

THE BLAZING STAR

IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

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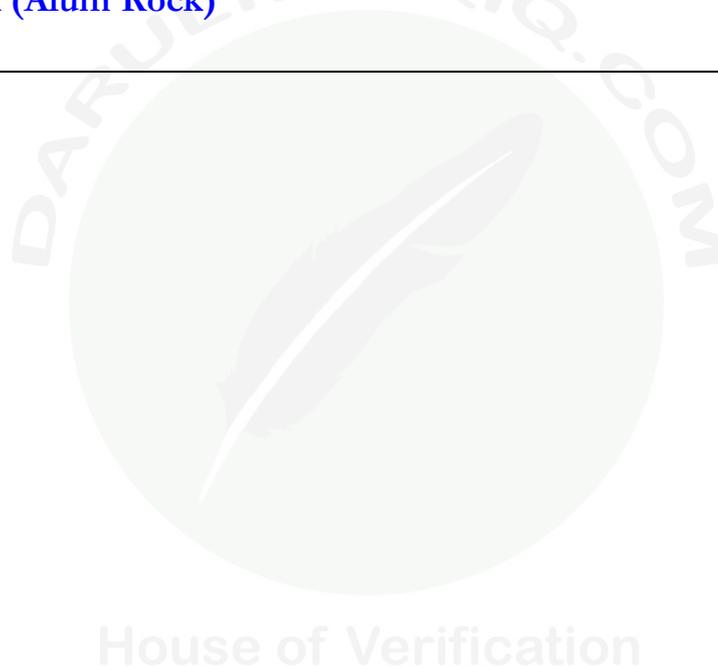
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PROLOGUE

Praise be to Allah that is due from all grateful believers, a fullness of praise for all his favours: a praise that is abundantly sincere and blessed. May the blessings of Allah be upon our beloved Master Muhammad, the chosen one, the Apostle of mercy and the seal of all Prophets (peace and blessings of Allah be upon them all); and upon his descendants who are upright and pure: a blessing lasting to the Day of Judgment, like the blessing bestowed upon the Prophet Ibrahim (alaihis salam) and his descendants. May Allah be pleased with all of the Prophetic Companions (Ashab al-Kiram). Indeed, Allah is most worthy of praise and supreme glorification!

The following piece is a rejoinder primarily directed to **Abu Khuzaimah Ansaari (alias – Imran Masoom) and his colleague, Abu Hibban (alias – Kamran Malik)**,¹ from Birmingham, England.² Additionally, it is also for their

¹ **Important note** - **Kamran Malik has been convicted of fraud by the British courts** (February 2014), and so his whole integrity (adala) as a writer has been totally

destroyed. It is also clear that this individual was first arrested in 2010 with allegations connected to major mortgage fraud. Now that he has been convicted one would have expected a clarification by his partner (Abu Khuzaimah) who co-authored a number of works together and what he has to say about Kamran Malik. Indeed, there is no need for us to expose this individual's conviction as it was done not only by the British police, and media but also one from their very own sect of deviation. Please refer to the appendix for all relevant documentation to clarify what has just been asserted with more detailed clarity. Or see this for a quick glimpse of his reality:

<http://www.birminghammail.co.uk/news/midlands-news/solicitor-coerced-witness-bid-avoid-6700881>

² The duo have also been **exposed, humiliated and charged with flagrant lying** by their pseudo-Salafi brethren in faith in the city of Birmingham, England, known as *Maktabah as-Salafiyya* (Salafi Publications). The latter organisation compiled an 81-page dossier in expose of the duo and their friends from the district of Alum Rock, in a PDF file that was available for wide scale distribution and readership on the Internet (early 2003). This work was entitled: *“Advice and Guidance to the 4 of Alum Rock & Their Associates And an Explanation of Their Opposition to the Usool (Fundamentals) of Ahl us-Sunnah Concerning Ijtima’ (Uniting), Ikhtilaaf (Differing) and Tafarruq (Splitting).”* It was completed on: the 3rd of Rajab 1423 / 11th September 2002 by an unnamed author.

Downloadable from here –

<https://archive.org/download/AlumRockBoysExposed/Alum%20Rock%20boys%20exposed.pdf>

Or read online:

<https://archive.org/stream/AlumRockBoysExposed/Alum%20Rock%20boys%20exposed#page/n19/mode/2up>

brothers in faith and self-styled promoters like **Abu Alqama Ali Hassan Khan** and the self declared Hanafi-Athari-Sufi, **Abu Turab Ali Rida Qadri**.³

On the 14th of July 2011 these detractors (or persons known to them), that have been the subject of previous refutations from the pen of this compiler put out a brazen piece of twaddle on their wordpress blog entitled:

*The First Reply to **Asraar Rasheed** as-Soofee al-Bareilvee (& Abul Hasan, GF Haddad, faqir & whoever)⁴*

As the title suggests, the response was aimed principally at a certain Asrar Rashid from the same city as the dastardly duo, but the brackets included others as well as this respondent (Abul Hasan) as part of their riposte. I was alerted to this first short piece by some of our colleagues and I sent a short response compiled in a few short minutes since this topic had already been dealt with in a piece that originated from this pen several years back⁵ entitled:

**Reply to "Abu Alqama"⁶ and His nefarious attacks on a
Narration from Malik al Dar**

³ See later for an expose of his “academic” fraud

⁴ See their blog full of slanders on ahlulhadeeth.wordpress.com. They did not mention where Asrar Rashid discussed the narration from Malik al-Dar.

⁵ Dated June 2006/ Jumada al-Awwal 1427 AH. See it here –

<https://archive.org/details/ReplyToAbuAlqamaOnHisAttacksOnANarrationFromMalikAlDarV2>

⁶ He is Abu Alqama Ali Hassan Khan ibn Fida Hussain Khan

It later transpired that there were two more parts by these opponents and these additional responses shall be the subject of this reply as will be some other scantily put together posts that were put out by them or persons known to them in 2012.

One assumes that the duo and their allies have had many years to ponder over the above piece and for this reason; they have decided to direct their so-called responses to not only Asrar Rashid but also this writer. Hence, my riposte will bring forth what is significant to this discussion from the above piece when there is a necessity to clarify and refute their contentions. As for the history behind the compilation of their attack on the narration of Malik al-Dar, it seems to have stemmed from some form of written debates between themselves and the associates of Asrar Rashid.

One may be able to get a flavour of what is being implied here based on the comments on the following forum

<http://sunnaforum.com/index.php?/topic/360-mawlana-asrars-response-to-the-tawassul-athar-in-musannaf-ibn-abi-shayba/>

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Where it was mentioned by one participant the following regarding their debate over the narration of Malik al-Dar it seems:

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

Siraji Posted 05 August 2011 - 01:10 AM #6

Advanced Member



Members
675 posts

The latest regarding the WRITTEN debate is:

- 1 The Wahabis have not replied to the counter on the asmaa wa sifaat article.
- 2 The Wahabis responded to the tawassul response which is on the net and was given out at masjid around UK. The response to the response by the Sunnis has also been written, but they will only give it to the Najdis on promise of a munazara. This is because the Wahabi writer is unknown. No-one knows his name. So the ahl alSunna want his name and want him to come forward for a debate.

The latest regarding the challenge is:

- 1 Kamran the Najdi from Greenlane has backed off from backing Murtaza because he found out the Sunnis will test his ibarat in the munazara!!
- 2 The Wahabis are LYING to their followers by saying the debate will go ahead once Ramadhan is over.
- 3 Greenlaner's have admitted to Sunnis that they have backed away.
- 4 The Wahabi's have a TEAM of people responding to ONE Sunni. This team of Wahabis include Abu Khadija's nephew etc they are about 6 people (not those who were challenged to debate).

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Thus, it seems likely that besides Abu Khuzaima and Abu Hibban, there are other unknown figures behind the series of articles in demeaning the authenticity of the narration at hand.

Important note:

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Personally, this writer has no connection with either camp, has never sat with any of them, nor does he know any of them. Thus, this defence from my part is not about taking sides but determining the truth of the matter using the principles of Hadith and the way of the respectable classical Sunni scholars of the past primarily. The objective of this response is to determine the authenticity of the narration of Malik al-Dar, and in doing so the analysis of the chain of transmission will be covered to a certain extent with references to qualified scholars known to be experts in this field. As for the jurisprudential explanation and significance of the narration of Malik al-Dar, then this is not the scope of this riposte but quotations from relevant scholars will be brought forth when mentioning their stance(s).

One also notes that their responses contain a number of false assumptions and ad hominem attacks on myself. Hence, when necessity dictates one shall recourse to what was said about the two principal detractors⁷ from those who seemed to have known them in the past, and from their own school of doctrine and methodology on these matters. This angle has only been resorted to in order to display the true characteristics, methodology, rancour, as well as the appalling nature of their own quality of research and scholarship on these delicate matters. Indeed, their writing style is typical of the gutter press style of pseudo-Salafite balderdash found all over the dregs of the internet.

The detractors or one of them said at the end of the first response the following:

What has been stated above has been kept very brief in the hope that it is easily followed.

There will be no further responses up until a point by point response is not given to all the matters raised above. After which insha'Allah **the discussion can continue.**

⁷ Abu Khuzaima and Abu Hibban

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The writer intends nothing but the face of Allah by this reply and is not of those who wishes to **personally attack** Asraar, and nor should the reply be taken as such. The truth is sought and **islaah**.

Now, from the above quotations, the reader has been given the impression that they would not continue onto another thread until Asrar Rashid gave some sort of response and they claim that it was written by “The writer” – **meaning one individual compiler**, but for some dastardly reason the name of the compiler(s) has been hidden. The reader can take note if this is the behaviour of truth seekers or is it the way of spineless personalities who dare not even reveal their identities. The wordpress blog site at which the article was uploaded has a number of articles by the named duo that has a number of attacks on the Hanafi Madhhab also. A number of these reprehensible attacks have been responded to by this writer and available to read now on www.darultahqiq.com

Apparently, there was a response by their initial target (Asrar Rashid) and on their site a second response which ended by saying:

Its all very well showing off and looking for fame on utube and throwing ignorant challenges and looking good amongst your muqallids attempting to want to debate. **We will not be entertaining any further points unless all our points are answered with evidences otherwise don't waste our times and peoples times and more so fear Allaah.**

We appeal to Asraar Rasheed followers to read and understand this response which we have riddled with the **understanding of the greatest scholars of hadeeth** of the Muslims pertaining to the sacred sciences of hadeeth and its knowledge in application to only this narration of Maalik ad-Daar. Also note this is a brief response which **we have** compiled and we have left it brief.

*May Allaah have mercy on our souls and his Aid Alone is sought and may he guide us All.
Ameen. Compiled in Sha'baan 1432H/July 2011*

From the second response it is clear that more than one person was involved in putting out the claims! Note how they claimed above that they have used the understanding of the, “Greatest scholars of hadeeth of the Muslims pertaining to the sacred sciences of hadeeth and its knowledge in application to only this narration of Maalik ad-Daar.”

Indeed, this latter claim will be put to the test here in this response when with Allah’s aid it will be shown how these claimants have deliberately shown themselves to be at odds with some of the previous Masters of Hadith. It is pertinent to note that they could not mention any major scholar of the past who weakened this narration from Malik al-Dar. Rather, they have taken their cue from two late figures, one being **Nasir al-Albani (d. 1999)** and more so another disgraced figure known as **Zubair Ali Za’i (d. 2013).**⁸

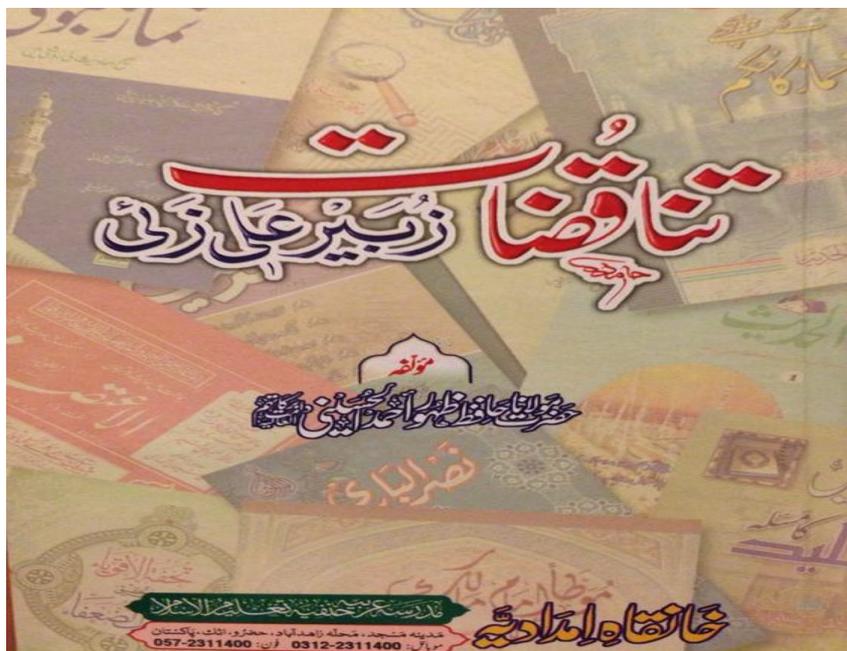
⁸ **A note on Zubair Ali Za’i:**

His Hadith gradings have been utilised in the most recent English translations of four of the Sihah Sitta. The publisher of these translations mentioned: *the grade for each hadith in the Four Sunan compilations has been provided, from the Arabic work compiled by the Honorable Shaykh Zubayr `Ali Za`i, and included in the translation of each of the Four Sunans, clearly mentioning the grade after each and every hadith.* (<http://www.dar-us-salam.com/SihahSittahEnglish.html>). The purchaser of these translations would do good to be aware of the classifications of the Ahadith, as he is also not totally reliable to even some of his own sect members. One may see the following file for more on Zubair Ali Za’i according to those who knew him in the past, entitled: ***The Reality of Zubair Ali Zai and the Alum Rockers***, compiled by: Yaser Salafi, Irfan Ahmed Butt and Khalil Ur Rahman. It seems that the one named Yaser is himself the subject of counter allegations by his former Shaykh, Zubair Ali Za’i. The file also mentions (p. 18) the traits of Abu Khuzaimah Imran Masoom and Abu Hibban Kamran Malik: see – <https://archive.org/details/ZubairAliExposedByYasirEtAl>

Quote from p. 18: **“Kamran Malik is a politician whom is an expert in deception”**

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As for Zubair Ali Za'i, then both Deobandi and Bareilwi writers in Pakistan have refuted him. The latest being a book showing his contradictions (tanaqudat) in his various writings:



Let us now focus on the discourse and the claims made by the detractors, and some appropriate and befitting responses with the aid of Allah ta'ala and relevant quotations from major scholars.

In the first response, it was stated by the duo:

Asraar Rasheed as-Soofee al-Bareilwi wrote:

Note also that when he was alive, Zubair Ali had also engrossed himself in taking on the Deobandis and Bareilwis of Pakistan, and nowadays both camps have been putting out a number of counter rebuttals on his claims in the Urdu language. Some have been uploaded on www.darultahqiq.com

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The Hadith under discussion has also been narrated in the following sources: al Bayhaqi in his 'Dalail al Nubuwwah'; Vol 3, p483 • Ibn Abdil Barr mentions it in 'al Istiab Fi Marifatil Ashab'; Vol 2, p464 • Ibn Abi Khaythama⁹ mentions it with the same chain as mentioned by Ibn Hajar in 'al Isabah'; Vol3, p484 • al Hafiz Ibn Kathir authenticated the Hadith in 'al Bidayah wa al Nihayah'; Vol 7, p101 • Ibn Hajar authenticates it in 'Fath al Bari' Ibn Kathir also states in 'Jami al Masanid'¹⁰ that its chain of narration is 'strong and good' (qawwi and jayyid) • Ibn Taymiyya has affirmed the establishment of this report in 'Istida al Sirat al Mustaqim'; p373 Malik al Dar is known and not majhul, as claimed by this imitator of al Albani. Ibn Hajar mentions him in 'al Isaba'; Vol 3, p484 saying "He heard from Sayidina Abu Bakr (Radhi Allah anho) and narrated from both the Shaykhayn (Abu Bakr (R.A) and Umar (R.A)), Muadh and Abu Ubaydhah (R.A). Narrated from him Abu Salih Al Siman¹¹ and his two sons Awn and Abdullah.". Ibn Sa'ad mentions him as being from the first layer of successors in his 'Tabaqat'; Vol 5, p6 saying "he is known". You will also find within the same book the saying of Ali Ibn Madini "Malik al Dar was Umar's (R.A) treasurer". al Hafiz Abu Yala al Khalili states in 'al Irshad' that: "Malik al Dar is the freedman of Umar (R.A) and is an old Tabi'i who is agreed upon and the successors would land him down with praise". Ibn Hibban authenticated him 'al Thiqaat'; Vol 5, p384 It was stated: al-Haafidh At-Mundhree reports another narration from Malik Ad-Daar in his world famous book of narrators; At-Tarkheeb (2/41).... Correction: The name of the book is 'al Targhib wa al Tarhib' and not 'At-Tarhheeb'. It is not a book on narrators but a book on reports. al-Mundhiri and others saying they do not know him means they could not

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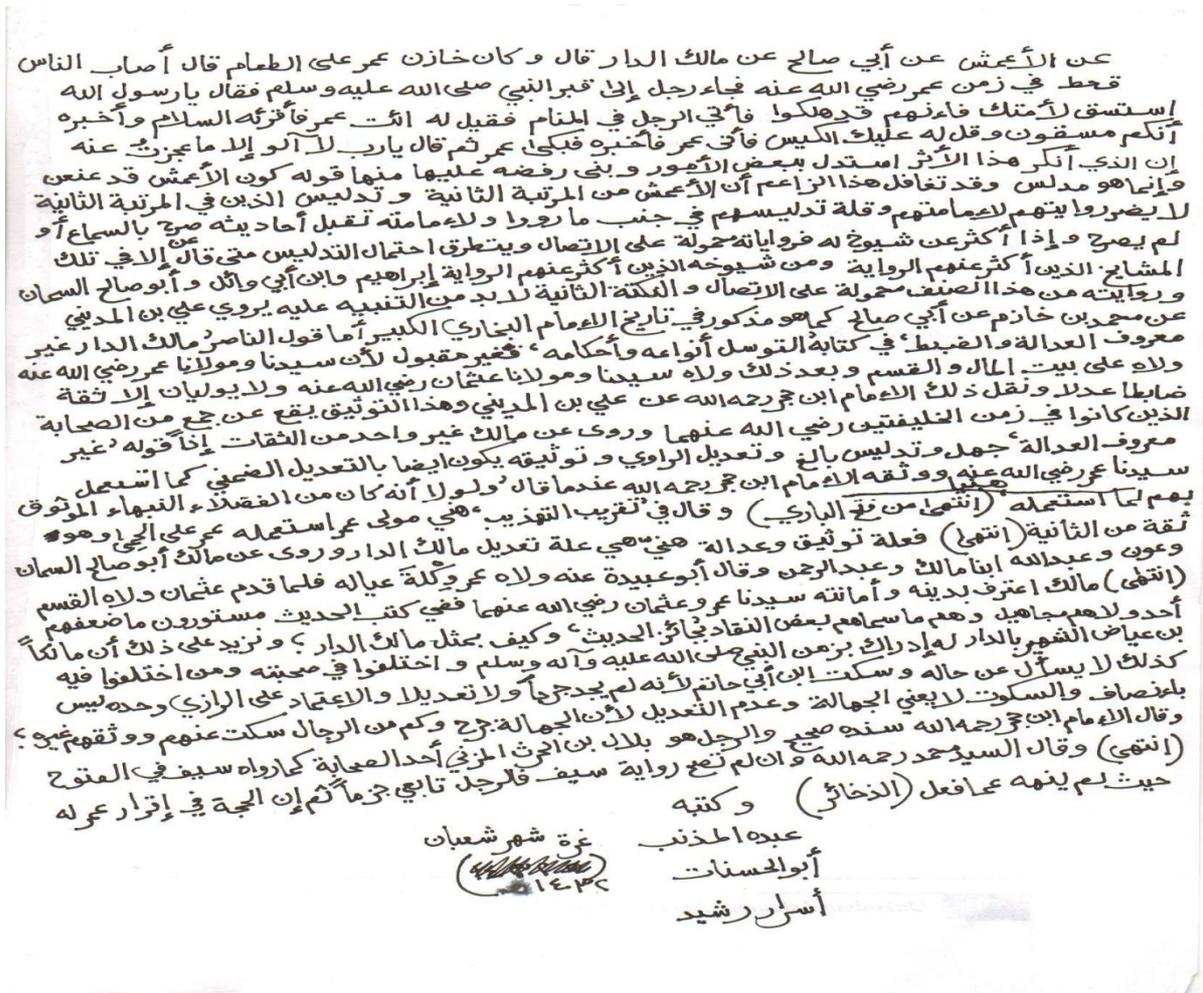
⁹ It can now be seen in the published edition of *Ta'rikh ibn Abi Khaythama* (2/80, no. 1818, edited by Salah ibn Fathihalal)

¹⁰ It does not appear to be in this work by Imam Ibn Kathir but in another one as will be shown later in this treatise

¹¹ It should be Samman and not Siman

declare him weak or trustworthy. But as amply demonstrated above, the scholars have declared him trustworthy.¹²

It is not clear if the named Asrar Rashid wrote the above in English or not as it contains some minor errors in transliteration of the names. The earlier forum link provided above had the following image from the pen of the named Asrar Rashid in Arabic:



¹² It has also been related with his chains of transmission by al-Hafiz ibn Asakir in his Ta'rikh Dimashq (44/345) via the route of al-Bayhaqi and in the same Ta'rikh (56/489) via the route of Ibn Abi Khaythama. See later for what this writer has been able to gather regarding Malik al-Dar

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After this, the actual response by the duo started by saying:

What follows is a very brief reply for Asraar to ponder upon and reply to.

The text of the hadeeth in question is, “It is related from Malik al-Dar, `Umar’s treasurer, that the people suffered a drought during the time of `Umar (his khilafah), whereupon a man came to the grave of the Prophet and said: “O Messenger of Allah, ask for rain for your Community, for verily they have but perished,” after which the Prophet appeared to him in a dream and told him: “Go to `Umar and give him my greeting, then tell him that they will be watered. Tell him: You must be clever, you must be clever!” The man went and told `Umar. The latter said: “O my Lord, I spare no effort except in what escapes my power!””

Reply:

Firstly, they have given the impression that they are the actual translators of the above narration! Indeed, a bit of googling leads to the fact that they merely copied and pasted it from someone else. They may have taken it from someone posting under the name “Um Abdullah M.”¹³ who put out a piece on the Malik al Dar narration sometime after my initial article. See it here dated 25th March 2007:

<http://umabdullah.wordpress.com/2007/03/25/narration-of-malik-al-dar-evidence-for-tawassul-by-the-living-not-by-the-prophet-after-his-death/>

And another edition here:

<http://www.saheefah.org/2008/04/14/detailed-look-at-the-narration-of-malik-al-dar/>

¹³ Her so called logical arguments against the Malik al-Dar narration have been responded to as can be downloaded from the following link:

https://archive.org/download/ReplyToTheLogicalArgumentsOfUmAbdullahAlMisawiOnTheMalikAlDar/ReplyToLogicalArguments_replyToUmAbdullah.pdf

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Note the translation of the narration from the last links are as follows:

It is related from Malik al-Dar, `Umar's treasurer, *that the people suffered a drought during the time of `Umar (his khilafah), whereupon a man came to the grave of the Prophet and said: "O Messenger of Allah, ask for rain for your Community, for verily they have but perished," after which the Prophet appeared to him in a dream and told him: "Go to `Umar and give him my greeting, then tell him that they will be watered. Tell him: You must be clever, you must be clever!" The man went and told `Umar. The latter said: "O my Lord, I spare no effort except in what escapes my power!"*"

Hence, one wonders why the detractors, and Um Abdullah did not acknowledge the source of their translation of the text itself?! Or is it because it was translated by Dr GF Haddad originally and they did not want to give him that credit?! She also declared Dr Haddad an innovator,¹⁴ but honesty did not allow her to acknowledge where she got her translation from originally! Indeed, his analysis is available here:

http://qa.sunnipath.com/issue_view.asp?HD=7&ID=2487&CATE=24

He has taken the stance that Malik al Dar was a Sahabi as follows:

Version 1 From the Sahabi Malik al-Dar:

The people suffered a drought in `Umar's khilafa, whereupon a man came to the grave of the Prophet sallallahu `alayhi wa-Alihi wa-Sallam and said: "Messenger of Allah! Ask for rain for your Community, for verily they have but perished." After this the Prophet appeared to him in a dream and told him: "Go to `Umar and give him my greeting, then tell him that they will be watered. Tell him: Be clever!" The man went and told `Umar. The latter wept and said: "My Lord! I spare no effort except in what escapes my power."

¹⁴ <http://www.ahlalhdeth.com/vbe/showpost.php?p=9310&postcount=1>

Ibn Kathir cites it thus from al-Bayhaqi's *Dala'il al-Nubuwwa* (7:47) in *al-Bidaya wal-Nihaya* (Ma'arif ed. 7:91-92=Dar Ihya' al-Turath ed. 7:105) saying: "isnaduhu sahih" and he also declares its chain sound (isnaduhu jayyidun qawi) in his *Jami' al-Masanid*¹⁵ (1:223) in *Musnad `Umar*. Ibn Abi Shayba cites it (6:352=12:31-32) with a sound (sahih) chain as confirmed by Ibn Hajar who says: "rawa Ibn Abi Shayba bi'isnadin sahih" and cites the hadith in *Fath al-Bari*, Book of Istisqa ch. 3 (1989 ed. 2:629-630=1959 ed. 2:495) as well as in *al-Isaba* (6:164 ◆8350=3:484) where he says that Ibn Abi Khaythama¹⁶ cited it. It is also thus narrated by al-Khalili in *al-Irshad* (1:313-314) and Ibn `Abd al-Barr in *al-Isti`ab* (2:464=3:1149).

Al-Albani attempted to weaken this report in his *Tawassul* (p.120) but was refuted in the lengthy analysis given by Mamduh in *Raf` al-Minara* (p. 262-278), which refutes other similar attempts cf. Ibn Baz's marginalia on *Fath al-Bari*, Abu Bakr al-Jaza'iri's tract *Wa-Ja'u Yarkudun*, Hammad al-Ansari's articles "al-Mafhum al-Sahih lil-Tawassul" also titled "Tuhfat al-Qari fil-Radd `ala al-Ghumari," and other such literature.

Ibn Hajar identifies the man who visited and saw the Prophet, upon him peace, in his dream as the Companion Bilal ibn al-Harith, counting this hadith among the reasons for al-Bukhari's naming of the chapter "The people's request to their leader for rain if they suffer drought" in his *Sahih*, book of Istisqa'.

(b) Version 2 from **al-Tabari's Tarikh** (2:509):

In the year of the drought called al-Ramada during the successorship of `Umar the Companion **Bilal ibn al-Harith**, while slaughtering a sheep for his kin, noticed that

¹⁵ It does not appear to be in this work by Imam Ibn Kathir but in another one as will be shown later in this treatise. The reference of vol. 1/p. 223 is correct but the actual work is not the *Jami al-Masanid* but the *Musnad al-Faruk* of Ibn Kathir. This mistake seems to have emanated originally from the research of Dr Mahmud Mamduh in his *Raf al-Minara*.

¹⁶ See later on for a digital image from Ibn Abi Khaythama's actual work

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the sheep's bones had turned red because the drying flesh was clinging to them. He cried out "Ya Muhammadah!" Then he saw the Prophet - upon him peace - in a dream ordering him to go to `Umar with the tidings of coming rain on condition that `Umar show wisdom. Hearing this, `Umar assembled the people and came out to pray for rain with al-`Abbas, the uncle of the Prophet, upon him blessings and peace.

The piece by Um Abdullah was analysed and dissected on the following thread that she seems to have also participated in:

<https://web.archive.org/web/20140219174954/http://www.seekingilm.com/archives/201>

It is also apparent that she modified her article due to a mistake she clarified. On the 17th of April 2008 she said on an utterly disgraceful forum full of fitna and fasad:

Article on Malik al Dar's Narration - UPDATED - PLZ REPLACE THE OLDER VERSION

Assalamu alaykum

The article has been update.

I removed the mistakes that were in the article + added some logical arguments.

If you saved it in ur computer or removable disk, please replace it with this updated version.

This is the mistake she initially mentioned:

Shihab adDeen Abdur Rahman bin Askar al Baghdadi al Maliki (d. 732) in his book "*Irshad as-Salik ila Ashraf al Masalik fi fiqh al Imam Malik*":

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He cited it in chapter of (istisqa' – asking for rain), in which he said (before citing the narration of Malik al Dar):

“And it is recommended to do istishfa' (intercession) through righteous/pious people, and ahl al bayt”

Then he quotes the narration that is in sahih al Bukhari, the tawassul of Umar through al Abbas (radiyallahu anhum), and right after it he says “and Ibn Abi Shayba narrated”, and quotes Malik ad Dar's narration.

This clearly shows that he used the narration of Malik as evidence for “doing istishfa' through ahl al bayt”, for al Abbas ra was the uncle of the Prophet sallallahu alayhi wa sallam, and the dream the man saw, was guiding him to ask Umar to do istisqa' for the people, in which he did, through al Abbas radiyallahu anhu.

When questioned about the removal of the above she clarified:

“The reason why I removed is that I realized that I've made a mistake, and that it wasn't Shihab Ad-Deen who said that, but someone else in a commentary in his book.”

The key points that she failed to detail and quote in her article were all the major Ulama of the past who mentioned the narration of Malik al-Dar as related to the issues of Tawassul, Isti'ana, Tashaffu or Istigatha. In this work, most of these references that she and the other detractors omitted have been supplied with regard to how the narration from Malik al-Dar was understood, and its relevance. Hence, her so-called research is not only a fudged and half-baked attempt to digress off the path of the explanation offered by major Sunni scholars of the past, but it was also tarnished by bias and selectively hand-picked references in order to build up her own illogical deductions.

