajam ash-Shuyookh al-Mu'ajam al-Kabeer* (1/72-74 no.58), Edn. 1st, 1408H / 1988ce, Maktabah as-Siddeeqe, Ta'if, KSA, ed. Dr. Muhammad al-Habeeb al-Hayyilah, Teacher Ummul Qurra University)

We ask Abul Hasan, did you not see what the researcher said at the end of the Quote, he said refer to Shaikh ul-Islaam Ibn Taymiyyah's Fataawa for further rulings (27/106-110), im sure you conveniently forgot that.

Since yet again Abul Hasan (piggyback man) has copied and pasted this from GF Haddad, we say piggy back man as he is always stealing others works and always piggy backing on others. We say this very same passage rebukes Abul Hasans and GF Haddads opinion as is very clearly evident from the quote, it is funny how conveniently it was overlooked, we suggest read it again but this time don't be mu'tassub.

We thought we should also answer these claims and the false representation of Imaam Ahmads opinion.

**HAAFIDH IBN HAJR [852H] ON IMAAM
AHMAD KISSING THE PROPHET'S (ﷺ)
GRAVE**

فَتْحُ الْبَارِئِ

بِشْرَحِ صَبِيحِ الْإِمَامِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبُخَارِيِّ

لِلْإِمَامِ الْحَافِظِ

أَحْمَدَ بْنَ عَلِيِّ بْنِ حَجْرَةَ

الْعَسْقَلَانِيَّ

٧٧٣ - ٨٠٢

الجزء الثالث

قرأ أصله تصحيحاً وتحقيقاً

وأشرف على مقابلة نسخته المطبوعة والمخطوطة

عبد العزيز بن عبد الله بن باز

الأستاذ بكلية العمريّة بالرياض

رقم كتبه وأبوابه وأحاديثه

استقصى أطرافه ، ونبه على أركانها في كل حديث

محمد فواز عبد الباقي

المكتبة السلفية

تقبيل الأركان جواز تقبيل كل من يستحق التعظيم من آدمي وغيره ، فأما تقبيل يد الآدمي فيأتي في كتاب الأدب ،
وأما غيره فنقل عن الإمام أحمد أنه سئل عن تقبيل منبر النبي ﷺ وتقبيل قبره فلم ير به بأساً ، واستبعد بعض
اتباعه صحة ذلك ، ونقل عن ابن أبي الصيف اليماني أحد علماء مكة من الشافعية جواز تقبيل المصحف وأجزاء
الحديث وقبور الصالحين^(١) وبالله التوفيق

(Fath ul-Baaree Sharh Saheeh al-Bukhaaree (3/475) Edn. 1st, 1379H,
Maktabah Salafiyyah, Cairo, Egypt. Edited and checked by Allaamah
Imaam Ibn Baaz, Shaikh Muhammad Fuwaad Abdul Baqee and Shaikh
Muhib ud deen Khateeb).

We have underlined the rejection of this from Imaam Ahmad in green just to be clear. What does this mean, well very clearly Haafidh Ibn Hajr has indicated and shown that this is not fully authentic from Imaam Ahmad hence Haafidh Ibn Hajr saying some of his students and those who follow him have ruled out and denied the authenticity of the report that he said there was no harm in kissing the grave of the Prophet (ﷺ).

SHAIKH UL-ISLAAM AHMAD IBN ABDUL
HALEEM IBN TAYMIYYAH [728H] ON
IMAAM AHMAD KISSING THE GRAVE OF
THE PROPHET (ﷺ)

أَقْضَاءُ الصُّرُطِ الْمُسْتَقِيمِ

لِمُخَالَفَةِ أَصْحَابِ الْجَحِيمِ

تَأَلَّفَ شَيْخُ الْإِسْلَامِ

أَحْمَدُ بْنُ عَبْدِ الْحَكِيمِ بْنِ عَبْدِ السَّلَامِ بْنِ تَيْمِيَّةَ

الْمُتَوَفَّى سَنَةَ ٧٢٨ هـ

قال أبو بكر الأثرم : « قلت لأبي عبد الله - يعني أحمد بن حنبل - قبر النبي صلى الله عليه وسلم يمس ويتمسح به ؟ فقال : ما أعرف هذا . قلت له : فالمنبر ؟ فقال : أما المنبر فنعم قد جاء فيه . قال أبو عبد الله : شيء يروونه^(٢) عن ابن أبي فديك^(٣) ، عن ابن أبي ذئب عن ابن عمر : أنه مسح على المنبر . قال : ويروونه^(٤) عن سعيد بن المسيب في الرمانة^(٥) . قلت : ويروون عن يحيى بن سعيد ، أنه حين أراد الخروج إلى العراق ، جاء إلى المنبر فمسحه ودعا ، فرأيته استحسنته ثم قال : لعله عند الضرورة والشيء . قيل لأبي عبد الله : إنهم يلصقون بطونهم بجدار القبر . وقلت له : رأيت أهل العلم من أهل المدينة لا يمسونه ويقومون ناحية فيسلمون . فقال أبو عبد الله : نعم ، وهكذا كان ابن عمر يفعل . ثم قال أبو عبد الله : « بأبي وأمي صلى الله عليه وسلم » .

Abu Bakr al-Athram (who was from the main students of Imaam Ahmad) said, "I said to Abu Abdullaah ie Imaam Ahmad bin Hanbal, Should the grave of the Prophet (ﷺ) be touched or wiped? He replied, "I do not know this (ie as in being valid or allowed)

Then I asked how about the Minbar (the pulpit). He said, "As for minbar then yes we have reports come to us about it." Abu Abdullaah said, "There is something that is narrated from Ibn Abee Fudaik from Ibn Abee Dh'ib from Ibn Umar that he would wipe (touch) the minbar." He said, "It is narrated from Sa'eed ibn Musayyab about Ramaanah." I said, "Yahyaa ibn Sa'eed also narrates it from him that when he wanted to go to Iraaq he would go to the

minbar and touch it and supplicate, and I saw (Ahmad bin Hanbal) as if he held it to be permissible.” Then he said, “Only when it is necessary or for something.”

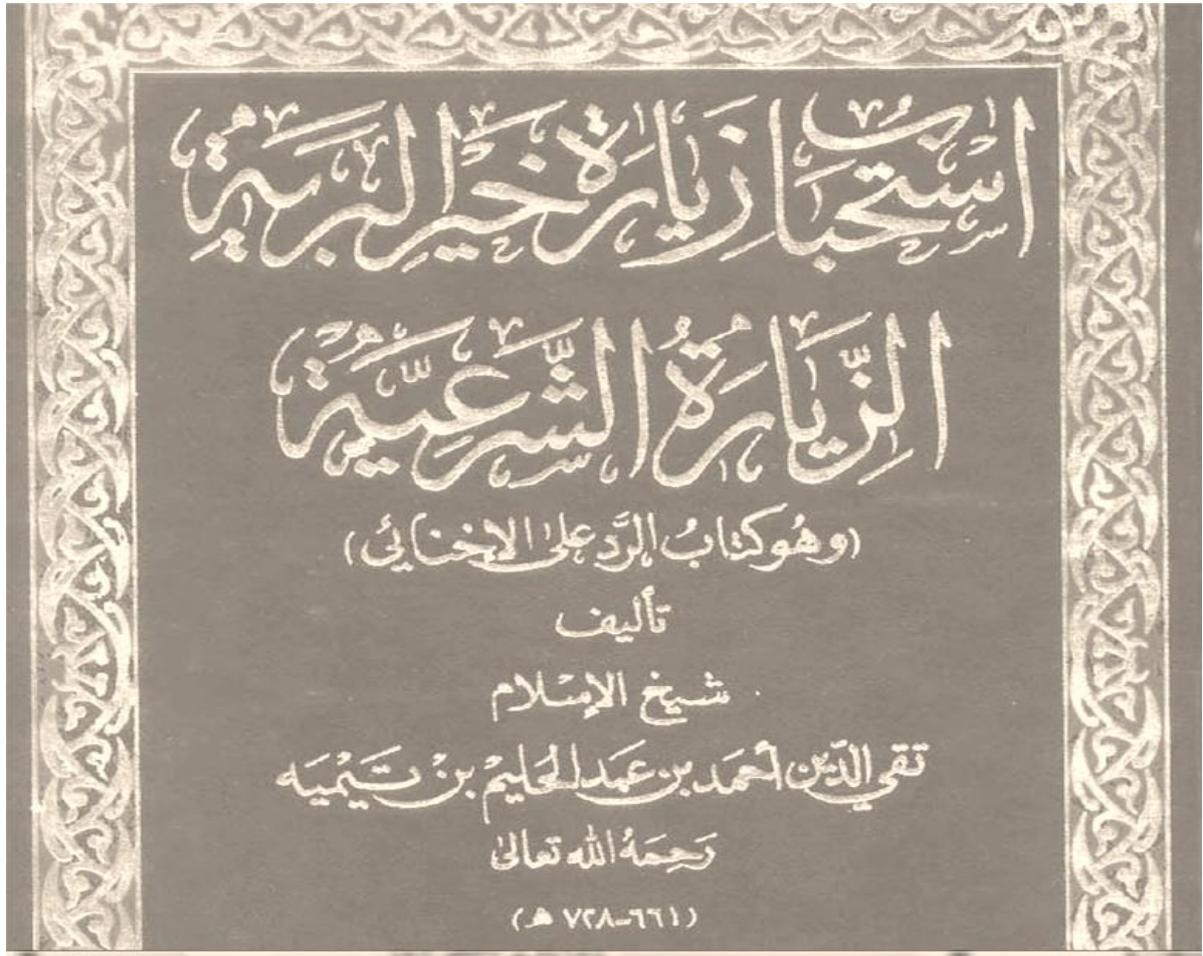
It was said to Abu Abdullaah, “Some people rub their backs against the wall of the grave? And I said, “I have seen the people of knowledge of Madeenah they would not touch the grave, rather they would stand to a side and offer salutations.” Abu Abdullaah said, “Yes, Ibn Umar would also do the same.” Then Abu Abdullaah said, “May my father and mother be sacrificed for him (رضي الله عنه)” (Refer to his *Iqtidaa Siraatal Mustaqeem Li Mukhaalifati Ashaabul Jaheem* (2/726), Edn. 5th 1417H / 1996ce, Maktabah ar-Rushd/Sharkatur-Riyaadh, Riyaadh, KSA ed. Dr. Naasir bin Abdul Kareem al-Aql)

Shaikh ul-Islam Ibn Taymiyyah brings the same statement in 2 different places in his commonly known book as *Kitaab Radd Alal Akhnaa’ee* actually called, ‘*Istihbaab Ziyaarah Khair al-Bariyyah az-Ziyaarah ash-Sharee’ah*’ (pg.420-421) and (pg.538-539) Edn. 1st 1419H / 1998ce, Daar ul-Fattah, ash-Shaariqah, UAE. ed. Abu Muhammad Shihaabullaah Bahadur)

Imaam Ibn Taymiyyah expands on this beautifully and explains in great detail in *Majmoo’a al-Fataawa* (27/79-80) and he says, “The scholars are agreed about the one who visits the Prophet’s (ﷺ) grave or the grave of any

other Prophet (ﷺ) or righteous person, the companions or the Ahlul Bayt or other than them, they should not touch, wipe them or kiss them.”

Shaikh ul-Islam Ibn Taymiyyah further said the following in his monumental work,



الْإِخْتِنَائِيَّةُ أَوْ السَّرْدُ عَلَى الْإِخْتِنَائِيَّةِ

تَأَلَّفَتْ

شَيْخَ الْإِسْلَامِ تَقِيَّ الدِّينِ أَبِي الْعَبَّاسِ
أَبِي مُحَمَّدٍ بِنِ عَبْدِ الْحَكِيمِ بِنِ يَحْيَى بِنِ مُحَمَّدٍ
الْحَرَّانِيِّ

وقد^(٤) روى أبو الحسن علي بن عمر القزويني أيضا في أماليه قال : قرأت على عبيد الله الزهري قلت له : حدثك أبوك ، قال : حدثني / عبدالله بن أحمد^(٥) قال حدثني أبي قال سمعت أبا زيد حماد بن دليل^(٦) قال لسفيان - يعني ابن عيينة - قال : كان أحد يتمسح بالقبر ؟ قال : لا ولا يلتزم القبر^(١) ، ولكن يدنو . قال أبي : يعني الإعظام لرسول الله ﷺ . وحماد بن دليل هذا الذي سمعه أحمد يسأل ابن عيينة هو معروف من أهل العلم ، وروى عنه أبو داود ، وكان قاضي^(٢) المدائن .

Abul Hasan Alee bin Umar al-Qazwainee in his book 'al-Amaaliyyah' said, "I read to Ubaidullaah az-Zuhree and I said to him that your father narrated from you, who said Abdullaah ibn Ahmad narrates to us, who said my father (ie Imaam Ahmad) said I heard Abaa Zaid Hammad bin Daleel say that I asked Sufyaan ie Ibn Uyainah, "Did anyone ever touch the (Prophets (ﷺ) grave?" He said, "No and nor did they hold onto the grave but they would get close to it." My father said, "It is due to revering the Messenger of Allaah (ﷺ). And Hammaad bin Daleel is the one who Ahmad heard ask Ibn Uyainah, he is well known from amongst the people of knowledge, Abu Dawood narrates from him and he was the Qadhee of al-Mada'in"

(Radd Alal Akhnaa'ee (pg.544-545) Daar ul-Fattah and (pg.415-416) Edn.1st 1420H / 2000ce, Daar ul-Kharraaz, Jeddah, KSA, ed. Ahmad bin

Muwannas al-Anbaree, and (pg.268-269) of *ar-Radd Alal Akhnaa'ee*, printed on the margins of *ar-Radd Alal Bakree*, Ed. Salafiyyah 1346H).

So here we also have an authentic chain coming from Imaam Ahmad about touching the Prophet's (ﷺ) grave via route his son, Abdullaah.

Samhudee also brings the statement of Imaam al-Athram from Imaam Ahmad ibn Hanbal in his *Wafaa al-Wafaa Bi-Akhbaar Daar al-Mustafaa* (4/216), yes even Samhudee!!!!

Shaikh ul-Islaam also said, "*Abu Bakr al-Athram (who was from the main students of Imaam Ahmad) said, "I said to Abu Abdullaah ie Imaam Ahmad bin Hanbal, Should the grave of the Prophet (ﷺ) be touched or wiped? He replied, "I do not know this (ie as in being valid or allowed)*

Then I asked how about the Minbar (the pulpit). He said, "As for the minbar then yes we have reports that have come." Abu Abdullaah said, "There is something that is narrated from Ibn Abee Fudaik from Ibn Abee Dh'ib from Ibn Umar that he would wipe (touch) the minbar." He said, "It is narrated from Sa'eed ibn Musayyab about Ramaanah."

I said, "Yahyaa ibn Sa'eed ie al-Ansaari the teacher of Imaam Maalik and others, also narrates from him that when he wanted to go to Iraaq he would go to the minbar and touch it and supplicate, and I saw (Ahmad bin Hanbal) as

if he held it to be permissible.” Then he said, “Only when it is necessary or for something.

It was said to Abu Abdullaah, “Some people rub their backs against the wall of the grave? And I said, “I have seen the people of knowledge of Madeenah they would not touch the grave, rather they would stand to a side and offer salutations.” Abu Abdullaah said, “Yes, Ibn Umar would also do the same.” Then Abu Abdullaah said, “May my father and mother be sacrificed for him (رضي الله عنه). Imaam Ahmad bin Hanbal also mentioned the same from Ibn Umar, Ibn Musayyab and Yahyaa ibn Sa’eed in ‘Mansak al-Marwazee’, all of which evidence that this was the actions of some companions.” END of the words from the al-Aknaa’ee. (Radd Alal Akhnaa’ee (pg.305-306)

Shaikh ul-Islam Ibn Taymiyyah goes on to say that if it touching the Prophet’s (ﷺ) grave was proven there must have been some evidence from the Sharee’ah. The action of some people alone can not establish this ruling when the practise of the majority of the companions was contrary to this. (Radd Alal Akhnaa’ee (pg.306)

SHAIKH UL-ISLAAM IBN TAYMIYYAH ON THE REPORT OF ABDULLAAH IBN UMAR (رضي الله عنه) TOUCHING THE PROPHET'S (ﷺ) GRAVE

In another part of the 'al-Akhnaa'ee' Shaikh ul-Islaam Ibn Taymiyyah brings the report of Abdullaah Ibn Umar (رضي الله عنه) which Qaadhee Ismaa'eel bin Ishaahq transmits in his 'Fadhal as-Salaah Alan Nabee' (رضي الله عنه) (pg.84 no.101) that when, "Ibn Umar would return from a journey he would pray 2 rakahs in the masjid and then go to the Prophets (ﷺ) grave and put his right hand on it, with his back to the Qiblah and give Salaam to the Prophet (ﷺ), Abu Bakr and Umar (رضي الله عنه)."

Imaam Ibn Taymiyyah said "This narration is questionable because it opposes and contradicts what have been reported from Imaam Maalik and Imaam Ahmad from the action of Abdullaah Ibn Umar (رضي الله عنه) that he would get close to the Prophet's (ﷺ) grave but he would not touch it.

The hadeeth of Ibn Umar (رضي الله عنه) (not mentioning the touching is) from Maalik from Naaf'e from Abdullaah ibn Deenaar and from Naaf'e, Ayoob Sakhtiyaanee and others report it. Hamaad ibn Zaid and Mu'ammarr report it from Ayoob. Maalik and others report that he would not touch the grave (of the

Nabee (ﷺ)). Similarly the scholars of Madeenah have not reported this. Imaam Ahmad has also said this was the practise of Ibn Umar (ie not touching).

[The report from Naaf'e is in Qaadhee Ismaa'eel's 'Fadhal as-Salaah Alan Nabee' (ﷺ) (pg.83 no.98). Imaam al-Albaanee said in his checking and notes of the latter, the chain is Mawqoof Saheeh, it is also transmitted from Alee ibn al-Madeenee from Sufyaan ibn Uyainah from Abdullaah ibn Deenaar. Imaam al-Albaanee said about it, the chain is Mawqoof Saheeh. (refer to the aforementioned work (pg.84 no.99)]

“Abu Bakr al-Athram (who was from the main students of Imaam Ahmad) said, “I said to Abu Abdullaah (ie Imaam Ahmad bin Hanbal), Should the grave of the Prophet (ﷺ) be touched or wiped? He replied, “I do not know this (ie as in being valid or allowed)

Then I asked how about the Minbar (the pulpit). He said, “As for the minbar then yes we have reports that have come.” Abu Abdullaah said, “There is something that is narrated from Ibn Abee Fudaik from Ibn Abee Dh'ib from Ibn Umar (رضي الله عنه) that he would wipe (touch) the minbar.” He said, “It is narrated from Sa'eed ibn Musayyab about Ramaanah.” I said, “Yahyaa ibn Sa'eed also narrates it from him that when he wanted to go to Iraaq he would go to the minbar and touch it and then supplicate, and I saw (Ahmad bin Hanbal) as if he held it to be permissible.” Then he said, “Only when it is necessary or for something.”