Her so called logical arguments against the Malik al-Dar narration have been responded to as can be downloaded from the following link:

https://archive.org/download/ReplyToTheLogicalArgumentsOfUmAbdullahAlMisawiOnTheMalikAlDar/ReplyToLogicalArguments_replyToUmAbdullah.pdf

Take for example a quotation from a recognised Hanbali scholar from nearly a century ago by the name of **Shaykh Mustafa ibn Ahmad al-Shatti** (1857-1929 CE) who opposed the doctrine of Muhammad ibn Abdal Wahhab (d. 1792 CE). In his book known as *An-Nuqul ash-Shar'iyah fir-Raddi ala'l-Wahhabiyya*,¹⁷ he said the following based on his understanding of this narration:

“There is another historic incident in which the people were suffering a drought while Umar ibn al Khattab, may Allah be pleased with him, was the khalifah. The companion, Bilal ibn al Harith, may Allah be pleased with him, who was one of the Companions of the Prophet, peace and blessings be upon him, came to the very grave of the Messenger of Allah, peace and blessings be upon him. He said while there, ‘Messenger of Allah! Pray for your Ummah to have rain or they will be destroyed with drought.’ Later, this Companion had a dream and the Messenger of Allah, peace and blessings be upon him, appeared to him and informed him that they would be given sustenance.

Something important should be understood at this point. A dream or vision cannot in itself be used as evidence, even if it turns out to be true, or is true. This is due to the fact that it is possible that something doubtful could be said to the one experiencing the dream. The only thing that can be used as evidence is the action of the Companion, in this case, Bilal ibn al Harith, may Allah be pleased with him.

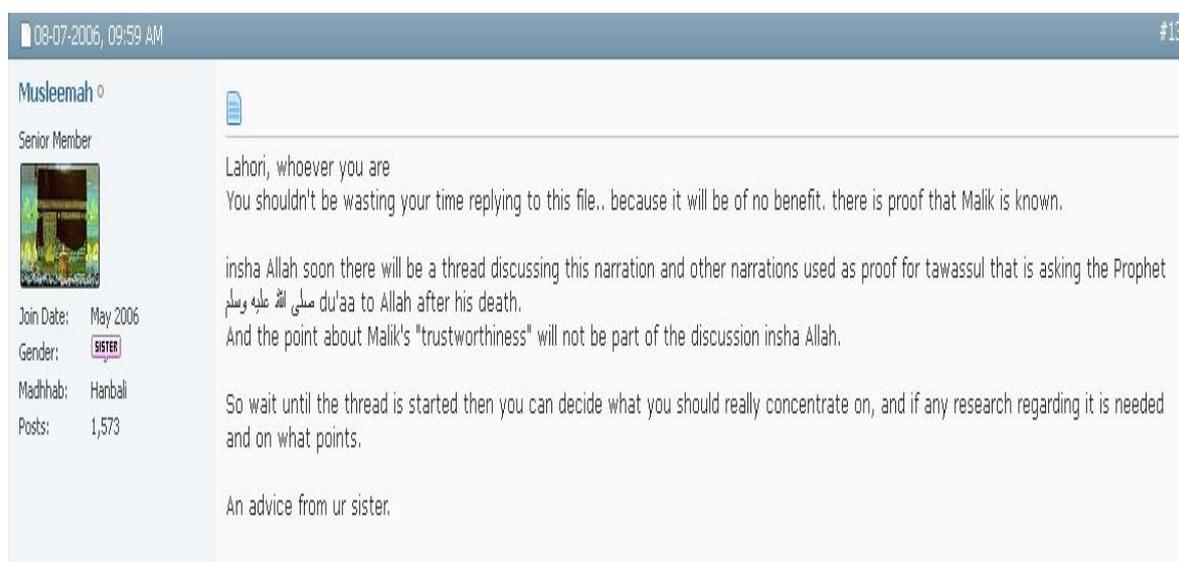
This Companion came to the grave of the Prophet, peace and blessings be upon him, called on him then asked him to pray for rain. This is proof positive that such an act is permissible, and falls under the discussion on

¹⁷ Translated by al-Hajj Abu Ja'far al-Hanbali under the title – “The Divine Texts, answering Muhammad ibn Abdul Wahhab’s movement”, pp. 53-4, Spire publishing, 2007

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intercession. Not one of the Companions rejected or repudiated this act, which shows this to be one of the most noble acts of reward.” (End of Shaykh Shatti’s words)

It is also worth mentioning that a female posting under the name “Musleemah” (claiming to follow the Hanbali school and thus the above from Shaykh al-Shatti of the Hanbali school should be considered by her) on sunniforum.com seems to be the same Um Abdullah. If it is the same person then this person mentioned the following¹⁸ about Malik al-Dar when responding to a person using the user name “Lahori12” (who seems to be the above named Abu Alqama):



The screenshot shows a forum post from a user named 'Musleemah'. The post is dated 08-07-2006, 09:59 AM and is the 13th post in the thread. The user's profile information is visible on the left: Senior Member, joined in May 2006, female, Hanbali madhhab, 1,573 posts. The post content reads: 'Lahori, whoever you are You shouldn't be wasting your time replying to this file.. because it will be of no benefit. there is proof that Malik is known. insha Allah soon there will be a thread discussing this narration and other narrations used as proof for tawassul that is asking the Prophet صلى الله عليه وسلم du'aa to Allah after his death. And the point about Malik's "trustworthiness" will not be part of the discussion insha Allah. So wait until the thread is started then you can decide what you should really concentrate on, and if any research regarding it is needed and on what points. An advice from ur sister.'

Note how she admitted about Malik al-Dar: “there is proof that Malik is known.” This seems to be an admission from her part that Malik al-Dar is not an unknown narrator (majhul), and for this reason, she did not discuss the trustworthiness (tawthiq) of Malik al-Dar in her own article. Indeed, she also said to Lahori12: “And the point about Malik's "trustworthiness" will not be part of the discussion insha Allah.”

¹⁸ See here –

<http://www.sunniforum.com/forum/showthread.php?15168-Reply-to-the-claims-of-quot-Abu-Alqama-quot-in-his-attacks-on-Malik-al-Dar-s-narration/page2&s=54c7e282e6380b9f59da41e1cbf4e05d>

The two detractors said:

1) The scholars are united that one should not delve into hadeeth and its sciences if he does not understand the basics.

Reply:

Indeed, one can never disagree with such a sound statement but this should refer more so to the likes of Abu Khuzaimah Ansaari (alias – Imran Masoom) and his colleague, the convict, Abu Hibban (alias – Kamran Malik) primarily, because there is a grave doubt about their own grounding in sound and authentic knowledge! Please see the appendix for two pertinent articles quoting their Muhaddith of the age, Nasir al-Albani, on the despondent conduct and pseudo-scholarship of such types of individuals linked to pseudo-Salafism.

Indeed, these poor souls originate from the Alum Rock district of Birmingham, and in the following link, there is some spectacular exposition of their purported behaviour and deception:

<http://www.salafitalk.net/st/viewmessages.cfm?Forum=21&Topic=2886&sortby=desc>

From the last link, one may visually observe some interesting points on their appalling tactics:

PART 4.4

**Previous and current Events surrounding two books that had been printed by 'Alum Rock'
(1) Kitaab Raf al-Yadain (2) The Position of the Hands in the Salah of the Prophet.**

On the day of the meeting, 'Alum Rocks' representative in Loughborough had ready yet another dispute that he wished that we should be aware of. (It seemed that he too had recently been made aware of this).

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This issue surrounded 2 books that 'Alum Rock' had published: **(1) Kitaab Raf al-Yadain (2) The Position of the Hands in the Salah of the Prophet.**

(1) These are Urdu translations into English, which means the narrations of hadeeth have first been translated from Arabic into Urdu by the original authors, which is no problem for the Urdu speaking audience. And then from Urdu into English by 'Alum Rock' who are in reality not even native Urdu speakers, so opening up avenues of error due to two languages after the Arabic original and they do not even have the ability to check without external help **because none of them are versed in Arabic either. None of them have studied any of the Sharee'ah sciences, but however can read Urdu!!**

(2) He told us that these 2 little booklets had been translated (from Urdu into English) **by Kamran**, yet 'Salafipublications' had refused to allow him to place his name, as being the translator of the booklets! And he pointed specifically to a golden coloured label on the booklet 'Kitaab Raf al-Yadain' and he told us that, where this particular label was situated on the book this is where they had made him remove his name!!! **(If one has a copy of this book and really wishes to see the reality, please hold up the cover of the book to a light bulb and see what has really been covered up. And please be assured that it is not his name!!!)**

Common sense Point A: 'Salafi Publications' did not write, translate, print NOR publish the books, so how could they have refused 'Alum Rock' anything with regard to these booklets.

Common sense Point B: The gold patch must have been placed due to the request of 'Alum Rock' because it is their booklet.

Common sense Point C: If you look into the cover pages of the booklets you will find the kunyas of the liars of 'Alum Rock'.

Common sense Point D: **If you look under the gold patch of the booklet by holding it to the light you will find the name 'Riyadul Haq'.** So unless Kamran's real name is 'Riyadul Haq' then he has again shown his deception, because his representative claimed that Kamaran's name was being removed, and the representative can only have been told this by Kamaran or those with him, unless he made this up himself.

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Common sense Point E: In reality this book was 'Alum Rock's' first attempt at refuting the Sufi 'Riyadul Haq' who holds it permissible to call upon the dead 'peers and saints' for help and make duaa to them (i.e. shirk). So what issue do 'Alum Rock' begin to refute this Sufi in? We will tell you. They refute a person who makes duaa to the dead in the issue of raising the hands before and after ruku and whether the hands should be placed above or below the navall! And in this way, they claim they are attempting to bring the followers of this Sufi to the true dawah?!! Was this the way of the Prophets and Messengers? Is this where they began when they started calling people away from Shirk? Please all of you read the book 'Methodology of The Prophets In Calling To Allaah' by the Shaikh and Imam Rabi' ibn Haadee. So our brothers at 'Salafi Publications' rightly advised them. But 'Alum Rock's' arrogance caused them to take this advice as an attack, so 'Alum Rock' launched a dirty tricks campaign against 'Salafi Publications' that has not ended till this day. They travelled up and down the country, deceiving people, making alliances, spreading lies and rumours and attacking the honour of specific people, all because they were given direct, straight-up, frank advice that was based purely upon manhaj by our brothers at 'Salafipublications'.

(3) He told us that Kamaran had not until this day received one single payment for the books that 'Salafipublications' had sold.

Point: 'Salafipublications' clearly explained that 'Alum Rock' know themselves that this is a lie or let them take a mubalah for this false slander.

Even though we now come to find out the answer to these questions, we will allow our brothers from 'Salafipublications to answer them further if they feel the need.

Please be warned one does not know whether to laugh or cry, but for sure this was another one of 'Alum Rocks' games. We are not entirely sure if their Representative from Loughbrough actually knew the reality of what had occurred or he too had been misled or whether he had blinded by his love of them upon ignorance about these books!! And Allaah knows best.

Indeed, I have mentioned a little about the work on Raf'ul Yadayn mentioned above in my work in defence of 20 rak'ats of Taraweeh¹⁹ in reply to the dastardly duo, when it was said on p. 302:

“Indeed, these two compilers (Abu Khuzaimah/Abu Hibban) have also put out a short book in reply to most of the proofs used by the Kufan scholars and the

¹⁹ See it here: http://www.sunnicourses.com/resources_taraweehebook.html

position of the Hanafi and most of the Maliki school on not raising the hands (Raf'ul yadayn) in Salah after the first Takbir, and they also dismissed al-Zaylai's own authentication of some non-Raf'ul yadayn narrations from his Nasb al Ra'ya as a consequence. What is bewildering to note is that they released this book under one pseudonym of **'Abu Asaakir al-Araqee'!!** Despite it being known that it was compiled by two individuals!"

It is also said that Abu Khuzaimah Imran Masoom has no formal Islamic qualifications but is by profession an Optometrist as can be seen from the firm he works for with his credentials listed for the world to see –

<http://www.jonathanwalkerassociates.com/#!senior-optometrists/c1eex>

The above has been mentioned as they have a convention in trying to identify the profession of their opponents in order to demean the caliber of the opposing writer. Since they are obsessed with such personal matters it would have been more appropriate for them to have started off by mentioning that their own Muhaddith of the Age, Nasir al-Albani (d. 1999), was himself by profession a watch repairer who is not known to have formally studied hadith with scholars. Even al-Albani's Ijaza from Shaykh Muhammad Raghib al-Tabbakh al-Hanafi was of limited worth as he did not receive it directly from his hand but via an intermediary, and there appears to be no evidence that al-Albani studied or heard any book related to hadith from Shaykh al-Tabbakh, who was actually one of the principle hadith teachers of the late Shaykh Abdal Fattah Abu Ghudda (d. 1997). Both of whom were from Halab in Syria.

This is the reality of these two individuals who have advised others as quoted above in their reply to Asrar Rashid, but indeed, they are desperately in need of it

themselves before they start on others! Is this the way of the Salaf, Ahlul Hadith or any sincere Muslim? Let their supporters take note of their despicable shenanigans.

They continued to state:

2) Asraar has misunderstood the words of the noble Sheikh Albanee may Allah have mercy upon him and be pleased with him. For there is a distinct difference between someone being known as upright and someone being known for his memory and precision, trustworthiness, reliability and justice as a narrator in the field of hadeeth. Therefore, all the quotes of Maalik ad -Daar being the treasurer in the time of Umar may Allah be pleased with him etc are not relevant to the discussion. Nonetheless, this issue is of no major significance nor does it have any bearing upon the reliability of this hadeeth transmission as the chains of narration bought forth for this hadeeth are all weak.

Reply:

Strictly speaking, the narration from Malik al Dar is not a Hadith as they claimed but an Athar and this is something a minor student of Hadith could have deciphered. This is an example of their weakness in the terminology used by the real scholars of Hadith. Secondly, a number of contemporaries have refuted the late Nasir al-Albani and his imitators in Arabic on this specific narration.

As for their claim that all the chains of this narration are weak, then it is itself a very weak claim that has no precedence from earlier times. Rather, it is something that seems to have emanated from the likes of Nasir al-Albani in his work on Tawassul followed by others from his school of thought.

Despite al-Albani weakening this specific narration from Malik al-Dar mentioned above, it is surprising to note that al-Albani has also declared another narration via the route of Malik al-Dar to be Hasan in his editing of Imam al-Mundhiri's (d. 656 AH) *al-Tarhib wal Tarhib*. This point will be revisited later, for the detractors knew this and tried to explain it away with an insubstantial justification.

It has been said in my earlier work:

Abu Alqama²⁰ is a product of the Indo-Pak "Ahl-e-hadith" - so he writes and behaves like many of them in his vilification and vehemence against Ahnaf, and any grading of a narration to be authentic that opposes them is usually cut down to shreds - albeit unjustly by going against what major Ulama have said. So his likes approach these types of narrations with the preconceived bias that it is either shirk in essence or leads to it - though he knows very well that not a single one of those earlier Imams who recorded this narration via an Isnad:

Ibn Abi Shayba in his Musannaf

Ibn Abi Khaythama

Ibn Abd al Barr (partial isnâd) in his al-Isti'ab

Al-Bayhaqi in al-Dala'il al-Nubumwa

Al-Khalili in al-Irshad

Ibn Asakir in his Ta'rikh Dimashq

- Ever declared it to be a narration that is consistent with Shirk al-Akbar!

On top of that, this person has challenged and opposed the Huffaz who graded the Malik al-Dar narration to be Sahih. If his likes could quote a Hafiz of hadith from the past that held any valid objections to this narration's Isnad, then there would be less need to address these people.

In days gone by, the grading of a Hafiz of hadith was given priority over the saying of a lesser Mubaddith. This being even greater when we consider that those who are attempting to weaken the Isnad of this narration are not well known Hadith scholars, but they themselves usually rely

²⁰ There is evidence that this person is a colleague of the duo at hand, and all 3 of them share their common anti-Hanafi vehemence that is a product of Indian subcontinental polemics from their peers.

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on the arguments of al-Albani and his acolytes. Not one of these contemporaries from that pathless sect is agreed upon to be a Hafiz of Hadith. Hence, little attention or due consideration is given to these claimants to Hadith Mastership; especially so when they oppose the Huffaz of Hadith with flimsy excuses.

The duo or is it one man now who is asking as will be seen from the next point against Asrar said:

3) It would have been more prudent to mention the fact that yes whilst Haafidh Ibn Hajr in Fath ul-Bari and Ibn Katheer in al Bidaayah have quoted this hadeeth they have clearly explained this to refer to the permissibility of seeking means of rain through a noble person, For example Haafidh Ibn Hajr mentioned this under the heading ‘the people asking the imam to do istisqaa in the time of drought’.

Similarly Ibn Katheer mentions this regarding the narration of Sayf ibn Umar about going to Umar to make Du’a. The point here is that even if this narration was authentic those scholars who have quoted it did not understand this narration to mean to make tawassul through the Prophet (Sallallahu’Alahi’Wassalam) after his death but via the pious living man, (in this instance Umar) which is accepted by all.

I ask the question what was more important for the scholars who quoted this narration. Was it to point out the permissibility of tawassul via the Prophet (Sallahu’Alahi’Wassalam) after his death or was it the permissibility and recommendation of seeking tawassul via the living?

One asks – Who said: “I ask the question”? In the above paragraph! Besides this, the questioner has failed to explain away why the two Shafi’i scholars of Hadith, Ibn Kathir (d. 774 AH) and Ibn Hajar al-Asqalani (d. 852 AH) have mentioned authentication for the narration from Malik al Dar, regardless of their explanation or where it was placed in their works. The subject matter here should be about if the narration is

- i) Sahih, and then
- ii) What is the implication of the text?

It is also astonishing how they failed to mention what other acknowledged scholars of the past had said about this narration and how it was used in terms of the issue of Tawassul etc! This also applies to Um Abdullah from the same sect as the one's being addressed currently. Indeed, it will be made apparent and evident that they have not mentioned the views of a number of other scholars on this narration at hand who have either authenticated or presented it as part and parcel of the evidences regarding Tawassul, or have they mentioned others who mentioned it without negating its authenticity or questioning its textual meaning.

Before moving on it is worth mentioning the stance of **al-Hafiz ibn Hajar al-Asqalani** (d. 852 AH) on the issue of Tawassul, as it serves as a test for the opponents being addressed to here in order for them to ponder if they consider the following to be either bid'a or shirk being committed by al-Hafiz or not?! This is because these opponents like to quote al-Hafiz when it suits them.

In the *Divan* of al-Hafiz Ibn Hajar al-Asqalani that was published with the editing of Dr. al-Sayyid Abul Fadl, the Hafiz said:

١٤

<p> إِنَّ شَيْئًا كَمَا سَتَنطِقُ الْقُرْآنَ وَالصَّغْفَا قَصَائِدِي مِمْدِيحٍ فِيكَ قَدْ وَصَفَا مِنَ الشَّقَاعَةِ قَا لِحَطْنِي بِهَا طَرَفَا عَلَى الرَّؤُوسِ وَقَالَ الْبِشْرُ وَالنَّحْفَا </p> <hr style="width: 50%; margin: 10px auto;"/> <p> أَنْ قَالَ مَنْ لَامَ قَدْ أَبْصَرَ قُوَّةَ الْإِفْخَا يَا أَحْسَنَ النَّاسِ وَجْهًا مُشْرِقًا وَقَفَا مِنْ حَوْفِهِ جَفْنُهُ الْهَمَامِي لَقَدْ دَرَا قَطَا لَنَا فَاحِصٌ عَدُوٌّ بَاطِنِيًّا وَصَفَا فِي الْخُلْدِ يُبَدِّلُ مِنْ أَيْمَانِهِ عُرْفَا قَمَا أَرَى لِيَدِي عَنكَ مُنْصَرَفَا </p>	<p> لَأَسْتَأَلَنَّ الْقَوْمَ فِي عَنِّ مَا خَرَّهِمْ يَا سَيِّدِي يَا رَسُولَ اللَّهِ قَدْ شَرَّفَتْ مَدْحُكَ الْيَوْمَ أَرْجُوا الْفَضْلَ لَهْكَ غَدَا أَحْبَرْتُ كَعْبًا فَحَارَ الرَّفْعَ مِنْ قَدِيمِ </p> <hr style="width: 50%; margin: 10px auto;"/> <p> وَقَدْ أَلْفَيْتُ قِيَامِي فِي الْمَدْحِ إِلَى بِمَا أَبْجُودُكَ عَبْدٌ مُذْنِبٌ كَلَفْتُ بِكُمْ تَوْسِيْلِي يَرْجُوا الْعَفْوَ عَنِّي لَيْلِ وَإِنْ يَكُنْ نَيْسَبَةٌ يُعْزَى إِلَى حَجْرِي وَالْمَدْحُ فِيكَ قُصُورٌ عَنكُمْ وَعَسَى لَأَزَالَ فِيكَ مَدِيحِي مَا حَيَّيْتُ لَهُ </p>
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Abdal Hakim Murad translated the second half of the above quote in his *Selections from the Fath al-Bari by Ibn Hajar al-Asqalani* (p. 4) as follows:

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By the gate of your generosity stands a sinner, who is mad with love,
O best of mankind in radiance of face and countenance!
Through you he seeks a means [*tawassala*], hoping for Allah's forgiveness of slips;
from fear of Him, his eyelid is wet with pouring tears.
Although his genealogy attributes him to a stone [*hajar*],
how often tears have flowed, sweet, pure and fresh!
Praise of you does not do you justice, but perhaps,
In eternity, its verses will be transformed into mansions.
My praise of you shall continue for as long as I live,
For I see nothing that could ever deflect me from your praise.¹⁹

Footnote no. 19 mentioned:

19 *Dīwān Ibn Hajar al-ʿAsqalānī*, ed. Syed Abul Fazl (Hyderabad, n.d.), 16. This edition uses the original manuscript preserved in the Egyptian National Library (MS Taymūriyya 811), dated 852. It also makes use of other manuscripts, which all include this poem.

OTHER ULAMA OF THE PAST WHO MENTIONED THE NARRATION OF MALIK AL- DAR IN CONNECTION WITH TAWASSUL:

1) The Shafi'i Faqih known as Shaykh al-Islam, **Ibn Hajar al-Haytami (d. 974 AH)**, who took fiqh from Imam Zakariyya al-Ansari, who in turn took from al-Hafiz Ibn Hajar al Asqalani, has mentioned the narration from Malik al Dar in his *al-Jawhar al-Munazzam*²¹ and declared it to be authentic as part of the discussion on Tawassul etc. Scan from this work:

سؤال من يسأله ، وقد صحّ في حديث طويل أن الناس أصابهم قحط في زمن أمير المؤمنين عمر بن الخطاب رضي الله عنه فجاء رجل إلى قبر النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فقال يا رسول الله استسق لأمتك فإنهم قد هلكوا فأتاه صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ في النوم وأخبره أنهم يسقون فكان كذلك وفيه أتت عمرو فأقرته السلام وأخبره أنهم يسقون ، وقال له عليك الكيس ، الكيس - أي الرفق لأنه رضي الله عنه كان شديداً في دين الله فأتاه فأخبره فبكي ثم قال : يا رب ما ألو إلا ما عجزت عنه .

The above was translated and uploaded here:

<http://www.marifah.net/articles/seekingaid-haytami.pdf>

Quote from Imam ibn Hajar al-Haytami as found in the last link:

It has been **authentically reported** from a long Hadith:

²¹ p. 112

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The people suffered a drought during the successorship of `Umar, whereupon a man came to the grave of the Prophet and said: "O Messenger of Allah, ask for rain for your Community, for verily they have but perished," after which the Prophet appeared to him in a dream and told him that the rain shall come. And in it also it appears: "Go to `Umar and give him my greeting, then tell him that they will be watered. Tell him: You must be clever, you must be clever!"²²

Meaning, gentleness, because he was severe in the religion of Allah.

So he came to him and informed him, after which he cried and then said: "O my Lord, I spare no effort except in what escapes my power!"

The Shafi'i commentator of Imam al-Nawawi's (d. 676 AH) *Kitab al Adhkar* known as **Imam Muhammad Ibn Allan al-Siddiqi** (d. 1057 AH) also referred to the above authentication of Malik al-Dar's narration by Imam Ibn Hajar al-Haytami, as part of his discussion on Tawassul in his *al-Futubat al-Rabbaniyya*²³. Scanned evidence from the last reference:

²² This appears to be once again taken from Dr GF Haddad's initial translation and he is one who endorsed the marifah.net website, as can be seen here - <http://www.marifah.net/testimonials/faqs/testimonials>

²³ 5/36

سيرة السلف الصالح الانبياء والاولياء وغيرهم روى أن آدم لما اقتترف الخطيئة قال يارب أسألك بحق محمد ﷺ الا ما غفرت لي فقال يا آدم كيف عرفت محمداً ﷺ ولم أخلقه قال يارب لانك لما خلقتني بيدك ونفخت في من روحك رفعت رأسي فأريت مكتوباً على قوائم العرش لاله الا الله محمداً رسول الله فمكنت أنك لم تصف الي اسمك الا أحب الخلق اليك فقال الله تعالي صدقت يا آدم لانه لأحب الخلق لي لان سألتني بحقه فقد غفرت لك ولولا محمداً لما خلقتك وسبق في اذ كار الحاجة حديث عثمان بن حنيف وذكر الطبراني أنه ﷺ ذكر في دعائه بحق نبيك والانبياء الذين من قبلي ولا فرق بين ذكر التوسل والاستعاذة (١) والتشفع والتوجه به ﷺ وكذا بغيره من الانبياء وكذا الاولياء وفاقا للسبكي وان منعه ابن عبد السلام لانه ورد جواز التوسل بالاعمال مع كونها أعراضاً فالذوات الفاضلة أولى وسبق توسل عمر بالعباس رضي الله عنهما في الاستسقاء ولم ينكر عليه وقد يكون معنى التوسل به ﷺ طلب الدعاء منه اذ هو حي يعلم سؤال من يسأله قال ابن حجر الهيتمي وصح في حديث طويل أن الناس أصابهم قحط في زمن عمر فجاء رجل الى قبر النبي ﷺ فقال يا رسول الله استسق لأمتك فأناه في النوم وأخبره أنهم يسقون فكان كذلك (قوله فيكثر من الدعاء فيها) أي وكذا من الصلاة بل ان أمكنه ألا يجعل صلاته مدة اقامته لإفائها فهو أولى ما لم يعارض فضيلة نحو صف أول (قوله فقد روينا في صحيح البخاري ومسلم الخ) قال الحافظ فييه شيان الأول أنهما لم يخرجاه لاعتن أبي هريرة ولا عن غيره الا بلفظ بيتي بدل قبري

(١) كذا في النسخ ولعله (الاستعاذة) . ع

The fact that Ibn Allan did not oppose the authentication of Malik al-Dar's narration as done by Ibn Hajr al Haytami is a proof of his agreement with the latter.

Note also, that Imam Ibn Hajar al-Haytami also authenticated the narration at hand in his Hashiyya to Imam al-Nawawi's *Sharh al-Idab fi Manasik al-Hajj*²⁴:

رضى الله عنهما في الاستسقاء ولم ينكر عليه . وقد يكون معنى التوسل به ﷺ طلب الدعاء منه إذ هو حي يعلم سؤال من سأله وقد صح في حديث طويل أن الناس أصابهم قحط في زمن عمر فجاء رجل الى قبر النبي ﷺ فقال يا رسول الله استسق لأمتك فأناه في النوم وأخبره أنهم يسقون فكان كذلك . واستحسن بعضهم أنه يضم للسلام الذي ذكره المصنف قراءة آية

²⁴ p. 500

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The detractors may also like to note that the above scan is from the Maktaba al-Salafiyya (Madina) edition of Ibn Hajar al-Haytami's work. Since al-Haytami authenticated the text of the narration it is thus safe to presume that he knew of no technical problem with the sanad (chain of transmission) or matn (textual wording), and so no illa (hidden defect) was mentioned by him.

The detractors may also wish to know that their own Muhaddith, **Nasir al-Albani** has given due credit to Ibn Hajar al-Haytami by mentioning him to be a jurisprudent (faqih) and quoting him regarding the manners of narrating ahadith, as can be seen from the following link - <http://www.alalbany.net/misc015.php>

Quote:

And verifying has two ways:

First: That the student look in the chain of transmission and its men and then judge on it by what the rules of hadith science indicates; whether it is authentic or weak, without following a certain Imam in his authentication or weakening for the hadith. And that is a very rare thing in this age, and only a few people do it unfortunately.

The second: That he rely on a book that its author only wrote authentic hadiths in, such as the two authentic books of hadith and their like. Or he could rely upon the opinion of the hadith scholars like Imam Ahmad, Ibn Ma'een, Ayyub Hatem Ar-Razy and others from the earlier scholars. Or An-Nawawy, Az-Zahby, Az-Zayl'iy, Al-Asqalany and the like of the recent scholars.

And this method is easy for the one who desire the truth, but he will need some effort in revising and looking up for the hadith. And this is a must do act, that everyone one who is jealous on his religion and keen on his shari'ah should do, so as not to ascribe to it what is not from it. And that's why **the Jurist Ibn Hajar Al-Haythamy** said in this book (Al-Fatawy Al-Madinyah²⁵ p.32):

²⁵ May be he meant Fatawa al-Hadithiyya (p. 32) and not Madinyah, as the quotation is in the first named work and not the one al-Albani mentioned as it may be a typographical error

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And he was asked -may Allah be pleased with him- about the preacher going up the Menbar (platform) each Friday, and narrating many ahadith without mentioning its sources or narrators, what should he do?

So he answered with his saying: “what he mentioned in his preach of ahadith without mentioning their narrator is allowed, with the condition that he be among the people of knowledge in hadith. Or that he copied them from a book that was written by a hadith scholar. But if he copied them from books that were not written by hadith scholars then it is not allowed! And who did that should be blamed. And that is the condition with most of the preachers now, once they find a preach, they study its ahadith by heart and use it without verifying whether it has an origin or not. So the rulers of every country must prevent its preachers from doing so.”

And then he said: “So every preacher must mention his chain of transmission for his narration, and if it was an authentic one then there is no objection on it, else, it is permissible to object on his saying, and the one in charge is allowed to isolate him from his position as a preacher so as not to dare cross the lines with the exalted Sunnah with no right.”

Muhammad Nasr Ad-Deen Al-Albani

The source: At-Tamdun Al-Islamy magazine (19/530-529).

Additionally, al-Albani has also recognised the status of Ibn Hajar al-Haytami as an expert in Jarh (disparagement) and Ta’dil (praiseworthy accreditation) of narrators, and thus one who was capable of discerning the level of authenticity of narrations. Al-Albani in his *Salatul Taraweeh* (p. 20) mentioned the following from Ibn Hajar al-Haytami regarding a certain narrator:

وقال الفقيه ابن حجر الهيتمي في «الفتاوى الكبرى» (١٩٥/١)
بعد أن ذكر الحديث:
«فهو شديد الضعف، اشتد كلام الأئمة في أحد رواته تجريحاً
وذماً، ومنه (يعني من التجريح والذم) انه يروي الموضوعات
كحديث «ما هلكت أمة إلا في آذار» و«لا تقوم الساعة إلا في
آذار» وأن حديثه هذا الذي في التراويح من جملة مناكيره، وقد صرح
السبكي بأن شرط العمل بالحديث الضعيف أن لا يشتد ضعفه: قال
الذهبي: ومن يكذبه مثل شعبة فلا يلتفت إلى حديثه.»