It was said to Abu Abdullaah, “Some people rub their backs against the wall of the grave? And I said, “I have seen the people of knowledge of Madeenah they would not touch the grave, rather they would stand to a side and offer salutations.” Abu Abdullaah said, “Yes, Ibn Umar (رضي الله عنه) would also do the same.” Then Abu Abdullaah said, “May my father and mother be sacrificed for him (رضي الله عنه)”

It is said this report does not oppose what has been transmitted by these Imaams in not touching the grave as Ibn Umar did not touch the Prophets grave, rather he intended to give salaam near the grave....

Ibn Taymiyyah goes onto say, “So what is correct is that Ishaaq bin Muhammad al-Farwee is alone in reporting it (ie the addition of hands on the grave) from Ubaidullaah from Abdullaah bin Umar, it is incorrect and and it also opposes those who are more trustworthy than them who narrate from Ibn Umar. As for Ayoob narrates from Ubaidullaah from Abdullaah bin Umar contradicting what Ishaaq narrates.

This narration is also coupled with what Ayoob narrates from Naaf'e who narrates from both Haammaad ibn Zaid and Mu'ammara and others. Also the narration of Maalik from Naaf'e is famous similarly the narration of Abdullaah ibn Deenaar from Ibn Umar does not contain anything of what Ishaaq bin Muhammad al-Farwee mentions. It cannot be said that this addition is of a trustworthy narrator from two angles.

The first – it opposes that which has been narrated from more trustworthy narrators as Yahyaa ibn Ma'een narrates who said, narrated to be Abu Usaamah from Ubaidullaah from Naaf'e from Ibn Umar who who prohibitively disliked touching the Prophets grave. As for what this (ie Abu Usaamah) Shaikh, the righteous the Zaahid, the Shaikh of Iraaq of his time in general and specific is also reported by what Abul Hasan Alee bin Umar al-Qazwainee said, that It was recited to Alee Ubaidullaah Zuhree and his father narrated to him who said Abdullaah ibn Ja'afar narrated to me from Abu Dawood at-Tayaalisee from Yahyaa bin Ma'een (who said the same as the latter report).

This Abu Usaamah narrates from Ubaidullaah from Naaf'e from Ibn Umar that he would prohibitively dislike (ie forbade) touching the Prophet's grave and this then ties in what has been mentioned from the Imaams like Ahmad and others from Ibn Umar has evidenced from other narrations. If not then it opposes this report of Ishaaq al-Farwee all of which are from Ubaidullaah and therefore it is obligatory to halt at them.

So how is Abu Usaamah more trustworthy than Farwee well because his narration ties in and conforms to what the Scholars report who did not increase in anything in the narration as the alone report of Farwee does.

The second angle is that Farwee in essence is truthful and his books are also authentic he became blind in his latter years. So when he would make mistakes when he would narrate from his memory and when he would be prompted with a word he would accept it (ie agree in it being part of the

narration). This is why his ahadeeth have been deemed to be rejected which oppose what the other people have narrated for example like the hadeeth of Afak. Similarly this hadeeth of Ibn Umar also opposes the what the other people have narrated.

Bukhaari narrates from him in his Saheeh (before he became blind and started to make mistakes). Abu Haatim said he is truthful and went to Basrah, he would be prompted and thereby correct (his mistakes). Another time he said he was mudhtarib (ie confuse texts or chains). Abu Ubaid al-A'ajurree said I asked Abu Dawood about him and he said very mistaken (ie weak). Nasaa'ee said he is not trustworthy. Ibn Hibbaan cited him in his ath-Thiqaat. Daarqutnee said he is not rejected however his hadeeth of Afak has been rejected due to opposing what the other people have narrated. (refer to al-Jarh Wat-Ta'deel (2/233), ath-Thiqaat (8/114)

These statements of the Imaams clarify in what has been mentioned in detail the weakness of the report from Ibn Umar (mentioning the touching of the Prophets' grave)

So when the scholars are agreed in the prohibition of touching the Prophet's (ﷺ) grave then how is it possible that Abdullaah Ibn Umar (رضي الله عنه) touching the grave is correct. Furthermore how is it possible they (ie the great Imaams) did not know that he touched (the Prophets' grave) but they did know he used to touch the the minbar? It is also established from Ibn Umar that he probitively disliked touching the grave (of the Prophet).”

Then Shaikh ul-Islaam Ibn Taymiyyah brings the report of Ibn Uyainah which has been quoted previously.

Shaikh ul-Islaam Ibn Taymiyyah goes onto say, “Abul Hasan al-Qazwainee also narrates from Zuhree (from his father from Abdullaah bin Ahmad from his father (Ie Imaam Ahmad) from Nooh bin Yazeed who said Abu Ishaq informed me ie Ibraaheem bin Sa’ad who said, “I never saw my father visiting (or going to) the Prophet’s (ﷺ) grave because he would see this as something forbidden.”

The narrator Nooh bin Yazeed bin Siyaar who narrates from Ibraaheem ibn Sa’ad in this chain is trustworthy, he was his companion was a competent trusted (narrator) from him. Imaam Ahmad and Imaam Abu Dawood narrate from him. Abu Bakr al-Athram said, Abu Abdullaah (ie Imaam Ahmad) mentioned to me concerning Nooh ibn Yazeed he is big Shaikh he would take (ie narrate) from the book of Ibraaheem bin Sa’ad after looking at the words.”

Muhammad ibn al-Muthnaa said I asked Ahmad ibn Hanbal about him and he said, “Write from him as for he is trustworthy, he accompanied Ibraaheem ibn Sa’ad during Hajj, he was a disciplined child.” Ibn Hibbaan cited him in his book of trustworthy narrators ie ath-Thiqaat. (Refer to Tahdheeb ut-Tahdheeb (1/489), ath-Thiqaat (9/211). This report has also be cited by Imaam Muhammad ibn Abdul Haadee in his ‘as-Saarim al-Munkee’ (pg.314)

As for Ibraaheem bin Sa'ad he was from the major scholars of Madeenah and most of the scholars said he was trustworthy. He went to Baghdaad and the people narrated from him, aswell Ahmad bin Hanbal and a whole group. Knowing him for his knowledge is that Laith ibn Sa'ad narrates from who was older and and more well known.

As for his father Sa'ad ibn Ibraaheem (ie the father of Ibraaheem ibn Sa'ad) he is ibn Abdur Rahmaan bin A'uf az-Zuhree his son Ibraaheem narrates from him who said, "I never saw my father visiting (or going to) the Prophet's (ﷺ) grave because he would see this as something forbidden."

He was from virtuous people from amongst the people of Madeenah during the time of the taabi'een - he was righteous and a worshipper. He was the Qaadhee of Madeenah during the time of the Taabi'een, during the time of al-Qaasim bin Muhammad bin Abu Bakr as-Siddeeqe and others. He saw al-Waleed bin Abdul Maalik build the Masjid and incorporate the apartment (of A'ishah) he also met the previous Salaf from amongst the companions and taabi'een.

Illustrious and impeccable Imaams like Sufyaan ath-Thawree and Shu'bah narrate from him. He met major Taabi'een like Sa'eed ibn Musayyab, It is also established that the 7 major jurists also met him and he died in 166H. He is the one who narrates from Qaasim from A'ishah whoever introduces a new affair which was it from it is rejected. Thus his action was in accordance to the

majority of the companions that he would hold it to be prohibitively disliked to visit the prophet's (ﷺ) grave." (END of the summary of words of Shaikh ul-Islaam) (Radd Alal Akhnaa'ee (pgs.411-418)

Allaamah Muhammad Ibn Ibraaheem summarises this and says, "This narration of Farwee opposes narrators who are more trustworthy than him and that is Abu Usaamah. Yahyaa ibn Ma'een said, narrated to us Abu Usaamah from Ubaidullaah from Naaf'e from Ibn Umar (رضي الله عنه) that he would dislike (ie makrooh – prohibitively dislike) touching the Prophets (ﷺ) grave.

Abul Hasan Alee bin Umar al-Qazwainee transmits in al-Amaalee (as cited in the al-Aknaa'ee) with the following chain, "It was read to Ubaidullah az-Zuhree whose father narrated to him who said Abdullaha ibn Ja'afar reported from Abu Dawood at-Tayaalisee from Yahyaa ibn Ma'een and he mentioned the report above.

Then Abu Usaamah is more trustworthy than al-Farwee and what further enforces is this, is that which has been established and reported by Imaam Maalik from Ibn Umar (رضي الله عنه) via the latter's student that Ibn Umar (رضي الله عنه) would not touch the (Prophets (ﷺ) grave. Therefore this report of al-Farwee is not accepted due to him being alone in reporting it especially with the speech concerning it." END of the words of Imaam Muhammad (Shifaa as-Sadoor (pg.27-28).

He then goes onto mention the criticism on al-Farwee by the scholars of hadeeth and rijaal and references it to Imaam Dhahabee's *Meezaan ul-Ei'tidaal* and also further discusses al-Farwee.

This also opposes what is authentically proven from Abdullaah ibn Umar, that he would dislike the touching of the grave of the Prophet (ﷺ). (Refer to Abul Hassan Alee ibn Umar al Qazwainee in his 'Amaalee' and Haafidh Dhahabee in 'Siyaar' also cited in *Juzz Muhammad bin Asim ath-Thaqafee as-Subhaanee* (no.28). Shaikh Shu'ayb al- Arna'oot said "Its men are trustworthy" (*Siyaar A'laam an-Nubulaa* (12/373)

THE HANABLEE SCHOLARS ON TOUCHING AND KISSING THE PROPHET'S (ﷺ) GRAVE.

Qadhee Abu Ya'ala [458H] quoted the same narration - ie "Abu Bakr al-Athram relates, I said to Ahmad can we touch the Prophet's (ﷺ) grave? He replied, "I do not know this." I then asked him, "What about the pulpit?" He replied, "As for the pulpit, then yes." al-Athram said, "I said to Abu Abdullaah (ie Imaam Ahmad bin Hanbal)... I have seen the people of knowledge of Madeenah, they would not touch the Prophet's (ﷺ) grave. They would simply stand to the side and send salutation. Abu Abdullaah (Ahmad bin Hanbal) said, "Yes, this is also the practise of Ibn Umar" (al-Masaa'il al-Faqeeh Min Kitaab Riwayatain Wal Wajhayn (pg.215).

Imaam Qaadhee Abu Ya'ala after quoting the statement of Imaam al-Athram he said, "And this narration shows that it is not sunnah to place the hands on the grave." (al-Masaa'il al-Faqeeh Min Kitaab Riwayatain Wal Wajhayn (pg.215).

Imaam Ibn Qudaamah said, "It is unliked (ie prohibitively disliked) to touch the side wall of the Prophet's (ﷺ) grave or to kiss it. Athram said, "I have seen the people of knowledge of Madeenah and they would not touch/wipe the grave, rather they would stand to a side and offer salutations." Abu Abdullaah

said, “Yes, Ibn Umar would also do the same.” (*al-Mughnee* (3/479) Maktabah Cairo, see also *Kashaf al Qina* (2/139)

He also said, “The scholars have warned against touching the graves.” (*al-Mughnee* (2/355), Samhudee also cites this in his *Wafaa al-Wafaa Bi-Akhbaar Daar al-Mustafaa* (4/216-217)

The author of ‘*al-Mughnee*’ goes onto say, “The reason for this is because this act venerates the greatness of these graves just as it would for idols. Praying at the graveyards is similar to venerating or glorifying idols with prostration. Furthermore idol worship began initially by praising the dead by taking their pictures and wiping them and praying over them.” (*al-Mughnee* (2/507-508)

The author of ‘*Kashf al-Qina’a*’ said, “And it is disliked to kiss it and doing tawaf of it, Because all this is innovations.” (*Kashf al-Qina’a* (2/140-141)

Haafidh Ibn Rajab Hanbalee said, “Imaam Ahmad was supplicating. “Oh Allaah! Just as you have prevented my face from prostrating to somebody other than You, prevent me from asking from other than you.” (*Jaam’e Uloom Wal Hikam* (1/280-281)

Haafidh Ibn Rajab al-Hanbalee also said “A man came to him (ie Imaam Ahmad) and he wiped his hands on his clothes and then wiped his face, Imam Ahmad became very angry and denied his action and said, “Who did you learn this from?” (Hukam aj-Jadeerah Bil-Azaa’aah (pg.46-47)

Shaikh Ibn Aqeel Hanbalee said, “Graves are not made for kissing, decorating, roaming around or from begging at them to Allaah.” (Ibn Muflih quoted in *al-Furoo* (2/272)

Haafidh Ibn al-Jawzee said, “Ibn Aqeel said, “When these obligations were hard on the ignorant and masses, they diverted themselves from the positions of Shari’a to revere positions which they laid down for themselves, so it felt easy to them as they will not be regulated by the order of anyone except themselves.” He added: “To me, they are kafir (infidels) due to these positions; like revering the graves and paying respect to them with things which are forbidden by Shari’a like burning fire, kissing the graves, roaming around them, addressing the dead with sheets (of requests) and notes on patches which say like this: “O My Master do such and such for me”, and taking the soil for getting blessing, pouring perfume on the graves, undertaking journey to visit them, hanging shreds with trees, as imitation to those who worship Lat and Uzza” (Talbees Iblees pg.359)

al-Mardaawee Hanbalee said, “It is not recommended to wipe the graves and this is the correct opinion of this madhab” (*al-Insaaf* (4/53)

Abdul Qadir Jeelaanee Hanbalee said, “When you visit the graves then do not put your hands on them or kiss them as this is the habit of the jews, nor sit on the graves or rest against them.” (al-Ghuniyyah (1/91))

HAAFIDH IBN HAJR AL-HAITHAMEE [974H] CLARIFYING IMAAM AHMADS POSITION ON TOUCHING AND KISSING GRAVES.

Haafidh Ibn Hajr al-Haithamee refutes what has been attributed to Imaam Ahmad that he allegedly said, “Ahmad ibn Hanbal was asked about touching the Prophet's ~ Allah bless and greet him ~ grave and kissing it and he saw nothing wrong with it”

HAASHIYYAH AL-AYDAH

He says, “This is supported from what has been mentioned in the Mughnee of the Hanabillah that is unliked to touch the wall of the grave or to kiss it Ahmad said I do not know of this. So there are two contradicting reports from Imaam Ahmad.

It is apparent from the statement of al-Athram, who was from his foremost students that Imaam Ahmad leaned towards prohibiting it (ie touching and kissing the grave of the Prophet (ﷺ) as he said I have seen the people of knowledge of Madeenah they would not touch the grave and Imaam Ahmad said Ibn Umar (رضي الله عنه) also used to do the same (ie not touch the grave) (end of the words

from al-Mughnee). There is also contradiction with some of the reports of Ibn Umar that he would place his right hand on the grave.

From them is what has also been said in Ihyaa, touching, wiping and kissing the graves are from the acts of worship of the Christians and jews.” (also cited by Samhudee in Wafaa al-Wafaa (4/215)

(al-Aqshahree said) Za’afaraanee said, “This is from the innovations which the sharee’ah has shunned and rejected.” (also cited by Samhudee in Wafaa al-Wafaa (4/215)

It is narrated from Anas ibn Maalik who saw a man who had placed his hand on the blessed grave, so he reprimanded him and said we do know this (ie this action) except that we used to get very close.” also cited by Samhudee in Wafaa al-Wafaa (4/216)

So that which has been established is that we know touching or kissing the graves of the righteous is hated.” End of Ibn Hajr al-Haithamees words

(Haashiyyah al-Allaamah Ibn Hajr al-Haithamee A’la Sharh al-Aydah Fee Manaasik al-Hajj (Commonly known as as ‘Haashiyyah al-Aydah’ (pg.502-502), Edn? Daar ul-Hadeeth, Bierut, Lebanon and Maktabah Salafiyyah, Madeenah, KSA.)

Here is the full scan of the text of Haafidh al-Haithamees
'Haashiyyah al-Aydah'

حَاشِيَةُ الْعَلَامَةِ ابْنِ حَجْرٍ لِهَيْتِي عَلَى شَرْحِ الْإِيضَاحِ فِي مَنْاسِكِ الْحَجِّ لِلْإِمَامِ السَّنَوِيِّ

(قوله وهو الذي قاله العلماء وأطبقوا عليه) فتقول أحمد لا بأس به ، وقول المحب الطبري وابن أبي الصيف يجوز تقبيل القبر ومسه ، اعترضه العزيز 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 تعبيره بيجوز دون يستحب ، إذ لو كان مراده الاستحباب لعبر به ثم استدل بعمل العلماء ،

فلما عدل عنه إلى الجواز كان أظهر فيما ذكرناه . وشمول الجواز الاستحباب والوجوب اصطلاح للأصوليين لا للفقهاء ، والحديث المذكور ضعيف ، وعلى تسليم صحته فيجوز أن يكون السلف أجمعوا على ذلك بعد انقراض الصحابة رضی الله عنهم ، على أنه مذهب صحابي وليس إجماعاً سكوتياً كما هو ظاهر . ومعنى قول السبكي ليس مما قام الإجماع عليه أى ابتداء فما قاله المصنف صحيح لا مطعن فيه . ويؤيد ما ذكرته ما في معنى الحنابلة من أنه لا يستحب التمسح بخائط القبر ولا تقبيله وقال أحمد ما أعرف هذا ، فتعارضت الروايتان عن أحمد . وظاهر كلام الأثرم وهو من أجل أصحابه أن ميل أحمد إلى المنع فإنه قال رأيت أهل العلم بالمدينة لا يمسون القبر . قال أحمد وهكذا كان يفعل ابن عمر انتهى . وبه تعارض رواية بعضهم عن ابن عمر أنه كان يضع يده اليمنى على القبر ، ومن ثم قال في الإحياء: مس المشاهد وتقبيلها عبادة النصارى واليهود . وقال الزعفراني: ذلك من البدع التي تنكر شرعاً . وروى عن أنس أنه رأى رجلاً وضع يده على القبر الشريف فهاء وقال ما كنا نعرف هذا أى الدنو منه إلى هذا الحد . وعلم مما تقرر كراهة مس مشاهد الأولياء وتقبيلها . نعم إن غلبه أدب أو حال فلا كراهة . ويكره أيضاً الانخفاض للقبر الشريف ، وأقبح منه تقبيل الأرض له ذكره ابن جماعة ولفظه : وعد بعض العلماء من البدع أى القبيحة الانحناء له ، وأقبح منه تقبيل الأرض له . لكن قال غيره هذا في انحناء بمجرد الرأس والرقبة أما بالركوع فهو حرام ، وأما تقبيل الأرض له فهو أشبه شيء بالسجود بل هو هو فلا ينبغي التوقف في تحريمه انتهى ، وفيه نظر أخذاً من كلامهم في باب السير في حنى الظهر ، ولا نسلم أن تقبيل الأرض كالسجود فالأوجه الكراهة إلا إن قصد التعظم بالركوع مثلاً .

Haashiyyah al-Aydah' (pg.501-502)

TUHFATUZ-ZAWAAR ILAA QABR AN-NABEE
AL-MUKHTAAR

Haafidh Ibn Hajr al-Haithamee said whilst summarising the words of Imaam Nawawee and Haleemee and adding some of his own words in another book, he says,

“From the manners and etiquettes of visitng graves is to abstain from touching the blessed (Prophets (ﷺ) grave, to kiss it, to do tawaaf of and to pray on it. Nawawee said it is impermissible to do tawaaf of the Nabee’s (ﷺ) grave. Haleemee said it is prohibitively disliked to push ones stomach or back to the wall, similiary touching it with the hands or kissing it or to prostrate towards it, rather the etiquettes are to stand far away just as one would have done in his (ﷺ) lifetime.

So this is what is correct, this is also what the scholars say and what they agree upon. From this is to also warn and denounce the danger of touching (the grave) and other such similar things that are done for barakah, (blessings) they are from the aspects of ignorance. As blessings are only sought from things that conform to the Sharee’ah and the statement of the scholars. As for verily touching and kissing (the graves) is from the actions and custom of the Christians and jews.

As the forbiddance of this has been mentioned as Za’afaraanee said, “As for putting the hand on the grave and touching it and kissing it are from the affairs of innovation which the Sharee’ah and rejected and reprimanded.” It is reported Anas ibn Maalik (رضي الله عنه) who saw a man who had placed his hand on the

blessed grave, so he reprimanded him and said we do know this (ie this action) except that we used to get very close.”

Maalik, Shaafi’ee and Ahmad may Allaah be pleased with them severely rejected this. Ibn Asaakir said, “It is not from the Sunnah to touch the wall of the blessed grave (of the Prophet (ﷺ)) nor to kiss it or to do tawaaf of it as the ignorant ones do. It is narrated from Naaf’e from Ibn Umar (رضي الله عنه) who would prohibitively dislike excessive touching of the Prophet’s (ﷺ) grave. (Haafidh Ibn Hajr then goes on to mention the statement of Imaam Ahmad via Abu Bakr al-Athram and Imaam Ahmad saying there was no harm in it)”
END of Haithamee’s words (Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar (pg.20-22).

We will now move on and quote some of the scholars more versed in the Hanbalee madhab and their position of Imaam Ahmad Kissing the Prophet’s (ﷺ) grave.

SHAIKH NOOR UD DEEN ALEE BIN
AHMAD SAMHUDEE [911H] ON
TOUCHING AND KISSING GRAVES

And Samhudee said

وَقَاءِ الْوَقَا
بِأَخْبَارِ دَارِ الْمِصْطَفَى

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

وروي أن أنس بن مالك رضي الله تعالى عنه رأى رجلاً وضع يده على قبر النبي صلى الله تعالى عليه وسلم، فنهاه، وقال: ما كنا نعرف هذا على عهد رسول الله ﷺ، وقد أنكره مالك والشافعي وأحمد أشد الإنكار.

Samhudee said, *It is narrated from Anas ibn Maalik who saw a man who had placed his hand on the blessed grave, so he reprimanded him and said we did not know this (ie this action) during the time of Messenger of Allaah (ﷺ). "as for placing the hands and kissing the graves he said) and this was rejected by Maalik, ash-Shaafi'ee and Ahmad who severely rebuked this."* (Wafaa al-Wafaa Bi-Akhbaar Daar al-Mustafaa (4/216), Edn 1st 1427H /2006ce, Daar al-Kutub al-Ilmiyyah, Beirut, Lebanon. Ed. Khaalid Abdul Ghanee Mahfooz)

Samhudee goes on to say,

وقال بعض العلماء: إنه إن قصد بوضع اليد مصافحة الميت يرجى أن لا يكون به حرج، ومتابعة الجمهور أحق، انتهى.

Samhudee directly after says, “Some of the scholars have said if the intent of placing the hand (on the grave) is to shake hands with the deceased, then we hope there is no harm in this BUT following the majority (ie not placing the hands on the grave or touching them) is closer to the truth.” (Wafaa al-Wafaa (4/216).

IMAAM NAWAWEE [676H] ON TOUCHING AND KISSING GRAVES

KITAAB AL-MAJMOO'A SHARH AL-MUHAZZAB LIL-SHEERAAZEE

Imaam Nawawee said in his '*Kitaab al-Majmoo'a Sharh al-Muhazzab Lil-Sheeraazee*,

الطبعة الوحيدة الكاملة من:
كتاب المجموع
شرح المهدب للشيرازي
للإمام أبي زكريا يحيى الدين بن شرف النووي

المقابر ، ويدعو لمن يزوره ، ولجميع أهل المقبرة ، والأفضل أن يكون السلام والدعاء بما ثبت في الحديث ، ويستحب أن يقرأ من القرآن ما تيسر ، ويدعو لهم عقبها ، نص عليه الشافعي ، واتفق عليه الأصحاب . قال الحافظ أبو موسى الأصفهاني رحمه الله ، في كتابه آداب زيارة القبور : الزائر بالخيار ان شاء زاره قائما ، وان شاء قعد كما يزور الرجل أخاه في الحياة ، وربما جلس عنده ، وربما زاره قائما أو مارا (قال) وروى القيام عند القبر من حديث أبي أمامة والحكم بن الجارث وابن عمر وأنس ، وعن جماعة من السلف رضي الله عنهم ، قال أبو موسى : وقال الامام أبو الحسن محمد ابن مرزوق الزعفراني وكان من الفقهاء المحققين في كتابه في الجنائز : ولا يستلم القبر بيده ، ولا يقبله قال : وعلى هذا مضت السنة .

قال أبو الحسن : واستلام القبور وتقبيلها الذي يفعله العوام الآن من المتبدعات المنكرة شرعا ، ينبغي تجنب فعله وينهى فاعله ، قال : فمن قصد السلام على ميت سلم عليه من قبل وجهه ، وإذا أراد الدعاء تحول عن موضعه واستقبل القبلة ، قال أبو موسى : وقال الفقهاء المتبحرون الخراسانيون : المستحب في زيارة القبور أن يقف مستدبر القبلة مستقبلا وجه الميت ، يسلم ولا يمسح القبر ولا يقبله ولا يمسحه ، فان ذلك عادة **لنصارى** (قال) وما ذكروه صحيح لأنه قد صح النهي عن تعظيم القبور ، ولأنه اذا لم يستحب استلام الركنين الشاميين من أركان الكعبة لكونه لم يسن ، مع استحباب استلام الركنين الآخرين ، فلأن لا يستحب مس القبور أولى ، والله أعلم .

Imaam Nawawee cites, "Haafidh Abu Moosaa al-Asfahaanee said in his book, 'Adaab Ziyaaratul-Qaboor' that Imaam Abul Hasan Muhammad ibn Marzooq az-Za'afaraanee, who was from the researching (Muhaqqiq) jurists said

in his book pertaining to the topic of Janaa'iz that, "And do not touch the grave with your hands nor kiss it as this is what the Sunnah has traversed upon."

Abul Hasan said, "Touching, wiping or kissing the graves which the masses do nowadays is a rejected innovation in the sharee'ah, one should refrain from doing this and also prohibit others from doing so. Whoever wishes to offer salutations to the deceased then they should do so whilst facing the face (of the deceased) and when one intends to supplicate, he should move from his position and face the qiblah."

Abu Moosaa said, "The jurists possessing oceans of knowledge of Khurasaan said, "From what is recommended with regards to visiting graves, one should direct himself towards the face (of the deceased) with the qiblah behind him and then offer his salutations. The grave should not be touched, wiped or kissed as this is the custom of the Christians."

So what the jurists have mentioned is correct because we have been prohibited from venerating the graves. Touching the two Shamee corners of the ka'abah is not recommended because it is not allowed whereas touching the other corners is recommended. Therefore it is more worthy that touching graves is not recommended and Allaah knows best." End of the words of Nawawee.

(al-Majmoo'a Sharh al-Muhadhab (5/286-287) Edn.? Maktabah al-Irshaad, Jeddah KSA, ed. Muhammad Najeeb al-Muti'ee).

We have highlighted the part in green where Abu Moosaa said this is the custom of the Christians!!!

KITAAB AL-AYDAH

Imaam Nawawee said in another place,

كتاب منازل الأضاح

في المناسك

للشيخ محي الدين النووي الشافعي

الثامنة : لا يجوز أن يطاف بقبر النبي ﷺ ، ويكره إصباق البطن والظهر بجدار القبر . قاله الحلبي وغيره . ويكره مسحه باليد وتقبيله ، بل الأدب أن يبعد منه كما يبعد منه لو حضر في حياته ﷺ . هذا هو الصواب ، وهو الذي قاله العلماء ، وأطبقوا عليه ، وينبغي أن لا يغترّ بكثير من العوام في مخالفتهم ذلك ، فإن الاقتداء والعمل إنما يكون بأقوال العلماء ، ولا يلتفت إلى محدثات العوام وجهالاتهم ، ولقد أحسن السيد الجليل أبو علي الفضيل ابن عياض رحمه الله تعالى في قوله ما معناه :

اتبع طُرقَ الهدى ولا يضرك قلة السالكين
وإياك وطُرقَ الضلالة ولا تغترّ بكثرة الهالكين

ومن خطر بياله أن المسح باليد ونحوه أبلغ في البركة ، فهو من جهالته وغفلته ، لأن البركة إنما هي في ما وافق الشرع ، وأقوال العلماء وكيف ينبغي الفضل في مخالفة الصواب ؟ .

“NO.8 It is impermissible to do tawaf of the grave of the Prophet (ﷺ), it is prohibitively disliked to push ones stomach or back to the wall of the grave, this is what Haleemee and others have said.

It is also prohibitively disliked to touch the graves with the hands or to kiss them. Rather from the etiquettes of the grave is to stand far away just as one would have done in his (ﷺ) lifetime.

So this is what is correct, this is also what the scholars say and this is what they agree upon. It is appropriate to mention not to get embroiled with what the masses do in opposition to this, because (the correct) following and actions will be based on the statement of the scholars and there is no turning to the evil practices and ignorances of the general masses.

What a beautiful statement by the honourable leader, Abu Alee Fudhayl ibn A'yaadh which means,

“Follow the way of guidance

And you will not be harmed by their lack of numbers

Save yourselves from the ways of misguidance

And don't be fooled by the vast number of the destroyed ones

And whoever thinks touching with the hands is worthy of more blessings, then this is his ignorance and negligence because blessings are only from that which conforms to the Sharee'ah and the statement of the scholars, so how is it possible to seek virtue in opposition to the truth.”

End of the words of Nawawee.

(al-Aydah Fil-Manaasik al-Hajj (pg.160-161) of Imaam Nawawee Edn. 1st 1405H / 1985ce. Daar ul-Kutub al-Ilmiyyah, Beirut, Lebanon)

This has also been cited by Samhudee (4/215) in *Wafaa al-Wafaa*, Shaikh Zafar Ahmed Uthmaanee also quotes this in his *E'laa as-Sunan* (10/508). The Albanian Hadeeth Master, Muhammad Naasir ud deen also quotes this statement of Imaam Nawawee in his *Tahdheer as-Saajid*.

Below is the scan of the *al-Aydah*, together with Haithamees notes, *Haashiyyah al-Aydah'* (pg.501-502)

كتاب مناهل الايضاح

في المناسك

للشيخ محي الدين النووي الشافعي

حاشية العلامة ابن حجر الهيتمي
على شرح الايضاح في مناسك الحج
للإمام السنوي

- ٥٠١ -

رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ ، وَمَنْبَرِي عَلَى حَوْضِي . وَيَقِفُ عِنْدَ الْمَنْبَرِ وَيَدْعُو .

(الثامنة) لا يجوزُ أن يُطافَ بقبرِ النَّبِيِّ ﷺ ، ويُكرهُ إنصاقُ البطنِ والظهيرِ بحدارِ القبرِ ، قاله الحليسي وغيره . ويُكرهُ مسحُه باليدِ وتقبيلُه ، بل الأدبُ أن يبعدُ منه كما يبعدُ منه لو حضر في حياته ﷺ ، هذا هو الصوابُ وهو الذي قاله العلماء وأطبقتوا عليه .

وينبغي أن لا يفتَرَ بكثيرٍ مِنَ العوامِّ في مُخالفتهم ذلك ، فإنَّ الاقتداءَ والعملَ إنما يكونُ بأقوالِ العلماء ، ولا يلتفتُ إلى مُحدثاتِ العوامِّ وجَهالاتهم . ولقد أحسنَ السَّيِّدُ الْجَلِيلُ أبو عليِّ القُضَيْلِيُّ بنُ عِيَّاضٍ رَحِمَهُ اللهُ تعالى في قوله ما معناه : أتبِعْ طُرُقَ الرُّبَدِيِّ وَلَا يَضُرُّكَ قَلَّةُ السَّالِكِينَ ، وَإِيَّاكَ وَطُرُقَ الضَّلَالَةِ ، وَلَا تَغْتَرَّ بِكَثْرَةِ

روضة من رياض الجنة أن العمل فيه يوصل لذلك وفيه نظر ، والأولى ما قاله مالك وغيره من بقاءه على ظاهره فينقل إلى الجنة وليس كسائر الأرض يذهب ويفنى ، أو هي من الجنة الآن حقيقة وإن لم تمنع نحو الجوع عملاً بأصل الدار الدنيوية وأنها آيلة للفناء . ومعنى قوله ومنبري على حوضي أن ملازمة الأعمال الصالحة عنده تورد الحوض ، كذا قيل . وقيل يعيده الله على حاله فينصبه على حوضه وهو الأولى أيضاً لأن الأصل بقاء اللفظ على ظاهره الممكن .

(قوله وهو الذي قاله العلماء وأطبقتوا عليه) فقول أحمد لا بأس به : وقول الحب 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 المسح 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 بنو زيد ، ونقله جماعة وضعفه النسائي . وقد يجاب بأن قول أحمد لا بأس به يحتمل نفى الحرمة ونفى الكراهة وإن كان أظهر . وقول الحب الطبري وغيره وعليه يحتمل رجوع الضمير فيه إلى الجواز المأخوذ من يجوز وإلى نفس التقبيل والمس ، والأول أقرب : ويؤيد تعبيره بجوز دون يستحب ، إذ لو كان مراده الاستحباب لعبر به ثم استدلت بعمل العلماء ،

- ٥٠٢ -

المالكين . ومن خطر نياله أن المسح باليد ونحوه أبلغ في البركة فلو من جهالته وغفلة ، لأن البركة إنما هي فيما وافق الشرع وأتوال العلماء ، وكيف يبغى الفضل في مخالفة الصواب .

(التاسعة) ينبغي له مدة إقامته بالمدينة أن يصلي الصلوات كلها بمسجد رسول الله ﷺ وينبغي له أن ينوي الاعتكاف فيه كما قدمناه في المسجد الحرام .

فلما عدل عنه إلى الجواز كان أظهر فيما ذكرناه . وشمول 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 صحابي وليس إجماعاً سكوتياً كما هو ظاهر . ومعنى قول السبكي ليس مما قام الإجماع عليه أي ابتداء فإقاله المصنف صحيح لا مطعن فيه . ويؤيد ما ذكرته ما في معنى الختابة من أنه لا يستحب التمسح بخائط القبر ولا تقبيله وقال أحمد ما أعرف هذا ، فتعارضت الروايات عن أحمد . وظاهر كلام الأثرم وهو من أجل أصحابه أن ميل أحمد إلى المنع فإنه قال رأيت أهل العلم بالمدينة لا يمسون القبر : قال أحمد وهكذا كان يفعل ابن عمر انتهى . وبه تعارض رواية بعضهم عن ابن عمر أنه كان يضع يده اليمنى على القبر ، ومن ثم قال في الإحياء : مس المشاهد وتقبيلها عبادة النصارى واليهود . وقال الزعفراني : ذلك من البدع التي تنكر شرعاً . وروى عن أنس أنه رأى رجلاً وضع يده على القبر أنشريف فنهاه وقال ما كنا نعرف هذا أي الدنو منه إلى هذا الحد . وعلم مما تقرر كراهة مس مشاهد الأولياء وتقبيلها . نعم إن غلبه أدب أو حال فلا كراهة . ويكره أيضاً الانخفاض للقبر الشريف : وأقبح منه تقبيل الأرض له ذكره ابن جماعة ولفظه : وعد بعض العلماء من البدع أي التسيحة الانحناء له ، وأقبح منه تقبيل الأرض له . لكن قال غيره هذا في انحناء بمجرد الرأس والرقبة أما بالركوع فهو حرام ، وأما تقبيل الأرض له فهو أشبه شيء بالسجود بل هو فلا ينبغي التوقف في تحريمه انتهى ، وفيه نظر أخذاً من كلامهم في باب السير في حنى الظهر ، ولا نسلم أن تقبيل الأرض كالسجود فالأوجه الكراهة إلا إن قصد التعظيم بالركوع مثلاً .

(قوله أن يخرج كل يوم إلى البقيع إلخ) الأولى في أحد البداءة بقبر حمزة رضي الله عنه ، وفي البقيع البداءة بقبر عثمان رضي الله عنه لأنه أفضل من البقيع ، هذا إن لم يمر بقبر غيره وإلا سلم عليه مع وقوف يسير ثم رجع إليه بعد السيد عثمان إن أراد ثم بعد السيد عثمان يبدأ بالعباس ومن معه في قبته ، هذا هو الذي يتجه لي في ذلك خلافاً لبعضهم .