The above was mentioned as follows in, *“The Night Prayers Qiyam & Tarawih”*²⁶ :

“And Ibn Hajar al-Haytami said: ‘It is extremely weak. The Imams (scholars of Hadith have been severe in criticizing and condemning one of its narrators. He narrates fabricated hadiths, such as {No nation was destroyed except in March}, and {The Dooms Hour will not arise except in March.} This hadith regarding tarawih is among his munkars. As-Subki has declared that the condition to accept a weak hadith is that its weakness must not be severe. And ath-Thahabi said, ‘Anyone whom Shu’bah considers a liar, his hadith should not be considered at all.’” (Al-Fatawi al-Kubra 1:195)

The two detractors have also quoted from Ibn Hajar al-Haytami when it suited their own agenda. This is how they referred to him in their so-called *Qaul as-Sabeeh*²⁷ (p. 11):

“The Jurist Ibn Hajar al-Haithamee²⁸ said in al-Fataawa al-Kubraa (1/195) after mentioning this hadeeth, “It has an extreme weakness. The scholars of hadeeth whilst criticizing him said his narrations are criticized and from them is the abandoned narration

²⁶ (p. 48) by Muhammad al-Jibali from al-Albani’s above named work

²⁷ This has been responded to in our work -

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

²⁸ This is not the correct way to write his name. It should be al-Haytami

which he narrated, "All the nations were destroyed in such a month and Qiyaamah will also occur in this month of such and such" as-Subkee said, "The condition for acting upon a weak hadeeth is that its weakness is not severe." Dhahabee said, "The narrator which Shu'bah says is a liar then one should not even differ with him"

In addition, al-Albani mentioned Ibn Hajar al-Haytami's authentication of a certain narration in his infamous *Sifatus Salab*²⁹ (p. 90, fn. 3):

(٣) المخلص في أحاديث منتقاة، والطبراني والرويانى، والضياء في المختارة، وابن ماجه وأحمد وابن عساكر، وصححه الهيتمي الفقيه في أسنى المطالب.

The last quote was mentioned in the English edition of this book under the title, "*The Prophet's prayer, sallallahu alaihi wa sallam, described from the beginning to the end as though you see it.*" (p. 13, fn. 9) as follows, where the translator had left untranslated al-Albani's mention that Ibn Hajar al-Haytami was a Faqih (jurisprudent) as underlined in the last Arabic quote:

"Mukhlis in Abaadeeth Muntaqaah, Tabaraani, Rooyaani, Diyaa in al-Mukhtaarah, Ibn Maajah, Ahmad and Ibn Asaakir. Haitami declared it Saheeh in Asnaa al-Mataalib."

Thus, any detractor who wishes to rebuff the grading of the text by Ibn Hajar al-Haytami would do well to note that their own Muhaddith, al-Albani, recognised the status of al-Haytami as an expert in Hadith and Fiqh. Note also, that the late Musnid al-Asr in Hadith, **Shaykh Muhammad Yasin al-Fadani al-Makki** (d. 1990) has left behind a work with his chains of transmission running via Allama

²⁹ There are at least 3 replies in Arabic to this book which has some major flaws in its claims and the strength of certain narrations utilised within it by al-Albani are also highly disputable.

Ibn Hajar al-Haytami under the title, '*Asanid al-Faqih Ahmed ibn Muhammad ibn Hajar al-Haytami.*'³⁰

As for the status of Ibn Hajar al-Haytami and his level of scholarship then it is worth mentioning the verdict of Shaykh Uthman ibn Sanad al-Basri (d. 1242 AH/1827 CE):

*"He who looks at his works will be dazzled and say: Praise Allah who has allowed the minds of man to reach its subtle depths! He is the Shafi'i who mediated between the finer points of law and the subtleties of the discipline of tradition. He did not treat discipline without reaching depths that his contemporaries never hoped to reach. No one disputed with him without finding him an abounding sea of knowledge. He was firm in matters of religion while being high minded, composed and intelligent... Those who came after him have depended on what he has chosen, and thus his works are the standard reference for fatawa, and no Shafi'i will give a fatwa that is not in accordance with what he has considered. The prominent scholars esteem his works, and give it the foremost rating."*³¹

2) The Imam of the Shafi'is known as **Taqiud Din al Hisni** (d. 829 AH) has mentioned it in his refutation of Ibn Taymiyya known as *Daf shubah man shabbaha wa tamarrada wa nasaba dhalika ila al-Sayyid al-Jalil al-Imam Ahmed* (p. 455), in defence of the validity of Tawassul etc. He has presented the narration as per what Imam al-Bayhaqi (originally in his *Dala'il al-Nubunna*) mentioned via his route. Quote:

³⁰ Published in 116 pages

³¹ See his *Matali' al-Su'ud*, p. 133, as quoted by Khaled el-Rouayheb in his article *Changing views of Ibn Taymiyya among non-Hanbali Sunni scholars* as published in *Ibn Taymiyya and His Times* (p. 307).

وروي عن أبي الجوزاء قال: قحط أهل المدينة قحطاً شديداً فشكوا إلى عائشة رضي الله عنها ذلك فقالت امضوا إلى القبر واجعلوا منه كوة إلى السماء حتى لا يكون بينها وبين السماء شيء ففعلوا فمطروا حتى نبت العشب وسمت الإبل حتى تفتقت من الشحم فسُمي عام الفتح.

وروي البيهقي بسنده إلى الأعمش عن أبي صالح قال أصاب الناس قحط في زمن عمر رضي الله عنه فجاء رجل إلى قبر النبي صلى الله عليه وسلم فقال: يا رسول الله استسق لأمتك فاتاه رسول الله صلى الله عليه وسلم في المنام فقال: ائت عمر فقرأه مني السلام وأخبره أنهم مسقون وقل له عليك الكيس. قال فأتى الرجل عمر فأخبره فبكى عمر رضي الله عنه وقال: يا رب ما آلو إلا ما عجزت عنه.

فهذا رجل مبارك قد أتى قبره عليه الصلاة والسلام وطلب الاستسقاء منه عليه الصلاة والسلام وأخبر عمر رضي الله عنه بالرسالة منه عليه الصلاة والسلام فلو كان ذلك جهلاً وضلالاً وشركاً لمنعه عمر رضي الله عنه الذي احتج الزائع باستسقاؤه بالعباس وقد تقدم قصة عثمان بن حنيف وهي من الأمور المشهورة.

3) The leading Shafi'i Imam of his age, **Taqiud-Din al-Subki (d. 756 AH)** also mentioned it in his refutation of Ibn Taymiyya (d. 728 AH) known as, ***Shifa al-Siqam fi Ziyara khayr al Anam*** (p. 379), as follows with lengthy footnotes by the recent editor (Hussain Muhammad Ali Shukri) who defended the authenticity of the narration, and mentioned those who had authenticated its chain of transmission (Ibn Kathir and Ibn Hajar al Asqalani):

الحالة الثالثة : المتوسطة في مُدَّةِ البرزخ ، وقد ورد في هذا النوع فيها أيضاً:

أخبرنا أبو بكر بن يوسف بن عبد العظيم المعروف بابن الصنّاج بقراءتي عليه في (المجلدة الحادية عشر) من «دلائل النبوة» للبيهقي^(١)،

(١) «دلائل النبوة» ٧ : ٤٧ - ورواه: الإمام أبو بكر بن أبي خيثمة في «تاريخه» ٢ : ٨٠ (١٨١٨)، والإمام ابن أبي شيبة في «المصنّف» ٦ : ٣٥٩ (٣١٩٩٣)، والإمام ابن عساكر في «تاريخ دمشق» ٤٤ : ٣٤٥ من طريق الإمام البيهقي، ٥٦ : ٤٨٩، من طريق الإمام أبي خيثمة. وقال الحافظ ابن كثير في «البداية والنهاية» ١٠ : ٧٤ عقب ذكره هذا

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= الأثر من طريق الإمام البيهقي: «وهذا إسناد صحيح».

وقال في «جامع المسانيد» له ١ : ٢٢٣: «إسناده جيد قوي» انتهى.

وقال ابن حجر العسقلاني في «فتح الباري» ٢ : ٥٧٥: «وروى ابن أبي شيبة بإسناد صحيح...»، ثم ذكره.

فانظر رحمك الله إلى قول هؤلاء الأئمة الأعلام، وتصحيح الحافظ ابن كثير - تلميذ ابن تيمية - والحافظ ابن حجر العسقلاني الإمام في هذا الفن، فيأتي من يُعلّق على هذا الأثر بالقدح والرمي بالشرك لمن فعله فيقول: «... وإنّ ما فعله هذا الرجل منكر ووسيلة إلى الشرك، بل قد جعله بعض أهل العلم من أنواع الشرك...». ولم يبين لنا من هؤلاء أهل العلم الذين قالوا ذلك. وهل رجال السند، والأئمة الناقلون لهذا الأثر ليسوا من أهل العلم!!!.

وهل فعلُ سيدنا عمر رضي الله عنه ومعهُ جميع الصحابة رضوان الله عليهم، وما رواه مالك الدار - وهو: مالك بن عياض، مولى سيدنا عمر بن الخطاب رضي الله عنهما - يكون من باب إقرارهم على فعل الشرك، سبحانه الله!!.

ثم هنا فائدة لم أر من تنبّه لها، وهي: أنّ لهذا الأثر شاهداً آخر، وهو ما رواه الإمام الطبري في «تاريخه» ٢ : ٥٠٨ بسنده إلى عبد الرحمن بن كعب، وفي ص ٥٠٩ بسنده إلى عاصم بن عمر بن الخطاب رضي الله عنهما من طريق سيف، وكذا الحافظ ابن كثير - تلميذ ابن تيمية - قد ذكر في «البداية والنهاية» ١٠ : ٧١ / ٧٢: أنّ سيف بن عمر روى في «الفتوح» - كما بينه الحافظ ابن حجر - بسنده إلى عاصم بن عمر بن الخطاب رضي الله عنهما: أنّ رجلاً من مؤيّنة عام الرمادة سأله أهله أن يذبح لهم شاة، فقال: ليس فيها شيء. فألحوا عليه، فذبح شاة، فإذا عظامها حُمُرٌ، فقال: يا محمداه. فلما أمسى، أرى في المنام أنّ رسول الله ﷺ يقول له: «أبشر بالحياة، إيت عمر فأقره مني السلام، وقل له: إنّ عهدي بك وفيّ العهد، شديد العقد، فالكيس الكيس يا عمر»، وذكر القصة.

وهذا الرجل من مؤيّنة الذي قال عنه المُعلّقُ على كتاب «فتح الباري» ٢ : ٥٧٥ إنه

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قال: أخبرنا أبو الكرم لاحق بن عبد المنعم بن قاسم الأرتاحي قراءةً عليه وأنا أسمع، أنا أبو محمد المبارك بن علي بن الحسين البغدادي المعروف بابن الطباخ، أنا الشيخ السديد أبو الحسن عبيد الله بن محمد بن أحمد البيهقي، أنا جَدِّي الإمام أبو بكر أحمد بن الحسين البيهقي، أنا أبو نصر ابن قتادة، وأبو بكر الفارسي، قالوا: أخبرنا أبو عمرو بن مطر، ثنا إبراهيم ابن علي الذهلي، ثنا يحيى بن يحيى، أنا أبو معاوية، عن الأعمش، عن أبي صالح، عن مالك الدار قال:

أصاب الناس قحطٌ في زمان عمر بن الخطاب رضي الله عنه، فجاء رجل إلى قبر النبي ﷺ فقال: يا رسول الله، استسق لأمتك، فإنهم قد هلكوا.

= مجهول، ثم قال عقب ذكر الحافظ أن سيف بن عمر سمّاه: بلال بن الحارث: «ففي صحة ذلك نظر، ولم يذكر الشارح سند سيف في ذلك...» إلخ.

وبلال بن الحارث المزني، صحابي مشهور، له ترجمة في كتب الصحابة.

فتحصّل مما سبق: أن هذا الأثر ورد بروايتين، ومن طريقين، عن صحابي جليل، وتابعي معروف هو مالك بن عياض، المعروف بمالك الدار، وقد ذكر الحافظ ابن حجر في «الإصابة» ٣: ٤٨٤ أنه صحابي أدرك النبي ﷺ، وذكره غيره أنه من كبار ثقات التابعين. وَعَمِلَ بمقتضى أمر النبي ﷺ - في المنام - سيدنا عمر رضي الله عنه الخليفة وجميع الصحابة رضوان الله عليهم، ولم نجد من أنكر ذلك منهم كما يزعم المعلق على هذه القصة: بأن عمل كبار الصحابة يُخالفه. فهل بعد سيدنا عمر، وسيدنا العباس، وجمع الصحابة رضوان الله عليهم الذين خرجوا للاستسقاء؛ يوجد كبار غيرهم؟

اللهم ارزقنا حسن الأدب مع صحابة نبيك ﷺ، ورضوان الله عليهم أجمعين.

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فأتاه رسول الله صلى الله عليه وسلم في المنام فقال: «أنت عمر، فاقرأه السلام، وأخبره أنهم مسقون، وقل له: عليك الكيس الكيس».

فأتى الرجل عمر فأخبره، فبكى عمر رضي الله عنه ثم قال: يا رب، ما أكو إلا ما عجزت عنه.

وَمَحَلُّ الاستشهاد من هذا الأثر: طلبه الاستسقاء من النبي ﷺ بعد موته في مدة البرزخ، ولا مانع من ذلك، فإن دعاء النبي ﷺ لربه تعالى في هذه الحالة غير مُمتنع، وقد وردت الأخبار على ما ذكرنا، ونذكر طرفاً منه، وَعَلِمَهُ صلى الله عليه وسلم بسؤال من يسأله؛ ورد أيضاً.

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

Ibn Taymiyya's student known as **Ibn Abd al-Hadi (d. 744 AH)** wrote *al-Sarim al-Munki* in reply to Taqiud-Din al-Subki, but this writer noticed no form of direct reply by Ibn Abdal Hadi in refutation of the above narration from Malik al Dar. Note also, Ibn Abdal Hadi was later refuted by **Imam Ibn Allan al-Siddiqi (d. 1057 AH)** in his *al-Mibrad al-Mubki bi radd al-Sarim al Munki* and by **Shaykh Ibrahim ibn Uthman al Samnudi** in his *Nusra al Imam al Subki bi-radd al Sarim al Munki*. In this latter work³² by al-Samnudi, he has also mentioned the narration from Malik al-Dar and mentioned that its isnad is Sahih by depending on *Khulasa al-Wafa* of Imam al-Samhudi (see below). Al-Samnudi also wrote a work against those who opposed Tawassul, like the followers of Muhammad ibn Abdal Wahhab al-Najdi, known as *Sa'adatul Darayn* where he mentioned the Malik al-Dar narration (see later).

³² See *Nusra al-Imam al-Subki* (p. 115)

SOME BENEFICIAL POINTS REGARDING THE SHIFA AL-SIQAM OF IMAM AL-SUBKI

Imam Waliud-Din al-Iraqi (d. 826 AH) mentioned in his *Tarh al-Tathrib*³³ that Imam al-Subki wrote the *Shifa al-Siqam* in refutation of Ibn Taymiyya,³⁴ while Imam Salahud-Din al-Safadi (d. 764 AH) mentioned in his *al-Wafi bil-Wafayat*³⁵ that he read the *Shifa al-Siqam* in Cairo in the year 737 AH. Imam al-Suyuti (d. 911 AH) mentioned its authorship by Imam al-Subki in his *Husn al-Muhadara* (1/322), while his Shaykh in Ijaza, al-Hafiz ibn Hajar al-Asqalani³⁶ transmitted the Shifa on the authority of Abul Fadl al-Hafiz, who took it from Taqiud-Din al-Subki

Shaykh al-Islam ibn Hajar al-'Asqalani (d. 852AH) stated in his famous *Fath al-Bari*:

*“Al-Kirmani (d. 786AH/1384 CE) has said: On this issue there has been much discussion in our Syrian lands, and many treatises have been written by both parties. I say: He is referring to **Shaykh Taqi al-Din al-Subki and***

³³ 6: 53

³⁴ See also the discussion between al-Hafiz Zaynud-Din al-Iraqi and Ibn Rajab al-Hanbali in *Tarh al-Tathrib* (6/53)

³⁵ 21/167, Dar Ihya al-Turtath edition

³⁶ See *Mu'jam al-Mufahris* of ibn Hajar, 1/397, no. 1748

others' responses to Shaykh Taqi al-Din ibn Taymiyya... and the crux of the matter is that they have pointed out that his position implies that it is prohibited to travel to visit the tomb of the Prophet (sallallahu 'alaihi wa sallam)... This is one of the ugliest positions that has been reported of ibn Taymiyya. One of the things he has adduced to deny the claim that there is a consensus on the matter is the report that (Imam) Malik disliked people saying: I have visited the tomb of the Prophet. The discerning scholars of the (Maliki) school have replied that he disliked the phrase out of politeness, and not the visiting itself, for it is one of the best actions and the noblest of pious deeds with which one draws near to Allah the Majestic, and its legitimacy is a matter of consensus without any doubt, and Allah is the One who leads to truth."³⁷

Imam Ahmed al-Qastallani (d. 923 AH) said in his *al-Mawahib al-Laduniyya*:

"The Shaykh Taqi al-Din ibn Taymiyya has abominable and odd statements on this issue to the effect that travelling to visit the Prophet (sallallahu 'alaihi wa sallam) is prohibited and is not a pious deed but the contrary. Shaykh Taqi al-Din al-Subki has replied to him in *Shifa al-Saqam* and has gratified the hearts of the believers."³⁸

³⁷ Ibn Hajar al-'Asqalani, *Fath al-Bari Sharh Sahih al-Bukhari* (Cairo: Mustafa al-Babi al-Halabi, 1959), 3:308], the passage was translated by Khaled el-Rouayheb in his article *Changing views of Ibn Taymiyya among non-Hanbali Sunni scholars* as published in *Ibn Taymiyya and His Times* (p. 290)

³⁸ See the commentary of Shaykh Muhammad ibn 'Abd al-Baqi al-Zurqani to al-Qastallani's work, *Sharh al-Mawahib al-Laduniyya* (Cairo 1291AH), 8:343]. The above English translation was mentioned by Khaled el-Rouayheb in his article *Changing views of Ibn Taymiyya among non-Hanbali Sunni scholars* as published in *Ibn Taymiyya and His Times* (p. 293).

Shaykh al-Islam ibn Hajar al-Haytami (d. 974AH) mentioned the following in reply to a question on ibn Taymiyya's view on the impermissibility on travelling to visit the blessed grave of the Prophet (sallallahu 'alaihi wa sallam):

“If you say: How can you relate that there is a consensus on the permissible and commendable status of visiting and travelling to it (the Prophet's grave [sallallahu 'alaihi wa sallam]) when ibn Taymiyya among the later Hanbalis deems all of this inappropriate?

*I say: Who is ibn Taymiyya so that one takes his words into consideration or relies on them in any religious matter? Is he anything but – in the words of the leading scholars who have followed his rotten statements and unsalable arguments... – a servant whom Allah has forsaken and led astray and clothed in the garments of ignominy... The Shaykh al-Islam, the scholar of the world, concerning whose status, ijihad, rectitude and prominence there is a consensus, **Taqi al-Din al-Subki** – may Allah sanctify his soul and cast light on his grave – has dedicated himself to answering him in a separate work (*shifa al-saqam fi ziyarat khayr al-anam*) in which he has done a great service and shown with dazzling arguments the correct path.”³⁹*

Imam Ahmad al-Khafaji (d. 1069 AH) said⁴⁰:

“Know that this is the hadith that led ibn Taymiyya⁴¹ and those who follow him, such as ibn al-Qayyim, to the despicable statement due to which he

³⁹ Ibn Hajar al-Haytami, *al-Jawhar al-Munazzam fi Ziyarat al-Qabr al-Sharif al-Nabawi al-Mukarram*, M. Zaynhum ed. (Cairo: Maktabat Madbuli, 2000), 29-30; the passage was translated by Khaled el-Rouayheb in his article *Changing views of Ibn Taymiyya among non-Hanbali Sunni scholars* as published in *Ibn Taymiyya and His Times* (p. 288)

⁴⁰ Ahmad al-Khafaji, *Nasim al-Riyad*, 5:100-101, the passage was translated by Khaled el-Rouayheb in his article *Changing views of Ibn taymiyya among non-Hanbali Sunni scholars* as published in *Ibn Taymiyya and His Time* (p. 292)

was declared an unbeliever, and against which al-Subki devoted a separate work, and this is his prohibiting the visit to the tomb of the Prophet (sallallahu 'alaihi wa sallam) and travelling to it... He imagined that he protected monotheism (tawhid) on the basis of drivel that should not be mentioned, for they do not come from a rational, let alone an eminent, person, may Allah the Exalted forgive him."

It is not known that any of these named classical Sunni scholars rejected the Shifa al-Siqam and its contents, which would thus by default include the narration of Malik al-Dar. Wallahu a'lam.

4) The Shafi'ite Imam, **Nurud-Din al-Samhudi** (b. 844 AH - d. 911 AH), who was a contemporary to the famous Shafi'ite Mujaddid, Imam al-Suyuti (d. 911 AH) has detailed a number of the evidences regarding Tawassul in his well-known work published in 4 volumes with the title, *Wafa al Wafa bi akhbar Dar al-Mustafa*. As part of his discussion on this matter, he has not only mentioned the Malik al-Dar narration as an evidence for Tawassul, but also explicitly **declared the chain of transmission to be Sahih (rigorously authentic)** via the route found in the Musannaf of Ibn Abi Shayba. Scanned evidence (from p. 1374 of the Darul Kutub Ilmiyya edition)⁴²:

⁴¹ For more verdicts on Ibn Taymiyya one may refer to the following link with future updates (Insha' Allah): <http://taymiyyun.wordpress.com/>

⁴² One may also refer to vol. 5/p. 69 of the Muassasa al Furqan edition (1st edn, 2001 CE) edited by Qasim al Samara'i for the same quotation

— ١٣٧٤ —

وكذا للحال الثالث ، لقوله صلى الله تعالى عليه وسلم « والأنبياء الذين من قبلى » .

وقد يكون التوسل به صلى الله عليه وسلم بعد الوفاة بمعنى طلب أن يدعو كما كان في حياته ، وذلك فيما رواه البيهقي من طريق الأعمش عن أى صالح عن مالك الدار ، ورواه ابن أبي شيبة بسند صحيح عن مالك الدار ، قال : أصاب الناس قحط في زمان عمر بن الخطاب رضى الله تعالى عنه ، فجاء رجل إلى قبر النبي صلى الله تعالى عليه وسلم فقال : يا رسول الله ، استسق الله لأمتك فإنهم قد هلكوا ، فأتاه رسول الله صلى الله تعالى عليه وسلم في المنام فقال : أتت عمر فاقترته السلام وأخبره أنهم مسقون ، وقل له : عليك الكيس الكيس ، فأتى الرجل عمر رضى الله تعالى عنه فأخبره ، فيكى عمر رضى الله تعالى عنه ثم قال : يارب ما آلو إلا ما عجزت عنه .

وروى سيف في الفتوح أن الذى رأى المنام المذكور بلال بن الحارث المزنى أحد الصحابة رضى الله تعالى عنهم .

Al-Samhudi also mentioned the narration at hand in his *Khulasatul Wafa* (1/417-418 with the same authentication of its sanad (bi-sanad Sahih):

ومنه ما رواه البيهقي وابن أبي شيبة بسند صحيح ، عن مالك الدار وكان خازن عمر رضي الله عنه ، قال : أصاب الناس قحط في زمان عمر بن الخطاب ، فجاء رجل

5) The Shafi'i Imam, **Ahmed al-Qastallani** (d. 923 AH) in his *Al-Mawahib al-Laduniyya* also mentioned the narration as recorded by Ibn Abi Shayba, and he explicitly declared the chain of transmission (isnad) to be Sahih. The Mawahib has also been commented upon by **Imam Muhammad ibn Abdal Baqi al-Zarqani al-Maliki** (d. 1122 AH). Al-Qastallani said:

وروى ابن أبي شيبة بإسناد صحيح من رواية أبي صالح السمان، عن مالك الدار قال: أصاب الناس قحط في زمن عمر، فجاء رجل إلى قبر النبي -صلى الله عليه وسلم- فقال: يا رسول الله، استسق لأمتك فإنهم قد هلكوا، فأتى الرجل في المنام فقيل له: ائت عمر.

Al-Zarqani did not negate this authentication by al-Qastallani when commenting as follows in his *Sharh al-Mawahib al-Laduniyya* (11/150-151, Darul Kutub Ilmiyya edn):

"وروى ابن أبي شيبة بإسناد صحيح من رواية أبي صالح" واسمه ذكوان "السمان" بائع السمن "عن مالك الدار" وكان خازن عمر، وهو مالك بن عياض مولى عمر، **له إدراك**، ورواية عن الشيخين ومعاذ وأبي عبيد، وعنه ابنه عبد الله وعوف وأبو صالح وعبد الرحمن بن سعيد المخزومي قال أبو عبيدة: ولاه عمر كيلة عمر، فلما كان عثمان ولاه القسم فسمي مالك الدار.

"قال: أصاب الناس قحط في زمن عمر، فجاء رجل" هو بلال بن الحارث المزني الصحابي كما عند سيف في كتاب الفتوح "إلى قبر النبي -صلى الله عليه وسلم، فقال: يا رسول الله استسق لأمتك فإنهم قد هلكوا، فأتى الرجل "بلال بن الحارث "في المنام، فقيل له: ائت عمر" وفي رواية ابن خيثمة من هذا الوجه، فجاءه النبي -صلى الله عليه وسلم- في المنام، فقال له: ائت عمر فقل له:

إنكم مستقون فعليك، فبكى عمر وقال: يا رب ما آلو إلا ما عجزت عنه

Thus, al-Zarqani's silence is a strong indication that he agreed with al-Qastallani's authentication (tashih) of the sanad of the report from Malik al-Dar, and thus accepted the text of the narration as well.

6) The foremost Hafiz of Hadith in his age, **al-Imam Muhammad Abid al-Sindi** (d. 1257 AH) has mentioned the narration from Malik al-Dar as evidence for Tawassul in his work entitled *al-Tawassul wa Ahkamuhu wa Anwanuhu* (p. 70-71). Note, Sayyid Nadhir Hussain al-Dehlawi, the leader of the "Ahl-e-Hadith" sect in India in his time, also took Ijaza in hadith from the same Shaykh Abid al-Sindi as mentioned by Shamsul Haqq al-Azimabadi in his *al-Maktub al-Latif* (p. 3). In the latter work, Shaykh Abid was lauded with titles like – *al-Shaykh al-Allama al-Faqih al-Muhaddith* (see p. 9 of the Maktub). See also Awn al Ma'bud (1/4) of al-Azimabadi for the link of Sayyid Nadhir Hussain from Shaykh Abid.

The following digital image is a presentation of what Shaykh Abid said:

فِيستفاد من هذا أنه ﷺ قد توسل بالأنبياء الكرام عليهم السلام
فأتمته بالأولى لا يمتنعون من ذلك. وقد يكون التوسل به ﷺ بعد الوفاة
بمعنى طلب أن يدعو كما كان في حياته ، وذلك فيما رواه «البيهقي» (٢)

(١) في رواية : (فأدخل) بدل (وأدخلها).

(٢) أخرجه البيهقي: في "دلائل النبوة" (٤٧/٧)، أبو البخاري: في "تاريخ الكبير" (٣٠٤/٧)، وابن عبد البر: في "الإستيعاب" (٤٦٤)، وابن جرير الطبري: "تاريخ الأمم والملوك" (٢٢٤/٤)، وابن الأثير: في "الكامل" (٥٥٦/٢)، وقال الحافظ ابن حجر: في "فتح الباري" (٤١٢/٢) إسناده صحيح ، وقال الحافظ ابن كثير: في "البداية والنهاية" (٩١/٧) إسناده صحيح.

و«ابن أبي شيبه» (١) عن مالك الدار (٢) قال : أصاب الناس قحط في زمان
 عمر بن الخطاب رضي الله عنه، فجاء رجل إلى قبر النبي ﷺ فقال:
 يا رسول الله ، إستسق الله لأمتك فإنهم قد هلكوا، فأتاه رسول الله ﷺ
 في المنام ، فقال: ائت عمر، فاقرئه السلام، وأخبره أنهم مسقون، وقل له:
 عليك الكيس الكيس، فأتى الرجل عمر رضي الله تعالى عنه فأخبره،
 فبكى عمر رضي الله تعالى عنه ثم قال : يارب ما آلو إلا ما عجزت عنه .
 وروى «سيف» (٣) في «الفتوح» أن الذي رأى المنام المذكور هو بلال
 بن الحارث المزني (٤) أحد الصحابة رضي الله تعالى عنهم (٥).

(١) أخرجه "إبن أبي شيبه" (٣٥٩/٦) بإسناد صحيح. (٢) هو مالك بن عياض الدار مولى عمر بن
 الخطاب وكان خازنه، وروي عن أبي بكر الصديق وعمر بن الخطاب رضي الله عنهما، وكان معروفاً،
 ينظر ترجمته: "تاريخ الكبير" للبخاري (٤/٣٠٤)، "طبقات ابن سعد" (١٢/٥)، "شرح المواهب
 اللدنية" (٧٧/٨) وغيرها، (٣) هو سيف بن عمر الضبي: وروي عن عبد الله بن عمر العمري، وروي عنه
 عبد الرحمن بن محمد المحاربي، والنضر بن حماد، أنظر: "الجرح والتعديل" (٢٥٧/٤).
 (٤) هو الصحابي الحليل سيدنا بلال بن الحارث بن عصف المزني، توفي سنة ستين، وله ثمانون سنة،
 أنظر: "أسد الغابة" (٤١٣/١)، "الإصابة" (٤٥٤/١)، "تجريد أسماء الصحابة" (٥٦/١)، "تهذيب
 الأسماء واللغات" (١٣٥/١) وغيرها. (٥) لزيادة الفائدة والتوسع أنظر: "فتح الباري شرح البخاري"
 (٤١٢/٢).

The above was edited by Abduh Muhammad Jaan al-Na'imi who mentioned that the sanad presented in the Musannaf Ibn Abi Shayba (6/359) back to Malik al-Dar is Sahih, and he also mentioned likewise from Ibn Kathir and Ibn Hajar al-Asqalani.