ALLAAMAH MUHAMMAD BIN
MUHAMMAD IBN AL-HAAJ [737H] ON
KISSING AND TOUCHING THE
PROPHET'S (ﷺ) GRAVE

الملاك خلك
لا ابن الحجاج

أبو عبد الله محمد بن محمد بن محمد العبدري
المالكي الفاسي
المتوفى في ٧٣٧ هجرية

غيره على ذلك ويحذرهم من تلك البدع التي أحدثت هناك فترى من لا علم عنده يطوف بالقبر الشريف كما يطوف بالكعبة الحرام ويتمسح به ويقبله ويلقون عليه مناديلهم وثيابهم يقصدون به التبرك وذلك كله من البدع لأن التبرك إنما يكون بالاتباع له عليه الصلاة والسلام وما كان سبب عبادة الجاهلية للأصنام إلا من هذا الباب ولأجل ذلك كره علماءنا رحمة الله عليهم التمسح بجدار الكعبة أو بجدران المسجد أو بالمصحف إلى غير ذلك مما يتبرك به سدا لهذا الباب ولمخالفة السنة لأن صفة التعظيم موقوفة عليه صلى الله عليه وسلم فكل ما عظمه

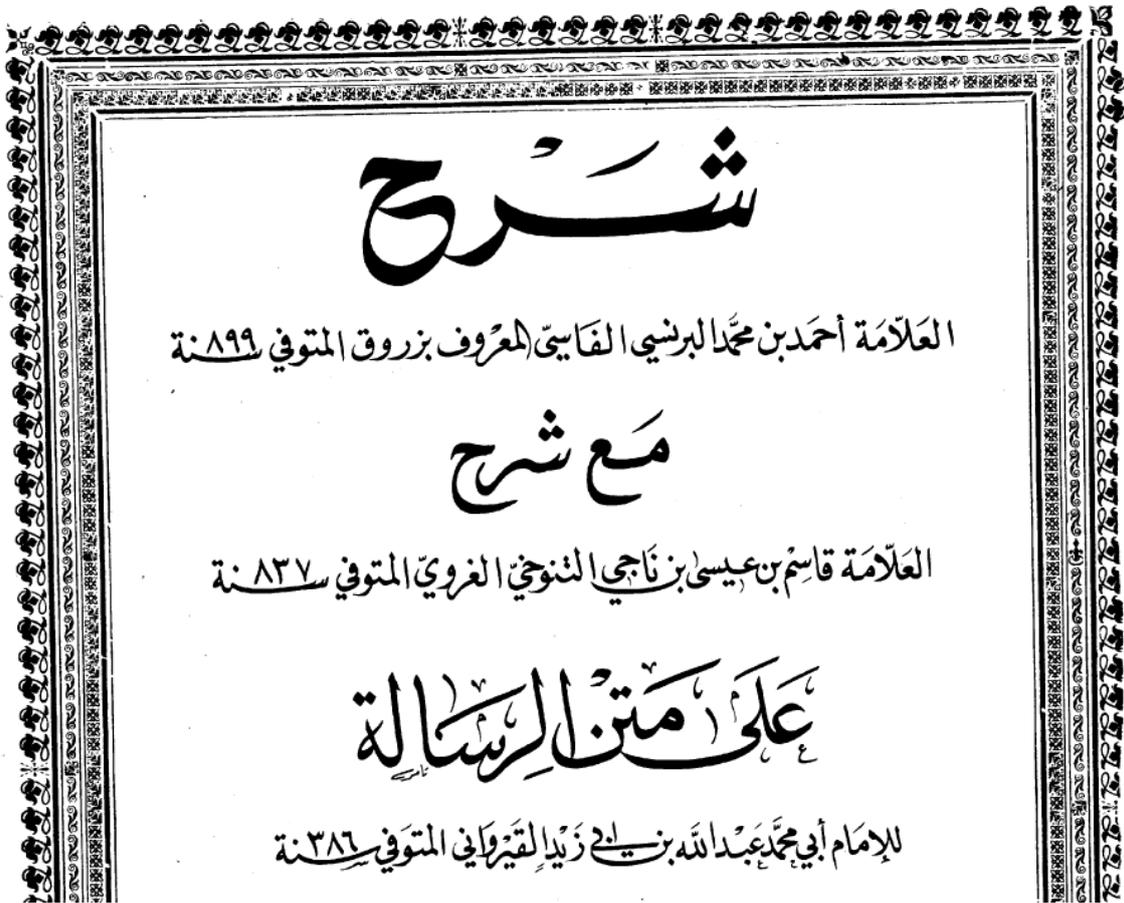
Allaamah Ibn al-Haaj [737H] said, “You see those who do not possess knowledge make tawaf of the blessed grave (of the Messenger of Allaah (ﷺ)) just as they make tawaf of the Ka’abah, they touch the grave and they also kiss it.

They also put their handkerchiefs and clothes on the grave with the intent of seeking blessings, then all of this is from the affairs of innovation because blessings are only achieved by following the Messenger of Allaah (ﷺ).

The reason for idol worship during the time of jahiliyyah was also due to this aspect and this is the very same reason our scholars, may Allaah have mercy upon them said it is prohibitively disliked (makrooh) to touch/wipe the wall of the Ka’abah, the walls of Masjids or the mushaf which are touched and wiped in order to seek blessings from them.

They said this in order to close the door of trying to seek blessings like this as it opposes the Sunnah. ..." (al-Madkhal (1/263) Edn.?, Maktabah Daar at-Turaath, Cairo, Egypt) End of the words of Ibn al-Haaj

ALLAAMAH AHMAD BIN MUHAMMAD AL-
BARNASEE AL-FAASEE ZAROOQ [899H] ON
KISSING THE GRAVES



حتى قال الشافعي قبر موسى الكاظم الترياق الحروب وقد أجمع العلماء على انتفاع الميت بالدعاء والصدقة واختلاف في القراءة ولكن قال بعض المتأخرين تضافت مرأى الصالحين على أصولها فلا وجه لانكارها وقال أحمد بن نفع بسماها فتقرأ عند القبر وقال ابن الحاج أن جعلت دعاء بوصول نوابها وصل اتفاقا لان الدعاء متفق عليه فانظر ذلك الثالثة من البدع اتخاذ المساجد على مقبرة الصالحين ووقد القناديل عليه دائما وفي زمان بعينه والتمسح بالقبر عند الزيارة وهو من فعل النصارى وحمل تراب القبر تبركبه وكل ذلك ممنوع بل محرم كادعاء تجديت أهل المقابر ورؤية أحدهم ولو تحققت الأفعال لا يضر ضعفاء المسلمين الرابعة اصطناع الطعام لأهل الميت أو وليه وردت به

The Maalikee Scholar, Allaamah Zarooq in his explanation of Ibn Abee Zaid al-Qairawaanee's 'Risaalah' said, "Thirdly, it is from innovations to make masjids over the graves of righteous people, to constantly light lanterns over them or at a specific designated time and to wipe/touch them when visiting them. This is from the actions of the Christians. Furthermore, to take earth from the graves with the intention of seeking blessings is also impermissible rather it is haraam." (Sharh A'la Matn ar-Risaalah (1/289) Edn.? 1406H / 1982ce, Daar ul-Fikr, Beirut) of Allaamah Ahmad bin Muhammad al-Baransee al-Faasee famously known as Zarooq [899H]

**ALLAAMAH AHMAD BIN MUHAMMAD
BIN ISMAA'EEL TAHTAHWEE HANAFEE
[1231H] ON TOUCHING AND KISSING
GRAVES.**

What is ironic and sad is that Abul Hasan Hussain Ahmed has been relentlessly trying to prove this Aqeedah from Imaam Ahmad whereas in actual reality and in essence his own HANAFEE MADHAB is not in agreement with him, rather it seems to be conforming with the opinion of the majority that touching a grave or the grave of the Prophet (ﷺ) is highly unliked or prohibitively disliked.

Hence the following has been said in a well known classical book of the hanafee madhab,

حاشية الطحاوي

العالم العلامة أحمد بن محمد بن إسماعيل الطحاوي الحنفي
المتوفى سنة ٢٣١هـ

على

سراجي الفلاح شرح نور الإيضاح

للشيخ حسن بن عمّار بن عايي الشرنبلالي

المتوفى سنة ١٠٦٩هـ

في مذهب الإمام الأعظم أبي حنيفة رضي الله عنه

تمامه إن شاء الله تعالى». قوله: (للرجال) ويقصدون بزيارتها وجه الله تعالى، وإصلاح القلب، ونفع الميت بما يتلى عنده من القرآن، ولا يمس القبر، ولا يقبله فإنه من عادة أهل الكتاب، ولم يعهد الاستلام إلا للحجر الأسود، والركن اليماني خاصة، وتمامه في الحلبي. قوله:

Tahtahwee Hanafee [1231H] said, "The grave should not be touched nor should it be kissed, as for this is the custom and habit of the people of the book." (Haashiyyah at-Tahtaawee A'la Maraaqee al-Falaah Sharh Noor al-

Aydah (pg.620) of Ahmad bin Muhammad at-Tahtaawee al-Hanafee, Edn. 1st 1418H / 1997ce, Daar al-Kutub al-Ilmiyyah, Beirut, Lebanon. Ed. Shaikh Muhammad Abdul Azeez al-Khalaadee)

This position of Tahtawee, although is not specific to the Prophet's (ﷺ) it does however encompass everyone else and therefore it is within comprehension to apply this to he grave of the Messenger of Allaah (ﷺ).

THE OPINIONS OF OTHER SCHOLARS WITH REGARDS TO TOUCHING AND KISSING THE PROPHET'S (ﷺ) GRAVE

Imaam Ghazzalee said, *“This is the custom of the christians and jews”* (Ihya Uloom ud deen (1/271), also cited by Samhudee in his *Wafaa al-Wafaa* (4/215).

Shaikh Shihaab Khafaajee in his explanation of Qadhee A'yaadh's *ash-Shifaa* says, *“That which the sharee'ah does not legislate us to kiss, is prohibitively disliked, as some of the general masses do with regards to kissing the graves of the Auliya and blessed places.”* He goes onto say, *“It is prohibitively disliked to rub ones stomach or back against the wall of the blessed grave...”* (Naseem ur-Riyaadh Sharh Shifaa Qadhee A'yaadh (3/337, 517) Maktabah Azhariyyah, Cairo Egypt Edn.1326H)

Samhudee says, *“It is in the Tuhfa of Ibn Asaakir (who said), “It is not from the Sunnah to touch the wall of the blessed grave (of the Prophet (ﷺ)) nor to kiss it or to do tawaaf of it as the ignorant ones do. Rather this should be prohibited as it is impermissible...”*

He goes onto say, *“Izz bin Jama'ah after mentioning what Nawawee said, Saroojee al-Hanafee said, “Do not press your stomachs against the wall (of*

the grave) or touch it with your hands, A'yaadh said in ash-Shifaa from the book of Ahmad bin Sa'eed al-Hindee from those who stand near the grave, they are not to press against the grave, nor touch it or to stand there for a length of time." (Wafaa al-Wafaa Bi-Akhbaar Daar al-Mustafaa (4/216).

Allaamah Ibn al-Muflih mentioned that those who hold it to be correct to place the hands on the grave, do not do this to seek benefit, or blessing from them, but rather they do this from the angle of shaking hands with the living (as they would if the person of the grave was living). As for those who do not say or agree with this use the hadeeth of Umar about the black stone, and there are 2 reports from Ahmad concerning this (Adaab ash-Sharee'ah (2/294-295), Edn. al-Manaar, Cairo Egypt, 1349H).

Allaamah Nawaab Siddeeqe Hasan Khaan said, "The permissibility of kissing the graves of the righteous (people) is in need and requires authentic texts. Similarly using as evidence and deducing from the authentic hadeeth pertaining to the kissing of the black stone is incorrect. If this was correct then the salaf and the Imaams of this Ummah would have transmitted it and because this is not the case therefore the analogical reasoning is also incorrect. However those who do kiss the graves can be potentially lead to very unlawful acts (like Shirk) and engross them in the darkness of Shirk and Bid'ah." (A'un al-Baaree A'la Mukhtasar al-Bukhaari (3/194)

A group of scholars have prohibited such actions and declared them to be unlawful and discussed this practise at greater length, from the likes of,

Imaam Ghazzaalee in *Ihyaa Uloom ud deen* (1/259),

Imaam Qadhee A'yaadh in *ash-Shifaa* (2/85)

Imaam Tartooshee in *al-Hawaadith Wal-Bid'ah* (pg.148)

Imaam Suyootee in *al-Amr Bil-Ittibaa* (pg.125)

Shaikh Samhudee in *Wafaa al-Wafaa Bi-Akhbaar Daar al-Mustafaa* (4/215+)

And many others.

Abul Hasan Hussain Ahmed then in a classical ploy of confusion said,

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

صحیح مسلم
الجزء الثاني - 11 >> كتاب الجنائز (30) >> باب جعل القطيفة في القبر.
(967) - 91 حدثنا يحيى بن يحيى. أخبرنا وكيع. ح وحدثنا أبو بكر بن أبي شيبة. حدثنا غندر
ووكيع. جميعا عن شعبة. ح وحدثنا محمد بن المثنى (واللفظ له) قال: حدثنا يحيى بن سعيد.
حدثنا شعبة. حدثنا أبو جمره عن ابن عباس ؛ قال:
جعل في قبر رسول الله صلى الله عليه وسلم قطيفة حمراء). قال مسلم) أبو جمره اسمه نصر بن
عمران. وأبو التياح اسمه يزيد بن حميد. ماتا بسرخس.

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

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

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

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

ABUL HASAN'S THEOLOGICAL RHETORIC & GREEK POLEMICS AT ITS HEIGHT

OUR REPLY

This is how we will react, a classical trick and an innate trait of Abul Hasan Hussain Ahmed of always digressing and diverging from the direct topic in hand and just confusing the issue in order to gain weight with the readers. This is just an extremely feeble and deceptive attempt to confuse and beguile the readers with other none relevant issues and narrations that have no relevance to the topic in hand.

As for our mentioning and linking this hadeeth to grave worship and veneration, then we have presented 4 ahadeeth all from Saheeh al-Bukhaari with regards to grave worship, veneration and prohibitions pertaining to graves. We mentioned these ahadeeth earlier on in order to give the readers a better understanding of the rulings pertaining to graves.

With regards to Abul Hasan Hussain Ahmed mentioning this report, which has no relevance or bearing to the topic or to the narration under discussion nor is it even close in meaning to this topic. This is another clear and evident case of hiding the truth and confusing

the issues which is always associated with weak opinions, beating around the bush and promoting the manipulative confusion for the readers.

The irony of the matter is that he has not even translated some of these reports and the ones he has pasted in English, he relied on the translations of others, and yet he is the so called Shaikh of the Soofee Hanafees on the internet!!! Take heed. At least have the guts or capability to translate what you copy and paste.

Therefore this shows Abul Hasan Hussain Ahmed is really an actual copy and paste al-PDF scholar, or ctrl c+v al-PDF scholar. Salaam Ya Salaam to the Shaikina, Shaikhuna, Sidi, Sada of Abu Zahra/Faqir, irfan alawi, Abu Layth and all the other blind bigoted hanafee muqallids.

Since he has mentioned and cited this hadeeth without really knowing the issue or the background regarding it, it is important to know the Mafhoom al-Hadeeth as Abul Hasan Hussain Ahmed is a mere muqallid showing off as a researcher, we will entertain him this time in order to teach him that in the future he needs to refrains from digressing, diverging and manipulating the issue under discussion. Lets look at the background of this hadeeth

This narration is in *Saheeh Muslim* as Abul Hasan Hussain Ahmed has copied and pasted and this is what the Scholar have said concerning

it. If Abul Hasan Hussain Ahmed wanted to he could have corrected the translation but he left it because the proper translation is not red stuff, **Ibn 'Abbas said that a piece of red stuff was put in the grave of Allah's Messenger (may peace be upon him).**

Although Abdul Hamid translated it incorrectly, there was nothing holding Abul Hasan Hussain Ahmed hands or restricting him that he was not able to correct the translation, but I guess he could have only done that if he knew what he was talking about in the first place.

So what was this **RED STUFF** that Abul Hasan Hussain Ahmed ignored to explain and translate properly. If he was so honest and knew what he was talking about he would have explained this in detail, because we are sure he was aware of the explanations as he bought the statement of Imaam Wakee. The fact is Abul Hasan Hussain Ahmed left this issue ambiguous and unclear in order to present to the readers that the Salaf did practise veneration in this way.

This **RED STUFF** dear readers is as follow, Imaam Muhammad Ibn Sa'ad said,

IMAAM MUHAMMAD IBN SA'AD AZ-
ZUHREE [230H] ON THE **RED STUFF**

كتاب الطبقات الكبرى

لمحمد بن سعد بن منيع الهيرى

ت ٢٣٠ هـ

الجزء الثانى
فى مغازى رسول الله صلى الله عليه وسلم وسرايه

تحقيق

الدكتور على محمد عمير

ذكر ما ألقى في قبر النبي ، ﷺ

أخبرنا وكيع بن الجراح والفضل بن ذكين وهاشم بن القاسم الكِنَانِي قالوا :
أخبرنا شُعْبَةُ بن الْحَجَّاج عن أَبِي جَمْرَةَ قال سمعتُ ابن عَبَّاس يقول : جُعِلَ في قبر
النَّبِيِّ ، ﷺ ، قَطِيفَةٌ حمراء : قال وكيع : هذا للنَّبِيِّ ﷺ ، خَاصَّةً (١) .

أخبرنا أنس بن عِيَاض اللَّيْثِيُّ عن جعفر بن محمد عن أبيه : أَنَّ الَّذِي أَلْقَى
القَطِيفَةَ سُقْرَان مولى النَّبِيِّ ، ﷺ .

أخبرنا محمد بن عبد الله الأنصاري ، أخبرنا الأشعث بن عبد الملك الحُمُرَانِي
عن الحسن : أَنَّ رَسُولَ اللَّهِ ، ﷺ ، بُسِطَ تَحْتَهُ سَمَلٌ قَطِيفَةٌ حمراء كان يلبسها ،
قال : وكانت أرضًا نَدِيَّةً (٢) .

أخبرنا محمد بن عمر ، أخبرنا عدِيُّ بن الفضل عن يونس عن الحسن عن
جابر بن عبد الله قال : فُرش في قبر النَّبِيِّ ، ﷺ ، سَمَلٌ قَطِيفَةٌ حمراء كان
يلبسها .

أخبرنا حمَّاد بن خالد الحَيَّاط عن عُقْبَةَ بن أَبِي الصَّهْبَاءِ قال سمعتُ الحسن
يقول : قال رسول الله ، ﷺ ، افرشوا لي قَطِيفَتِي في لَحْدِي فَإِنَّ الأَرْضَ لَمْ تُسَلِّطْ
على أجساد الأنبياء .

أخبرنا مُسْلِم بن إبراهيم ، أخبرنا سَلَام بن مسكين ، أخبرنا قتادة : أَنَّ النَّبِيَّ ،
ﷺ ، فُرش تَحْتَهُ قَطِيفَةٌ .

أخبرنا عارم بن الفضل وخالد بن خدّاش قالوا : أخبرنا حمَّاد بن زيد عن يزيد
ابن حازم عن سليمان بن يسار : أَنَّ غُلَامًا كان يخدم النَّبِيَّ ، ﷺ ، فَلَمَّا دُفِنَ
النَّبِيُّ ، ﷺ ، رأى قَطِيفَةً كان يلبسها النَّبِيُّ ، ﷺ ، على ناحية القبر فألقاها في
القبر وقال : لا يلبسها أحدٌ بعدك أبدًا ! فتركت (١) .

From the Tabaqaat al-Kubra we can decipher, that,

‘IN MENTIONING ABOUT WHAT WAS PLACED DOWN IN THE PROPHET’S (ﷺ) GRAVE’

“Ibn Abbaas (رضي الله عنه) said, a red shawl/(a soft velvety type of garment like a chador) was placed (on the floor) of the Prophet’s (ﷺ) grave, Wakee said, this is specific and restricted only to the Prophet (ﷺ).”

Ja’afar bin Muhammad narrates from his father that it was Shaqraan, the servant of the Prophet (ﷺ) who placed the garment.”

Hasan (رضي الله عنه) narrates. “A small red garment/shawl was spread underneath (on the ground) which the Prophet (ﷺ) used to wear, because the ground was dewy and wet.”