Shaykh Wahbi Ghawiji (d. 2013) also published Shaykh Abid al-Sindi's work and these are his comments (p. 188):

- (١) البيهقي في دلائل النبوة (٧-٤٧) وابن عبد البر في الاستيعاب (٢/٤٦٤) إسناده صحيح صححه ابن حجر كما في الفتح (٢-٤٩٥) وقال الحافظ ابن كثير في جامع المسانيد مسند عمر (١/١٢٣) إسناده جيد قوي .
- (٢) قال الحافظ في الفتح (٢-٤٩٥) وقد روى سيف في (الفتوح) أن الذي رأى المنام المذكور هو بلال بن الحارث المزني أحد الصحابة . أقول : والصحابة عدول ثقات فالقصة صحيحة . والله أعلم .

In summary, our Shaykh, Wahbi Ghawiji mentioned that the narration from Malik al-Dar was mentioned by al-Bayhaqi in *Dala'il al-Nubuwwa* (7/74) and *al-Isti'ab* of Ibn Abd al-Barr (2/464) and its Isnad is Sahih; it was authenticated by Ibn Hajar and Ibn Kathir, as well as mentioning that the Sahabi in question was Bilal ibn al-Harith al-Muzani based on Ibn Hajar's mention from *al-Futuh* of Sayf (ibn Umar).

7) **Shaykh Dawud ibn Sulayman al-Baghdadi al-Khalidi** (d.1299 AH/1881 CE) in his *al-Minhatul Wabbiyya* (p. 97) declared the sanad to be Sahih as recorded by al-Bayhaqi (in his *Dala'il al-Nubuwwa*) and Ibn Abi Shayba (in *al-Musannaf*)

كحديث البيهقي و ابى شيبه بسند صحيح في زمن عمر بن الخطاب فحاء رجل الى قبر النبي صلى الله عليه و سلم فقال يا رسول الله استسق لامتك فيأهم قد هلكوا فاتاه رسول الله صلى الله عليه و سلم في المنام فقال ائت عمر و اقرأه السلام و قل له يستسقى بالناس و احبره أنهم مسقون الى آخر الحديث ذكره ابن تيمية في الفتاوى في كتابه اقتضاء الصراط المستقيم قال و ما روى ان رجلاً حاء الى قبر النبي صلى الله عليه و سلم فشكى اليه القحط عام الرمادة فامرته ان يأتي عمر الحديث فمثل هذا يقع لمن

As for the claims of the detractors who said in their first response:

4) So look carefully at what Albanee has said and understand it without looking at the explanation with bigoted blind following, may Allah have mercy on you. Which of the imams of Jarh wa Tadeel have made tawtheeq of Maalik ad-Daar removing issues surrounding Jahaalatul Ayn and Jahaalatul Haal? This is what Sheikh Albanee meant when he said he is unknown.

5) There is no point in quoting the tawtheeq of the later people (mutakhiroon) no matter if those who are quoted are the likes of Ibn Hajar and Ibn Katheer yet there is no clear evidence of what is being presented and nor is it from the Imams of Jarh wa Tadeel. This is a matter of principle even accepted by most of the Sufis who have attempted to delve in to hadeeth past and present.

6) Asraar mentions that Ibn Hibbaan declared Maalik ad-Daar to be thiqah. Once again the writer can only advise that one should only delve in to the intricacies of the chain of narration and its likes only if the principles of such knowledge have been studied with the people of hadeeth. Ibn Hibbaan may Allah be pleased with him is known for his relaxed rules of reporting narrators as trustworthy in his at thiqaat.

In fact the same Ibn Hajar (whom Asraar has quoted from) in Lisaan has mentioned that Ibn Hibbaan was upon a strange Madhab in this regard and that he opposed the majority. SubhanAllah! So after knowing this how can this be taken?!

To make this even clearer please refer to Ibn Hibbaans Dhu'a`fa in which it becomes clear that Ibn Hibbaan's methodology was that he does not deem being unknown to be a criticism. In fact Ibn Hibbaan says about some narrators that he 'does not know them and does not know their fathers' yet still he includes them in his book of trustworthy narrators! Refer to his third tabaqah and mention of Sahl from Shadaad and this point will be clear to you Insha'Allah. So how can this verdict be relied upon after knowing what the manhaj of Ibn Hibbaan in this regard was?

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To further expound on the above point it would have been a good idea for Asraar to see what his proclaimed master of hadeeth Kawtharee himself has said about Ibn Hibbaan. In Taneeb page 90 when Ibn Hibbaan criticised the imam Abu Haneefah may Allah be pleased with him Kawtharee said that Ibn Hibbaan was not known for his precision in hadeeth and at least Abu Haneefah was not putting unknown narrators (like Ibn Hibbaan was) as trustworthy in his book of trustworthy reporters! SubhanAllah! Is there still any doubt remaining! But of course it's a different matter that when it suited Kawtharee he accepted Ibn Hibbaan despite all his faults in hadeeth narrators and reporters classifications in his same book taneeb! May Allah have mercy.

Reply:

Regarding the Tawthiq (appraisal of being reliable) of Malik al-Dar, then these individuals have shown heedlessness to what had been said before in reply to Abu Alqama Ali Hassan Khan! Let us repeat with some additions that were not mentioned previously on what the Muhaddithin have said about Malik al-Dar

A look at how al-Albani declared a sanad to be Hasan due to one man being called a Muhaddith by al-Khatib al-Baghdadi alone:

House of Verification

Now, Abu Alqama - Your Imam, al-Albani in his Sahiha (1/49) mentioned the following:

الأول : قال المخلص في " الفوائد المنتقاة " في " الثاني من السادس منها "

(ق 1 / 190) : حدثنا يحيى (يعني ابن صاعد) قال : حدثنا الجراح بن مخلد

قال : حدثنا يحيى بن العريان الهروي قال : حدثنا حاتم بن إسماعيل عن أسامة

بن زيد عن نافع عنه .

و بهذا السند رواه الدارقطني (36) و عنه ابن الجوزي , و رواه الخطيب في

" الموضح " (1 / 111) عن ابن صاعد , و في " التاريخ " (14 / 161) من طريقين

آخرين عن الجراح بن مخلد به .

و هذا سند حسن عندي , فإن رجاله كلهم ثقات معروفون غير الهروي هذا فقد ترجمه

الخطيب و لم يذكر فيه جرحا و لا تعديلا , غير أنه وصفه بأنه كان محدثا .

The coloured part shows that al-Harawi had no Jarh (disparagement) or Ta'dil (praiseworthy accreditation) on him except that he was known as a Muhaddith to al-Khatib al-Baghdadi. With this in mind – Al-Albani still went ahead and declared a sanad to be Hasan (good)!

This is what Khatib mentioned about the narrator Yahya ibn al-Uryan al-Harawi in his Ta'rikh:

House of Verification

[7474] يحيى بن العريان الهروي نزل بغداد وحدث بها عن حاتم بن إسماعيل روى عنه الجراح بن

مخلد البصري قرأت في كتاب أبي الحسن بن الفرات بخطه أخبرنا محمد بن العباس الضبي الهروي حدثنا

أبو إسحاق أحمد بن محمد بن ياسين قال يحيى بن العريان الهروي بن عم بنى نجدة كان ببغداد محدثا

أخبرنا محمد بن عثمان بن سعيد وجعفر بن أحمد قالا حدثنا الجراح بن مخلد البصري حدثنا يحيى بن

العريان حدثنا حاتم بن إسماعيل عن أسامة بن زيد عن نافع عن بن عمر ان رسول الله صلى الله عليه

This quote shows as al-Albani mentioned – there is no Jarh or Ta'dil on Yahya al-Harawi – but Khatib mentioned that he was only known as the Muhaddith of Baghdad and just one narrator took from him (al-Jarrah ibn Makhlad al-Basri).

So how do the detractors answer when their own Shaykh, al-Albani, declared a sanad to be Hasan when it contains a man with no Jarh or Ta'dil on him – but just that he was known as the Muhaddith of Baghdad?! On top of that, – al-Jarrah ibn Makhlad was declared Thiqa by Ibn Hajar (al-Taqreeb, no. 907) – and according to al-Khatib's claim, he is the only one who took from Yahya al-Harawi.

What is now stopping your likes from taking al-Albani's own principle that if a man has no Jarh or Ta'dil but is known as a Muhaddith of a City the sanad can be declared Hasan if all the others in the sanad are Thiqa?!

What is stopping you or us for that matter from taking this Albani'ite principle and applying the same to Malik al-Dar?! If your likes believed that Malik is majhûl and there is no Jarh or Ta'dil on him then why don't you now accept this qa'ida that as long as a man is a Muhaddith of a well known city – like Malik al-Dar was said to be in Madina by Imam Yahya ibn Ma'een – then as long as the rest of the narrators are sound the whole isnad can be declared at least Hasan?! Or will you dare to attack and mock al-Albani for his tahsin of a sanad due to a man being known as a Muhaddith when no further Jarh or Ta'dil is mentioned about him?

For the readers benefit, the above example shows conclusively that al-Albani declared a sanad to be Hasan because:

A man known as Yahya al-Harawi had no praise or dispraise on him except that he was known as a Muhaddith of Baghdad!

The same principle should be followed by the die-hard Albani'ites; for Malik al-Dar has no Jarh on him but he has been called a Muhaddith from amongst the Tabi'in in Madina by Yahya ibn Ma'een as mentioned by Ibn Asakir in his al-Ta'rikh (56/491).

The reason why Malik should be deemed thiqa is due to relying on the fact that earlier Huffaz like Ibn Sa'd, Ibn Hibban, and al-Khalili had strongly indicated praiseworthy remarks (tawthiq) are present for Malik al-Dar's veracity as a Rawi of authentic narrations, and on this basis we can clearly see that the likes of Ibn Kathir and ibn Hajar must have declared Malik to be at least saduq if not thiqa in Hadith.

In the case of ibn Hajar, it seems clear that he thought Malik al-Dar was someone who lived in the time of the Prophet (sallallahu alaihi wa sallam) in his *al-Isaba fi Tamyiz al-Sahaba* (3/484). He has listed Malik al-Dar in the third category of the narrators he listed in al-Isaba. Dr. Sabri Khalid Kawash mentioned in his doctoral thesis⁴³ entitled, *Ibn Hajar al-Asqalani (1372-1449 AD): A study of the background education and career of an Alim in Egypt the following points about al-Isaba*⁴⁴:

“Among the works written by Ibn Hajar on this subject is the book entitled al-Isabah fi tamyiz al-Sahabah. The title suggests that this book

⁴³ Princeton University, 1969, 70-8372

⁴⁴ P. 202-203

deals with the Sahabah (companions of the Prophet); but an examination of the book reveals that the term 'Sahaba' is extended to include all the known contemporaries of the Prophet regardless of whether they were among his Companions or not. Furthermore, Ibn Hajar claims that the early authors of books on Sahabah included in their books names of people whom they mistook as Sahaba but in fact belonged to a later generation. Ibn Hajar set himself to distinguish between the actual contemporaries and those who were counted so wrongly and to distinguish among the contemporaries between those who met the Prophet and those who did not do so.

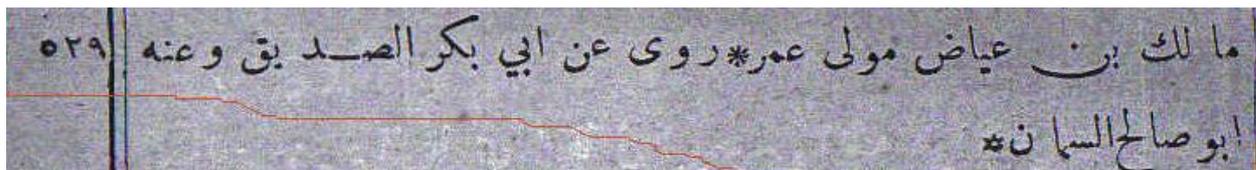
In order to achieve this, he arranged the names of people he discussed into four categories. The first category includes the real companions of the Prophet who saw him and are known to have related traditions. The second category includes the children born during the life of Muhammad and upon his death were still too young to qualify as first hand transmitters of traditions. **The third category contains the contemporaries of Muhammad who were converted to Islam but are not known to have seen him regardless whether they were converted during his life or after he died.** The fourth and last category includes those who were mistaken by some authors and considered as contemporaries when in fact they belonged to a later generation. The names in each of the categories are listed alphabetically. The biographical sketches of men included in this book are short but include all the available information on each individual plus the sources from where the information was obtained. This book is very valuable for the study of the first century of Islamic history because of the valuable information it offers on men who lived during the early part of that century.”

Al-Hafiz ibn Hajar placed Malik al-Dar amongst the third category in al-Isaba and his biographer and disciple, al-Sakhawi (see below), also confirmed this.

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

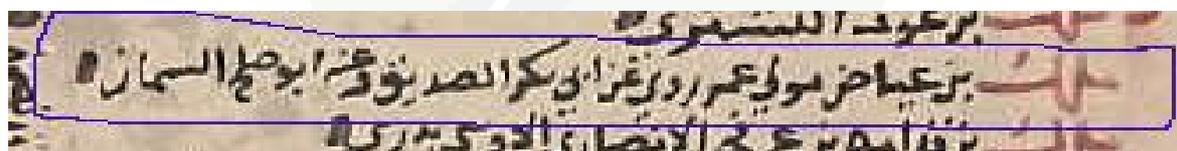
On top of that, there are at least two Ulama from the Huffaz who went to the level of suggesting that Malik al-Dar was a Sahabi. These Imams were:

Hafiz Shamsud-Din al-Dhahabi (d. 748 AH) in his *Tajrid Asma al-Sahaba* (2/51, no. 529):



And

Allama Ibn Fahd al-Makki (d. 871 AH) in his *Mukhtasar Asma al-Sahaba* (folio. 85 of the Al-Azhar University manuscript):



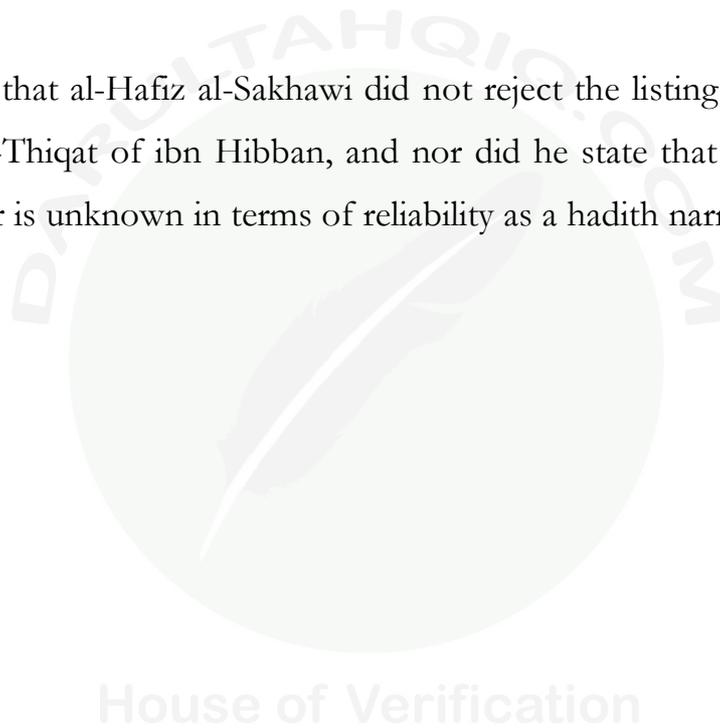
House of Verification

Hafiz al-Sakhawi (d. 902 AH) who was one of the most prominent students of al-Hafiz ibn Hajar al-Asqalani has mentioned Malik al-Dar as follows in his *al-Tuhfa al-Latifa fi Ta'rikh al-Madina al-Sharifa* (3/445, no. 3569):

مالك بن عياض المدني: ويعرف بمالك الدار وكان أصله من جيلان مولى لعمر وخازنا له سمع أبا بكر وعمر ومعاذ بن جبل وعنه ابنه "عون وعبد الله" وأبو صالح السمان وعبد الرحمن بن سعيد بن يربوع ذكره ابن حبان في الثالثة وهو في الثالثة الإصابة.

This quote mentioned that Malik ibn Iyad al-Madani is well-known as Malik al-Dar. He was Umar's (ra) khazin (treasurer) and he heard from Sahaba like – Abu Bakr, Umar, Mu'adh ibn Jabal (radiallahu anhum). Those who heard from Malik al-Dar, include his sons (Awn and Abdullah), as well as Abu Salih al-Samman (who is the one in the sanad under the main discussion), Abdar Rahman ibn Sa'eed ibn Yarbu, and that Ibn Hibban listed him amongst the third level (in his Kitab al-Thiqat as will be seen below) as did his Shaykh, Ibn Hajar, in the third level of his al-Isaba (fi tamyiz al-Sahaba).

Note carefully, that al-Hafiz al-Sakhawi did not reject the listing of Malik al-Dar in the Kitab al-Thiqat of ibn Hibban, and nor did he state that he is not Thiqat (trustworthy) or is unknown in terms of reliability as a hadith narrator (majhul).



QUOTES IN TA'DIL (PRAISE) OF MALIK AL-DAR THAT THE DETRACTORS REJECTED WITH NO SHRED OF EVIDENCE FROM ANY EARLIER SOURCE

Imam Ibn Sa'd (d. 230 AH) in his *Tabaqat* (7/12) mentioned:

1423 – مالِك الدارُ

مَوْلَى عُمَرَ بْنِ الْخَطَّابِ، وَقَدْ انْتَمَوْا إِلَى جُبَلَانَ مِنْ حَمِيرٍ، وَرَوَى مَالِكُ الدَّارُ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ وَعُمَرَ رَحِمَهُمَا اللَّهُ. رَوَى عَنْهُ أَبُو صَالِحِ السَّمَّانُ، وَكَانَ مَعْرُوفًا.

The underlined portion mentioned:

“Malik al-Dar related from Abu Bakr al-Siddiq and `Umar, may Allah have mercy upon them both. Abu Salih al-Samman narrated from him and he was known (ka'na ma'rufan).”

Imam ibn Asakir (d. 571 AH) has mentioned this same report from Ibn Sa'd with his own chain of transmission back to the latter in his *Ta'rikh Dimashq* (56/492)

Imam Ibn Hibbān (d. 354 AH) has attested to the trustworthiness of Mālik ad-Dār by listing him in his *Kitāb-uth-thiqāt* (5:384, no. 5312). He said:

“Malik ibn Iyad al-Dar related from Umar ibn al Khattab. Abu Salih al-Samman related from him and he was the freedman of Umar ibn al Khattab whose origin is from Jablan.”

Imam Abu Yala al-Khalīlī (d. 446 AH) in his *al-Irshad* (1/313):

“Malik al-Dar: muttafaq alayhi athna alayhi al-tabi’un” – “He is agreed upon, the Successors have praised him.”

Meaning: That he is agreed upon to be Thiqa (trustworthy) since his adala (veracity) has been established and the Tabi’in have praised him for his rank and status.

Besides these points, it will be demonstrated below that there is latitude to indicate that Imam al-Bukhari accepted Malik al-Dar as a type of reliable narrator in his *Ta’rikh al-Kabir*.

Additionally, Imam al-Bukhari’s⁴⁵ teacher known as **Imam Khalifa ibn Khayyat** has mentioned Malik al-Dar to be from the first level of successors (Tabi’in) in Madina to be recognised as Hadith scholars and jurists in his *Tabaqat* (starting from 1/403).⁴⁶

⁴⁵ He narrated from Khalifa in his *Sahih* (no. 7553)

⁴⁶ By saying:

قال أبو عمرو خليفة بن خياط: تسمية الفقهاء والمحدثين من أهل المدينة بعد أصحاب رسول الله صلى الله عليه وسلم

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

See his *Tabaqat* (1/411. no. 2010) where he listed Malik al-Dar as the freedman of Umar ibn al-Khattab (ra). This last point from Khalifa ibn Khayyat was also mentioned by al-Hafiz ibn Asakir in his *Ta'rikh Dimashq* (56/491).

Imam Muslim ibn al-Hajjaj (d. 261 AH) who is the author of the famous Sahih hadith collection has listed Malik al-Dar as being from the Tabi'in from Madina in his *Tabaqat* (p. 628, no. 669)

In the same *Ta'rikh Dimashq* (56/491) of Ibn Asakir there is mention of Malik al-Dar being known as a Tabi'i (successor to the Sahaba) and that he was known as a Muhaddith (hadith scholar) to the famous expert on hadith narrators known as **Imam Yahya ibn Ma'een** (d. 233 AH)

Imam Ali ibn al-Madini (a teacher of Imam al-Bukhari's) has been noted to have said that Malik al-Dar was the treasurer to Umar ibn al-Khattab, radiallahu anhu.⁴⁷

Al-Qadi Abdullah al-Muqaddami (d. 301 AH) also listed Malik al-Dar as being a Muhaddith in his *al-Ta'rikh wa asma al-Muhaddithin wa kuna'hum* (p. 72, no. 363) and mentioned that he was the treasurer to Umar (ra).

In due course it will be shown what the term Ma'ruf and Muttafaq alayhi meant to the likes of al-Hafiz ibn Hajar al-Asqalani, as well as al-Khalili clarifying what he meant by Muttafaq alaihi

Ibn Hajar 'Asqalanī (d. 852 AH) in *al-Isaba fi-Tamyiz al-Sahaba* mentioned:

⁴⁷ See *Ta'rikh Dimashq* of Ibn Asakir, (56/492) and Isma'il al-Qadi related that also from Ibn al-Madini as mentioned in the quote below from *al-Isaba fi tamyiz al-Sahaba* of ibn Hajar al-Asqalani

– مالك بن عياض

: مولى عمر، هو الذي يقال له مالك الدار.

له إدراك، وسمع من أبي بكر الصديق، وروى عن الشيخين، ومعاذ، وأبي عبيدة.

روى عنه أبو صالح السمان، وابناه: عون، وعبد الله ابنا مالك.

وأخرج البخاري في التاريخ من طريق أبي صالح ذكوان، عن مالك الدار – أن عمر قال في قحوط المطر: يا رب، لا آلو إلا ما عجزت عنه.

وأخرجه ابن أبي خثيمة من هذا الوجه مطوّلاً، قال أصاب الناس قحط في زمن عمر، فجاء رجل إلى قبر النبي صلى الله عليه وآله وسلم، فقال: يا رسول الله، استسق الله لأمتك، فأتاه النبي صلى الله عليه وآله وسلم في المنام، فقال له: «أنت عمر، فقل له: إنكم مستسقون، فعليك الكفين»، قال: فبكى عمر، وقال: يا رب، ما آلو إلا ما عجزت عنه.

وروي في فوائد داود بن عمرو الضبي: جمع البغوي من طريق عبد الرحمن بن سعيد بن يربوع المخزومي، عن مالك الدار، قال: دعاني عمر بن الخطاب يوماً فإذا عنده صرة من ذهب فيها أربعمائة دينار، فقال: اذهب بهذه إلى أبي عبيدة... فذكر قصته.

وذكر ابن سعد في الطبقة الأولى من التابعين في أهل المدينة، قال: روى عن أبي بكر، وعمر، وكان معروفاً.

وقال أبو عبيدة: ولّاه عمر كيلة عيال عمر، فلما قدم عثمان ولّاه القسم، فسمى مالك الدار.

وقال إسماعيل القاضي، عن علي بن المديني: كان مالك الدار خازناً لعمر.

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

"Malik ibn `Iyad: `Umar's freedman. He is the one named Malik al-Dar. He has seen the Prophet⁴⁸ and has heard narrations from Abu Bakr al-Siddiq. He has narrated from Abu Bakr and `Umar, Mu`adh, and Abu `Ubayda. From him narrated *Abu Salih al-Saman* and his (Malik's) two sons *`Awn and `Abd Allah...Bukhari in his Tarikh* narrated through Abu Salih Dhakwan from Malik al-Dar that `Umar said during the period of drought: "O my Lord, I spare no effort except in what escapes my power!" Ibn Abi Khaythama also narrated it in those words but in a longer hadith: The people suffered a drought during the time of `Umar, whereupon a man came to the grave of the Prophet and said: "O Messenger of Allah, ask Allah for rain for your Community." The Prophet appeared to him in a dream and told him: "Go, see `Umar and tell him: You will be watered, and: You must put your nose to the grindstone (*alayk al-kaffayn*)!" (The man went and told `Umar.) Then `Umar wept and exclaimed: "O my Lord, I spare no effort except in what escapes my power!" We have also narrated in the *Fawa'id* of Dawud ibn `Amr and al-Dabbi compiled by al-Baghawi in the narration of *`Abd al-Rahman ibn Sa`id ibn Yarbu` al-Makhzumi from Malik al-Dar*: he said: "`Umar ibn al-Khattab summoned me one day. He had with him a purse of gold containing four hundred dinars. He said: "Take this to Abu `Ubayda," and he mentioned the rest of the story. *Ibn Sa`d* mentioned him (Malik al-Dar) in the first layer of the Successors among the people of Madina and said: "He narrated from Abu Bakr and `Umar, and he was

⁴⁸ The Arabic text stated: "Lahu Idrak". This seems to imply more appropriately that Malik al-Dar entered upon the time of the Prophet (sallallahu alaihi wa sallam), but not necessarily saw the Prophet (sallallahu alaihi wa sallam) directly as the translator thought. This would suggest that Ibn Hajar considered Malik al-Dar to be a Tabi'i of the type known as a Mukhdaram. This point on Malik al-Dar was mentioned by myself way back on 6-3-2005, here - <http://www.sunniforum.com/forum/showthread.php?3511-Can-the-Deceased-Hear-in-Their-Graves&p=38767&viewfull=1#post38767>

Where I said to a questioner: "The strongest position seems to be that he was from the Mukhdaram Tabi'in."

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

known." Abu `Ubayda said of him: "Umar put him in charge of the dependents in his household. When `Uthman succeeded him, he put him in charge of financial allotments and he was then named Malik of the House." Isma`il al-Qadi related from `Ali ibn al-Madini: "Malik al-Dar was Umar's treasurer.""⁴⁹

As for the Tawthiq of Ibn Hibban, it has been said previously:

As for the issue of accepting or rejecting narrations from those who are allegedly majhûl al-ayn or majhûl al-haal/mastur – what relevance has this to Malik al-Dar? Who said he was majhûl from the earlier Huffaz who specialised in al-Jarh wa al-Ta`dil? If he were majhûl then why would the likes of **Ibn Kathir declare the sanad back to him to be Sahih?**

Indeed, Malik al-Dar is not majhûl and his status is not determined merely on the reliance of Ibn Hibban's tawthiq, but also on what Ibn Sa'd and al-Khalili mentioned. On top of this, it has been mentioned that four known Ulama of Hadith regarded Malik al-Dar to be a Sahabi. These Ulama do not just pull out these claims from thin air; rather they must have had an earlier reference from the early Muslims to arrive at such a declaration. Just because we may not know those early sources that mentioned or listed Malik from the Sahaba, it is not an absolute reason to deny him the rank of Sahabi. Granted, we know that some earlier Ulama have made clarification that Malik was from the Tabi'in. All this demonstrates is that there is a difference of opinion on whether he was a Sahabi or a Tabi'i.

Let us look at an example of a narrator known as **Sharik ibn Hanbal** whose status is disputed in terms of whether he was a Sahabi or a Tabi'i. Ibn Hajar mentioned in his Tahdhib al-Tahdhib (vol. 4)

⁴⁹ As translated here: http://www.livingislam.org/n/ias_e.html

[585] شريك بن حنبل العبسي الكوفي قال البخاري وقال بعضهم بن شرحبيل وهو وهم روى عن النبي صلى الله عليه وسلم مرسلًا وعن علي روى عنه أبو إسحاق السبيعي وعمير بن تميم التلعلي قال بن أبي حاتم عن أبيه ليست له صحبة ومن الناس من يدخله في المسند وذكره بن حبان في الثقات روى له حديثًا في الثوم قلت وقال من قال شريك بن حنبل فقد وهم عكس ما قال البخاري وقال صاحب الميزان لا يدري من هو وذكره بن سعد في التابعين وقال كان معروفًا قليل الحديث وقال بن السكن روى عنه حديث واحد قيل فيه شريك عن النبي صلى الله عليه وسلم وقيل شريك عن علي وقال العسكري لا تثبت له صحبة وأورد بن مندة حديثه وفيه التصريح بسماعه عن النبي صلى الله عليه وسلم ثم ذكر أنه روى عنه عن علي وهو الصواب

This narrator had two students who took from him – Abu Ishaq al-Sabi'i and Umayr ibn Tamim al-Tha'labi

Ibn Hibban listed him in his Thiqat

The author of al-Mizan (al-Dhahabi) said that he did not know who Sharik was (Looking at the Mizan this is what al-Dhahabi mentioned:

3693 – شريك بن حنبل [د ، ت] . له عن علي . وعنه أبو إسحاق السبيعي ، وعمير بن تميم .

لا يدري من هو ، ووثقه ابن حبان

This shows that al-Dhahabi only knew that Ibn Hibban listed him in his Thiqat – but since al-Dhahabi did not know him – it was an indication to him that Sharik was majhûl al-haal. Al-Dhahabi did not know of Ibn Sa'd's grading to mention)

Ibn Sa'd listed him as being from the Tabi'in and he explicitly said about Sharik: **Kana Ma'rufan – “He was Known”** – though he had few hadiths

Ibn Abi Hatim mentioned no Jarh or Ta'dil on Sharik as well as mentioning that he was not a Sahabi as his father mentioned

In addition, it is noted that al-Bukhari mentioned no Jarh or Ta'dil on Sharik in his Ta'rikh al-Kabir:

[2648] شريك بن حنبل العبسي سمع عليا روى عنه أبو إسحاق وعمير بن قميم يعد في الكوفيين وقال بعضهم

بن شرحبيل وهو وهم

Al-Bukhari's silence on a narrator's adala (uprightness) is taken by some Ulama to mean that this is a form of tawthiq on the narrator by al-Bukhari. **See later for the quote from al-Hafiz al-Ishbili from the Ta'rikh of al-Bukhari** that was in his possession in Andalusia in the fifth Islamic century.

A contrast of the above points with Malik al-Dar:

i) Malik al-Dar is also listed in *Kitab al-Thiqat* of ibn Hibban – where he mentioned that only Abu Salih al-Samman took from him – (though it is also known that Abdur Rahman ibn Sa'eed ibn Yarbu also took from him – and this narrator is also Thiqa)

ii) Ibn Sa'd said the same phrase again with Malik as he did with Sharik: "Ka'na Ma'rufan" Note, this is what he said about Malik in his Tabaqat under the first category of the Tabi'in from Madina:

مالك الدار مولى عمر بن الخطاب , وقد انضموا إلى جبلان من حمير , وروى مالك الدار عن أبي بكر الصديق وعمر
رحمهما الله . روى عنه أبو صالح السمان , وكان معروفا

iii) There is also Ikhtilaf on whether Malik is a Tabi'i or a Sahabi, just as with Sharik

iv) Ibn Abi Hatim mentioned no Jarh or Ta'dil on Malik in his Kitab al-Jarh wa al-Ta'dil

v) The last point also applies to al-Bukhari's Ta'rikh al-Kabir where he noted no Jarh or Ta'dil on Malik

The two most important points above are that Ibn Hibban accepted Sharik to be Thiqa as he did with Malik and Ibn Sa'd declared both Sharik and Malik to be known (ka'na ma'rufan)

The question now is if this is enough to say that Sharik is at least Saduq or Thiqa to skilled validators of the status of narrators like al-Hafiz ibn Hajar al-Asqalani or not?!

The answer is found by looking into his Taqreeb al-Tahdhib. Under Sharik ibn Hanbal, al-Hafiz ibn Hajar said:

[2785] شريك بن حنبل العبسي الكوفي وقيل بن شرحبيل ثقة من الثانية ولم يثبت أن له صحبة د

ت

Here, al-Hafiz declared Sharik to be Thiqa (trustworthy) – and this conclusion was derived by him with just specifically mentioning that Ibn Sa'd had said that Sharik was known and that Ibn Hibban had listed him in al-Thiqat. This shows that what Ibn Sa'd said (Ka'na Ma'rufan - He was known) about Sharik and Malik is a positive expression of Ta'dil (praiseworthy accreditation) on a narrator according to al-Hafiz al-Waqt – Ibn Hajar al-Asqalani.

On top of this, let us see what al-Dhahabi declared in his final grading on Sharik in al-Kashif:

[2274] شريك بن حنبل العبسي عن علي وعنه أبو إسحاق وعمير بن تميم وثق د ت

Al-Dhahabi said that Sharik was Wathiqa – meaning reliable, which is also a form of ta'dil to him.

This example shows that if Sharik is Thiqa to Ibn Hajar based on just two verdicts from Ibn Hibban and Ibn Sa'd, then all the more likely is it that Malik al-Dar is Thiqa – since he has also been positively accredited by al-Hafiz Abu Ya'la al-Khalili (see below).

Let us see how al-Albani graded a narration from this same Sharik ibn Hanbal.

In his editing of Jami al-Tirmidhi (no. 1808), under the following narration:

حدثنا محمد بن مديونة حدثنا مسدد حدثنا الجراح بن مليح والد وكيع عن أبي إسحاق عن شريك بن حنبل عن علي أنه قال : نهي عن أكل الثوم إلا مطبوخا

Al-Albani declared this narration to be Sahih! Abu Alqama needs to explain why his own “Muhaddith al-Asr” graded this narration to be Sahih when Sharik has virtually the same form of Ta’dil as Malik al-Dar, who was declared majhûl by Abu Alqama and al-Albani in his work on Tawassul!

In addition, it has been said to Abu Alqama and it equally applies to those current rejecters of Malik al-Dar’s tawthiq:

I did suggest that at least two people took from Malik – and these two thiqa men were: Abu Salih al-Samman and Abdur Rahman ibn Sa’eed. On top of that the two sons of Malik: Awn and Abdullah took from him, but one needs to see if the latter have any tawthiq on them

Besides, Abu Alqama has indicated that even if 2 thiqa men take from Malik then this is still leading to Malik being majhûl al-haal, and no adala is established, as well as claiming that a minority of scholars accept what we are suggesting about the uplifting of the “un-knownness” of Malik. The fact is that no one from early times declared Malik to be majhûl al-Haal or majhûl al-Ain, let alone made any Jarh on him.

On the contrary, there is strong indication that Ibn Sa’d and al-Khalili knew who Malik was and they did not question his veracity as a transmitter of narrations. Their words are taken as proof that Malik is a sound narrator as we have shown above from practical examples using Ibn Hajar’s *Tabdhib al-Tabdhib*.

What we surmised is based on the claims of Huffaz and not the minor contemporaries of this time. Abu Alqama stated that the likes of Ibn Hibban and Ibn Khuzayma accepted this principle we suggested and he considers it to be a minor position that is of no significance.

We have already shown that Ibn Hibban's tawthiq is not the only factor to show that Malik al-Dar has tawthiq on him. Ibn Sa'd and al-Khalili's statements are crucial in bolstering the overall status of Malik al-Dar to be thiqa. This has already been demonstrated, and I have not seen how Abu Alqama can reject Ibn Sa'd's words: "Ka'na Ma'rufan" and al-Khalili saying: "Muttafaq alaihi" – by quoting from earlier Ulama that these are not valid expressions of Ta'dil!

Anyway, let us see what well-known Muhaddithin say about Majhul al-Ayn, Majhul al-Haal/Mastur.

Shaykh Abdal Hayy al-Laknawi said the following in his well-recognised work on Mustalah al-hadith, al-Raf wa Takmil:

248 ثم ان جهالة العين ترتفع برواية اثنين عنه دون جهالة الوصف هذا عند الاكثر وعند الدارقطني جهالة الوصف ايضا ترتفع بها ومن ثم لم يقبل

قول ابي حاتم في حق موسى بن هلال العبدي احد رواة

249 حديث من زار قبوري وجبت له شفاعتي انه مجهول لثبوت روايات الثقات عنه قال الخطيب البغدادي في الكفاية المجهول عند اهل الحديث هو

كل من لم يشتهر بطلب العلم في نفسه ولا عرفه العلماء

250 به ومن لم يعرف حديثه الا من جهة راو واحد مثل عمروذي مر وجبار الطائي وعبدالله بن اعز الهمداني وسعيد بن ذي حدان وهؤلاء كلهم لم

يرو عنهم غير أي اسحاق السبيعي وروينا عن محمد بن يحيى الدهلي قال اذا روى عن الحدث رجلان ارتفع عنه اسم الجهالة انتهى

وقال ايضا اقل ما ترتفع به الجهالة ان يروي عنه اثنان فصاعدا من ائمة مشهورين بالعلم الا انه لا يثبت له حكم العدالة بروايتهما عنه انتهى وقال

السخاوي في فتح المغيث قال الدارقطني من روى عنه ثقتان فقد ارتفعت جهالته وثبتت عدالته انتهى

251 وقال ابن عبد البر في الاستذكار شرح الموطأ في باب ترك الوضوء مما مسته النار من روى عنه ثلاثة وقيل اثنان وليس بمجهول انتهى

وقال تقي الدين السبكي في شفاء السقام في زيارة خير

252 الانام اما قول ابي حاتم الرازي فيه أي في موسى بن هلال انه مجهول فلا يضره فانه اما ان يريد به جهالة الوصف فان اراد جهالة العين وهو

غالب اصطلاح اهل الشأن في هذا الاطلاق فذلك مرتفع عنه لانه روى عنه احمد بن حنبل ومحمد بن جابر البخاري ومحمد بن اسماعيل الاحمسي وأبو امية محمد بن ابراهيم الطرسوسي وعبيد بن محمد الوراق والفضل بن سهل وجعفر بن محمد البرزوي وبرواية ائتين تنتفي جهالة العين فكيف برواية سبعة وان اراد جهالة الوصف فرواية احمد عنه ترفع من شأنه لا سيما مع ما قال ابن عدي فيه

253 وفي فتح المغيث على ان قول ابي حاتم في الرجل انه مجهول لا يريد به انه لم يروي عنه سوى واحد بدليل انه قال في داود ابن يزيد النخعي انه

مجهول مع انه قد روى عنه جماعة ولذا قال الذهبي عقبه هذا القول يوضح لك ان الرجل قد يكون مجهولا عند ابي حاتم ولو روى عنه جماعة ثقات يعني انه مجهول الحال انتهى

ابقاظ 14

في مدى قبول قول ابي حاتم في الراوي مجهول

لا تغتر بقبول أبي حاتم في كثير من الرواة على ما يجده من يطالع الميزان وغيره انه مجهول ما لم يوافق غيره من النقاد

255 احمد بن عاصم البلخي جهله أبو حاتم ووثقه ابن حبان وقال روى عنه اهل بلده

ابراهيم بن عبدالرحمن المخزومي جهله ابن القطان وعرفه غيره فوثقه ابن حبان

اسامة بن حفص المدني جهله أبو القاسم اللالكائي وقال الذهبي ليس بمجهول روى عنه اربعة

اسباط أبو اليسع جهله أبو حاتم وعرفه البخاري

بيان بن عمرو جهله أبو حاتم ووثقه ابن المديني وابن حبان وابن عدي وروى عنه البخاري وأبو زرعة وغبيد الله بن واصل

256 الحسين بن الحسن بن يسار جهله أبو حاتم ووثقه احمد وغيره الحكم بن عبدالله البصري جهله أبو حاتم ووثقه الذهبي وروى عنه اربع

ثقات

عباس القنطري جهله أبو حاتم ووثقه احمد وابنه

محمد بن الحكم المروزي جهله أبو حاتم ووثقه ابن حبان

ابقاظ 15

في بيان مدلول قول ابن القطان في الراوي لا يعرف له حال او لم تثبت عدالته

كثيرا ما تطلع في ميزان الاعتدال نقلا عن ابن القطان في حق

258 بعض الرواة لا يعرف له حال او لم تثبت عدالته والمراد به أبو الحسن علي بن محمد بن عبدالمملك الفاسي والمشهور بابن القطان المتوفى سنة ثمان

وعشرين وست مئة مؤلف كتاب الوهم والايهام ، فلعلك تظن منه ان ذلك الراوي مجهول أو غير ثقة وليس كذلك فان لابن القطان في اطلاق هذه

الالفاظ اصطلاحا لم يوافق غيره فقد قال الذهبي في ميزانه في ترجمة حفص بن بغيل قال ابن القطان لا يعرف له حال

259 قلت : لم أذكر هذا النوع في كتابي هذا لان ابن القطان يتكلم في كل من لم يقل فيه امام عاصر ذلك الرجل او اخذ عن عاصره ما يدل

على عدالته وفي الصحيحين من هذا النمط كثيرون ما ضعفهم احد ولا هم بمجاهيل. انتهى.

وقال ايضا في ترجمة مالك المصري : قال ابن القطان هو ممن لم تثبت عدالته. يريد انه ما نص على احد على انه ثقة وفي رواية الصحيحين عدد كثير ما

علمنا ان احدا وثقهم والجمهور على

260 ان من كان من المشايخ قد روى عنه جماعة ولم يأتي بما ينكر عليه ان حديثه صحيح. انتهى.

Shaykh al-Laknawi mentioned above the following useful points:

Hafiz al-Sakhawi the student of al-Hafiz Ibn Hajar mentioned from al-Daraqutni the following point in his *Fath al-Mugith* (Sharh on al-Iraqi's al-Alfiyya in Hadith):

Al-Daraqutni said: “One from whom two trustworthy narrators take Hadith, his state of “un-knownness” is lifted and his credibility is established.”

Also, Ibn Abd al Barr said similarly that if 2 or 3 narrate from an individual he is no longer majhûl, but he did not mention if the narrators adala is established.

So how about Malik al-Dar – who had 4 people narrating from him?! See how al-Dhahabi also mentioned about Usama ibn Hafs al-Madini that he was not majhul – since he had 4 people narrating from him.

So those who lifted the condition of majhul from a narrator when 2 or more narrate from a Shaykh include al-Daraqutni and ibn Abd al Barr. There is Ikhtilaf on whether the one who is mastur/majhûl al-haal can have his narrations

accepted and whether or not his adala is firmly established. This latter point is subject to clarification below.

Ibn al-Salah mentioned in his Muqaddima (p. 85-86)⁵⁰:

في رواية المجهول وهو في غرضنا ههنا أقسام

أحدهما

المجهول العدالة من حيث الظاهر والباطن جميعا وروايته غير مقبولة عند الجماهير علي ما نهينا عليه أولا

الثاني

المجهول الذي جهلت عدالته الباطنة وهو عدل في الظاهر وهو المستور فقد قال بعض أئمتنا المستور من يكون عدلا في الظاهر ولا تعرف عدالة باطنه فهذا المجهول يحتج بروايته بعض من رد رواية الأول وهو قول بعض الشافعيين وبه قطع منهم الامام سليم بن أيوب الرازي قال لان أمر الاخبار مبني علي حسن الظن بالراوي ولان رواية الاخبار تكون عند من يعتذر عليه معرفة العدالة في الباطن فاقنصر فيها علي معرفة ذلك في الظاهر وتفارق الشهادة فانما تكون عند الحكام ولا يعتذر عليهم ذلك فاعتبر فيها العدالة في الظاهر والباطن قلت ويشبه ان يكون العمل علي هذا الراي في كثير من كتب الحديث المشهورة في غير واحد من الرواة الذين تقادم العهد بهم وتعذرت الخبرة الباطنة بهم والله اعلم

الثالث

المجهول العين وقد يقبل رواية المجهول العدالة من لا يقبل رواية المجهول العين ومن روي عنه عدلان وعيناه فقد ارتفعت عنه هذه الجهالة ذكر أبو بكر الخطيب البغدادي في أجوبة مسائل سئل عنها ان المجهول عند أصحاب الحديث هو كل من لم تعرفه العلماء ومن لم يعرف حديثه الا من جهة راو واحد مثل عمرو ذي مر وجبار الطائي وسعيد بن ذي حدان لم يرو عنهم غير أبي إسحاق السبيعي ومثل الهزاهز بن ميزن لا راوي عنه غير الشعبي ومثل جري بن كليب لم يرو عنه الا قتادة قلت قد روي عن الهزاهز الثوري أيضا قال الخطيب واقل ما ترتفع به الجهالة ان يروي عن الرجل اثنان من المشهورين بالعلم الا انه لا يثبت له حكم العدالة بروايتهما عنه وهذا مما قدمنا بيانه والله اعلم قلت قد خرج البخاري في صحيحه حديث جماعة ليس لهم غير راو واحد منهم مرداس الأسلمي لم يرو عنه قيس بن أبي حازم وكذلك خرج مسلم حديث قوم لا راوي لهم غير واحد منهم ربيعة بن كعب الأسلمي لم يرو عنه غير أبي سلمة بن عبد الرحمن وذلك منها مصير الي ان الراوي قد يخرج عن كونه مجهولا مردودا برواية واحد عنه والخلاف في ذلك متجه نحو اتجاه الخلاف المعروف في

⁵⁰ Dickinson and Fareed translation

8. Concerning the relation of an unknown transmitter (majhûl): for our present purposes, there are several types of unknown people:

a) The transmitter whose apparent integrity and real integrity are both unknown: in the view of the majority, his transmissions may not be accepted. This is in accordance with the opinion to which we earlier drew attention.

b) The unknown transmitter whose real integrity is unknown, although he is apparently upright and outwardly acceptable (mastur): one of our authorities has said: ‘The outwardly acceptable transmitter is someone who is apparently upright but whose real integrity is not known. Some of those who reject the transmission of the first type of unknown person, adduce as proofs the transmission of this type. This is the doctrine of some of the Shafi’ites. One of them who stated it plainly is the authority Sulaym bin Ayyub al-Razi:

‘Because the question of reports is based on giving the transmitter the benefit of the doubt and because the transmission of reports is in the hands of those who are incapable of gaining knowledge of a transmitter’s real integrity, limit yourself in regard to reports to knowledge of the transmitter’s apparent integrity. Reports differ from testimony in court, for the latter is before the judges and they are not incapable of (discovering a witness’s real integrity), so for testimony in court analyze a witness’s apparent and real integrity.’

It seems that this view was acted upon in many of the famous books of hadith in regard to a number of transmitters who lived before the authors of the books

and about whom it was impossible to obtain real first-hand knowledge. God knows best.

c) The transmitter whose identity is unknown⁵¹: Those who do not accept the relation of a transmitter whose identity is unknown *do sometimes accept the relation of a transmitter whose integrity is unknown*. Someone whom two upright narrators relate Hadith from and identify (that is, name) is not considered "unknown" in this sense.

In response to some questions he was asked, Abu Bakr al-Khatib al-Baghdadi said, 'In the view of the scholars of Hadith an unknown transmitter is everyone whom the scholars do not know and whose Hadith are only from the line of a single student. Examples are Amr Dhu Murr, Jabbar al-Ta'i and Sa'id bin Huddan, from whom only Abu Ishaq al-Sabi'i transmitted; al-Hazhaz bin Mayzan, from whom Sha'bi is the sole transmitter, and Jurayy bin Kulayb, from whom only Qatada transmitted.'

In reality Sufyan al-Thawri also transmitted from al-Hazhaz. Al-Khatib went on, "Infrequently it does happen that the label of 'unknown' is lifted from a transmitter by two scholars famous in Hadith transmitting from him. However, the verdict that he is upright is not established by their relation from him.' This is something which we explained above." (God knows best).

Bukhari included in his Sahih the hadith of a number of people from whom only one student related, including Mirdas al-Aslami, from whom only Qays bin Abi Hazim transmitted. Likewise, Muslim included the hadith of a number of people from whom only a single student transmitted, including Rabi'a bin Ka'b al-Aslami, from whom only Abu Salama bin Abdar Rahman transmitted. When

⁵¹ Meaning Majhul al-Ain

Bukhari or Muslim include the hadith of a transmitter, he may leave the state he was in of being unknown and rejected because only a single student related from him. The opposing view on that follows the previously cited line of argumentation known to have been made against the view that the statement of a single critic is enough to accredit a transmitter. God knows best.”

Did Imam ibn al-Salah accept the riwâya of the one who is majhûl al-Haal if at least two Thiqa narrators took from him?

Imam al-Qastallani said in his *Irshad al-Sari* (Sharh on Sahih al-Bukhari, 1/16):

و ترفع الجهالة عنه رواية اثنين مشهورين بالعلم و الصحابة كلهم عدول و قبل المستور قوم و رجحه ابن الصلاح

This quote shows that Ibn al-Salah did accept the rule that the one who is mastur may have his narration accepted if two well known narrators take from him. This position seems similar in line with what al-Daraqutni said according to al-Sakhawi's quote.

Imam al-Nawawi accepted the utilisation of the narrations of one who is mastur in his *al-Majmu Sharh al-Muhadhdhab* (9/34):

(الشَّرْحُ) حَدِيثُ { مَنْ أَعَانَ عَلَى قَتْلِ مُسْلِمٍ بِشَطْرِ كَلِمَةٍ { رَوَاهُ وَأَمَّا حَدِيثُ أُمِّ سَلَمَةَ فَرَوَاهُ أَبُو يَعْلَى الْمُؤَصِّلِيُّ فِي مُسْنَدِهِ بِإِسْنَادٍ

صَحِيحٍ إِلَّا رَجُلًا وَاحِدًا فَإِنَّهُ مُسْتَوْرٌ , وَالْأَصَحُّ جَوَازُ الْاِحْتِجَاجِ بِرِوَايَةِ الْمُسْتَوْرِ

This type of acceptance of narrations related by those who are majhûl al-haal is also accepted by most of the Hanafi Ulama. Indeed, Imam al-Zarkashi in his follow up points on Ibn al-Salah's above mentioned *al-Muqaddima*, known as *Nuqat ala Ibn al Salah* (3/375) quoted al-Hafiz Abu Abdullah ibn al-Mawwaq

affirming that the Ahnaf accept the narrations of those who are majhûl narrators (see below for Imam Ali al-Qari's analysis).

Secondly, he claimed that the majority of the people of Hadith (akhtar ahli hadith ila qabul riwayatihim wal ihtijaj biha) accepted the narrations of one who is Majhul al-Haal, and he named al-Daraqutni and al-Bazzar from them. Ibn al-Mawwaq said:

والثاني اختلف فيهم أهل الحديث و الفقهاء فذهب أكثر أهل الحديث الى قبول رواياتهم والاحتجاج بها منهم البزار و الدارقطني فنص البزار في كتاب الأشربة له و في فوائده في غير موضع على أن روى عنه ثقتان فقد ارتفعت جهالته و نحو ذلك الدارقطني في الديات من سننه

This appears to be slightly at odds with what al-Hafiz ibn Hajar mentioned in his Nuzhat al-Nazr (Sharh on Nukhbatul Fikr), where he said:

وإن روى⁽⁵²⁾ [عنه]⁽⁵³⁾ اثنان فصاعداً ولم يُوثَّق؛ فـ [هو]⁽⁵⁴⁾ مَجْهُولُ الحَالِ ، وَهُوَ الْمَسْتَوْرُ ، وَقَدْ قَبِلَ رِوَايَتَهُ جَمَاعَةٌ بَعِيْرٌ قَيْدِ ، وَرَدَّهَا { ص / 14 ب } الْجُمْهُورُ .
والتَّحْقِيقُ أَنَّ رِوَايَةَ الْمَسْتَوْرِ وَنَحْوَهُ مِمَّا فِيهِ الْاِحْتِمَالُ لَا يُطْلَقُ [الْقَوْلُ]⁽⁵⁵⁾ [برَدُّهَا وَلَا بَقْبُولِهَا ، بَلِ « يَقَالُ »⁽⁵⁷⁾ هِيَ مَوْقُوفَةٌ اِلَى اسْتِبَانَةِ حَالِهِ كَمَا جَزَمَ بِهِ اِمَامُ الْحَرَمِيْنَ .

(في « ط » : أن يروي .⁵²)

(ليست في « ن » .⁵³)

(ليست في « ب » .⁵⁴)

(في « ط » : القبول .⁵⁵)

(ليست في « ص » .⁵⁶)

(زيادة من « ط » و « ظ » و « ص » و « ص » و « ب » .⁵⁷)

This quote mentions that a group accepted the narration of the mastur without restriction though the majority rejected it. These quotes from al-Zarkashi and ibn Hajar shows that there is no absolute agreement if the narration of one who is majhûl al-haal is totally rejected or absolutely accepted in all cases. One needs to see the practical reality of how some of the Huffaz and Fuqaha applied the rules of accepting the narrations of those who are majhûl al-haal on an individual basis, as well as an analysis of specific chains of transmission.

Ibn Hajar's student: Hafiz al-Sakhawi mentioned the following in his Fath al-Mugith⁵⁸ (where he also commented on the last point from his Shaykh):

والحال فقط كمن روى عنه اثنان فصاعداً، ولم يوثق فأما جهالة التعيين فخارجة عن هذا كله، كأن يقول: أخبرني فلان، أو فلان، ويسميها، وهما عدلان فالحجة قائمة بذلك، فإن جهلت عدالة أحدهما مع التصريح باسمه أو إيمانه فلا (والقسم الوسط) أي الثاني (مجهول حال باطن) وحال (ظاهر) من العدالة وضدها مع عرفان عينه برواته عدلين عنه، (وحكمه الرد) وعدم القبول (لدى) أي عند (الجماهير) من الأئمة كما قال ابن الصلاح، وعزاه ابن المواق للمحققين، ومنهم أبو حاتم الرازي، وما حكيناه من صنيعه فيما تقدم يشهد له. وكذا قال الخطيب: لا يثبت للراوي حكم العدالة برواية الاثني عنه.

وقال ابن رشيد لا فرق في جهالة الحال بين رواية واحد واثنين ما لم يصرح الواحد أو غيره بعدالته، نعم كثرة رواية الثقات عن الشخص تقوي حسن الظن فيه.

وأما المجاهيل الذين لم يرو عنهم إلا الضعفاء، فهم متروكون، كما [ص 322] قال ابن حبان على الأحوال كلها.

وتوجيه هذا القول أن مجرد الرواية عن الراوي، لا تكون تعديلاً له على الصحيح كما تقدم، وقيل تقبل مطلقاً وهو لازم من جعل مجرد رواية العدل عن الراوي تعديلاً له كما تقدم مثله في القسم الأول، وأولى بل نسبه ابن المواق لأكثر أهل الحديث كاليزار والدارقطني.

وعبارة الدارقطني: من روى عنه ثقتان، فقد ارتفعت جهالته، وثبتت عدالته، وقال أيضاً في الدييات نحوه، وكذا اكتفى بمجرد روايتهما ابن حبان، بل توسع كما تقدم في مجهول العين، وقيل بفصل: فإن كان لا يرويان إلا عن عدل قبل وإلا فلا (و) القسم (الثالث) المجهول للعدالة) أي مجهول العدالة (في باطن فقط) مع كونه عدلاً في الظاهر (فـ) هذا (قد رأى له حجج) أي احتجاجاً به في الحكم (بعض من

⁵⁸ Vol. 1/230-231

منع) من الشافعية (ما قبله) من القسمين (منهم) الفقيه (سليم) بضم أوله مصغراً ابن ايوب الرازي وزاد (فقطع) أي جزم (به) لأن الأخيار تبنى على أحسن الظن بالراوي، وأيضاً فلتعسر الخبرة الباطنية على الناقد. ولهذا فارق الراوي الشاهد، فإن الشهادة تكون عند الحكام، وهم لا تتعسر عليهم لاسيما مع اجتهاد الأخصام في الفحص عنها، بل عزى الاحتجاج بأهل هذا القسم كالقسم الأول لكثيرين من الخققين قاله النووي في مقدمة شرح مسلم.

قلت: ومنهم أبو بكر بن فورك، وكذا قبله أبو حنيفة خلافاً للشافعي، ومن عزاه إليه فقد وهم (وقال الشيخ) ابن الصلاح (إن العملا يشبه أنه على ذا) القول الذي قطع به سليم (جعلاً في كتب من الحديث اشتهرت) وتداولها الأئمة فمن دونهم حيث خرج فيها لرواة (خبرة بعض من) خرج له منهم (بها) أي بالكتب لتفادى العهد بهم (تعذرت في باطن الأمر) فاقنصر وفي البعض على [ص 323] العدالة ظاهرة، وفيه نظر بالنسبة للصحيحين فإن جهالة الحال مندفة عن جميع من خرجا له في الأصول، بحيث لا نجد أحداً ممن خرجا له، كذلك يسوغ إطلاق اسم الجهالة عليه أصلاً، كما حققه شيخنا في مقدمته، وأما بالنظر لمن عداهما لاسيما من لم يشترط الصحيح، فما قاله ممكن، وكان الحامل لهم على هذا المسلك غلبة العدالة على الناس في تلك القرون الفاضلة. ولذا قال بعض الحنفية: المستورد في زماننا لا يقبل لكثرة الفساد، وقلة الرشاد، وإنما كان مقبولاً في زمن السلف الصالح، هذا مع احتمال اطلاعهم على ما لم نطلع نحن عليه من أمرهم (وبعض) من الأئمة وهو البغوي في تهذيبه (يشتهر) بفتح أوله، وثالثه يعني يسمى (ذا القسم مستوراً) وتبعه عليه الرافعي، ثم النووي فقال في النكاح من الروضة: إن المستور من عرفت عدالته ظاهراً لا باطناً، وقال إمام الحرمين: المستور من لم يظهر منه نقيض العدالة، ولم ينفق البحث في الباطن عن عدالته.

قال: وقد تردد الخدثون في قبول روايته، والذي صار إليه المعتبرون من الأصوليين أنها لا تقبل، قال وهو المقطوع به عندنا. وصحح النووي في شرح المذهب القبول، وحكى الرافعي في الصوم وجهين من غير ترجيح.

قيل: والخلاف مبني على شرط قبول الرواية، أهو العلم بالعدالة، أو عدم العلم بالمفسق؟ إن قلنا بالأول لم تقبل المستور وإلا قبلناه.

وأما شيخنا فإنه بعد أن قال: وإن روى عنه اثنان فصاعداً ولم يوثق فهو مجهول الحال وهو المستور.

وقد قبل روايته جماعة بغير قيد يعني بعض دون آخر، وردّها الجمهور قال: والتحقيق أن رواية المستور ونحوه مما فيه الاحتمال لا يطلق القول بردها ولا بقبولها، بل يقال هي موقوفة إلى إستبانة حاله كما جزم به إمام [ص 324] الحرمين يعني صريحاً، ورأى أنا إذا كنا نعتقد على شيء يعني مما لا دليل فيه بخصوصه، بل أجرى على الإباحة الأصلية، فروى لنا مستور تحريمه إنه يجب الإنكفاف عما كنا نستحلّه إلى تمام البحث عن حال الراوي.

وقال: وهذا هو المعروف من عادتهم وشيئهم، وليس ذلك حكماً منهم بالخطر المرتب على الرواية، وإنما هو توقف في الأمر، فالتوقف عن الإباحة يتضمن الانحجاز، وهو في معنى الخطر وذلك مأخوذ من قاعدة في الشريعة ممهدة، وهي التوقف عند بدء وظهور الأمور إلى

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استبانته، فإذا ثبتت العدالة فالحكم بالرواية إذ ذاك، ولو فرض فرض التباس حال الراوي واليأس عن البحث عنها بأن يروي مجهول، ثم يدخل في غمار الناس، ويعتز العتور عليه، فهذه مسألة اجتهادية عندي.

والظاهر ان الأمر إذا انتهى إلى اليأس لم يجب الانكفاف وانقلبت الإباحة كراهية. قال شيخنا: ونحوه القول فالوقف قول ابن الصلاح فيمن جرح بجرح غير مفسر انتهى.

The Hanafī Imam of his time, Mulla Ali al-Qari (d. 1014 AH) in his Sharh on al-Hafiz ibn Hajar's above work (Nuzhat al-Nazr), known as *Sharh Sharh Nukhbatul Fikr* (p. 154) mentioned:

وقد قبل رواية المستور جماعة، منهم أبو حنيفة رضي اللخ عنه، بغير قيد، يعني بعصر دون عصر، ذكره السخاوي. و اختار هذا القول ابن حبان تبعاً للامام الأعظم، إذ العدل عنده من لا يعرف فيه الجرح، قال - أي ابن حبان - : و الناس في أحوالهم على الألاح و العدالة حتى يتبين منهم ما يوجب القدرح، و لم يكلف الناس ما غاب عنهم، و انما كلفوا الحكم بالظاهر. و قيل انما قبله أبو حنيفة رحمه الله في صدر السلام، حيث كان الغالب على الناس العدالة، فأما اليوم فلا بد من التزكية لعلبة الفسق، و به قال صاحباة أبو يوسف و محمد. و حاصل الخلاف - بين أبي حنيفة و صاحبيه - أن المستور من الصحابة، و التابعين، و أتباعهم : يقبل، بشهادة رسول الله صلى الله عليه وسلم لهم، بقوله - خبر القرون قري، ثم الذين يلونهم ثم الذين يلونهم، - و غيرهم لا يقبل الا بتوثيق، وهو تفصيل حسن

House of Verification

The last quote mentioned that a group, including Imam Abu Hanifa accept the riwâya of the mastur without restriction, more so if it linked to narrators form the Salaf al-Salihin.