Jaabir bin Abdullaah (رضي الله عنه) said, “A small red shawl/garment was placed in the Prophet’s (ﷺ) grave which he used to wear.”

Hasan (رضي الله عنه) said, “I heard the Messenger of Allaah (ﷺ) say, “Spread and place my garment in my grave for verily the earth does not consume the bodies of the Prophets.”

Qataadah said, “A garment/shawl was spread beneath the Prophet (ﷺ) in his grave.”

Suleimaan bin Yasaar said, “There was a servant who would usually serve the Prophet (ﷺ), when the Prophet (ﷺ) was being buried, he (the servant) saw the garment/shawl of the Prophet (ﷺ) which he used to wear, so he spread it (on the grave) and said, “No one will ever wear this after you, so it was left as it was.”

(please note the Arabic word used for the shawl or garment denotes a garment that was soft and possessing properties like a velvet material does.)

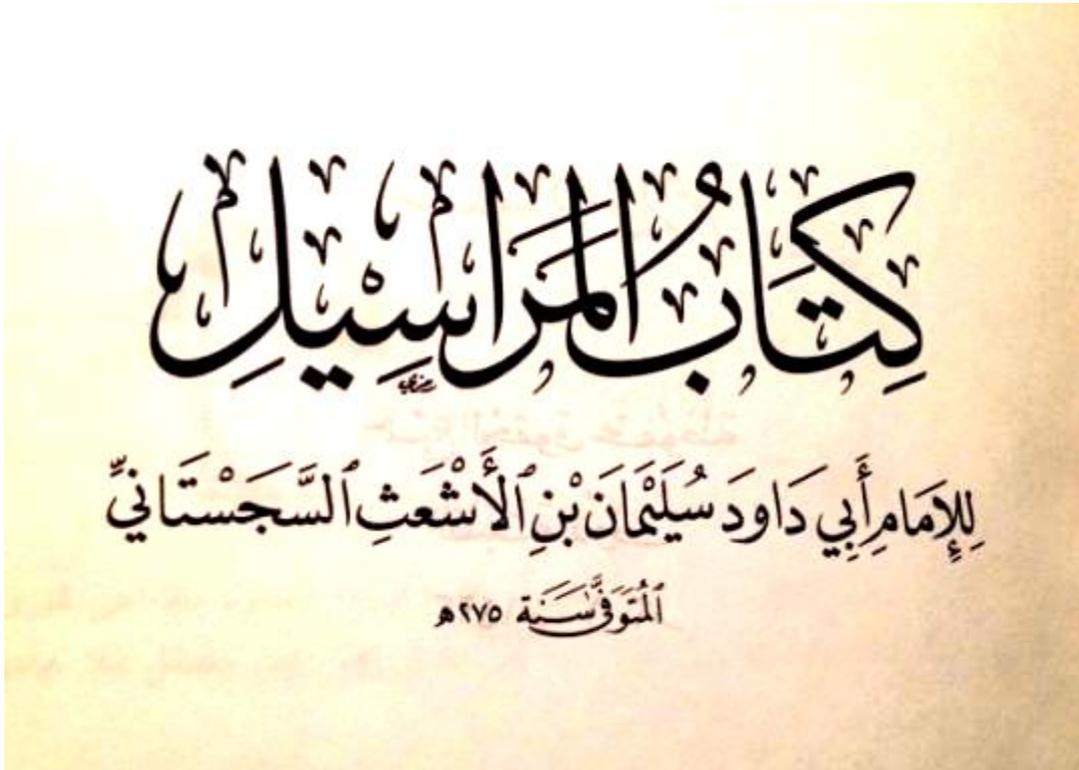
Tabaqaat al-Kubraa (2/260-261) of Muhammad Ibn Sa’ad, Edn. 1st, 1421H/2001ce, Maktabah al-Khaanajee, Cairo, Egypt. Ed. Alee Muhammad Umar.

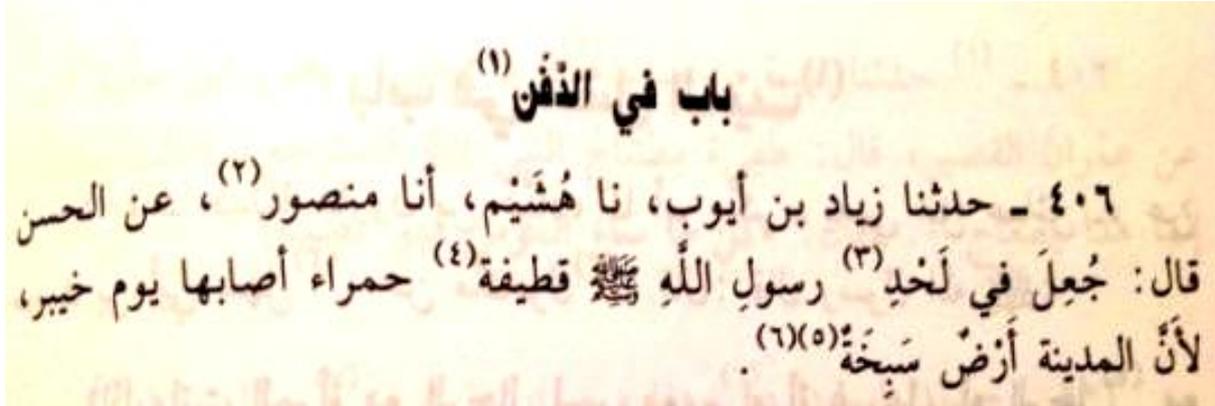
Tabaqaat al-Kubraa (2/228-229) Edn 1st 1410H/1990ce, Daar al-Kutub al-Ilmiyyah, Beirut, Lebanon. Ed. Muhammad Abdul Qadir A’ta.

Tabaqaat al-Kubraa (2/299-300), Edn. 1st 1968ce, Daar Saadir, Beirut, Lebanon. Ed. Ehsaan Abbaas)

IMAAM ABU DAWOOD [275H] ON THE RED STUFF

After Ibn Sa'ads clear clarification we have in the Maraseel of Imaam Abu Dawood another variation of the report of Hasan (رضي الله عنه)





(Kitaab al-Maraaseel of Abu Dawood (pg.456 no.406), Edn 1st, 1422H/2001ce, Daar as-Samee'ee, Riyadh, Kingdom of Saudia Arabia, ed. Shaikh Dr. Abdullaah bin Masaa'ad bin Khadhraan az-Zahraanee and he said the chain is authentic to the mursal)

This report is further transmitted by Ibn Abee Shaybah in his *Musannaf* (3/336), Abdur Razzaaq in his *Musannaf* (3/478), Ibn Sa'ad in his *Tabaqaat* as cited above with the same meaning based on variations of the report.

In another edition of the Maraaseel,

المُرْسِيكُ

تصنيف

الإمام الحافظ المثلثن أبي داود سليمان بن الأشعث السجستاني
(المتوفى سنة ٢٧٥ هـ)

حَقَّقَهُ رَعَى عَلَيْهِ وَخَرَّجَ أَحَادِيثَهُ
شُعَيْبُ الأَرْنَأُوطُ

٨٣ - ما جاء في الدفن

٤١٦ - حدثنا زياد بن أيوب ، حدثنا هُشَيْمٌ ، أخبرنا منصورٌ
عن الحسنِ ، قالَ : جُعِلَ في لَحْدِ النبيِّ ﷺ قَطِيفَةٌ حَمْرَاءُ أَصَابَهَا
يَوْمَ خَيْبَرَ ، لِأَنَّ المَدِينَةَ أَرْضٌ سَبَّحَتْ^(٢) . (١٨٥٥٣)

Kitaab al-Maraseel (pg.299 no.416) of Imaam Abu Dawood, Edn 1st 1408H, Edn. 2nd 1418H/1998ce, ar-Resalah Publishers, Beirut, Lebanon, ed verification, notes and referencing by Shu'ayb al-Arnaa'oot, who graded the narrators to be trustworthy and belonging to the Shaikhain)

IMAAM DHAHABEE [748H] ON THE **RED** **STUFF**

Imaam Dhahabee brings the narration of Ibn Abbaas (رضي الله عنه) from Muslim but prior to that he brings another report which explains what the **red 'STUFF'** was and it also says what and why Shaqraan did, again adding to the reports transmitted by Ibn Sa'ad,

السِّيَرَةُ النَّبَوِيَّةُ
لِلْحَافِظِ الْمُؤَخَّرِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عِثْمَانَ الذَّهَبِيِّ
الْمُتَوَفَّى سَنَةَ ٧٤٨ رَجَعَهُ اللَّهُ

وقال ابن إسحاق حدثني الحسين بن عبد الله عن عكرمة عن ابن عباس
قال : كان الذين نزلوا القبر ، فذكرهم سوي العباس ، وقد كان شقران حين
وضع النبي ﷺ في حفرته أخذ قطيفة^(١) قد كان النبي ﷺ يلبسها ويفترشها ،
فدفنها معه في القبر ، وقال : والله لا يلبسها أحد بعدك ، فدفنت معه . وقال
أبو جرة عن ابن عباس إن النبي ﷺ لما توفى ألقى في قبره قطيفة حمراء .
أخرجه مسلم .

as-Seerah an-Nabawiyyah (pg.406) of Imaam Dhahabee, Edn? Daar al-
Kutub al-Ilmiyyah, Beirut Lebanon, ed. Hisaam ud deen al-Qudsee)

IMAAM IBN KATHEER [774H] ON THE **RED** **STUFF**

Imaam Ibn Katheer in his masterpiece on history, *al-Bidaayah Wan-Nihaayah* brings the following

الْبَدَائِيَّةُ وَالنِّهَايَةُ

للحافظ عماد الدّين أبي الفداء إسماعيل
ابن عمر بن كثير القرشيّ الدّمَشقيّ
٧٠١ - ٧٧٤ هـ

تحقيق

الدكتور عبد بن عبد المحسن التركي

بالتعاون مع

مركز البحوث والدراسات العربيّة والإسلاميّة

بدار هجر

الجزء الثامن

هجر

للطباعة والنشر والتوزيع والعلان

عبد العزيز قال^(١) : قال مكحول : حدّثني^(٢) عروة ، عن عائشة ، أن رسول الله ﷺ كُفّن في ثلاثة^(٣) رباطٍ يمانية . انفرد به أحمد .

وقال أبو يعلى الموصلي^(٤) : ثنا سهل بن حبيب الأنصاري ، ثنا عاصم بن هلال إمام مسجد أيوب ، ثنا أيوب ، عن نافع ، عن ابن عمر قال : كُفّن رسول الله ﷺ في ثلاثة أثوابٍ بيضٍ سحولية .

وقال سفيان ، عن عاصم بن عبيد الله ، عن سالم ، عن ابن عمر ، أن رسول الله ﷺ كُفّن في ثلاثة أثوابٍ . ووقع في بعض الروايات^(٥) : ثوبين صحرائين^(٦) وبرد جبرة .

وقال الإمام أحمد^(٧) : ثنا ابن إدريس ، ثنا يزيد ، عن مقسام ، عن ابن عباس ، أن رسول الله ﷺ كُفّن في ثلاثة أثوابٍ ؛ في قميصه الذي مات فيه ، وحلّة نجرانية ، الحلّة ثوبان .

ورواه أبو داود [٣/٣٦٠ ظ] عن أحمد بن حنبل ، وعثمان بن أبي شيبة ، وابن ماجه ، عن علي بن محمد ، ثلاثتهم عن عبد الله بن إدريس ، عن يزيد بن أبي

(١) زيادة من : م . وهي موافقة لما في أطراف المسند .

(٢) بعده في ١١١ ، والمسند : « عن » . وهو خطأ ، انظر أطراف المسند .

(٣) بعده في م : « أثواب » . والرباط : جمع زبطة ، وهي كلُّ ملاءةٍ ليست يلفقن - أي شققتين - وقيل : كل ثوب رقيق لين . انظر النهاية ٢/٢٨٩ ، والوسيط (ل ف ق) .

(٤) أخرجه ابن عدى في الكامل ٥/١٨٧٣ ، من طريق أبي يعلى به .

(٥) انظر طبقات ابن سعد ٢/٢٨٤ ، ٢٨٥ .

(٦) صحارين : مثنى صحار ، وهي قرية باليمن نُسب الثوب إليها ، وقيل : هو من الصخرة ، وهي حمرة خفية كالغبرة . يقال : ثوب أضخر وصحاري . النهاية ٣/١٢ .

(٧) المسند ١/٢٢٢ .

زياد، عن مِقْسَم، عن ابن عباس بنحوه^(١). وهذا غريبٌ جدًا .
وقال الإمام أحمد^(٢) أيضًا: حدثنا عبد الرزاق، ثنا سفيان، عن ابن أبي
ليلي، عن الحكم، عن مِقْسَم، عن ابن عباس قال: كُفِّنَ رَسُولُ اللَّهِ ﷺ فِي
ثَوْبَيْنِ^(٣) أَيْضَيْنِ، وَبُرِّدَ أَحْمَرٌ^(٤). انفرد به أحمدٌ من هذا الوجه .
وقال أبو بكرٍ الشافعي: ثنا عليُّ بنُ الحسنِ، ثنا حميدُ بنُ الربيعِ، ثنا بكرٌ،
يعنى ابنَ عبدِ الرحمنِ، ثنا عيسى، يعنى ابنَ المختارِ، عن محمدِ بنِ
عبدِ الرحمنِ، هو ابنُ أبي ليلي، عن عطاء، عن ابنِ عباس، عن الفضلِ بنِ
عباسٍ قال: كُفِّنَ رَسُولُ اللَّهِ ﷺ فِي ثَوْبَيْنِ أَيْضَيْنِ، وَبُرِّدَ أَحْمَرٌ^(٥).
وقال أبو يعلى^(٥): ثنا سليمانُ الشاذكوني، ثنا يحيى بنُ أبي الهيثم، ثنا
عثمانُ بنُ عطاء، عن أبيه، عن ابنِ عباس، عن الفضلِ قال: كُفِّنَ رَسُولُ اللَّهِ
ﷺ فِي ثَوْبَيْنِ أَيْضَيْنِ سَحُولَيْنِ. زاد فيه محمدُ بنُ عبدِ الرحمنِ بنِ أبي ليلي:
وَبُرِّدَ أَحْمَرٌ.

(١) أبو داود (٣١٥٣)، وابن ماجه (١٤٧١) وعنده: عن يزيد عن الحكم عن مقسم. ويبدو أن
المصنف - رحمه الله - تابع الحافظ المزني في التحفة ٢٥٠/٥، حيث ذكره في ترجمة يزيد عن مقسم
عن ابن عباس، قال محقق التحفة: هذا الإسناد في جميع النسخ لابن ماجه هكذا: ... عن يزيد عن
الحكم عن مقسم عن ابن عباس، وذكره المزني في هذه الترجمة تبعًا لابن عساكر، وكان ينبغي له أن
يذكره في ترجمة الحكم عن مقسم عن ابن عباس. يعنى في التحفة ٢٤٥/٥.
(٢) المسند ٣١٣/١. إسناده ضعيف، والحديث حسن. انظر المسند بتحقيق الشيخ شعيب
(٢٨٦١).

(٣) في المسند: «بردين».

(٤) في م: «حمراء».

(٥) مسند أبي يعلى (٦٧٢٠).

وقد رواه غير واحد، عن أبي^(١) إسماعيل المؤدب، عن يعقوب بن عطاء، عن أبيه، عن ابن عباس، عن الفضل^(٢) قال: كُفِّنَ رسولُ اللهِ ﷺ في ثوبين أبيضين. وفي رواية^(٣): سَحُولَيْنِ^(٤). فالله أعلم.

وروى الحافظ ابن عساكر^(٥) من طريق أبي طاهر الخُلص، ثنا أحمد بن إسحاق بن^(٦) البُهلول، ثنا عبَّاد بن يعقوب، ثنا شريك، عن أبي إسحاق قال: وَقَعْتُ على مجلسِ بنى عبدِ المطلبِ وهم مُتوافرون، فقلتُ لهم: في كم كُفِّنَ رسولُ اللهِ ﷺ؟ قالوا: في ثلاثةِ أثوابٍ ليس فيها قميصٌ ولا قَبَاءٌ^(٧) ولا عِمَامَةٌ. قلتُ: كم أمير منكم يومَ بدرٍ؟ قالوا: العباسُ ونوفلٌ وعَقِيلٌ.

وقد روى البيهقي^(٨) من طريق الزهري، عن علي بن الحسين زين العابدين أنه قال: كُفِّنَ رسولُ اللهِ ﷺ في ثلاثةِ أثوابٍ؛ أحدها بُرْدٌ^(٩) جَبْرَةٌ.

وقد ساقه الحافظ ابن عساكر من طريق في صحتها نظر، عن علي بن أبي طالب قال: كَفَّنْتُ رسولَ اللهِ ﷺ في ثوبين سَحُولَيْنِ وَبُرْدٍ جَبْرَةٍ.

(١) سقط من: م، ص. وأبو إسماعيل المؤدب هو إبراهيم بن سليمان بن رزين البغدادي. انظر تهذيب الكمال ٩٩/٢.

(٢) أخرجه ابن حبان في صحيحه، الإحسان (٣٠٣٥) من طريق أبي إسماعيل المؤدب به، ولفظه: ثوبين سحولين. والطبراني في الكبير ٢٧٥/١٨ (٦٩٦)، من طريق أبي إسماعيل أيضا به، ولفظه: ثوبين سحولين أبيضين.

(٣) الإحسان (٣٠٣٥).

(٤) في الأصل، ٤١، م: «سحولية». وفي ١١١، ص: «وسحولية». والمثبت من الإحسان.

(٥) أخرجه ابن سعد في طبقاته ٢/٢٨٣، من طريق شريك به نحوه.

(٦) سقط من: الأصل، ٤١، م. وفي ص: «عن»، وهو خطأ. انظر سير أعلام النبلاء ١٤/٤٩٧.

(٧) القباء: ثوب يُلبس فوق الثياب أو القميص ويُمنطق عليه.

(٨) دلائل النبوة ٧/٢٤٨.

(٩) بعده في الأصل، م: «حمراء».

عن العباس بن عبد المطلب ، عن أبيه ، عن النبي صلى الله عليه وآله وسلم ، قال : فوجدت صاحب أبي طلحة أبا طلحة ، فجاء به ، فلحد رسول الله صلى الله عليه وآله وسلم . فلما فرغ من جهاز رسول الله صلى الله عليه وآله وسلم يوم الثلاثاء وُضِعَ على سريره^(٤) في بيته^(٥) ، وقد كان المسلمون اختلفوا في دفنه ؛ فقال قائل : ندفنه في مسجده . وقال قائل : ندفنه مع أصحابه . فقال أبو بكر : إني سمعت رسول الله صلى الله عليه وآله وسلم يقول : « ما قبض نبي إلا دفن حيث قبض » . فرفع فراش رسول الله صلى الله عليه وآله وسلم الذي توفى فيه فحفروا^(٦) له تحته ، ثم أدخل^(٧) الناس على رسول الله صلى الله عليه وآله وسلم يصلون عليه أرسالا ؛ الرجال ، حتى إذا فرغ منهم أدخل النساء ، حتى إذا فرغ النساء أدخل الصبيان ، ولم يؤم الناس على رسول الله صلى الله عليه وآله وسلم أحد ، فدفن رسول الله صلى الله عليه وآله وسلم من أوسط الليل ليلة الأربعاء .