Having mentioned above that there is no agreement on utilising all narrators who are majhûl al-haal, the converse can also be shown – that some Shafī'i Ulama and

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the great ones like Imam Abu Hanifa do accept their narrations. So how can the likes of Abu Alqama brag in their claim above:

“This is a rejected rule by minority of scholars, so Abul Hassan is following rules of minority of scholars, and he admitted it to justify his creed, he follows rejected rules, accepted only by ibn Hibban, Ib Khuzaymah and few others.”

?!

One may ask his likes – were the likes of Ibn Kathir and Ibn Hajar also those who authenticated the Malik al-Dar narration in need to justify their creed O Aba Alqama? Who said there is Ijma that it is a minority rule to accept the narration of one who is majhûl al-haal?! Who said there is Ijma that it is a rejected rule? Clearly, there is Ikhtilaf on this issue and some flexibility has been seen.

Hence, with Malik al-Dar, what is known is that some 4 students took from him and with the utilisation of the appraisal (tawthiq) of Ibn Sa’d and al-Khalili his adala as a trustworthy narrator is also established Insha’allah.

If someone was to state that Malik al-Dar is still Majhul al-Haal and his narrations are not utilisable from that perspective alone, we may say let us look at the practical realities of those who accepted the narrations of one who is Majhul al-Haal on occasions.

[As for their points on Ibn Hibban:](#)

6) Asraar mentions that Ibn Hibbaan declared Maalik ad-Daar to be thiqah. Once again the writer can only advise that one should only delve in to the intricacies of the chain of narration and its likes only if the principles of such knowledge have been studied with the

people of hadeeth. Ibn Hibbaan may Allah be pleased with him is known for his relaxed rules of reporting narrators as trustworthy in his at thiqaat.

In fact the same Ibn Hajar (whom Asraar has quoted from) in Lisan has mentioned that Ibn Hibbaan was upon a strange Madhab in this regard and that he opposed the majority. SubhanAllah! So after knowing this how can this be taken?!

To make this even clearer please refer to Ibn Hibbaans Dhu'a`fa in which it becomes clear that Ibn Hibbaan's methodology was that he does not deem being unknown to be a criticism. In fact Ibn Hibbaan says about some narrators that he 'does not know them and does not know their fathers' yet still he includes them in his book of trustworthy narrators! Refer to his third tabaqah and mention of Sahl from Shadaad and this point will be clear to you Insha'Allah. So how can this verdict be relied upon after knowing what the manhaj of Ibn Hibbaan in this regard was?

To further expound on the above point it would have been a good idea for Asraar to see what his proclaimed master of hadeeth Kawtharee himself has said about Ibn Hibbaan. In Taneeb page 90 when Ibn Hibbaan criticised the imam Abu Haneefah may Allah be pleased with him Kawtharee said that Ibn Hibbaan was not known for his precision in hadeeth and at least Abu Haneefah was not putting unknown narrators (like Ibn Hibbaan was) as trustworthy in his book of trustworthy reporters! SubhanAllah! Is there still any doubt remaining! But of course it's a different matter that when it suited Kawtharee he accepted Ibn Hibbaan despite all his faults in hadeeth narrators and reporters classifications in his same book taneeb! May Allah have mercy.

The reply:

Imam Ibn Hajar al-Asqalani has accepted that the chain of transmission is Sahih and as for al-Albani's outlandish manner in explaining away of this point from Ibn Hajar's Fath al-Bari, then this will be clarified later. As for Ibn Hibban's tawthiq on Malik al-Dar then the question remains if his tawthiq on Malik al-Dar is sufficient at times or not? Regardless of this latter point, the fact that the

predecessor known as Ibn Sa'd has also left ta'dil (praise) on Malik al-Dar should be taken into consideration.

They mentioned the name of Muhammad Zahid al-Kawthari above, and had they been adept researchers on his affair they should have realised that al-Kawthari has also agreed on the authenticity of Malik al-Dar's narration by saying the Isnad (chain of narrators) is Sahih (authentic), and hence al-Kawthari must have accepted the tawthiq of Ibn Hibban at least, if not that mentioned by Ibn Sa'd or may be that from al-Khalili as well. Al-Kawthari mentioned the narration from Malik al-Dar in his *Mahq at Taqawwul fi Mas'alat al-Tawassul* (p. 13-14) as follows:

ثانياً: ومنها ما أخرجه البيهقي، وبطريقه أخرجه النقي السبكي في استمقاء السقام وغيره، من حديث مالك الدار في استمقاء بلال بن الحارث المزني - رضي الله عنه - في عهد عمر بالنبي ﷺ ومالك الدار - بالإضافة - هو مالك بن عياض مولى عمر، وكان خازنه، وقد ولاه كيلة عيال عمر ثم ولاه عثمان - رضي الله عنه - القسم فسمى مالك الدار كما في "طبقات ابن سعد" و"الإصابة". وفي "معارف" ابن قتيبة: ومن موالى عمر بن الخطاب مالك الدار، وكان عمر ولاه داراً وكان يقسم بين الناس فيها شيئاً. اهـ.

ونص الحديث: أصاب الناس قحط في زمان عمر بن الخطاب - رضي الله عنه - فجاء رجل إلى قبر النبي ﷺ فقال: يا رسول الله استسق لأمتك فإنهم قد هلكوا، فأتاه رسول الله ﷺ في المنام فقال: «انت عمر فلقرنه السلام وأخبره أنهم يسقون» الحديث.

ومحل الاستشهاد وطلب الاستسقاء منه ﷺ في البرزخ، ودعاؤه لربه، وعلمه بسؤال من يسأل ولم يذكر صنيعه هذا أحد من الصحابة، وقد أخرج هذا الحديث البخاري في تاريخه بطريق أبي صالح ذكران مختصراً.

١٤ _____ محق القول في مسألة التوسل

وأخرجه ابن أبي خيثمة من هذا الوجه مطولاً، كما في "الإصابة" وأخرجه أيضاً ابن أبي شيبة بإسناد صحيح، كما نص عليه ابن حجر، في "الفتح" (٢-٣٣٨) من رواية أبي صالح السمان، عن مالك الدار - والدارى بالياء سهو من الطابع - ابن حجر: أن الذي رأى المنام المذكور هو بلال بن الحارث المزني أحد الصحابة، كما روى سيف في "الفتوح" اهـ.

وهذا نص على عمل الصحابة في الاستسقاء به ﷺ بعد وفاته حيث لم ينكر عليه أحد منهم مع بلوغ الخبر إليهم، وما يرفع إلى أمير المؤمنين يذيع ويشيع، فهذا يقطع السنة المتقولين.

Note, al-Kawthari also knew of al-Khalili as he quoted from his *Kitab al-Irshad* (which was still in manuscript format in those days) in another part of the above work (p. 17).

As for what they mentioned regarding al-Hafiz Ibn Hajar and his words on Ibn Hibban in his *Lisan al-Mizan* then this has no bearing to the issue at hand, as Ibn Hibban is not alone in his accreditation of Malik al-Dar as has been discussed earlier. Indeed, even al-Kawthari declared the Isnad to be Sahih as recorded by Ibn Abi Shayba and referred the reader to *Fath al-Bari* (2/338) of al-Hafiz ibn Hajar for the textual basis for this authentication, as can be seen above. Thus, bringing the names of al-Kawthari and Ibn Hajar Asqalani on this narration is merely a digression ploy by these detractors as both of them never declared this narration to be da'eef (weak) but its contrary has been shown above!

Nevertheless, the reader can take note of the following points for further clarification as mentioned against Abu Alqama previously, as it also applies to his colleagues from Birmingham that are currently being addressed. One has added a little more in to this quote for further benefit that has come to the forefront via further investigative research.

**DEMONSTRATING THE FACT THAT AL-HAFIZ
IBN HAJAR DECLARED SOME NARRATORS TO
BE THIQA OR SADUQ WHEN ONLY IBN
HIBBAN MADE TAWTHIQ⁵⁹ ON THAT SPECIFIC
NARRATOR**

Examples:

- i) Under the narrator known as Ishaq ibn Ibrahim ibn Nasr al-Bukhari, al-Hafiz Ibn Hajar mentioned the following in his Tahdhib (vol. 1):

[409] خ البخاري إسحاق بن إبراهيم بن نصر البخاري أبو إبراهيم المعروف بالسعدي روى عن أبي أسامة وعبد الرزاق وغيرهم وعنه البخاري وربما نسبه إلى جده قال أبو القاسم اللالكائي توفي يوم الجمعة غرة شهر ربيع الآخر سنة 242 قلت ذكره بن حبان في الثقات وقال كان قديماً الموت وبخط الذهبي أنه يقال له أيضاً السعدي بضم ثم معجمة

⁵⁹ Tawthiq is the process of declaring a narrator to be Thiqa (trustworthy) or Saduq (truthful) in some acceptable way

This narrator was listed in ibn Hibban's *Kitab al-Thiqat* only. On top of that, only al-Bukhari narrated from him.

Imam al-Bukhari listed him in his *Ta'rikh al-Kabir* (vol. 1) as follows:

[1212] إسحاق بن إبراهيم بن نصر أبو إبراهيم سمع أبا أسامة

It is clear from the above quote that al-Bukhari made no Jarh (disparagement) or explicit Ta'dil (accreditation) on Ishaq ibn Ibrahim but still he narrated from him in his Sahih a few times.

Example from Sahih al-Bukhari:

978 - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عَطَاءٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُهُ يَقُولُ: «قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْفِطْرِ فَصَلَّى، فَبَدَأَ بِالصَّلَاةِ، ثُمَّ خَطَبَ، فَلَمَّا فَرَغَ نَزَلَ، فَأَتَى النِّسَاءَ، فَذَكَرَهُنَّ وَهُوَ يَتَوَكَّأُ عَلَى يَدِ بِلَالٍ، وَبِلَالٌ بَاسِطٌ تَوْبَهُ يُلْقِي فِيهِ النِّسَاءُ الصَّدَقَةَ» قُلْتُ لِعَطَاءٍ: زَكَاةَ يَوْمِ الْفِطْرِ، قَالَ: لَا، وَلَكِنْ صَدَقَةٌ يَتَصَدَّقْنَ حِينَئِذٍ، تُلْقِي فَتَنْحَهَا، وَيُلْقِينَ، قُلْتُ: أَتَرَى حَقًّا عَلَى الْإِمَامِ ذَلِكَ، وَيَذَكِّرُهُنَّ؟ قَالَ: إِنَّهُ لِحَقٌّ عَلَيْهِمْ، وَمَا لَهُمْ لَا يَفْعَلُونَهُ؟

Technically, this narrator (Ishaq ibn Ibrahim) is Majhul al-Ain but his narrations were acceptable to al-Bukhari, and so Ibn Hajar declared him to be Saduq (truthful) in *al-Taqreeb* (no. 333). While Shaykh Shu'ayb al-Arna'ut and Dr Bashhar Awwad Ma'ruf claimed, that Ishaq is Thiqa (trustworthy) in their *Tabrir al-Taqreeb* (no. 333).

Please refer to the next section for more examples of al-Bukhari's silence of some narrators in his *Ta'rikh al-Kabir*, and how he narrated from them in his Sahih; thus indicating that such narrators are reliable to him.

- ii) Under Iyyas ibn al-Harith al-Dawsi Hijazi, Ibn Hajar mentioned in his Tahdhib (vol. 1):

[712] د س أبي داود والنسائي إياس بن الحارث بن معيقب بن أبي فاطمة الدوسي حجازي روى عن جده معيقب وعن جده لأمه بن أبي ذباب روى عنه أبو مكين نوح بن ربيعة له عندهما حديث واحد في ذكر الخاتم قلت وذكره بن حبان في الثقات

Only Ibn Hibban listed him in al-Thiqat and just one student took from Iyyas, hence being majhûl al-ain. Ibn Hajar declared him Saduq in al-Taqreeb (no. 584)

- iii) Under Iyyas ibn Khalifa al-Bakri Hijazi, Ibn Hajar mentioned in his Tahdhib (vol. 1):

[714] س النسائي إياس بن خليفة البكري حجازي روى عن رافع بن خديج وعنه عطاء بن أبي رباح روى له النسائي حديثا واحدا في الطهارة قلت وذكره بن حبان في الثقات وقال العقيلي في حديثه وهم ذكر بن سعد في الطبقة الثانية من التابعين من أهل مكة وقال كان قليل الحديث

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Here Ibn Hibban listed him in his Kitab al-Thiqat, al-Uqayli said he had mistakes in his Hadith, Ibn Sa'd listed him in the second grade of the Tabi'in in Makka and he had few hadiths. Ibn Hajar declared him to be Saduq in al-Taqreeb (no. 585)

- iv) Under Ayyub ibn Ibrahim al-Thaqafi, Ibn Hajar mentioned in his Tahdhib (vol. 1):

[728] صد أبي داود في فضائل الأنصار أيوب بن إبراهيم الثقفي أبو يحيى المروزي لقبه عبدويه وهو جد أبي يحيى محمد بن يحيى القصري روى عن إبراهيم بن ميمون الصائغ وعنه بن أخيه هاشم بن مخلد وذكره بن حبان في الثقات وقال يروي عن إبراهيم الصائغ بنسخة روى له النسائي في الخصائص حديثا واحدا

Here, only one student took from Ayyub and only Ibn Hibban listed him in al-Thiqat, but still Ibn Hajar declared him to be Saduq in al-Taqreeb (no. 600)

- v) Under Ayyub ibn Bashir al-Ijli al-Shami, Ibn Hajar in his Tahdhib (vol. 1) mentioned:

[731] فق بن ماجة في التفسير أيوب بن بشير العجلي الشامي روى عن شفى بن ماتع وعنه ثعلبة بن مسلم الخثعمي قلت وذكره بن حبان في الثقات وذكره الذهبي في الميزان وقال مجهول

Here only one person took from Ayyub, Ibn Hibban listed him in al-Thiqat while al-Dhahabi said he was majhûl (unknown) in al-Mizan, but still, Ibn Hajar declared him Saduq in al-Taqreeb (no. 603)

vi) Under Bishr ibn Qurra, Ibn Hajar mentioned in al-Tahdhib (vol. 1)

[838] د أبي داود بشر بن قررة وقيل قررة بن بشر عن أبي بردة عن أبيه في طلب العمل وعنه إسماعيل بن أبي خالد
أو عن أخيه عنه قلت ذكره بن حبان في الثقات في بشر وحكى البخاري في التاريخ فيه الوجهين عن إسماعيل بن أبي
خالد وقال بن القطان مجهول الحال

Here, Ibn Hibban listed him in al-Thiqat while Ibn al Qattan declared him Majhul al-Haal, but still, Ibn Hajar declared him to be Saduq in al-Taqrīb (no. 699)

vii) Under Khalifa ibn Saa'id al-Ashja'i ibn Hajar mentioned the following in al-Tahdhib (vol. 3)

[306] مد أبي داود في المراسيل خليفة بن صاعد الأشجعي مولاهم الكوفي روى عن بن عمر وابن الزبير وأسماء بنت أبي بكر وعنه ابنه خلف ذكره بن حبان في الثقات

Khalifa took from three Sahaba while only Khalif took from him. Ibn Hibban listed him in al-Thiqat alone. Despite being majhûl al-ain, Ibn Hajar still declared him to be Saduq in al-Taqrīb (no. 1745).

viii) Under Rifa'a ibn Rafi al-Ansari, Ibn Hajar said in al-Tahdhib (vol. 3):

[529] خ د ت س البخاري وأبو داود والترمذي والنسائي رفاعة بن رافع بن خديج الأنصاري الحارثي المدني روى عن أبيه حديث انا لاقوا العدو غدا وعن ابنه عباية قال أبو الأحوص عن سعيد بن مسروق عنه عن أبيه وقال الثوري وشعبة وغير واحد عن سعيد بن مسروق عن عباية عن جده وهو الخفوظ قلت وذكره بن حبان في الثقات وقال يكنى أبا خديج مات في ولاية الوليد بن عبد الملك

Al-Bukhari and others recorded his narration and Ibn Hibban listed him in al-Thiqat, while Ibn Hajar declared him Thiqa in al-Taqrīb (no. 1946)

The question for the detractors is do they accept the technically majhûl narrators found in Sahih al-Bukhari or not? If so, then on what basis?!

Finally,

ix) Under Ziyad ibn Sayfi ibn Suhaib, Ibn Hajar said in al-Tahdhib (vol. 3)

[682] ق بن ماجة زياد بن صيفي بن صهيب بن سنان ويقال يزيد بن صيفي روى عن جده صهيب وأبيه صيفي وعنه ابنه عبد الحميد بن زكريا ذكر بن حبان في الثقات له عند بن ماجة حديث في التشديد في الدين قلت وذكره البخاري في تاريخه وابن أبي حاتم ولم يذكر فيه جرحا

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Here, only one narrator took from him, Ibn Hibban listed him in al-Thiqat, and no Jarh was recorded against him by Ibn Abi Hatim (in his al-Jarh wa'l Ta'dil, 3/535, no. 2415) or al-Bukhari in his Ta'rikh al-Kabir (3/359, no. 1212). Ibn Hajar declared him to be Saduq in al-Taqreeb (no. 2084).

Note – Some Ulama have also made the claim that if Ibn Abi Hatim al-Razi mentioned no Jarh or Ta'dil explicitly in his book of narrators then these narrators may be carried forward. This rule was not accepted by Abul Hasan Ibn al-Qattan (d. 628 AH) from earlier times, and pseudo-Salafi contemporaries like al-Albani, Hammad al-Ansari and their likes in general.

These examples are all to do with technically majhûl narrators but still they were accepted for their probity as narrators by the Amir al-Mu'minin of Hadith, the Hafiz al-Waqt bila Shak – Ibn Hajar al-Asqalani.

If this was the way Ibn Hajar dealt with some majhûl narrators then what is stopping us from declaring Malik al-Dar to be at least Saduq if not Thiqa?! Especially since Malik al-Dar has tawthiq on him from Ibn Sa'd and al-Khalili.

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EXAMPLES OF SOME NARRATORS THAT IMAM AL-BUKHARI NARRATED AHADITH FROM IN HIS SAHIH BUT HE REMAINED SILENT ON THEIR STATUS IN HIS AL-TA'RIKH AL-KABIR

This brings us on to the point that some Ulama have mentioned that if Imam al-Bukhari made no Jarh or Ta'dil on specific narrators in his *al-Ta'rikh al-Kabir*, then this silence on his part is an indication that such a narrator **is carried forward in the utilisation of his narrations, with the provision that he did not weaken the same narrator in any of his other works specifically.** Hence, this is held to be a form of Tawthiq (validating the reliability of the narrator).

Indeed, **Imam al-Mizzi (d. 742 AH)** mentioned the following in his *Tabdhib al-Kamal* (18/265, Awwad edn) from **al-Hafiz Abu Muhammad Abdullah ibn Ahmed ibn Sa'eed ibn Yarbu al-Ishbili** (b. 444 AH - d. 522 AH)⁶⁰ who quoted from the Ta'rikh of al-Bukhari that he had in his possession:

قال الحافظ أبو محمد عبد الله بن أحمد بن سعيد بن يربوع الاشبيلي: بين مسلم جرحه في صدر كتابه،
وأما البخاري، فلم ينبه من أمره على شيء فدل أنه عنده على الاحتمال، لأنه قد قال في " التاريخ " :
كل من لم أبين فيه جرحه فهو على الاحتمال، وإذا قلت: فيه نظر، فلا يحتمل.

⁶⁰ See his biography in *al-Sila* (1/283) of ibn Bushkuwal

NOTE – If the above quote from al-Ishbili is accepted to be found in earlier copies of the *Ta'rikh al-Kabir* then this shows that generally if al-Bukhari remained silent on a narrator in his *Ta'rikh al-Kabir* by not making any form of Jarh, then his narrations are carried forward and tawthiq is admissible. If this is the case, then this can also be extended to what al-Bukhari mentioned about Malik al-Dar in his *al-Ta'rikh al-Kabir* (7/304-5)⁶¹ as follows:

[1295] مالك بن عياض الدار أن عمر قال في قحط يا رب لا آلو إلا ما عجزت عنه قاله علي عن محمد بن

خازم عن أبي صالح عن مالك الدار

Meaning:

"Malik ibn 'Iyad ad-Dar (who narrated) that Umar said, during the year of the drought, 'O My Lord, I spare no effort except in what I cannot do.' This has been narrated from Ali from Muhammad ibn Khazim, from Abu Salih, from Malik ad-Dar."⁶²

Here, al-Bukhari made no Jarh (disparagement) or explicit Ta'dil (accreditation) on Malik al-Dar, and if one accepts the quote ascribed to the *Ta'rikh* in the possession of al-Ishbili, then this indicates that Imam al-Bukhari would have permitted Malik al-Dar's narrations to be utilised. In addition, the above quote

⁶¹ See later for more analysis on this point from *Ta'rikh al-Kabir* of al-Bukhari

⁶² Note, the manuscripts of the *Ta'rikh al-Kabir* used by its editor, Abdar Rahman al-Muallimi, had the name of the subnarrator, al-A'mash, missing in this chain of transmission (sanad). See later for how al-Hafiz Ibn Asakir (d. 571 AH) has mentioned the sanad from his manuscript of the said *Ta'rikh al-Kabir* in his *Ta'rikh Dimashq* (56/492-3) with the name of al-A'mash in it as it should be.

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from al-Bukhari shows that al-Bukhari knew of Malik's narration under discussion though he mentioned an abridged version of it. This does not mean that al-Bukhari thought the narration to be da'eef or that it has an inconsistent matn (mudtarib).

ADDITIONAL NOTE:

One of the writers from the same school of doctrine of the detractors from Birmingham, known as **Hamad al-Othman** actually mentioned this point in his, *A Study of ibn Hajar al Asqalani and his work al-Nukat ala Kitab ibn al-Salah* (p. 22) when he said:

*“It should be noted that the Ta’rikh is generally devoid of clear rulings in favour of, or against the narrators. Some authorities have commented on this silence on the part of al-Bukhari, e.g. **al-Hafiz al-Iraqi** says, when speaking about one of the narrators, ‘Abdal Karim ibn Abi'l Makhariq, **‘As for al-Bukhari, he did not indicate anything about his status, which shows that there remains some possibility of acceptability, since he says in his Ta’rikh, <<For everyone against whom I do not mention clear words, there remains some possibility of his being acceptable, but if I say, ‘There is doubt about him’, then there remains no possibility.>>’**”*

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Al-Othman acquired the last quote from *al-Bayan wal Tawdih* (p. 144) of al-Hafiz Abu Zur'a al-Iraqi (d. 826 AH). Here is a scan of what al-Iraqi actually said:

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على أنه لم يخرج عنه إلا الثابت من غير طريقه ، وما علمت من مشى حاله بوجه ،
لكن قال الحافظ أبو محمد عبد الله بن أحمد الأصيلي بين مسلم جرحه في صدر كتابه . وأما
البخاري فلم ينبه من أمره على شيء يدل على أنه عنده على الاحتمال لأنه قد قال في
التاريخ : كل من لم أبين فيه جرحاً فهو على الاحتمال ، وإذا قلت : فيه نظر فلا يحتمل .
وقال الذهبي : أخرج له البخاري تعليقاً ، ومسلم متابعة ، وهذا يدل على أنه ليس
بمطرح .

Thus, the likes of Abu Khuzaima, Abu Hibban, Abu Alqama and their fraternity have avoided mentioning the above point as it is pertinent in suggesting that Malik al-Dar was a type of maqbul (acceptable) narrator to Imam al-Bukhari since he remained silent on his status. This now leads to the point that the quote mentioned from at least one early manuscript of the *Ta'rikh al-Kabir* was not dismissed to be inauthentic in such an early manuscript copy by the likes of al-Ishbili (d. 522 AH), al-Mizzi (d. 742 AH) and al-Iraqi (d. 826 AH).

Other examples:

Uthman ibn al-Haytham and his narration in Sahih al-Bukhari:

One of Imam al-Bukhari's teachers was a narrator (rawi) by the name of **Uthman ibn al-Haytham**. Al-Hafiz ibn Hajar al-Asqalani mentioned under the notice for this rawi (narrator) in his *Tabdhib al-Tabdhib* (7/157) that al-Bukhari took some 14 ahadith from Uthman (directly). This is the notice on him from the named work:

313- خ سي - عثمان بن الهيثم بن جهم بن عيسى بن حسان بن المنذر وهو الأشج العصري

العبدى أبو عمرو البصري مؤذن الجامع روى عن أبيه وعوف الأعرابي وابن جريج ومبارك بن فضالة

وروية بن العجاج وهشام بن حسان وأبي المقدام هشام بن زياد وغيرهم روى عنه البخاري وعلق عنه

وروى عن محمد غير منسوب عنه وروى النسائي في اليوم واللييلة عن إبراهيم الجوزجاني عنه وأبو حاتم الرازي والذهلي ومحمد بن عبد الرحيم البزار ومحمد بن خزيمة البصري وإسماعيل سمويه وأسيد بن عاصم ومحمد بن غالب تتمام ويعقوب

ابن سفيان وإبراهيم بن مرزوق وأبو مسلم الكشي والكديمي وأبو خليفة الفضل بن الحباب وآخرون قال أبو حاتم كان صدوقا غير أنه بآخره كان يتلقن ما يلقن وذكره بن حبان في الثقات وقال مات سنة ثمان عشرة وقال البخاري مات قريبا من سنة عشرين وقال أبو داود مات في رجب سنة 22 قلت وجزم البخاري في الأوسط بأنه مات سنة 2 وقال الساجي صدوق ذكر عند أحمد بن حنبل فإومى إلى أنه ليس بثبت وهو من الأصاغر الذين حدثوا عن بن جريج وعوف ولم يحدث عنه وقال الدارقطني صدوق كثير الخطأ وفي الزهرة روى عنه البخاري 14 حديثا وروى عن واحد عنه

An example from Sahih al-Bukhari (4/123):

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3275 - وَقَالَ عُثْمَانُ بْنُ الْهَيْثَمِ، حَدَّثَنَا عَوْفٌ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ،

قَالَ: وَكَانِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحِفْظِ زَكَاةِ رَمَضَانَ فَأَتَانِي آتٍ فَجَعَلَ يَحْتُو مِنْ الطَّعَامِ فَأَخَذْتُهُ، فَقُلْتُ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَذَكَرَ الْحَدِيثَ -، فَقَالَ: إِذَا أُوتِيَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ، لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ، وَلَا يَقْرُبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «صَدَقَكَ وَهُوَ كَذُوبٌ ذَاكَ شَيْطَانٌ»

Here is what al-Bukhari recorded in his *Ta'rikh al-Kabir* (6/256) regarding this teacher of his:

– عثمان بن الهيثم بن جهم أبو عمرو المؤذن البصريّ ، سمع ابن جريج وعمران بن حدير وهشام بن

حسان.

Here, al-Bukhari merely mentioned his full name and Basran origin and his narrating from Ibn Jurayj, Imran ibn Hudayr and Hisham ibn Hassan. He remained silent on his status as a transmitter of ahadith, and as said above, al-Bukhari considered him trustworthy enough to relate narrations from Uthman in his *al-Jami al-Sahih*.

Ahmed ibn Mani and his narration in Sahih al-Bukhari:

In Sahih al-Bukhari there is a narration recorded via Ahmed ibn Mani:

5680 – حَدَّثَنِي الْحُسَيْنُ، حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ، حَدَّثَنَا سَالِمُ الْأَفْطَسُ، عَنْ

سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: " الشِّفَاءُ فِي ثَلَاثَةِ شَرَبَةِ عَسَلٍ ، وَشَرْطَةِ

مِخْجَمٍ، وَكَيْةِ نَارٍ، وَأَنْهَى أُمَّتِي عَنِ الْكَيِّ " رَفَعَ الْحَدِيثَ وَرَوَاهُ الْقُمِّيُّ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ

عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فِي الْعَسَلِ وَالْحَجْمِ»

In al-Bukhari's *al-Ta'rikh al-Kabir* (2/6) the entry on Ahmed ibn Mani was mentioned as follows:

1508 – أَحْمَدُ بْنُ مَنِيعٍ أَبُو جَعْفَرٍ بَغْدَادِي سَمِعَ هَشِيمًا مَاتَ ... (2) .

Thus, al-Bukhari remained silent on Ahmed ibn Mani's status but nevertheless he is a reliable narrator as al-Bukhari recorded a narration via him in his Sahih as shown above. Ahmed ibn Mani is a Thiqa Hafiz (trustworthy preserver of hadiths) as graded by Ibn Hajar al-Asqalani in his Taqrib al-Tahdhib:

114- أحمد ابن منيع ابن عبد الرحمن أبو جعفر البغوي [نزىل بغداد] الأصم ثقة حافظ من العاشرة

مات سنة أربع وأربعين وله أربع وثمانون ع

Imam Ahmed ibn Hanbal and his narrations in Sahih al-Bukhari:

Imam al-Bukhari narrated from Imam Ahmed ibn Hanbal or via him in his Sahih as the following examples show:

5105 – وَقَالَ لَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، حَدَّثَنِي حَبِيبٌ، عَنْ سَعِيدِ بْنِ

جَبْرِ، عَنْ ابْنِ عَبَّاسٍ: «حَرَّمَ مِنَ النَّسَبِ سَبْعٌ، وَمِنَ الصَّهْرِ سَبْعٌ» ثُمَّ قَرَأَ: {حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ}

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[النساء: 23]

-[11]- الآيَةَ

4473 – حَدَّثَنِي أَحْمَدُ بْنُ الْحَسَنِ، حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ بْنِ هِلَالٍ، حَدَّثَنَا مُعْتَمِرُ بْنُ

سُلَيْمَانَ، عَنْ كَهْمَسٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: «غَزَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتِّ

عَشْرَةَ غَزْوَةً»

Once again, if we look at how al-Bukhari mentioned Imam Ahmed, whose full name is Ahmed ibn Muhammad ibn Hanbal, it can be seen that he remained silent on his status in *al-Ta'rikh al-Kabir* (2/5):

1505 – أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ بْنِ هَلَالِ بْنِ أَبِي عَبْدِ اللَّهِ الشَّيْبَانِيِّ سكن بغداد مات سنة إحدى

وأربعين ومائتين، الذهلي من ربيعة سمع إبراهيم بن سعد وابن عيينة.

There is no doubt that Imam Ahmed is more than trustworthy as a narrator of hadith. Al-Hafiz ibn Hajar graded Imam Ahmed as being one of the Imams who is Thiqa (trustworthy), Hafiz (preserver of ahadith), Faqih (jurisprudent) and a Hujja (a proof) in *Taqrib al-Tahdhib*:

96 – أحمد ابن محمد ابن حنبل ابن هلال ابن اسد الشيباني المروزي نزيل بغداد أبو عبد الله أحد الأئمة

ثقة حافظ فقيه حجة وهو رأس الطبقة العاشرة مات سنة إحدى وأربعين وله سبع وسبعون سنة ع

Let us see how Imam al-Bukhari mentioned the famous Mujtahid Imam who is also no doubt a trustworthy narrator of hadith, namely, **Imam Muhammad ibn Idris al-Shafi'i**, in his *al-Ta'rikh al-Kabir* (1/42):

73 – مُحَمَّدُ بْنُ إِدْرِيسَ أَبُو عَبْدِ اللَّهِ الشَّافِعِيُّ الْقُرَشِيُّ سَكَنَ مِصْرَ مَاتَ سَنَةَ أَرْبَعٍ وَمِائَتَيْنِ سَمِعَ مَالِكَ

بْنِ أَنَسٍ، حِجَازِي.

It can be seen that al-Bukhari remained silent on his status and it is known that al-Shafi'i is a trustworthy narrator of Hadith.

To conclude, let us mention how al-Bukhari remained silent when mentioning the biography of his teacher - **Ahmed ibn Ishkab** in his *Ta'rikh al-Kabir* (2/4):

1494 – أَحْمَدُ بْنُ إِشْكَابٍ أَبُو عَبْدِ اللَّهِ الصَّفَّارُ الْكُوفِيُّ سَمِعَ مُحَمَّدَ بْنَ فَضَيْلِ بْنِ غَزْوَانَ عَنْ مُحَمَّدِ بْنِ سَعْدِ الْأَنْصَارِيِّ عَنْ حَبِيبِ بْنِ سَالِمٍ [أَنَّ حَبِيبًا – 1] قَالَ ثنا أَبُو هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي (2) خَاتِمُ النَّبِيِّينَ وَلَا نَبِيَّ بَعْدِي، قَالَ أَبُو عَبْدِ اللَّهِ آخِرُ مَا لَقِيْتُهُ بِمِصْرَ سَنَةَ سَبْعَ (3) عَشْرَةَ.

Here are some examples from the Sahih of al-Bukhari via the route of **Ahmed ibn Ishkab**:

4170 – حَدَّثَنِي أَحْمَدُ بْنُ إِشْكَابٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فَضَيْلٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيْبِ، عَنْ أَبِيهِ، قَالَ: لَقِيتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا، فَقُلْتُ: " طُوبَى لَكَ، صَحِبْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَايَعْتَهُ تَحْتَ الشَّجَرَةِ، فَقَالَ: يَا ابْنَ أَخِي، إِنَّكَ لَا تَدْرِي مَا أَحَدْنَا بَعْدَهُ "

7079 – حَدَّثَنَا أَحْمَدُ بْنُ إِشْكَابٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فَضَيْلٍ، عَنْ أَبِيهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَرْتَدُّوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ»

7563 – حَدَّثَنِي أَحْمَدُ بْنُ إِشْكَابٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فَضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ، خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ "

Note, al-Hafiz ibn Hajar graded Ahmed ibn Ishkab in *Taqrib al-Tahdhib* to be a Thiqah hafiz (trustworthy preserver of ahadith):

10- أحمد ابن إشكاب الحضرمي أبو عبد الله الصفار واسم إشكاب مجمع وهو بكسر الهمزة بعدها

معجمة ثقة حافظ من الحادية عشرة مات سنة سبع عشرة أو بعدها خ

Hence, this principle from Imam al-Bukhari is one that needs to be taken into further account by the detractors by either explaining it away with evidence or accepting it when applied to the status of Malik al-Dar. We can thus conclude that Malik al-Dar was an acceptable type of narrator to al-Bukhari based on the examples provided, and the fact that al-Bukhari also mentioned an abridged wording of the narration from Malik al-Dar without highlighting any form of hidden defect (illa) with the textual wording (matn), let alone any part of the sanad (chain of transmission), is a proof that the narration is not weak, but a type of authentic narration to him.

House of Verification

AL-ALBANI AND HIS AUTHENTICATION OF SOME CHAINS CONTAINING THE TECHNICALLY MAJHUL (UNKNOWN) NARRATORS

Once again, let us look at how the detractors own Muhaddith al-Asr, al-Albani, accepted an isnâd to be Jayyid (good) where a narrator known as Abu Sa'eed al-Ghifari who was declared -

- i) Thiqa by Ibn Hibban
- ii) Was a Tabi'i
- iii) Had no Jarh or Ta'dil mentioned about him by Ibn Abi Hatim and had two students narrate from him (Abu Hani al-Khawlani and Khallad ibn Sulayman)

قال الألباني في "السلسلة الصحيحة" 2 / 296 :

House of Verification

أخرجه الحاكم (4 / 168) من طريق أبي هانئ حميد بن هانئ الخولاني حدثني أبو

سعيد الغفاري أنه قال : سمعت أبا هريرة رضي الله عنه يقول : سمعت رسول الله

صلى الله عليه وسلم يقول : فذكره . و قال : " صحيح الإسناد " . و وافقه الذهبي

. قلت : و رجاله ثقات رجال مسلم غير أبي سعيد هذا , أورده الحافظ في " التعجيل

" عن الهيثمي , و قال : " ذكره ابن حبان في " الثقات " . فأفاد الحافظ " أنه في

نسخة " الثقات " بخط الحافظ أبي علي البكري (أبو سعد) بسكون العين و قال :

مولى بني غفار . و كذا هو في " الكنى " لأبي أحمد . ثم وجدته في " تاريخ ابن
يونس " فقال : مولى بني غفار . روى عنه أبو هانئ و خلاد بن سليمان الحضرمي ,
فأفاد عنه راويا آخر " .

قلت : و كذلك أورده ابن أبي حاتم في " الجرح و التعديل " (4 / 379 / 1) و لم

يذكر فيه جرحا و لا تعديلا . و شد الدولابي فأورده في فصل المعروفين بالكنى من

أصحاب رسول الله صلى الله عليه وسلم من كتابه " الكنى " (1 / 33) فقال :

" و أبو سعيد الغفاري " . و لم يزد ! و قال ابن أبي حاتم في " العلل " (2 /

340) : " سألت أبي عن حديث ... ابن وهب عن أبي هانئ حميد بن هانئ الخولاني

عن أبي سعيد الغفاري ... (فذكره) فقال أبي : إنما هو أبو سعيد الغفاري . ثم

ذكرته لعلي بن الحسين بن الجنيد قال : حدثنا أحمد بن صالح عن ابن وهب , فقال :

أبو سعيد الغفاري " .

قلت : كذا في المواضع الثلاثة " سعيد " , و لا يستقيم المعنى به , ففعل الصواب

في الأخيرين منها " سعد " . و الله أعلم .

و قال المناوي في " الفيض " : " و رواه أيضا الطبراني . قال الهيثمي : و فيه

أبو سعيد الغفاري , لم يرو عنه غير حميد بن هانئ , و رجاله وثقوا , و رواه عنه

ابن أبي الدنيا في " ذم الحسد " قال الحافظ العراقي : و سنده جيد " .

قلت : قد روى عنه خلاد بن سليمان أيضا كما تقدم , فقد ارتفعت عنه جهالة العين ,

ثم هو تابعي , فمثله يحسن حديثه جماعة من الحفاظ , فلا جرم جود إسناده الحافظ

العراقي , و هو الذي انشرح له صدري , و اطمأنت إليه نفسي , فالحديث علم من

أعلام نبوته صلى الله عليه و على آله وسلم .

Al-Albani mentioned that this transmitter's narration was declared good by Hafiz al-Iraqi. This example from al-Albani shows that on occasions he accepted tawthiq on a narrator who was Majhul al-Haal with just the tawthiq of ibn Hibban alone!

More examples from al-Albani:

In his Silsila al-Sahihah (2/392) he said:

أخرجه تمام في " الفوائد " (2 / 20) و الخطيب في " تاريخ بغداد " (13 / 95)

من طريق زكريا بن يحيى الواسطي - رحمويه - حدثنا بشر بن عبد الله بن عمر بن

عبد

العزير أخبرني عبد العزيز بن عمر عن نافع عن ابن عمر قال : فذكره مرفوعا .

قلت : و هذا إسناد حسن رجاله ثقات غير بشر بن عبد الله هذا , ترجمه ابن أبي

حاتم (1 / 1 / 361) و لم يذكر فيه جرحا و لا تعديلا , لكن يروي عنه جماعة من

الثقات , و هو على شرط ابن حبان , فلعله في كتابه " الثقات " .

و عبد العزيز بن عمر , مع كونه من رجال الشيخين فقد تكلم فيه , فأورده الذهبي

في " الضعفاء " و قال : " ثقة , ضعفه أبو مسهر " . و قال الحافظ في " التقريب "

: " صدوق يخطيء " . و الحديث عزاه السيوطي في " الجامع " للخطيب وحده فقصر !

So how is it O Aba Alqama that once again we see your Shaykh declaring a sanad to be Hasan where we have a narrator known as Bishr ibn Abdullah who:

- i) Has been declared Thiqa only by Ibn Hibban, but –
- ii) Has no Jarh or Ta'dil recorded on him by Ibn Abi Hatim

?!

Al-Albani said that a group of Thiqaat took from Bishr and this is on the shart of ibn Hibban, even so, al-Albani still went ahead and declared the sanad to be Hasan!

This is what is in Ibn Abi Hatim's al-Jarh wa'l Ta'dil:

– بشر بن عبد الله بن عمر بن عبد العزيز أبو سلمة روى عنه اسماعيل ابن عياش ويحيى بن يحيى ومعلی

بن منصور الرازي سمعت ابي يقول ذلك. قال أبو محمد وروى عنه نعيم بن ميسرة [النحوي - 3]

الرازي

The above mentions that 4 students narrated from Bishr:

- a) Isma'il ibn Ayyash
- b) Yahya ibn Yayha
- c) Ma'la ibn Mansur al-Razi
- d) Nu'aym ibn Maysara al-Razi

While ibn Hibban said in his al-Thiqaat:

[12626] بشر بن عبد الله بن عمر بن عبد العزيز بن مروان بن الحكم القرشي الأموي كنيته أبو سلمة يروى عن أبيه وعمه عبد العزيز بن عمر بن عبد العزيز روى عنه أبو بدر شجاع بن الوليد وزكريا بن يحيى زحمويه

Here, Ibn Hibban mentioned two more students who took from Bishr:

- a) Abu Badr Shuja ibn al Walid
- b) Zakariyya ibn Yahya Zahmawaih

Hence, six students took from Bishr and Ibn Abi Hatim explicitly mentioned no Jarh or Ta'dil, except that Ibn Hibban listed Bishr in his book of Thiqat.

Al-Albani said in his Irwa al-Ghalil (1/242):

225 - (قال الحسن العبدى : رأيت أبا زيد صاحب رسول الله (صلى الله عليه وسلم) يؤذن قاعدا وكانت رجله أصيبت في سبيل الله رواه الأثرم) . ص 65 .

ورواه البيهقي (1 / 392) من طريق عثمان بن عمر ثنا اسماعيل بن مسلم عن الحسن بن محمد قال : دخلت على ابي زيد الأنصاري فأذن وأقام وهو جالس . قال : وتقدم رجل فصلى بنا - وكان أخرج

أصيب رجله في سبيل الله تعالى . قلت : وهذا إسناد حسن إن شاء الله تعالى - رجاله كلهم ثقات

معروفون غير الحسن بن محمد هذا وهو العبدى كما في رواية الأثرم وقد أورده ابن أبي حاتم في " الجرح

والتعديل " (1 / 2 / 35) فقال : " روى عن أبي زيد الأنصاري ، روى عنه علي بن المبارك الهنائي

" . قلت : فقد روى عنه اسماعيل بن مسلم أيضا كما ترى وهو العبدى القاضي وبذلك ارتفعت جهالة

عينه ، وقد ذكره ابن حبان في " الثقات " (1 / 15) ثم هو تابعي وقد روى امرأ شاهده فالنفس
تطمئن إلى مثل هذه الرواية . والله أعلم .

Here, al-Albani declared a sanad to be Hasan based on the chain containing trustworthy narrators with the exception of al-Hasan ibn Muhammad al-Abdi who was:

- i) A Tabi'i
- ii) Declared thiqa by Ibn Hibban alone
- iii) Mentioned in ibn Abi Hatim's al-Jarh wa'l-Ta'dil where he said that Ali ibn al-Mubarak narrated from al-Hasan, while al-Albani said that Isma'il ibn Muslim also narrated from al-Hasan, thus lifting the state of being majhûl al-ain for al-Hasan

How is it that with the tawthiq of just Ibn Hibban, al-Albani still declared the sanad to be Hasan O Aba Alqama?!

Imam al-Dhahabi mentioned in his early work: Kitab al-Uluw, the following narration:

قال محمد بن يحيى الذهلي أخبرني صالح بن الضريس قال جعل عبد الله يضرب رأس قوابة له يرى برأي
جهم فرأيته يضرب بالنعل على رأسه ويقول لا حتى تقول الرحمن على العرش استوى بائن من خلقه

Al-Albani in his editing of the abridged version of this work known as Mukhtasar al-Uluw (p. 173, note 170) said the following to this last narration:

قلت: ذكره المصنف من رواية محمد بن يحيى الذهلي: أخبرني صالح بن الضريس. و هذا سند لا بأس

به, فان صالحا هذا أورده ابن أبي حاتم (406/1/2)-

(407

و قال: روى عنه محمد بن أيوب. و لم يذكر فيه جرحا و لا تعديلا. وقد روى عنه الذهلي أيضا كما

في هذا الأثر.

Here, al-Albani declared the sanad to have no harm with it and he based this claim on mentioning that the narrator Salih bin al-Durays had no Jarh or Ta'dil on him according to ibn Abi Hatim. Additionally Salih is majhûl al-haal since al-Albani mentioned that only al-Dhuhali and Muhammad ibn Ayyub narrated from Salih.

Later it was said to Abu Alqama:

So how do the likes of Abu Alqama and for that matter, al-Albani stand now with Malik al-Dar who was also listed by Ibn Hibban and had 4 students narrating form him, with the fact that Ibn Sa'd and al-Khalili knew only of Ta'dil for Malik?

May be the following from the Shaykh al-Hadith of the Deobandis in his time will show what some contemporary Ahnaf think.

On page 78 of the English translation by White thread Press of the book "The Differences of the Imams", Shaykh Muhammad Zakariyya Kandhalawi said:

"If the narrator of any hadith is unknown in the field of hadith, but the other narrators who are narrating from him are reliable, then he will also be considered as a known narrator and his narration will be accepted...."

These quotes show that there is khilaf on this issue but what it demonstrates is that although there is no absolute agreement that if two trustworthy narrators take from a narrator he automatically has his adala established as al-Daraqutni held (based on al-Sakhawi's quote in Fath al-Mugith), but it does lift his state from being an absolute majhûl to others from another perspective as Khatib al-Baghdadi mentioned. Besides, there are at least 4 people who took from Malik al-Dar.

On top of this, no one is known to have weakened Malik al-Dar, so Shaykh Abdal Fattah Abu Ghudda (d. 1997) in his marginalia to Imam al-Laknawi's *al-Raf wa Takmil* (p. 232-248) mentioned that the following earlier and contemporary authors accept the narration of someone who has not been explicitly weakened or listed in the books of weak and rejected narrators (al-Du'afa wal Matrukin):

Al-Haythami

Ibn Daqiq al-'Id

Al-Mundhiri

Al-Zayla'i

Majd al-Din Ibn Taymiyya (the grandfather)

Al-Dhahabi

Ibn 'Abd al-Hadi

Ibn al-Qayyim

Ibn Kathir

Al-Zarkashi

Ibn Hajar al-'Asqalani,

Al-Sakhawi

Al-Shawkani

Among contemporaries who have all passed away (with the exception of Shaykh Taqi) we have:

Ahmad Shakir (“Salafi”)

Zafar Ahmad al-Thanawi

Habib al-Rahman al-A’zami

Muhammad `Abd al-Rashid al-Nu’mani

Muhammad Taqi al-`Uthmani

Isma`il al-Ansari (“Salafi” who opposed al-Albani),

And, Abd Allah ibn al-Siddiq al-Ghumari.

May be Abu Alqama will oppose all of these authors by quoting the likes of al-Mu’allimi, al-Albani or Badi al-Sindi – who seem to be the minority in comparison to those listed above.

The likes of Abu Alqama will probably now say that Abdal Fattah is unreliable etc. We can say the same for his Imam, al-Albani. The same applies to Bakr Abu Zayd – who was attacked even by al-Albani in his *Tamam al-Minna*. Bakr was also refuted for his own tahrifat by others. This is what al-Albani thought of Bakr Abu Zayd in his *Tamam al-Minna* (p. 32):

لقد كان في بحثه بعيدا عن التحقيق العلمي ، والتجرد من التعصب المذهبي على خلاف ما كنا نظن به ، فإنه غلب عليه

نقل ما يوافقه وطي ما يخالفه ، أو إبعاده عن موضعه المناسب له إن نقله ، بحيث لا ينتبه القارئ لكونه حجة عليه لا له

THE DETRACTORS CONTENTION REGARDING IMAM ABU YA'LA AL-KHALILI AND POINTS ABOUT AL-DHAHABI AND THE MALIK AL-DAR NARRATION

The opponents from Birmingham said in their first reply:

7) As for the quotes of al Khalilee, Ibn Saad and so on then these are ambiguous and not detailing if what is known of Maalik was him being upright etc or his precision of memory. Asraar needs to provide evidence of which of the successors have said that his memory and reliability was agreed upon. Verily these words 'agreed upon' in the sphere of Jarh and Tadeel have to be backed up with clear evidence and cannot be used unless backed up by the salaf.

Indeed the people rely on ambiguous quotes in matters of Aqeedah and this is most strange! With all due respect **Khalilee is not a major authority on the names of narrators** and one should revert to the more specialised scholars in this field that came before him.

Furthermore, Khalilee himself alludes to the weakness of the report after mentioning it! It is always a good idea to refer to the primary source rather than just quoting from other books. This is just a reminder to Asraar.

Reply:

It has been demonstrated above that Malik al Dar is not majhul (unknown) and the ta'dil of Ibn Sa'd and Ibn Hibban is sufficient followed by the ruling of al-

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

Khalili to demonstrate that Malik al Dar is a trustworthy narrator. This fact is also accepted by the later scholars of Hadith that declared the report under discussion to have an authentic (Sahih) chain of transmission (sanad). The one who has read the counter reply to this point will have noted that the sanad has been declared authentic in some manner by classical scholars like:

- i) **Ibn Kathir**
- ii) **Ibn Hajar al Asqalani**
- iii) **Nurud Din al Samhudi**
- iv) **Al-Qastallani**
- v) **Ibn Hajar al Haytami**

As for their claim:

With all due respect **Khalilee is not a major authority on the names of narrators** and one should revert to the more specialised scholars in this field that came before him.

Furthermore, Khalilee himself alludes to the weakness of the report after mentioning it! It is always a good idea to refer to the primary source rather than just quoting from other books. This is just a reminder to Asraar.

This claim against Imam al-Khalili is a novel one that needs verification from earlier Masters of hadith, rather than the views of some unknown people who have been attacked by their own colleagues for being principally nobodies when it comes to being recognised and acknowledged in the Islamic sciences! It is also worth pointing out that what they claimed about al-Khalili is reminiscent from

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Hafiz al-Dhahabi said in his *Tadhkiratul Huffaẓ* (3/214, no. 1008) regarding al-Khalili and his *Kitab al Irshad*:

1008 - 14/7 - الخليلي القاضي الحافظ الإمام أبو يعلى الخليل بن عبد الله بن أحمد القزويني, مصنف كتاب

"الإرشاد في معرفة المحدثين": سمع من علي بن أحمد بن صالح القزويني ومحمد بن إسحاق الكسائي والقاسم بن

علقمة وأبي حفص الكتاني ومحمد بن سليمان بن يزيد الفامي وأبي طاهر المخلص وأبي الحسين الخفاف وأبي عبد الله

الحاكم, وأجاز له أبو بكر بن المقرئ وأبو حفص بن شاهين وعلي بن عبد الرحمن البكائي من الكوفة, وأبو أحمد

الغطريفي من جرجان, وأبو عمرو بن حمدان من نيسابور.

حدث عنه أبو بكر بن لال أحد شيوخه وابنه أبو زيد واقد بن الخليل وإسماعيل بن ماكي القزويني وآخرون, **وكان**

ثقة حافظاً عارفاً بكثير من علل الحديث ورجاله عالي الإسناد كبير القدر، ومن نظر في كتابه

عرف جلالته؛ سمعت كتابه من ابن الخلال عن الهمداني عن السلفي عن ابن ماكي عنه، وله فيه أوهام جمة كأنه

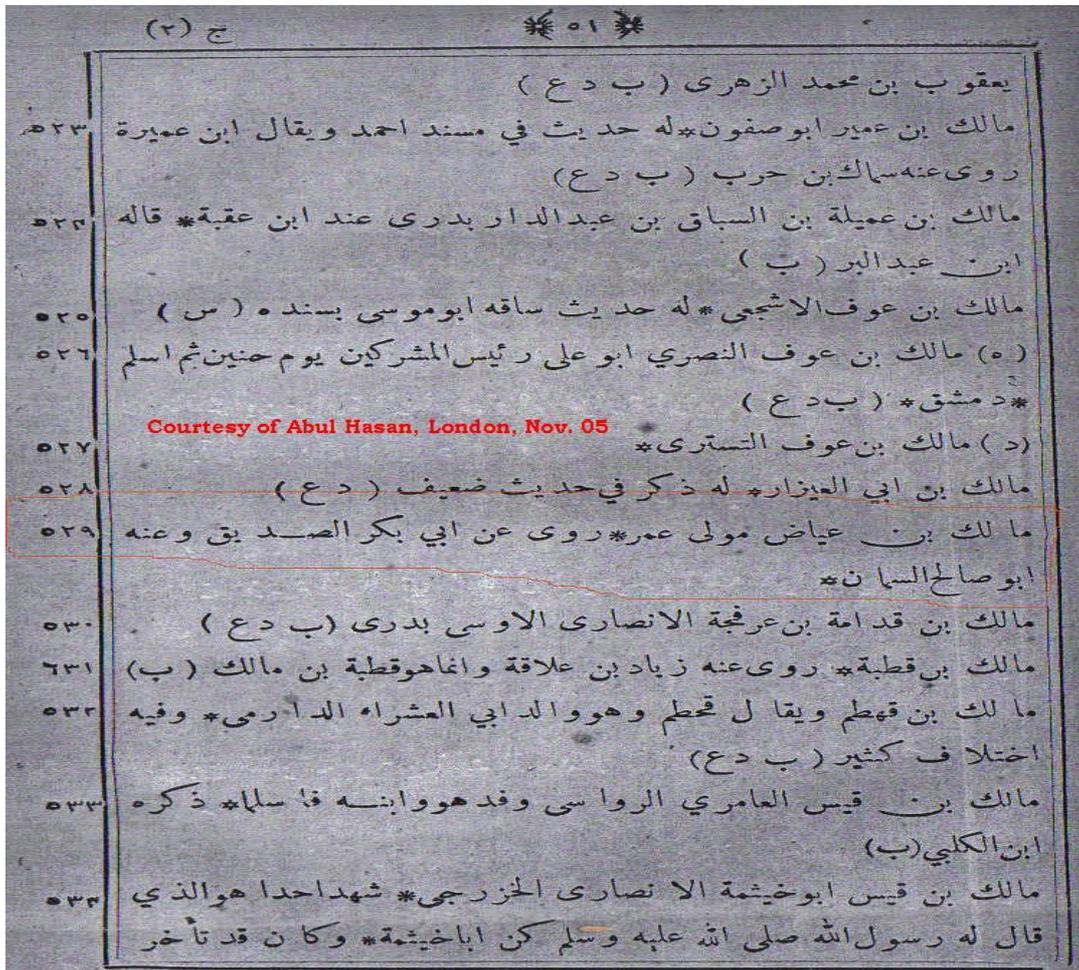
كتبه من حفظه, توفي في آخر سنة ست وأربعين وأربعمائة.

"And He was Thiqa (trustworthy), a Hafiz (preserver of Hadith), a Knower of much of the hidden defects in Hadith and its narrators; highly elevated in Isnad (Aali al-Isnad), great in measure (Kabir al-Qadr) and whoever investigates his book will be cognizant of his lofty status."

Al-Dhahabi also mentioned that al-Khalili made some awham (errors) in his book as he would dictate the book from memory and write its contents. This point is not a proof to suggest that al-Khalili is unreliable or his position on Malik al Dar is rejected for it has been mentioned previously that al-Dhahabi himself thought Malik al Dar to be a noble Sahabi and not just a Tabi'i (a

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follower who took from the Sahaba). The following digital scan from al-Dhahabi's work listing the Sahaba known as *Tajrid Asma al Sahaba* was uploaded on the internet some years back by this writer to verify this point. **Note Malik al-Dar is also known as Malik ibn Iyyad** and al-Dhahabi affirmed that Abu Salih al-Samman also heard from Malik al-Dar, despite some people denying this point.



Indeed, Imam al Dhahabi knew the narration from Malik al Dar and he has mentioned it in his major work on Islamic history known as *Ta'rikh al Islam* without weakening it or dismissing it in any shape or form. The fact that he mentioned it without dismissal is a form of validation that this is a historical

incident that did occur. Here is a digital image from the 52-volume Tadmuri edition of *Ta'rikh al-Islam* (3/273)⁶⁴:

آلافٍ خمسةَ آلافٍ ، وللأنصار أربعةَ آلافٍ أربعةَ آلافٍ ، ولأُمَّهات المؤمنين
اثني عشر ألفاً اثني عشر ألفاً^(١) .

وقال إبراهيم النخعي : كان عمر يتجر وهو خليفة^(٢) .

وقال الأعمش ، عن أبي صالح ، عن مالك الدار قال : أصاب الناس
قحطٌ في زمان عمر ، فجاء رجلٌ إلى قبر رسول الله ﷺ فقال : يا رسول الله
استسقى الله لأمتك فإنهم قد هلكوا . فأتاه رسول الله ﷺ في المنام وقال :
إني عمر فأقرته مني السلام وأخبره أنهم مسقون وقيل له : عليك الكيس
الكيس ، فأتى الرجل فأخبر عمر فبكى وقال : يا رب ما ألو ما عجزت عنه .

وقال أنس : تفرق بطن عمر من أكل الزيت عام الرمادة ، كان قد حرم
نفسه السمّن ، قال : فنقر بطنه بإصبعه وقال : إنه ليس [لك]^(٣) عندنا غيره
حتى يحيا الناس^(٤) .

Note also, that al-Dhahabi did not weaken the sanad nor declare it to be weak in anyway, for just a few pages earlier, he explicitly mentioned other narrations where he highlighted weak narrators in some chains of transmission. Examples from vol. 3 of *Ta'rikh al-Islam*:

p. 256:

وعن أبي سلمة ، عن أبي أروى الدؤسي قال : كنت مع رسول الله ﷺ
فطلع أبو بكر وعمر فقال : « الحمد لله الذي أيدي بكما » . تفرد به عاصم
ابن عمر ، وهو ضعيف^(٣) .

⁶⁴ One may also find it in the edition of *Ta'rikh al-Islam* (2/150-151) edited by Dr. Bashhar Awwad Ma'ruf and the one published by Maktaba al-Tawfiqiyya (3/56)

p. 257:

وروى الترمذی من حدیث ابن عمر ، أن رسول الله ﷺ خرج ذات يوم
فدخل المسجد ، وأبو بكر وعمر معه وهو أخذ بأيديهما فقال : « هكذا نبعث
يوم القيامة »⁽¹⁾ . إسناده ضعيف .

Note also, that al-Dhahabi knew that al-A'mash would at times perform Tadlees and he highlighted an example in his *Siyar a'lam an-Nubala* (11/362) where al-A'mash claimed to have related from the Sahabi, Anas ibn Malik (ra) using an-ana, though it is known by the Hadith scholars that he did not actually hear from Anas (ra). This alludes to the point that al-Dhahabi himself did not consider al-A'mash to have made Tadlees when reporting from Abu Salih al-Samman based on the way he remained silent in his *Ta'rikh al-Islam*.

As for their claim that al-Khalili himself alluded to the weakness of the report from Malik al-Dar then once again this is another point that Yasir Qadhi also claimed when he said:

Fifthly, al-Khalili, who himself narrates this story (the 'Ibn Hajar' version; vol 1/ p. 316) mentions that one narrator narrated it from Malik, whereas the rest did not mention their source (i.e., they narrated it in mursal form). Therefore those who wish to take al-Khalili's verdict on Malik should also take his verdict on the hadeeth, for he himself is alluding to its weakness.

This claim made by Yasir and the later proponents is once again unsubstantiated! He seems to have derived his claim from the following words of al-Khalili at the end of the entry on Malik al Dar in his *Kitab al Irshad*:

يُقَالُ: إِنَّ أَبَا صَالِحٍ سَمِعَ مَالِكَ الدَّارِ هَذَا الْحَدِيثَ , وَالْبَاقُونَ أَرْسَلُوهُ

This statement clarifies that Abu Salih heard the narration at hand from Malik al Dar but as for other narrators then they transmitted by means of irsal, viz; not mentioning the names of their teachers who heard it from Malik al Dar. The mursal may be classified as technically da'eef (weak), but in no shape or form has al-Khalili said that the main narration he provided from Malik al Dar with the following sanad is disconnected (munqati) or overall weak (da'eef) let alone batil (false):

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ الْفَتْحِ , حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْبَغَوِيُّ , حَدَّثَنَا أَبُو خَيْثَمَةَ , حَدَّثَنَا مُحَمَّدُ

بْنُ خَازِمِ الضَّرِيرِ , حَدَّثَنَا الْأَعْمَشُ , عَنْ أَبِي صَالِحٍ , عَنْ مَالِكِ الدَّارِ , قَالَ

: أَصَابَ النَّاسَ قَحْطٌ فِي زَمَانِ عُمَرَ بْنِ الْخَطَّابِ , فَجَاءَ رَجُلٌ إِلَى قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:

يَا نَبِيَّ اللَّهِ , اسْتَسْقِ اللَّهَ لَأُمَّتِكَ فَرَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَنَامِ فَقَالَ: " أَنْتَ عُمَرُ , فَأَقْرِنُهُ

السَّلَامَ , وَقُلْ لَهُ: إِنَّكُمْ مُسَقَّوْنَ , فَعَلَيْكَ بِالْكَيْسِ الْكَيْسِ ". قَالَ: فَبَكَى عُمَرُ , وَقَالَ: يَا رَبِّ , مَا أَلُو

إِلَّا مَا عَجَزْتُ عَنْهُ

House of Verification

Contrary to the claim of Yasir et al, the fact that al-Khalili has not weakened the main sanad provided above is an indication that he considered the above sanad to be fully connected, and this also means that he did not consider any form of Tadlees from al-A'mash reporting from Abu Salih, as some of the contemporary would be Hadith scholars have claimed! Note also, that al-Dhahabi has already been quoted above as saying that al-Khalili was one who knew the science of identifying hidden defects in narrations (I'lal al Hadith) and the latter mentioned

no weakness or hidden defects in the sanad back to Malik al-Dar as said and underlined above.