وهكذا رواه ابن ماجه^(٧) ، عن نصر بن علي الجهضمي ، عن وهب بن جرير ، عن أبيه ، عن محمد بن إسحاق ، فذكر بإسناده مثله . وزاد في آخره : ونزل في حفرته علي بن أبي طالب ، والفضل وقتم ابنا العباس ، وشقران مولى رسول الله صلى الله عليه وآله وسلم . قال أوس بن خولي ، وهو أبو ليلى ، لعلي بن أبي طالب :

(١) سقط من : م .

(٢) في مسند أبي يعلى : « يحفر لأهل » .

(٣) في م : « آخره » .

(٤ - ٤) زيادة من النسخ ليست في مسند أبي يعلى .

(٥) في مسند أبي يعلى : « حفروا » .

(٦) في مسند أبي يعلى : « دعى » .

(٧) ابن ماجه (١٦٢٨) . ضعيف (ضعيف سنن ابن ماجه ٣٥٩) .

أَنْشُدُكَ اللَّهَ وَحِظْنَا مِنْ رَسُولِ اللَّهِ ﷺ . قَالَ لَهُ عَلِيٌّ : أَنْزِلْ . وَكَانَ شُقْرَانُ مَوْلَاهُ
أَخَذَ قَطِيفَةً كَانَ رَسُولُ اللَّهِ ﷺ يَلْبَسُهَا فَدَفَنَهَا فِي الْقَبْرِ ، وَقَالَ : وَاللَّهِ لَا يَلْبَسُهَا
أَحَدٌ بَعْدَكَ ^(١) . فَدُفِنْتُ مَعَ رَسُولِ اللَّهِ ﷺ . وَقَدْ رَوَاهُ الْإِمَامُ أَحْمَدُ ^(٢) ، عَنْ
حُسَيْنِ بْنِ مُحَمَّدٍ ، عَنْ جَرِيرِ بْنِ حَازِمٍ ، عَنْ ابْنِ إِسْحَاقَ ، مُخْتَصِرًا . وَكَذَلِكَ
رَوَاهُ يُونُسُ بْنُ بُكَيْرٍ وَغَيْرُهُ عَنْ ابْنِ إِسْحَاقَ بِهِ ^(٣) .

وَرَوَى الْوَاقِدِيُّ ^(٤) ، عَنْ ابْنِ أَبِي حَبِيبَةَ ، عَنْ دَاوُدَ بْنِ الْحَصِينِ ، عَنْ [٣٦٣]
عُكْرَمَةَ ، عَنْ ابْنِ عَبَّاسٍ ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ ، عَنْ رَسُولِ اللَّهِ ﷺ :
« مَا قَبِضَ اللَّهُ نَبِيًّا إِلَّا دُفِنَ حَيْثُ قُبِضَ » .

وَرَوَى الْبَيْهَقِيُّ ^(٥) ، عَنْ الْحَاكِمِ ، عَنْ الْأَصَمِّ ، عَنْ أَحْمَدَ بْنِ عَبْدِ الْجَبَّارِ ، عَنْ
يُونُسَ بْنِ بَكَيْرٍ ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ

فلحدوا للنبي ﷺ . تفرد به ابن ماجه . وقد رواه الإمام أحمد عن أبي النضر هاشم بن القاسم به ^(١) .

وقال ابن ماجه أيضاً ^(٢) : حدثنا عمر بن شبة بن ^(٣) عبيدة بن زييد ^(٤) ، ثنا عبيد ابن طفييل ، ثنا عبد الرحمن بن أبي مليكة ، حدثني ابن أبي مليكة ، عن عائشة قالت : لما مات رسول الله ﷺ اختلفوا في اللحد والشق ، حتى تكلموا في ذلك ، وارتفعت أصواتهم ، فقال عمر : لا تضخبوا عند رسول الله ﷺ حياً ولا ميتاً . أو كلمة نحوها ، فأرسلوا إلى الشقاق واللاحد جميعاً ، فجاء اللاحد ، فلحد لرسول الله ﷺ ثم دُفن صلى الله عليه وسلم . تفرد به ابن ماجه .

وقال الإمام أحمد ^(٥) : حدثنا وكيع ، ثنا العُمري ، عن نافع ، عن ابن عمر ، وعن عبد الرحمن بن القاسم ، عن أبيه ، عن عائشة ، أن رسول الله ﷺ أُحْد له لحد . تفرد به أحمد من هذين الوجهين .

وقال الإمام أحمد ^(٦) : حدثنا يحيى عن ^(٧) شعبة ، وابن جعفر ، ثنا شعبة ، حدثني أبو جمر ^(٨) عن ابن عباس قال : لجعل في قبر النبي ﷺ قطيفة حمراء .

(١) المسند ٣/١٣٩ .

(٢) ابن ماجه (١٥٥٨) . حسن (صحيح سنن ابن ماجه ١٢٦٥) .

(٣) في الأصل ، م : « عن » . وهو خطأ . وانظر تهذيب الكمال ٢١/٣٨٦ .

(٤) في م : « يزيد » .

(٥) المسند ٢/٢٤ ، ٦/١٣٦ . قال الشيخ أحمد شاكر في شرح المسند ٦/٣٤٢ : إسناده صحيحان ، بل هو في الحقيقة حديثان بلفظ واحد ؛ عن ابن عمر ، وعن عائشة .

(٦) المسند ١/٢٢٨ .

(٧) في الأصل ، م ، ص : « بن » . وهو خطأ . ويحيى هو يحيى بن سعيد القطان . وانظر أطراف المسند ٣/٢٨١ ، وتهذيب الكمال ٣١/٣٢٩ .

(٨) في ١١١ ، م : « حمزة » ، وفي ٤١ : « حمرة » . وكلاهما خطأ . وانظر تهذيب الكمال ٢٩/٣٦٢ ، ٣٦٣ .

وقد رواه مسلم والترمذى والنسائى من طريق ، عن شعبة^(١) . وقد رواه وكيع عن شعبة^(٢) . وقال وكيع^(٣) : كان هذا خاصاً برسول الله ﷺ . رواه ابن عساکر .

وقال ابن سعد^(٤) : أنبأنا محمد بن عبد الله الأنصارى ، ثنا أشعث بن عبد الملك الحمرانى عن الحسن ، أن رسول الله ﷺ بُسِطَ تحته سَمَلٌ^(٥) قَطِيفَةٌ حمراء كان يَلْبَسُهَا . قال : و^(٦) كانت أرضاً نَدِيَّةً .

وقال هُشَيْمٌ^(٧) ، عن^(٨) منصور ، عن الحسن قال : جُعِلَ فى قبرِ النبي ﷺ قَطِيفَةٌ حمراء ، كان أصابها يومَ خيبر^(٩) . قال الحسن : جعلها ؛ لأن المدينة أرضٌ سَبِيخَةٌ .^(١٠) قال : ففُرِشَتْ تحته^(١١) .

وقال محمد بن سعد^(١٢) : ثنا حماد بن خالد الحياط ، عن عُقبة بن أبى الصُّهباي ، سمعتُ الحسن يقول : قال رسول الله ﷺ : « افرشوا لى قَطِيفتى^(١٣) »

(١) مسلم (٩٦٧) ، والترمذى (١٠٤٨) ، والنسائى (٢٠١١) .

(٢) أخرجه رواية وكيع عن شعبة مسلم (٩٦٧) ، وابن سعد فى الطبقات ٢/٢٩٩ .

(٣) أخرجه ابن سعد فى الطبقات ٢/٢٩٩ ، عن وكيع .

(٤) طبقات ابن سعد ٢/٢٩٩ .

(٥) سقط من : م . وفى الأصل : « سَمَك » ، وفى ٤١ : « شَمَل » ، وفى ص : « سَهْل » . والسمل : الخلق

البالى من الثياب . انظر النهاية ٢/٤٠٣ .

(٦) من هنا حتى رقم المخطوطة [٣/٣٦٤ و] خرم فى الأصل .

(٧) أخرجه البلاذرى فى أنساب الأشراف ١/٥٧٥ ، من طريق هشيم به .

(٨) فى م ، ص : « بن » . وهو خطأ . وانظر تهذيب الكمال ٢٨/٥٢٣ ، ٣٠/٢٧٢ .

(٩) فى ١١١ ، م ، ص : « حنين » .

(١٠ - ١٠) سقط من : ١١١ ، ٤١ ، م ، ص . والمثبت من أنساب الأشراف .

(١١) طبقات ابن سعد ٢/٢٩٩ .

(١٢) فى ١١١ ، ٤١ ، م ، ص : « قَطِيفَةٌ » . والمثبت من الطبقات .

فِي لَحْدِي ؛ فَإِنَّ الْأَرْضَ لَمْ تُسَلِّطْ عَلَى أَجْسَادِ الْأَنْبِيَاءِ » .

وَرَوَى الْحَافِظُ الْبَيْهَقِيُّ^(١) مِنْ حَدِيثِ مُسَدَّدٍ ، ثَنَا عَبْدُ الْوَاحِدِ ، ثَنَا مَعْمَرٌ ، عَنْ الزَّهْرِيِّ ، عَنْ سَعِيدِ بْنِ الْمَسَيْبِ قَالَ : قَالَ عَلِيُّ : غَسَلْتُ النَّبِيَّ ﷺ ، فَذَهَبْتُ أَنْظُرُ إِلَى مَا يَكُونُ مِنَ الْمَيِّتِ ، فَلَمْ أَرَ شَيْئًا ، وَكَانَ طَيِّبًا حَيًّا وَمَيِّتًا ﷺ . قَالَ : وَوَلِيَّ دَفْنِهِ ، عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ، وَاجْتَنَانَهُ^(٢) دُونَ النَّاسِ أَرْبَعَةً ؛ عَلِيٌّ ، وَالْعَبَّاسُ ، وَالْفَضْلُ ، وَصَالِحُ مَوْلَى النَّبِيِّ ﷺ ، وَالْحَدِيدُ لِلنَّبِيِّ ﷺ لِحَدِّ ، وَنُصِبَ عَلَيْهِ اللَّذِينَ نَضَبْنَا .

وَذَكَرَ الْبَيْهَقِيُّ^(٣) عَنْ بَعْضِهِمْ ، أَنَّهُ نُصِبَ عَلَى لَحْدِهِ ، عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ، تِسْعُ لَبَنَاتٍ .

وَرَوَى الْوَاقِدِيُّ^(٤) ، عَنْ ابْنِ أَبِي سَبْرَةَ ، عَنْ عَبَّاسِ بْنِ^(٥) عَبْدِ اللَّهِ بْنِ مَعْبُودٍ ، عَنْ عِكْرَمَةَ ، عَنْ ابْنِ عَبَّاسٍ قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ مَوْضُوعًا عَلَى سَرِيرِهِ مِنْ حِينَ زَاغَتِ الشَّمْسُ مِنْ يَوْمِ الْاِثْنَيْنِ إِلَى أَنْ زَاغَتِ الشَّمْسُ يَوْمَ الثَّلَاثَاءِ ، يَصَلِّي النَّاسُ عَلَيْهِ وَسَرِيرُهُ عَلَى شَفِيرِ قَبْرِهِ ، فَلَمَّا أَرَادُوا أَنْ يَقْبُرُوهُ ، عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ، نَحَوْا السَّرِيرَ قِبَلَ رِجْلَيْهِ ، فَأَذْجَلُ مِنْ هُنَاكَ ، وَدَخَلَ فِي حَفْرَتِهِ الْعَبَّاسُ وَعَلِيٌّ وَقُتَيْبُ وَالْفَضْلُ وَشُقْرَانُ .

وَرَوَى الْبَيْهَقِيُّ^(٦) مِنْ حَدِيثِ إِسْمَاعِيلَ الشُّدِّيِّ ، عَنْ عِكْرَمَةَ ، عَنْ ابْنِ عَبَّاسٍ

(١) دلائل النبوة ٧/٢٤٣ ، ٢٤٤ .

(٢) إجنانه : دفنه وستره . النهاية ١/٣٠٧ .

(٣) دلائل النبوة ٧/٢٥٢ .

(٤) رواه البيهقي في دلائل النبوة ٧/٢٥٣ ، ٢٥٤ ، من طريق الواقدي به .

(٥ - ٥) سقط من النسخ . والمثبت من الدلائل . وانظر تهذيب الكمال ١٤/٢١٩ .

(٦) دلائل النبوة ٧/٢٥٤ .

al-Bidaayah Wan-Nihaayah (8/128-144) edn 1st 1418H / 1997ce, Daar al-Hikr, ed. Dr. Abdullaah bin Abdul Muhsin at-Turkee.)

SUNAN IBN MAAJAH [273H] AND THE **RED** **STUFF**

We have in the Sunan Ibn Maajah a narration which is weak in terms of its chain but authentic in its meaning due to numerous authentic supporting narrations,

سُـنـانُ ابْنِ مَاجَهِ

تَصْنِيفُ

أَبِي عَبْدِ اللَّهِ مُحَمَّدَ بْنَ يَزِيدَ الْقُرْظَوِيَّ
الشَّهِيدِ (ابن ماجه)
(٢٠٩ - ٢٧٣ هـ)

حَكَمَ عَلَى أَحَارِيثِهِ وَأَثَارِهِ وَعَلَّقَ عَلَيْهِ
الْعَلَامَةُ الْمُحَدِّثُ مُحَمَّدُ نَاصِرُ الدِّينِ الأَلْبَانِيُّ

١٦٢٨ - (ضعيف: لكن قصة الشقاق واللاجذ ثابتة) حدثنا نصر بن علي الجهضمي، قال: أنبأنا وهب ابن جرير، قال: حدثنا أبي، عن محمد بن إسحاق، قال: حدثني حسين بن عبد الله، عن عكرمة، عن ابن عباس؛ قال: لَمَّا أَرَادُوا أَنْ يَحْفِرُوا لِرَسُولِ اللَّهِ ﷺ، بَعَثُوا إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ، وَكَانَ يُضْرَحُ كَضَرْحِ أَهْلِ مَكَّةَ، وَبَعَثُوا إِلَى أَبِي طَلْحَةَ، وَكَانَ هُوَ الَّذِي يَحْفِرُ لِأَهْلِ الْمَدِينَةِ، وَكَانَ يَلْحَدُ: فَبَعَثَا إِلَيْهِمَا رَهْبَانَيْنِ: ائْتَاوَا اللَّهَ! خِرْ لِرَسُولِكَ: فَوَجَدُوا أَبَا طَلْحَةَ، فَجِيءَ بِهِ: وَلَمْ يُوَجَدْ أَبُو عُبَيْدَةَ، فَلَحَدَ لِرَسُولِ اللَّهِ ﷺ. قَالَ: فَلَمَّا فَرَعُوا مِنْ جِهَارِهِ يَوْمَ السَّلَاءِ، وَضَمَّ عَلَى سَرِيرِهِ فِي بَيْتِهِ، ثُمَّ دَخَلَ النَّاسُ عَلَيْهِ رَسُولِ اللَّهِ أَرْسَالًا يُصَلُّونَ عَلَيْهِ: حَتَّى إِذَا فَرَعُوا: ادْخَلُوا النَّسَاءَ، حَتَّى إِذَا فَرَعُوا: ادْخَلُوا الصَّبِيَانَ، وَلَمْ يَوْمِ النَّاسِ عَلَى رَسُولِ اللَّهِ ﷺ أَحَدًا. لَقَدْ ائْتَلَفَ الْمُسْلِمُونَ فِي الْمَكَانِ الَّذِي يَحْفَرُ لَهُ؛ فَقَالُوا قَائِلُونَ: يُدْفَنُ فِي مَسْجِدِهِ. وَقَالَ قَائِلُونَ: يُدْفَنُ فِي أَحَدِ أَصْحَابِهِ. فَقَالَ أَبُو بَكْرٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا قُبِضَ نَبِيٌّ إِلَّا دُفِنَ حَيْثُ يُقْبَضُ»، قَالَ: فَرَفَعُوا فِرَاشَ رَسُولِ اللَّهِ ﷺ الَّذِي تُوُفِّيَ عَلَيْهِ، فَحَفَرُوا لَهُ، ثُمَّ دُفِنَ ﷺ وَسَطَ اللَّيْلِ مِنْ لَيْلَةِ الْأَرْبَعَاءِ، وَنَزَلَ فِي حُفْرَتِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ، وَالْفَضْلُ بْنُ الْعَبَّاسِ، وَقَتْمُ أَخُوهُ، وَشَقْرَانُ مَوْلَى رَسُولِ اللَّهِ ﷺ، وَقَالَ أَوْسُ بْنُ خُوَلَيْبٍ - وَهُوَ أَبُو لَيْلَى - لِعَلِيِّ بْنِ أَبِي طَالِبٍ: أَنْشُدَكَ اللَّهَ وَحِظْنَا مِنْ رَسُولِ اللَّهِ ﷺ! قَالَ لَهُ عَلِيُّ: أَنْزِلْ. وَكَانَ شَقْرَانُ مَوْلَاهُ أَخَذَ قَطِيفَةً كَانَ رَسُولُ اللَّهِ ﷺ يَلْبَسُهَا، فَدَفَنَهَا فِي الْقَبْرِ، وَقَالَ: وَاللَّهِ! لَا يَلْبَسُهَا أَحَدٌ بَعْدَكَ أَبَدًا. فَدَفِنْتُ مَعَ رَسُولِ اللَّهِ ﷺ. [انظر: «الصحيح» (باب: ٤٠)، وكذلك قوله: «مَا قُبِضَ نَبِيٌّ...» «أحكام الجنائز» (١٣٧-١٣٨)].

Sunan Ibn Maajah (pg.286) with the checking of Allaamah Muhaddith al-Albaanee, edn 1st, Maktabah al-Ma'arif, Riyadh, KSA ed. Shaikh Mashoor Hasan Aal-Salmaan)

1628. It was narrated that Ibn 'Abbâs said: "When they wanted to dig a grave for the Messenger of Allâh ﷺ, they sent for Abu 'Ubaidah bin Jarrâh, who used to dig graves in the manner of the people of Makkah, and they sent for Abu Talhah, who used to dig graves for the people of Al-Madinah, and he used to make a niche in the grave. They sent two messengers to both of them, and they said: 'O Allâh, choose what is best for Your Messenger.' They found Abu Talhah and brought him, but they did not find Abu 'Ubaidah. So he dug a grave with a niche for the Messenger of Allâh ﷺ.^[1] When they had finished preparing him, on Tuesday, he was placed on his bed in his house. Then the people entered upon the Messenger of Allâh ﷺ in groups and offered the funeral prayer for him, and when they finished the women entered, and when they finished the children entered, and no one led the

١٦٢٨ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ:
أَبَانَا وَهَبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ
ابْنِ إِسْحَاقَ: حَدَّثَنِي حُسَيْنُ بْنُ عَبْدِ اللَّهِ، عَنْ
عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَرَادُوا أَنْ
يُخْفِرُوا لِرَسُولِ اللَّهِ ﷺ بَعَثُوا إِلَى أَبِي عُبَيْدَةَ
بْنِ الْجَرَّاحِ، وَكَانَ يَضْرَحُ كَضْرِيحِ أَهْلِ مَكَّةَ.
وَبَعَثُوا إِلَى أَبِي طَلْحَةَ. وَكَانَ هُوَ الَّذِي يَخْفِرُ
لِأَهْلِ الْمَدِينَةِ. وَكَانَ يُلْحِدُ. فَبَعَثُوا إِلَيْهِمَا
رَسُولَيْنِ. فَقَالُوا: اللَّهُمَّ خِرْ لِرَسُولِكَ.
فَوَجَدُوا أَبَا طَلْحَةَ. فَجِيءَ بِهِ. وَلَمْ يُوَجَدْ أَبُو
عُبَيْدَةَ. فَلَحَدَ لِرَسُولِ اللَّهِ ﷺ.

قَالَ: فَلَمَّا فَرَّغُوا مِنْ جِهَازِهِ يَوْمَ الثَّلَاثَاءِ،
وُضِعَ عَلَى سَرِيرِهِ فِي بَيْتِهِ. ثُمَّ دَخَلَ النَّاسُ
عَلَى رَسُولِ اللَّهِ ﷺ أَرْسَالًا. يُصَلُّونَ عَلَيْهِ.
حَتَّى إِذَا فَرَّغُوا أَدْخَلُوا النِّسَاءَ. حَتَّى إِذَا
فَرَّغُوا أَدْخَلُوا الصِّبْيَانَ. وَلَمْ يَوْمَّ النَّاسَ عَلَى
رَسُولِ اللَّهِ ﷺ أَحَدٍ.

لَقَدْ اِخْتَلَفَ الْمُسْلِمُونَ فِي الْمَكَانِ الَّذِي

people in offering the funeral prayer for the Messenger of Allâh ﷺ. The Muslims differed concerning the place where he should be buried. Some said that he should be buried in his mosque. Others said that he should be buried with his Companions. Then Abu Bakr said: 'I heard the Messenger of Allâh ﷺ say: "No Prophet ever passed away but he was buried where he died." So they lifted up the bed of the Messenger of Allâh ﷺ on which he had died, and dug the grave for him, then he ﷺ was buried in the middle of Tuesday night.^[1] 'Ali bin Abu Tâlib, Fadl bin 'Abbâs and his brother Qutham, and Shuqrân the freed slave of the Messenger of Allâh ﷺ went down in his grave. Aws bin Khawli, who was Abu Laila, said to 'Ali bin Abi Tâlib: 'I adjure you by Allâh! Give us our share of the Messenger of Allâh ﷺ.' So 'Ali said to him: 'Come down.' Shuqrân, his freed slave, had taken a *Qatifah*^[2] which the Messenger of Allâh ﷺ used to wear. He buried it in his grave and said, 'By Allâh, no one will ever wear it after you.' So it was buried with the Messenger of Allâh ﷺ."

(*Da'if*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ۱/۲۹۲ من حديث جرير بن حازم به مختصراً * الحسين بن عبدالله ضعيف (تقريب)، ودفن الأنبياء حيث قبضوا صحيح، له شواهد كثيرة عند الترمذي، ح: ۱۰۱۸ وغيره، وأخرج ابن سعد بإسناد صحيح: ۲/۲۹۲ قالوا: أين يدفن؟ فقال أبو بكر: في المكان الذي مات فيه، وصححه الحافظ ابن حجر رحمه الله.

يُحْفَرُ لَهُ. فَقَالَ قَائِلُونَ: يُدْفَنُ فِي مَسْجِدِهِ. وَقَالَ قَائِلُونَ: يُدْفَنُ مَعَ أَصْحَابِهِ. فَقَالَ أَبُو بَكْرٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا قُبِضَ نَبِيٌّ إِلَّا دُفِنَ حَيْثُ يُقْبَضُ». قَالَ: فَرَفَعُوا فِرَاشَ رَسُولِ اللَّهِ ﷺ الَّذِي تُوُفِّيَ عَلَيْهِ. فَحَفَرُوا لَهُ، ثُمَّ دُفِنَ ﷺ وَسَطَ اللَّيْلِ مِنْ لَيْلَةِ الْأَرْبَعَاءِ. وَنَزَلَ فِي حُفْرَتِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ، وَالْفَضْلُ بْنُ الْعَبَّاسِ، وَقُتَيْبُ أَخُوهُ، وَشُقْرَانُ مَوْلَى رَسُولِ اللَّهِ ﷺ. وَقَالَ أَوْسُ بْنُ خَوْلِيٍّ، وَهُوَ أَبُو لَيْلَى، لِعَلِيِّ بْنِ أَبِي طَالِبٍ: أُنْشِدْكَ اللَّهُ وَحَظَّنَا مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ لَهُ عَلِيُّ: أَنْزِلْ. وَكَانَ شُقْرَانُ، مَوْلَاهُ، أَخَذَ قَطِيفَةً كَانَ رَسُولُ اللَّهِ ﷺ يَلْبَسُهَا. فَدَفَنَهَا فِي الْقَبْرِ وَقَالَ: وَاللَّهِ لَا يَلْبَسُهَا أَحَدٌ بَعْدَكَ أَبَدًا. فَدُفِنَتْ مَعَ رَسُولِ اللَّهِ ﷺ.

Sunan Ibn Maajah (Eng. Trans) (2/464-465) Edn.1st 2007ce, Maktabah Daar us-Salaam, Riyadh, KSA ed. Shaikh Zubair Alee Za'ee)

Although this narration has been graded weak by Shaikh Zubair, as one can see from the scans, it does however have authentic supporting narrations from various other routes which have been cited already and as Shaikh Zubair has elucidated. Our point here is to show this **red STUFF** was a velvet garment of the Messenger of Allaah (ﷺ) which was placed in the grave.

OTHER SCHOLARS ON THE **RED STUFF**

al-Maqreezee said, Hasan (رضي الله عنه) narrates. “A small red garment/shawl was spread underneath (on the ground), which was worn by the Prophet (ﷺ), this was done because the ground was dewy and wet.” (Imtaa’a al-Asma’a (pg.551)

Ibn Naasir ud deen ad-Dimashqee [842H] said, “Ibn Sa’ad has transmitted from the Maraseel of Suleimaan bin Yasaar, who said, “A servant would serve the Prophet (ﷺ), when the Prophet (ﷺ) was being buried, he (the servant) saw the garment/shawl of the Prophet (ﷺ) which he used to wear, so he spread it (on the grave) and said, “No one will ever wear this after you, so it was left as it was.”

It is in al-Jaam’e at-Tirmidhee via Ja’afar bin Muhammad from his father who said, “It was Shaqraan, the servant of the Prophet (ﷺ) who placed the garment.” (Salawatul Kaiyyib Bi-Wafaat al-Habeeb Sallallahu Alayhee Was-Sallam (1/155), edn? Daar al-Buhooth Li-Dirasaat al-Islaamiyyah, UAE. Ed. Saaleh Yoosuf Ma’nooq and Haashim Saaleh Mana’a)

SUMMARY

The summary of the reports above is

- The Messenger of Allaah (ﷺ) used to sometimes wear this red velvety soft garment.
- The Messenger of Allaah (ﷺ) was possibly shrouded in the same red velvety garment as some reports suggest from the *al-Bidaayah*. (There is a difference of opinion amongst the scholars pertaining to this as Imaam Ibn Katheer himself has stated)
- The Messenger of Allaah (ﷺ) himself ordered for this red velvety soft garment to be placed on the floor of the grave.
- The reports elucidate this red velvety garment was placed on the floor of the grave because the earth was wet and moist as it dewy.
- Shaqraan (رضي الله عنه) was one of the companions who helped bury the Messenger of Allaah (ﷺ) and lowered his body into the grave.
- Shaqraan (رضي الله عنه) being a servant of the Messenger of Allaah (ﷺ), may have known of this order and command of the Messenger of

Allaah (ﷻ) and as some of the reports suggest he saw the soft red garment and fulfilled the Prophet's (ﷺ) command and placed the garment on the floor of the grave.

- Abul Hasan Hussain Ahmed has agreed and acknowledged via the statement of Imaam Wakee ibn al-Jarrah that this action was specific and restricted to the Messenger of Allaah (ﷺ) ie one of his Khasaa'is.

So we ask in light of the findings above, what point or significance does this narration have with our discussion. Exactly!!! Nothing. There is no correlation at all with our contention and discussion, Abul Hasan Husain Ahmed in order to confuse and beguile the people just added this hadeeth just to add weight to a sinking boat.

We personally think this is outright treachery and a manipulation of Islamic rulings just to suit his needs. Dear readers this clearly shows the deception and deceit of Abul Hasan.

To end this part of the discourse we would like to ask Abul Hasan Hussain Ahmed, his staunch muqallids and lovers like Abu Zahra, Abu Maryam, faqir, irfan, Abu Layth, Darut Tahqiq, the falcon, what value does, *“One wonders how they would react to this Hadith in Sahih Muslim and the actions of some from the Salaf:”*

And Abul Hasans saying, “Let them explain if they consider this action to be a bad Bid’a or is it over veneration, or what?! Well we hope we do not need to answer this in light of the clarification we have provided, the actions of the salaf were based on the Prophet’s (ﷺ) command himself and as for his saying bad bidah, all bid’ah is bad there is no concept of bad or good bid’ah.

As for veneration we believe in it and promote veneration of the Messenger of Allaah (ﷺ) but only as much as the companions did and how much the Sharee’ah allows us, in a manner which is established and proven from the Book and Sunnah. The question is why do you manipulate the Book and Sunnah to prove your unsanctioned veneration!

The irony of the matter is throughout this feeble discourse and others, Abul Hasan Hussain Ahmed has not even translated some of these reports and the ones he has pasted the English for, he has relied on the translations of others like GF Haddad, and yet he is the so called Shaikh of the Soofee Hanafees on the internet with over 100 ijazahs whilst having studied with so many teachers who lived long lives, hmmm!!! Take heed. At least have the guts or capability to translate what you copy and paste.

The reason why he does is this is so that people don't find out what he is really about. Another way in which he professes and portrays he is a hanafi scholar and the hanafi lawyer or defender. He just gets a few random concepts together gets some texts, plonks them together mixes them up and hey presto, I have defeated and answered the Ahlul Hadeeth and Salafees, its not that simple or easy my friends.

Darut Tahqiq is a disgrace to the word Dar and tahqiq, hanafee muqallids obligate taqleed on everyone and yet on the other hand they set up these research centres, but they are still too ignorant to understand the texts. Where is the intelct and common sense in this. You claim to be muqallids and at the same time you set up Dar ut tahqiq!!!!

Therefore this shows Abul Hasan Hussain Ahmed is really an actual copy and paste al-PDF scholar, or ctrl c+v al-PDF scholar. Salaam Ya Salaam to the Shaikina, Shaikhuna, Sidi, of Abu Zahra/Faqir, Irfan Alawi, GF Haddad, Abu Layth, Asrar Soofee, Tahir ul-Qadiree, Hisham Kabbani and Nazim Qubooree or is it Qubrusi??? and all the other blind bigoted hanafee muqallids.

Oh we just remembered before we conclude, do you remember Abul Hasan Saying, **“Let them explain if they consider this action to be a bad Bid'a or is it over veneration, or what?!** After our previous explanation we thought it would be most pertinent to quote what one of

Abul Hasan's Hanafee Scholar said, namely Shaikh Zafar Ahmed Uthmaanee Thanawee. He quotes what Samhudee said, thereby affirming this point,

الصدر لمن لم يتمالك نفسه، لما قد عرفت من مجال التوسع فيه، وليجتنب الزائر من الانحناء للقبر عند التسليم. قال ابن جماعة: قال بعض العلماء: إنه من البدع، ويظن من لا علم له أنه من شعار التعظيم اهـ. من "الوفاء" (٢: ٤٤٥).

He says, "The visitor should refrain from bowing to the grave when sending salutations. Ibn Jama'ah said: "Some of the scholars have said it is from the innovations, whilst those with no knowledge think that it is a characteristic of veneration." (E'laa as Sunan 10/508) of Shaikh Zafar Ahmed Uthmanee)

Therefore those who practise such actions, promote and propagate such acts of veneration are those with no knowledge according to Shaikh Samhudee and Shaikh Zafar Ahmed.

CONCLUSION

Conclusions:

- i) The narration under discussion was declared Sahih by al-Hakim and al-Dhahabi
- ii) Kathir ibn Zayd is not absolutely da'eef, but at least Saduq to Imam ibn Hajar al-Asqalani

OUR REPLY

We have answered and talked about Haakims authentication and how he is generally known and accepted to be to mutassahil and this is something Abul Hasan Hussain Ahmed knows and accepts. Anyone who has even done the basic study of hadeeth and its sciences is aware of this fact and there is no denying of it.

Therefore it is shocking and Abul Hasan Hussain Ahmed has hung onto this. In this regard we have also talked about Dhahabees authentication and agreeing with Imaam Haakim and why he might have done this.

We have also answered that Abul Hasan has manipulated the words of Haafidh Ibn Hajr and we have also shown Haafidh Ibn Hajrs actual grading on Katheer ibn Zaid and what he meant by this grading.

iii) Abu Khuzaymah and Abu Hibban cut up the words of Hafiz al-Haythami and mistranslated – as the scan above shows very clearly!

OUR REPLY

We have explained this in detail in the relevant place and so please also apply this principle to your own Hanafee scholar and author or *E'laa as-Sunan* ie Shaikh Zafar Ahmad Uthmanee Thanawee Hanafee Deobandee, Haafidh Ibn Hajr al-Haithamee and Samhudee who also cut up the words!!!

Double standards and a clear sign of bigotry and partisanship, as did Samhudee and Ibn Hajr al-Haithamee, so did they cut up the words aswell or are you just adamant that you want to levy this charge on us alone and ignore what the others said.

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

OUR REPLY

The above seems highly unlikely especially since we have overwhelmingly established the reality of Abul Hasan, his lies and deception. He has repeatedly lied on the Scholars of Ahlus Sunnah, mistranslated, ignored relevant important points eg like Subkees statement after he brings the report, etc and far worse and more treacherous than everything else is lying to the general Muslims and treating them as fools.

Abul Hasan Hussain Ahmed,

- (a) Lied on Imaam Tirmidhee.
- (b) Lied on Dr Mustafa al-A'dhamee Hanafee.
- (c) Lied on Shaikh Muhammad Naasir ud deen al-Albaanee.
- (d) Deliberately never translated the words of Shaikh Subkee or even indicated its meaning after Subkee's brings this report in his Shifaa.
- (e) His fumble regarding the referencing of the narration in Majma'a az-Zawaa'id.

- (f) His deception with regards to the real understanding of Haafidh Ibn Hajrs grading of Katheer and what he means by Sadooq and deceiving the people with his classical words of final grading.
- (g) His false presentation of the position of Imaam Dhahabee regarding Katheer ibn Zaid.
- (h) His false presentation of Imaam Ahmad's opinions with regards to authenticating this hadeeth.
- (i) His mispresentation of Imaam Ahmads opinion with regards to touching the Prophet's (ﷺ) grave.
- (j) His ignorance in correctly translating the hadeeth from Saheeh Muslim and leaving the meaning vague in order to show and promte veneration of graves.
- (k) His ignorance of the sciences of hadeeth and reiterating Imaam Haakims authentication of this report in a parrot fashion.
- (l) His double standards with regards to accepting hadeeth he wants to and rejecting others due to his staunch bigotry for his madhab.

(m) His biasness towards GF Haddad with regards to his mistakes and supporting him. For example GF Haddad's mistakes with referencing this narration to Saheeh Ibn Hibban, his general referencing and his other general mistakes.

(n) Lastly his calamity upon calamity upon errors and gross negligence of the Islamic sciences and positions of the scholars of Ahlus Sunnah Wal Jama'ah.

What more can be said after such overwhelming evidences against him. This individual and his step brothers, especially GF Haddad have been shown to be clearly dishonest and deceptive. They are clear liars and deceivers in this sacred knowledge, be warned and careful.

Much more could be said in relation to GF Haddad and Abul Hasan as well as some of the issues and topics discussed but we hope and pray this suffices for now inshaA'llah.

Oh and also watch out our response on your Magnun opus on taraaweeh. We are also waiting for your work on the narration of Maalik ad-Daar and your long awaited research on the issue of where to place the hands, "WITH THE NEW NARRATIONS"!!!!!! be sure to send us them as we await eagerly in anticipation.

Wassalam

Abul Hasan

End of 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

1st APPENDIX

We have used some of the translation of Ali Hasan Khan.

Please note according to the hanafee scholars the usage of the word makrooh here denotes something that is unlawful and prohibited. (Refer to *Radd al-Mukhtaar* (1/429), *al-Bahr ar-Raa'iq* (2/19) and *Fath ul-Qadeer Sharh Hidaayah* (2/114). *Tasreeh Haashiyyah Talweeh* (pg.27) quotes from Imam Abu Haneefah and Imaam Muhammad Shaybaanee that according to them makrooh here means and denotes something that is haraam and prohibitively disliked.

1. Shaikh Abdul Qadir Jeelaanee

"The grave should be a handspan above the ground....however it is makrooh (prohibitively disliked) to make the grave with mortar." (*Ghuniyyatut-Taalibeen* (pg.640)

2. Imam Abu Haneefah [150H]

His student Imam Muhammad Shaybaanee said, "We do not see to increase more than what has been taken out from it (ie the soil for the grave) it is rebuked to build the grave with mortar, or to plaster it with soil, or to put a landmark on, or to make a masjid near it or to write on it, then all of their affairs are prohibited. similarly it is also prohibited to build them with solid

bricks or to put bricks inside. There is also no harm in sprinkling water over them and this is the statement of Abu Haneefah." (Kitaab al-Aathaar (pg.126)

3. Imaam Ibraaheem an-Nakaa'i [96H]

"It is narrated from Ibraaheem an-Nakhaa'i that he would consider it to be makrooh (prohibitively disliked ie unlawful in this context) to put a mark on a grave, to use solid bricks in the sidewall of the grave and or to build the grave."

4. Imam Muhammad Shaybaanee [189H]

Muhamamd ash-Shaybaanee said, "Abu Haneefah informed me that he said one my Shaikhs said to me whilst transmitting it to the Prophet (ﷺ) that he prohibited us from squaring the grave and from making the grave solid (ie with bricks, mortar, cement or plastering) Muhammad Shaybaanee said we take this and so does Abu Haneefah." (Kitaab al-Aathaar pg.251, also refer to his book Kitaab al-Asal (1/422), and his al-Jaam'e as-Sagheer (pg.118)

5. Allaamah Mahmood Aloosee [1270H]

He writes, "There is consensus that from the most haraam things and that which leads to shirk is praying near tombs, making masjids or structures over them. Therefore it is obligatory to destroy such structures or domes that have been erected over graves as they are more destructive than masjid ad-Diraar because they have been established in disobedience to the Messenger of Allaah (ﷺ)" (Rooh al-Ma'anee (15/238)

6. Allaamah Marghinaanee Hanafee [593H]

He is the author of al-Hidaayah, he says, "Using solid bricks and wood on graves is prohibited because elements are for making solid structures whereas graves are desolate." (Hidaayah (2/100) with Fath ul-Qadeer)

7 & 8. Allaamah Ibn al-Humaam [821H]

He said, "Abu Haneefah said it was prohibited to make structures over graves... and Abu Yoosuf also considered it to be prohibited to write on the graves. This is because the Jaabir narrates from the Messenger of Allaah that he said, "Do not make graves solid neither make structures over them, nor sit on them or write on them." (Fath ul-Qadeer (2/100) Sharh Hidaayah)

He also said, "This is because of what they used to do like, elevating graves and building beautiful and elevated structures over them. We do not mean the amount (of earth) rather the amount that is needed to distinguish the grave from the normal ground." (Fath al-Qadeer (2/101))

9. Allaamah Abdullaah bin Ahmad an-Nasafee Hanafee [710H]

He said, "Do not make graves into squares nor make them solid." (Kunzud-Daqaa'iq Ma'a al-Bahr ar-Raa'iq (2/194))

10 & 11. Allammah Ibn Najm ud deen Hanafee [970H]

He said in the explanation of the the words in the Kunz, "Making graves solid is prohibited from the hadeeth of Jaabir because the Messenger of Allaah said "Do not make graves solid neither make structures over, nor sit on them or write on them." (Kunzud Daqaa'iq Ma'a al-Bahr ar-Raa'iq (2/194))

He also said, "The graves should be elevated from a hand span, and it is said four fingers, and what has been transmitted in the Saheeh from Alee about the command to level the graves concerning what is more than that." (Kunzud Daqaa'iq Ma'a al-Bahr ar-Raa'iq (2/194)

12. Allaamah Qadhee Khaan Hanafee [596H]

He said, "Graves should not be made to be plastered because the Messenger of Allaah forbade us from making plastering graves, from using silver on them and from building structures over them... also because it is narrated from Abu Haneefah who said graves should be made solid nor should they be plastered or a structure to be made over them." (Fataawa Qadhee Khaan (1/93)

13. Fataawa Alamgheeree

It is stated in it, "And the grave should be made curved by a hand span, and not square, nor should they be plastered. There is no harm in sprinkling water on them, and it is Makrooh to build structures on graves, to sit or to sleep on them." (Fataawa Alamgheeree (1/166)

14. Fataawa Tataarkhaaniyyah.

It is mentioned in this Fataawa, "The graves should not be kissed because this is the custom of the Christians."

15. Allaamah A'laa ud deen al-Hasakafee [1088H]

He said, "And they (the graves) should not be plastered because of the prohibition against it" (Durr ul-Mukhtaar (1/125)

16. Allaamah Ibn Abideen Shaamee [1252H]

He said "As for the building on them (ie graves), I have not seen anyone opine in allowing this" (Radd ul-Mukhtaar Sharh Durr al-Mukhtaar (1/601)

16. Allaamah Aynee Hanafee [855H]

He said, "And they should not be coated with plaster, nor should any structures be built over them, because this is for (making the graves) solid and for beautification." (Rumz al-Haqaa'iq Sharh Kunz (1/67), also al-Binaayah Sharh Hidaayah (3/302-303) of Allaamah Aynee.)

17. Allaamah A'laa ud deen al-Kasaanee Hanafee [587H]

"It is narrated from the Prophet (ﷺ) that he forbade likening the graves with the built up (urban) areas, solid (baked) bricks and wood are used for built up urban areas and because solid bricks are used for beautification, the deceased is not in need of this." (Badai'a as-Sanai'a (1/372)

18. Qaadhee Ibraaheem al-Halabee Hanafee [956H]

He said, "The Three Imaams (Abu Haneefah, Muhammad Shaybaanee and Abu Yoosuf) said it was makrooh to plaster graves or to cover the graves with clay due to the Haddeth of Jaabir..... is transmitted from Abu Haneefah

that he said it is Makrooh to build structures like houses, domes or things similar to them because of the aforementioned Hadeeth.” (Halabee al-Kabeer (pg.599)

19. Allaamah Siraaj ud deen Hanafee [773H]

He said, “It is Makrooh (prohibitively disliked ie unlawful) to build on graves.” (Fataawa Siraajiyah (pg.24)

20. Allaamah Abu Layth Samarqandee [373H]

He said, “It is Makrooh to plaster graves, to cover them with clay, to build on them, to write on them or to mark them by putting a sign on them.” (Fataawa an-Nawaazil (pg.82)

20. Allaamah Ahmad bin Muhammad al-Qadooree Hanafee [428H]

He said, “And using Solid (baked) bricks and wood (on graves) is Makrooh” (Qadooree (pg.60)

21. Allaamah Abu Bakr ibn Ali al-Haddaad al-Yamanee [800H]

He said, “It is Makrooh to, envelope graves with clay, to plaster them, to build on them, to write on them because of his (The Prophet’s (ﷺ)) statement, "Do not do plaster graves, do not build on them and do not sit on them."” (al-Jawhirrah an-Nayrah (1/133)

22. Allaamah Ubaidullah ibn Mas'ood Hanafee [747H]

He said “And using solid bricks and wood is prohibitively disliked”
(Sharh Waqayaah (1/240))

23. Allaamah at-Tahtawee [1231H]

“The three (Imaams Abu Hanefah and his two students) said they (ie the graves) should not be plastered because of the saying of Jaabir that the Messenger of Allaah forbade doing this...And the prohibition by the Prophet (ﷺ) indicates what they have mentioned is Makrooh Tahrimee (prohibitively disliked as to being unlawful)” (In his notes to Maraqee al-Falaah A'la Sharh Noor al-Aydaah (pg.335))

24. Allaamah Sayyid Murtadha az-Zubaydee

He said, “The mentioning of the narration that shows it is Makrooh to plaster graves.” (Uqood alJawaahir alMuneefah Fee Adillah Madhab al-Imam Abee Haneefah (1/103)).

25. as-Sarkhasee Hanafee [571H]

He reports from the Prophet (ﷺ) that he, “He (The Prophet (ﷺ)) forbade plastering graves” (Mabsoot (2/62))

26. Qadhee Ibrahim Hanafee

He said, “And the domes built over graves, it is obligatory to destroy them because they have been built in disobedience and opposition to the Messenger , and every construction that is built in disobedience and opposition to the

Messenger deserves more to be destroyed than the mosque of Dhirar.” (Majalis ul-
Abraar (pg.129)

27. Allaamah A'la ud deen as-Samarqandee [539H]

He said, “The Sunnah concerning the grave is that it should be slightly curved and not square, it should not be enveloped with clay, nor plastered, and Abu Haneefah held to be Makrooh to build on graves.” (Tuhfatul Fuqaha (1/400)

28. Allaamah A'laa ud deen Turkamanee [745H]

He said, “The graves are to be levelled as done per usual.” (al-Jawhar an-Naqee A'la Baihaqee (4/3)

29. Allaamah Hasan ash-Sharnublaalee Hanafee [1069H]

He said, “Using solid bricks and wood is prohibitively disliked (ie Makrooh Tahreemee)(ie using them on graves)... it is haraam to build on graves for beautification and it is prohibitively disliked if it is done to (make the grave) solid after burial” (Noor al-Aydaah Ma'a Tarjamah Noor ul-Isbaah (pg.153)

30. Qadhee Thanauallah Pani Pati Hanafee [1225H]

He writes, “and what which is practiced at the graves of saints that they build high structures, the lighting of lanterns or anything else that they do synonymous to these matters are all Haraam and are prohibitively disliked.”(Mala Bud Minhu (pg.67)

31, 32, 33 & 34. Allaamah Mulla Alee Qaree [1014H]

In explanation of the Hadeeth mentioning innovation of misguidance, he said, “And this is what the Imams of the Muslims shunned like the building on graves and plastering them.” (Mirqaat Sharh Mishkaat (1/414)

He also said, Shaikh Mulla Alee Qaree in explanation of the hadeeth, “They have taken the graves of their apostles as places of worship” The reason for being cursed is because they would prostrate to the graves of the prophets in veneration, and this is clear and open shirk. They would pray to Allaah at the places where the Prophet’s (ﷺ) were buried. They would prostrate on their tombs and they would face their graves whilst being in a state of prayer thinking that they are worshipping Allaah. Thereby Exaggerating in the veneration of Prophet’s (ﷺ) and that is hidden shirk. It contains veneration of the creation which has and there is no authorisation for. The Prophet (ﷺ) forbade his Ummah from doing this as it is the practice of jews, It contains hidden shirk and this is what some of the comentators from our Imaams have said.” (Mirqaat, Sharh Mishkaat (2/ 202)

Mulla alee Qaaree also said, “Oh Allaah do not make my grave an idol” Meaning Oh Allaah do not make my grave like an idol which people venerate, or a place place of frequent visitation, or greeted with the prostrations, Like we hear and we see nowadays in some of the shrines (and tombs) that we witness.” (Mirqaat Sharh Mishkaat (2/228)

He also said, "It is cited in *al-Azhaar*, (He the Prophet (ﷺ)) forbade the plastering of graves due to prohibition, to make structures (over graves) is to plaster them. This forbiddance of erecting structures is even so if the individual is the owner (of the land) and it is Haraam if the shrine is common and in the open. It is therefore obligatory to demolish them even if it is a masjid." (Mirqaat Sharh Mishkaat (3/1217))

35. Imaam Shaafi'ee

He said, "I did not see the graves of the Muhaajireen or of the Ansaar to be plastered (ie solid). The narrator (Tawoos said) said from the Messenger of Allaah he forbade the building of structures over graves and from plastering graves (in order to make them solid)... I have seen the leaders demolishing the structures built over graves in Makkah and i did not see the jurists (Fuqaha) eprimand them for this." (Kitaab al-Umm (1/277))

36. Imaam Muzanee [264H]

It is narrated from him that he said, "Structures/domes should not be built over graves neither should they be plastered (in order to make them solid)" (Mukhtasar al-Muzanee (no.37))

37. Imaam Nawawee [677H]

He said in explanation of the hadeeth of Jabir, "Nonetheless building structures over graves if the the place belongs to the one who is building the structure then it is prohibited and it is if is a generally in the open then it is

Haraam as texts from Imaam Shaaf'iee and his followers elucidate. Imaam Shaafi'ee said in *al-Umm*, "I have seen the Imaams of Makkah they would instruct the demolition of structures built over graves and they would present the (the hadeeth of the Prophet (ﷺ)) in support for their demolition, "Do not see a grave except that it is level with the ground." (*Sharh Saheeh Muslim* (7/32), Study Edn. (1/312), refer also to *al-Majmoo* (5/296)

38. Allaamah Ibn Hajr al-Haithamee Makkee [974H]

He said, "It is obligatory to to destroy and flatten the high graves and the structures and domes build over them." (*az-Zawaajir Fee Iqtiraab al-Kabaa'ir* (pg.163)

39. Allaamah Abdul Wahhaab ash-Sha'araanee.

He said, "The Prophet (ﷺ) prohibited plastering graves (ie making them solid) and from sitting on them." (*Kashf al-Ghummah Ann Jamee'a al-Ummah* (1/149)

40 & 41. Shaikh Abdul Haqq Dehlawee Hanafee

He said, "The grave should not be touched with the hands nor be kissed. One should also not bow towards the grave and neither should he rub or place his face on the earth (of the grave) as this is the custom of the Christians." (*Isha'ah al-Lama'at Sharh Mishkaat* (1/763)

He also said in another place, "It is unlawful and prohibited to kiss the graves, to prostrate towards them and to put your cheeks on them. Someone has narrated it is permissible to kiss the grave of your parents, however what is correct and authentic is not to kiss the graves." (Mudarrij an-Nabuwwah (2/424)

42. Allaamah Mujadid ud deen Fairozabaadee [817H]

He said, "They (The Salaf) would not raise the graves or build them with bricks. Nor would they make structures or domes over graves. All of these affairs are innovations which are prohibited and they oppose the way of the Prophet (ﷺ). As he sent Alee Ibn Abee Taalib and said to him to destroy all the images and level all the graves to the ground. He also forbade building masjids over graves and from putting light (lanterns) over the graves and he cursed such actions." (Safar as-Sa'adah A'la Kashf al-Ghummah (1/183)

43. Shaikh Mujaddid Alf Thanee Hanafee

He said, "He (prohibitively) disliked that graves be kissed." (Zubdatul Maqaamaat (pg.210)

44. Shaikh Qutb ud deen Dehalwee Hanafee

He said, "The grave should not be touched nor be kissed. Similarly one should not bow towards the grave or rub his face on the earth of the grave as this is the habit and custom of the Christians." (Mazaahirul Haqq (2/85)

45. Imaam Sufyaan ath-Thawree [161H]

He would say it is impermissible to make houses, a masjid or to farm land over graves. (Mu'assasah Fiqh Sufyaan ath-Thawree (1/681-682), Musannaf Abdur Razzaaq (3/506)

46. Imaam Kaysaan

Imaam Tawoos transmits from his Father, Kaysaan he would prohibit the building of structures over graves or to plaster them. (Musannaf Abdur Razzaaq (3/506 no.6493)

47. Imaam Tawoos ibn Kaysaan [106H]

He said in reply to Nu'maan ibn Shaybah, "Do you not know The Prophet (ﷺ) forbade us from building structures over graves, plastering them (to make them solid) or to curtain them off, verily your best grave is that which is unknown." (Musannaf Abdur Razzaaq (3/506 no.6495)

48. Imaam Hasan al-Basree [110H]

He would say it is prohibited and makrooh to cover the grave with clay and to plaster to them (in order to make them solid)" (Mu'assasah Fiqh al-Hasan al-Basree (2/773), Musannaf Ibn Abee Shaybah (3/29), al-Muhalla (5/133)

49 & 50. Allaamah al-Hajaawee Hanablee and Allaamah al-Buhootee Hanablee

They said, "The grave should be a handspan from the ground because the Prophet's (ﷺ) grave was also a handspan from the ground. as-Saajee has

transmitted via the hadeeth of Jaabir it is makrooh to have the grave more than a handspan.... It is also prohibited to plaster the grave, to shape it and to beautify it with ornaments. It is an innovation to build structures over graves whether they are level with the graves or not due to what Jaabir narrates from the Messenger of Allaah (ﷺ) that he forbade the plastering of graves, sitting on them and from building structures over them. This is narrated by Muslim."(ar-Rawdh al-Murab'e Bi-Sharh Zaad al-Mustaqn'e (1/104-105)

51. Allaamah Ibn Qudaamah al-Maqdisee [620H]

He said, "It is prohibited to make structures over graves, plastering them and putting a headstone with writing on it because Imaam Muslim has transmitted in his Saheeh the the Messenger of Allaah (ﷺ) forbade the plastering of graves (with the intention of making them solid) and building over them. Imaam Tirmidhee added "and also writing o them (ie the headstone) and said this hadeeth is Hasan Saheeh and the prohibition is due that such is beautification and the deceased is not in need of it." (al-Mughnee (3/439)

52. Allaamah A'laa ud deen al-Mardawee

He said, "It is makrooh to plaster graves, to build on them and to write on them. Plastering graves (to make them solid) is makrooh without any difference of opinion. Similarly putting a headstone, to shape it and to beautify it with ornaments are all innovations. Nonetheless erecting structures over graves is makrooh according to the correct madhab whether the structures is level with the ground or not." (al-Insaaf Fee Ma'arifah ar-Raaj'e Min Khilaaf A'la Madhab al-Imaam Ahmad bin Hanbal (2/549)

53. Qaadhee Abu Shuj'ah al-Asfahaanee

He said, "Structures should not be built over graves and nor should graves be plastered (for them to be made solid)" (Matn al-Ghaayah Wat-Taqreeb (pg.14)

54 & 55. Allaamah Ibn Rushd al-Qurtubee [595H]

He said, "Imaam Maalik and Imaam Shafi'ee said it is makroob to plaster graves (in order to make them solid)" (Bidaayatul-Mujtahid (1/449)

He also said, "So it is prohibitively disliked to pass (by the grave alot) and thereby sending salutations upon him. Similarly regular visitation of the grave and sending salutations there may transform it into a masjid. The Messenger of Allaah (ﷺ) forbade us from this with his saying, "Oh Allaah, do not make my grave an idol." (al-Bayaan Wat-Tahseel (18/444-445)

56. Allaamah Abu Mudhaffar ibn Habeerah

He said, "(The 4 Imaams) are unanimously agreed it is makrooh ie prohibitively disliked use raw bricks on graves..." (al-Ifsah Ann Ma'aanee as-Sihaah Fil-Fiqh Alal Madhab al-Arba'a (1/156)

57. Allaamah Qaadhee A'yaadh [554H]

He was asked about people of Madeenah who stand by the grave once a day or more, and they send salutations and make supplicate for a

while. He said, "I have not heard this from any of the people of fiqh, and nothing is good for the latter part of this ummah except that which was good for its first part. I have not heard from the people of the earlier period of this ummah that they used to do that." (ash-Shifa Bit- Ta'reef Huqooq al-Mustafaa (2/676)

58. Imaam Maalik [179H]

He said "It is makrooh to plaster graves and to build structures over them." (al-Muduwwanah al-Kubraa (1/170)

59. Abul Hasan Moosaa Kaadhim [183H]

He said, "It is not correct to build structures over graves or to sit on them, to plaster them or to put clay on them." (Tahdheeb ul-Ahkaam (1/461), al-Istabsaar (1/2187

60 & 61. Imaam Ja'afar Saadiq [148H]

He said, "The Messenger of Allaah prohibited praying on graves, sitting on them and making structures over them." (Tahdheeb ul-Ahkaam (1/461), al-Istabsaar (1/482)

He also said, "Do not build structures over graves..." (Tahdheeb ul-Ahkaam (1/461)

62. Allaamah Muhammad bin Jamaal ud deen [786H]

He said, "A grave should be 4 fingers high from the face of the ground."

63. Allaamah Abu Ja'afar Toosee [460H]

He said, "The grave should be made 4 fingers high from the ground and no addition earth should be put back than what was originally removed. There is consensus that it is prohibitively disliked (ie Makrooh Tahreemee) to plaster graves and to make structures over permissible places....It is also makrooh to renovate and to restore a graves after they have deteriorated." (al-Mabsoot al-Fiqh al-Imaamiyyah (1/187).

64. The Hanafee book 'Sharh Jaam'e Sagheer' mentions, "Graves should not be touched nor kissed because this is the habit and custom of the Christians."

65. The Hanafee book 'al-Mudhmaraat' mentions, "Graves should not be kissed as this a custom of the Christians."

And many more