One of the students al-Hafiz ibn Hajar al-Asqalani (d. 852 AH), was the prominent Hanafi faqih and Hafiz of Hadith, **Allama Qasim ibn Qutlubugha** (d. 879 AH). The latter has left an important and valuable contribution in listing the trustworthy narrators of Hadith not found in the six most prominently accepted books of Hadith (Sihah Sitta). This work was published in our time based on two manuscripts in the handwriting of al-Hafiz al-Sakhawi⁶⁵ now located in Turkey⁶⁶ under the title, *al-Thiqat miman lam yaqa fil Kutub al-Sitta* (The trustworthy narrators not located in the six books). The editor of this work is an admirer of al-Albani by the name of Shadi ibn Muhammad Aal Nu'man of Yemen.

In his introduction to this work he mentioned that Shaykh Qasim utilised the Irshad of al-Khalili on more than 300 occasions when enumerating the trustworthy narrators outside the Sihah Sitta. This is a testimony by Shaykh Qasim that Imam al-Khalili's work is generally reliable and sufficiently balanced to determine some of the trustworthy narrators outside the six books. It serves to show that the assertion of the detractors from Birmingham and others are merely a revisionist claim that was made out of desperation to eliminate the truth of the matter. If they could name just one early authority on Hadith who negated the acceptability of al-Khalili's grading's they may have had a greater contention, but this they have failed to attain due to lack of thorough scholarly research.

⁶⁵ Another of al-Hafiz ibn Hajar's prominent students in Hadith

⁶⁶ It was originally preserved in the Koprulu manuscript library (no. 264 and no. 1060). The third part of the manuscript seems to be lost as it has not been mentioned or used by the editor. The third section may have had an entry for Malik al-Dar in it.

A LOOK AT THE MEANING OF AL-KHALILI'S WORDS – “MUTTAFAQ ALAIHI”: “AGREED UPON”

Al-Hafiz ibn Hajar al-Asqalani in his *Tabdhib al-Tabdhib* relied on the words of Jarh and Ta'dil expressed by Imam al-Khalili on several occasions. This shows that al-Hafiz Ibn Hajar regarded al-Khalili to be an authoritative figure in validating the status of narrators prior to his time. There is no valid reason known to us why al-Khalili cannot be utilised to clarify the final status of narrators from the earliest times.

To reject the grading's of the likes of al-Khalili one needs to provide some valid statements from the Masters of Hadith to invalidate the status or grading of al-Khalili on specific examples in his Kitab al-Irshad. This is another point that shows how the detractors from Birmingham are at odds with the likes of the Hafiz of his age, Ibn Hajar al-Asqalani.

Al-Hafiz Abu Ya'la Al-Khalili said the following about Malik al-Dar in his al-Irshad (1/313):

مالك الدار مولى عمر بن الخطاب الرعاء عنه : تابعي , قديم , متفق عليه , أثنى عليه التابعون , وليس
بكثير الرواية , روى عن أبي بكر الصديق , وعمر , وقد انتسب ولده إلى جبلان ناحية . حدثني محمد
بن أحمد بن عبدوس المزكي أبو بكر النيسابوري , حدثنا عبد الله بن محمد بن الحسن الشرقي , حدثنا

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محمد بن عبد الوهاب قال : قلت لعلي بن عثام العامري الكوفي : لم سمي مالك الدار ؟ فقال : الداري المتطيب . حدثنا محمد بن الحسن بن الفتح , حدثنا عبد الله بن محمد البغوي , حدثنا أبو خيثمة , حدثنا محمد بن خازم الضرير , حدثنا الأعمش , عن أبي صالح , عن مالك الدار , قال : أصاب الناس قحط في زمان عمر بن الخطاب , فجاء رجل إلى قبر النبي صلى الله عليه وسلم فقال : يا نبي الله , استسق الله لأمتك فرأى النبي صلى الله عليه وسلم في المنام فقال : " ات عمر , فأقرئه السلام , وقل له : إنكم مسقون , فعليك بالكيس الكيس " . قال : فبكى عمر , وقال : يا رب , ما آلو إلا ما عجزت عنه

يقال : إن أبا صالح سمع مالك الدار هذا الحديث , والباقون أرسلوه

The underlined part is crucial to determine if al-Khalili made tawthiq on Malik.

He said:

“Tabi’i qadeem, Muttafaq alayhi, athna alayhi al-tabi-un – An old standing successor (Tabi’i), He is agreed upon, the Successors have praised him..”

Let us look at what this term Muttafaq alayhi – (He is agreed upon) means to those who knew best the language and expressions linked to al-Jarh wa al-Ta’dil. In general, Muttafaq Alayhi is linked to the agreement of Imam al-Bukhari and Imam Muslim on the authenticity and recording of a Hadith in their respective Sahih collections.

Ibn Hajar in his Tahdhib al-Tahdhib (vol. 5) mentioned the following on a well-known Muhaddith of early times, whose name was Abbas al-Duri:

[226] 4 الأربعة عباس بن محمد بن حاتم بن واقد الدوري أبو الفضل البغدادي مولى بني هاشم خوارزمي الأصل روى عن سعيد بن عامر الضبي وأسود بن عامر شاذان وأبي الجواب أحوص بن جواب وإسحاق بن منصور السلوي وحسين بن علي الجعفي وحسين بن محمد المروزي وخالد بن مخلد وأبي داود الطيالسي وأبي عبد الرحمن المقرئ وقراد أبي نوح وعبد الرحمن بن مصعب القطان وأبي عامر العقدي وعبد الله بن يزيد وعبد الوهاب الخفاف وعبيد الله بن موسى ويوسف بن منازل ويونس بن محمد المؤدب وعلي بن الحسن بن شقيق المروزي وعمرو بن هارون المقرئ وأبو نعيم الفضل بن دكين ويحيى بن أبي بكير الكرمانى وعفان وخلق كثير وعنه الأربعة ويعقوب بن سفيان وهو من أقرانه وأبو العباس بن شريح الفقيه وابن أبي الدنيا وابن أبي حاتم وأبو عبيد الآجري وجعفر بن محمد الفريابي وابنه محمد بن جعفر وعبيد الله بن أحمد والحسين الخاملي ومحمد بن مخلد ويحيى بن صاعد والبغوي وأبو جعفر بن البحري وإسماعيل الصفار وحمزة بن محمد بن الدهقان وأبو الحسين الآدمي وأبو العباس الأصم وخلق قال بن أبي حاتم صدوق سمعت منه مع أبي وسئل عنه أبي فقال صدوق وقال النسائي ثقة وقال الأصم لم أر في مشائخي أحسن حديثاً منه وذكره يحيى بن معين فقال صديقنا وصاحبنا وذكر عبد الله بن أحمد أن مولده سنة 185 وقال أبو الحسين بن المنادي مات يوم الثلاثاء نصف صفر سنة إحدى وسبعين ومائتين وقد بلغ ثمانياً وثمانين سنة وفيها أرخه حمزة الدهقان قلت وقال مسلمة ثقة وذكره بن حبان في الثقات وقال الخليلي في الإرشاد متفق عليه يعني علي عدالته وإلا فالشيخان لم

يخرج له واحد منهما

This narrator had no Jarh against him according to the above quote and tawthiq was made on him by:

Ibn Abi Hatim and his father

Al-Nasa'i

Ibn Ma'een said he was our truthful friend and companion

Maslama

Ibn Hibban

While al-Khalili said in al-Irshad about Abbas:

“Muttafaq Alaihi ya'ni ala adalatihi” –

“Agreed upon, meaning upon his probity”

This is a clear cut clarification from the words of Imam al-Khalili that when he declared a narrator to be “Agreed upon-Muttafaq alaihi” – It means that the earlier Huffaz have generally agreed that such a narrator had words of Ta'dil on his status as a veritable narrator of sound narrations. This is a clarification that such a narrator is no doubt thiqa (trustworthy) or at least saduq (truthful) to al-Khalili, and Ta'dil was mentioned only on such a narrator. This type of decision made by al-Khalili would have been derived on what he knew from the statements of earlier experts in Jarh wa Ta'dil.

Ibn Hajar graded Abbas al-Duri to be a Thiqa Hafiz (trustworthy preserver of narrations) in al-Taqreeb (no. 3189)

Other examples from Ibn Hajar's Tahdhib al-Tahdhib:

From vol. 10, the narrator **Ma'n ibn Isa** whose narrations are found in the Sihah Sitta:

[454] ع الستة معن بن عيسى بن يحيى بن دينار الأشجعي مولاهم القزاز أبو يحيى المدني أحد أئمة الحديث روى عن إبراهيم بن طهمان وأبي بن العباس بن سهل بن سعد ومعاوية بن صالح ومالك بن أنس وأبي الغصن ثابت بن قيس وخارجة بن عبد الله بن سليمان بن زيد ثابت وعبد العزيز بن المطلب وابن أبي ذئب ومحمد بن مسلم الطائفي وهشام بن سعد وعبد الرحمن بن أبي الموالم وموسى بن يعقوب الزمعي وغيرهم روى عنه إبراهيم المنذر الحرمي ويحيى بن معين وعلى بن المدني والحميدي وأبو بكر بن أبي شيبه ومحمد بن يحيى بن أبي عمر وعيسى بن إسحاق بن الطباع وإسحاق بن موسى الأنصاري وعبد الله بن جعفر البرمكي والفضل بن الصباح ومحمد بن أحمد بن أبي خلف وأبو خيثمة وقتيبة ونصر بن علي وهارون بن عبد الله الحمال وصالح بن مسمار والحسين بن عيسى البسطامي ويونس بن عبد الأعلى وآخرون قال الميموني عن أحمد ما كتبت عنه شيئا وقال إسحاق بن موسى سمعته يقول كان مالك لا يجيب العراقيين في شيء من الحديث حتى أكون أنا أسأله وقال أبو حاتم أثبت أصحاب مالك وأتقنهم معن بن عيسى وهو أحب إلي من بن وهب وقال بن سعد كان يعالج القن يشتريه مات بالمدينة في شوال سنة ثمان وتسعين ومائة وكان ثقة كثير الحديث ثبتا مأمونا قلت وقال إبراهيم بن الجنيد قلت ليحيى بن معين كان عند معن شيء غير الموطأ قال قليل قال يحيى وإنما قصدنا إليه في حديث مالك قلت

فكيف هو في حديث مالك قال ثقة وذكره بن حبان في الثقات وقال كان هو الذي يتولى القراءة على

مالك وقال الخليلي قديم متفق عليه رضي الشافعي بروايته

Al-Khalili declared this narrator to be “Qadeem Muttafaq alaihi”: “Of old standing, agreed upon”

Ibn Hajar declared Ma'n ibn Isa to be Thiqa Thabt – Trustworthy and firmly established in al-Taqrīb (no. 6820).

Under the biography of Abdur Rahman ibn al Qasim (the one who took the Muwatta of Imam Malik to Egypt) in al-Tahdhib al-Tahdhib (vol. 6)

[503] خ مد س البخاري وأبي داود في المراسيل والنسائي عبد الرحمن بن القاسم بن خالد بن

جنادة العتقي أبو عبد الله المصري الفقيه روى عن مالك الحديث والمسائل وعن بكر بن مضر ونافع بن

أبي نعيم القاري ويزيد بن عبد الملك النوفلي وابن عيينة وغيرهم وعنه ابنه موسى وأصغ بن الفرغ

وسعيد بن عيسى بن تليد ومحمد بن سلمة المرادي والحارث بن مسكين وسحنون بن سعيد وعبد الرحمن

بن أبي الغمر المصري ومحمد بن عبد الله بن عبد الحكم وعيسى بن حماد زغبة وغيرهم قال أبو زرعة

مصري ثقة رجل صالح كان عنده ثلاثمائة جلدًا ونحوه عن مالك مسائل مما سأله أسد رجل من العرب

كان سأل محمد بن الحسن عن مسائل وأتى بن وهب وسأله أن يجيب بما كان عنده عن مالك وما لم

يكن عنده عن مالك فمن عنده فأبي فأتى عبد الرحمن بن القاسم فأجابه على هذا فالناس يتكلمون في

هذه المسائل قال النسائي ثقة مأمون أحد الفقهاء وقال الحاكم ثقة مأمون وقال الخطيب ثقة وقال بن

يونس ذكر أحمد بن شعيب النسوي ونحن عنده عبد الرحمن بن القاسم فأحسن الثناء عليه وأطنب وذكره بن حبان في الثقات قال كان خيراً فاضلاً ممن تفقه على مالك وفرع على أصوله وذب عنها ونصر من انتحلها قال يونس بن عبد الأعلى مات في صفر سنة إحدى وتسعين ومائة وقيل إن مولده سنة 28 وقيل إحدى وقيل اثنتين وثلاثين له في صحيح البخاري حديثاً واحد قلت وقال مسلمة بن قاسم كان فقيه البدن من ثقات أصحاب مالك وكان ورعاً صالحاً ولم يكن صاحب حديث وقال أحمد بن محمد الحضرمي سألت يحيى بن معين عنه فقال ثقة ثقة وقال بن وضاح لم يكن عند بن القاسم إلا الموطأ الذي روى عن مالك وسماعه من مالك يعني المسائل كان يحفظهما حفظاً حكى ذلك سحنون وغيره قال ورآه بن معبد في المنام فسأله كيف وجدت المسائل فقال أف أف فما أحسن ما وجدت قال الرباط قال ورأيت بن وهب أحسن حالاً منه وقال الخليلي زاهد متفق عليه أول من حمل الموطأ إلى مصر وهو إمام

Ibn al Qasim was declared by al-Khalili to be a **Zahid Muttafaq alaihi – Ascetic, agreed upon.**

Ibn Hajar declared him to be a Faqih, a companion of Imam Malik's and Thiqa (in hadith) in his al-Taqrīb (no. 3980)

Examples from Imam Ibn Qutlubugha's book on those he considered to be thiqa (trustworthy), namely, *al-Thiqat miman lam yaqa fil Kutub al-Sitta*, based on the judgement of al-Khalili saying the narrator is Muttafaq alaihi alone:

From 3/379-80:

2838 – الحسن بن علي بن يزيد، أبو علي النيسابوري.

قال الخليلي: هو الحافظ الكبير، إمام في وقته، متفق عليه، تلمذ عليه الحفاظ، وارتحل إلى

الشام ومصر والعراق، أدرك أبا خليفة وابن قتيبة العسقلاني وأبا عبد الرحمن النسائي وأقرانهم، كتب

عن قريب من ألفي شيخ، ولُقّبَ في صباه بالحافظ.

قال الحاكم: لست أقول تعصباً له لأنه (6) أستاذي، ولكن لم أر مثله قط.

وقال ابن المقرئ الأصبهاني: أدعوا له في أدبار الصلوات؛ لأني كنت أتبعه من (1) شيوخ الشام ومصر

حتى حصلت على ما أرويه.

توفي سنة تسع وأربعين وثلاثمائة.

Here, al-Khalili declared Abu Ali al-Naysaburi to be a great Hafiz (of hadith), Imam of his age, Muttafaq alaihi – meaning as a trustworthy narrator and thus being the reason why Ibn Qutlubugha listed him in his book on trustworthy narrators.

From vol. 5/p. 7-8:

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4501 – سعيد بن عمرو، أبو عمرو البردعي.

تلمذ على أبي زرعة، وارتحل إلى الشام، ومصر، والعراقين، ونيسابور، وكتب عن الكبار. سمع يونس بن

عبد الأعلى، وحرّملة، والربيعين، والمزني،

والذهلي، وأقرانهم. وروى عنه الحفاظ حفص بن عمر الأزديلي، وأبو علي بن عباس، وابن النجم

الميانجي، وابن حرّارة البردعي.

قال الخليلي: متفق عليه، عالم بهذا الشأن، وله تصانيف مَرْضِيَّة عند العلماء.

Thus, Sa'eed ibn Amr was regarded to be a Thiqa narrator based on al-Khalili saying that he is muttafaq alaihi alone.

From vol. 5/p. 137-8:

4843 – سليمان أبو الطيب الصُّعْلُو كِي النيسابوري.

سمع أباه، ومحمد بن يعقوب الأصم، وابن مطر، وأقرانهم.

قال الخليلي: إمام في وقته، متفق عليه، عديم النظر في وقته علماً وديانة،

وأكثر من رأيت من فقهاء نيسابور أخذوا عنه، وكانوا يُسَمُّونه الإمام، وما رأيت في أهل العلم أعلى

هِمَّةً منه، وأكبر خشيةً، توفي أول سنة اثنتين وأربعمائة

Sulayman Abu al-Tayyib al-Su'luki was declared by al-Khalili to be the Imam of his age, muttafaq alaihi. This was sufficient to be listed as a Thiqa narrator by Ibn Qutlubugha.

These examples from al-Hafiz ibn Hajar al-Asqalani and his student, al-Hafiz Ibn Qutlubugha are sufficient to state unequivocally that when Imam al-Khalili declared a narrator to be agreed upon (muttafaq alaihi), then they have interpreted it to mean that the narrator was undisputedly thiqa (trustworthy). This is the methodology of two major scholars of hadith, in contradistinction to the pseudo-Hadith experts of this age of the revisionist genre. Thus, Malik al-Dar is a thiqa narrator using this factual information.

MALIK AL-DAR AND HIS NARRATION BEING SUPPORTED BY THE REPORT OF THE SAHABI, ANAS IBN MALIK (ra)

In relation to the specific narration from Malik al-Dar, an independent report with its attribution to the noble Sahabi, Anas ibn Malik (radiallahu anhu) is also available. This variant appears not to have been mentioned by most previous writers on this issue at hand. A famous writer on the virtues of the ten famous Sahaba that were given the glad tidings of Paradise by the Holy Prophet (sallallahu alaihi wa sallam), known as [Imam Muhibud-Din al-Tabari](#) (d. 694 AH) has recorded a narration with identical wording to that reported by Malik al-Dar but with its attribution instead to Anas ibn Malik (ra), in his *Riyad al-Nadara fi Manaqib al-Ashara* (2/275) as follows:

ذكر إحالته ﷺ من سأله في منامه الدعاء عليه

٦٧٨ - عن أنس بن مالك قال: «أصاب الناس قحط في زمن عمر فجاء رجل إلى قبر النبي ﷺ فقال: يا رسول الله استسق لأمتك فإنهم قد هلكوا، قال: فأتاه رسول الله ﷺ في المنام وقال: «أنت عمر فمره أن يستسقي للناس فإنهم سيسقون، وقل له: عليك الكيس الكيس». فأتى الرجل عمر فأخبره فبكى عمر وقال: يا رب ما آلو إلا ما عجزت عنه» خرجه البغوي في الفضائل وأبو عمر.

Note also, that Muhib al-Tabari has ascribed the narration to the Fada'il of Imam (Abul Qasim) al-Baghawi (d. 317 AH) and an unspecified work by Abu Umar.

The latter seems to be a typographical error as the name has been given as Abu Amr ibn al Sammak (d. 344 AH) as one of the source works used by al-Tabari in his introduction,⁶⁷ when he mentioned it as follows:

١١

فانحة المؤلف

حديث أبي الحسن علي بن عمر بن الحسن الحربي السكري. و «أجزاء من حديث أبي عمرو عثمان بن السماك». و «أجزاء من المخلصيات» من حديث أبي طاهر محمد بن

This means that he utilised short works on hadith by Abu Amr Uthman ibn al Sammak amongst others.

Indeed, another author who came after al-Tabari also recorded this narration by ascribing it to the Fada'il of al-Baghawi and Abu Amr, but without stating it was quoted from Muhib al-Tabari's *Riyad al-Nadara*. The author being alluded to was a Makkan historian by the name of **Shaykh Abdul Malik al-Isami** (d. 1111 AH).

In his *Simt al-Nujum al-Awali* (2/497), he mentioned it as follows:

الحديث الثامن والثلاثون عن مالك بن أنس رضي الله عنه قال أصاب الناس قحط في زمن عمر فجاء

رجل إلى قبر النبي

فقال يا رسول الله استسق لأمتك فإنهم قد هلكوا قال فأتاه رسول الله

⁶⁷ See vol. 1/p. 11

فِي الْمَنَامِ فَقَالَ أَنْتَ عَمْرٌ وَمَرَهُ أَنْ يَسْتَسْقِيَ لِلنَّاسِ فَإِنَّهُمْ يَسْقُونَ وَقَالَ لَهُ عَلَيْكَ الْكَيْسُ الْكَيْسُ فَاتَى
الرَّجُلَ عَمْرٌ فَأَخْبَرَهُ فَبَكَى عَمْرٌ وَقَالَ يَا رَبِّ مَا آلُو إِلَّا مَا عَجَزْتَ عَنْهُ خَرَجَهُ **الْبَغَوِيُّ فِي الْفَضَائِلِ وَأَبُو**
عَمْرُو

Note, there appears to be either a scribal error in the original manuscript of this work or a typographical error in the word files of this work located via the internet when it mentioned Malik ibn Anas instead of Anas ibn Malik. What is correct is that it should be Anas ibn Malik as mentioned by Muhib al-Tabari as the names have been inverted.

What indicates that it is Anas ibn Malik and not Malik ibn Anas (the Imam of Madina) is the point that ‘radiallahu anhu’ - has been mentioned after the name, and such an honour is usually reserved for the Sahaba.

Thus, Malik al-Dar’s narration cannot be dismissed outright by saying that he is unknown and no explicit accreditation (tawthiq) on his status as a narrator is known, for his report was supported by one greater than him in being precisely known and reliable, viz. Anas ibn Malik (ra). If someone was to claim that al-Tabari has mistakenly transcribed the name of Malik al-Dar into Anas ibn Malik, or say similarly for al-Baghawi and Abu Amr ibn al-Sammak, the burden of proof lies on them to show otherwise. It does not behove a Muhaddith to mention only later collectors of hadith like al-Baghawi (d. 317 AH) and Ibn al-Sammak (d. 344 AH) when the priority would be to mention the earlier Muhaddithin who recorded it, like Abu Bakr ibn Abi Shayba (d. 235 AH) in his Musannaf. Since this was not done, one may assume via scholarly deduction that al-Baghawi and Ibn al-Sammak related it with their respective chains back to the Sahabi, Anas ibn Malik (ra) and not to Malik al-Dar.

Also, the wording from al-Baghawi/Ibn al-Sammak is slightly different to that recorded in the earlier Musannaf Ibn Abi Shayba who reported it as follows:

حدثنا أبو معاوية عن الأعمش عن أبي صالح عن مالك الدار قال وكان خازن عمر علي
الطعام قال أصاب الناس قحط في زمن عمر فجاء رجل إلى قبر النبي صلى الله عليه و سلم
فقال يا رسول الله استسق لأمتك فإنهم قد هلكوا فأتي الرجل في المنام ف قيل له إئت عمر
فأقرئه السلام وأخبره أنكم مسقيون وقل له عليك الكيس عليك الكيس فأتى عمر فأخبره
فبكى عمر ثم قال يا رب لا آلو إلا ما عجزت عنه

Hence, Malik al-Dar does not appear to be alone in his report; for his wording is identical to that ascribed back to the Sahabi, Anas ibn Malik (ra).

ANSWERING THE CLAIM THAT THERE IS TADLEES FROM AL-A'MASH FROM ABU SALIH AL SAMMAN IN THE SANAD OF MALIK AL DAR'S NARRATION

The detractors from Birmingham attempted to weaken the narration further by claiming that there is no proof that al-A'mash actually heard the narration from his teacher, Abu Salih al Samman, for the former used the transmission terminology known as an'ana⁶⁸ as he was known to have committed what is known as Tadlees⁶⁹ at times. This type of transmission mode is also known as mu'an'an. The question is if al-A'mash actually committed Tadlees in this sanad and all chains of transmission when relating from Abu Salih or not?! Besides the mu'an'an type routes from al-A'mash from Abu Salih as found in the Sahihayn (Bukhari and Muslim), the likes of Abu Khuzaima/Abu Hibban seem to reject all narrations via this route if an-ana is in place, and they are only prepared to give consideration to these routes if there is clear hearing mentioned by al-A'mash

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⁶⁸ This being a weaker form of transmission terminology whereby a narrator uses the expression – “an” – meaning “from.” The chain of transmission may be rendered weak if someone noted to perform what is known as tadlees performs an-ana, especially if it is a frequent occurrence from such a narrator. The matter is not so straightforward that every time a narrator known to perform tadlees (a mudallis) relates with an-ana, his narrations become automatically rejected outright as will be seen in this monograph.

⁶⁹ That is to relate a narration from someone that one could have met but did not clarify if he heard from him directly or not. There are various types of tadlees as well that the scholars of hadith have defined in the books of Hadith terminology (Mustalah al-Hadith)

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

from Abu Salih by means of using unblemished transmission terminology known to the early Hadith scholars.

The detractors from Birmingham said to Asrar Rashid in the second part of their reply to the latter:

Tadlees of A'mash as one of the people in the chain of narration.

- 1) Please refer to previous answer to Asraar concerning this.
- 2) Further, we are going to take it back to basics for Asrar and keep it extremely simple hereon so he can understand what is being written and reply point by point accordingly, Allahs aid is sought.
- 3) The word tadlees broadly in the language (addals) means to mix the light with darkness, refer to Nukhbatul-Fikr of Haafidh Ibn Hajr (pg.81). When the scholars of hadeeth, especially from the mutaqaddimeen speak about someone's tadlees then they make it clear that unless there tadlees is removed by them stating that they have samaa (have heard) then the narration will not be taken.
- 4)The scholars of hadeeth viewed tadlees of a narrator as something which would render the report defective unless samaa (the hearing was established). So where has Asraar established the samaa in this report from A'mash? How has Asraar removed the tadlees of A'mash? Will the majority opinion of the muhaditheen be taken in this issue or scarce and strange opinions?

This principle is clearly mentioned by the scholars of hadeeth, refer to Ikhtisaar Uloom al-Hadeeth of Imaam Ibn Katheer, Muqaddimah of Imaam Ibn Hibbaan, Haafidh al-E'laa'ee's Jaami ut-Tahseel amongst other books. So to illustrate further the following scholars of hadeeth would not mention someone being a mudallis if they did not see this as a problem that could be resolved unless by samaa! Otherwise why make someone a mudallis like A'mash and the likes of Imam Thawree if there tadlees was not problematic?

Does Asraar know better than the early authorities on hadeeth and its sciences? Surely Asraar is not suggesting that when a scholar of hadeeth says that a reporter is mudallis then he is praising him? The fact that someone is a mudallis it shows that the Muhaddith is saying that his report will require investigation and samaa will be required.

For example:

Imam Shafi'ee said: *“about one whom we have learnt that only ONCE he has fallen into tadlees then it is not right to say that we accept all his reports nor is it correct to say that we reject all his reports, we say, we do not accept from the mudallis his narration up until he narrates with the hearing (samaa)”*. (ar-Risaalah pg 53).

So now Asraar must contemplate! Matters not whether the mudallis is a mudallis who makes takes often or only at times, if he is a mudallis then his narration will be accepted with samaa regardless of whether he himself as a narrator is trustworthy like A'mash. So, where does what Imaam Shafi'ee say rest with the principle that Asraar brings?

We ask Asraar that the principle of samaa that we have mentioned is clear for a mudallis narrator but in this instance what about A'mash who will even make tadlees from the Dhu'afaa (ie Weak narrators)! what ruling do you give for that if not even more necessary to have the samaa? therefore, It is clear what the scholars of hadeeth say about a mudallis in general and not to mention a mudallis who makes tadlees even from Dhu'afaa. Answer? As for Asraar saying that A'mash narration will be seen as fully connected 'ittisaal' then please see what Shafi'ee has said as well as what follows below about the principles of the scholars of hadeeth of the past.

Example: please note where there is a ? below Asraar must answer why the scholars below who mention the tadlees of A'mash do so and what principles they themselves hold in

relation to the mudallis narrator? Do they mention his tadlees to indicate that the scholar is saying A'mash's report shall be accepted without samaa or the opposite?

It is pertinent to quote the following with some slight additions from the earlier reply to Abu Alqama and then address the specific quotations raised by the opponents from Birmingham, as it will show the reality of the affair bi-idhnillahi ta'ala:

On top of the claim that Malik al-Dar is majhul (unknown in status as a reliable narrator) and the alleged disconnection in the Isnad between Abu Salih al-Samman and Malik al-Dar, the claimants to the Ahlul-Hadith have also raised the baseless claim that al-A'mash may have committed Tadlees when he used the term 'an' (from) in his narration from Abu Salih in the sanad back to Malik al-Dar!

Their own Imam – al-Albani,⁷⁰ did not raise this objection of possible Tadlees from al-A'mash nor did he claim that there is a break in the sanad between Abu Salih and Malik.

Al-Albani's principal objection was that Malik al-Dar was majhul. It seems that the likes of Abu Alqama (and the detractors from Birmingham) have apparently discovered more than al-Albani did on this narration!

The version recorded in the Musannaf of ibn Abi Shayba mentions the following sanad and text:

⁷⁰ See pp. 120-121 of his book on Tawassul (English edition)

حدثنا أبو معاوية ، عن الأعمش ، عن أبي صالح ، عن مالك الدار ، قال : وكان خازن عمر على الطعام ، قال : أصاب الناس قحط في زمن عمر ، فجاء رجل إلى قبر النبي صلى الله عليه وسلم فقال : يا رسول الله ، استسق لأمتك فإنهم قد هلكوا ، فأتى الرجل في المنام فقيل له : " أتت عمر فأقرته السلام ، وأخبره أنكم مستقيمون وقل له : عليك الكيس ، عليك الكيس " ، فأتى عمر فأخبره فبكى عمر ثم قال : يا رب لا آلو إلا ما عجزت عنه

Ibn Abi Shayba narrated it initially from Abu Mu'awiya. **Abu Mu'awiya** is known as: Muhammad ibn Khazim and his narrations are found in the Sihah Sitta. In the Tahdhib al-Tahdhib of al-Hafiz ibn Hajar (vol. 9) it mentioned the following on him:

[192] ع الستة محمد بن خازم التميمي السعدي مولاهم أبو معاوية الضرير الكوفي يقال عمي وهو بن ثمان سنين أو أربع روى عن عاصم الأحول وأبي مالك الأشجعي وسعد ويحيى ابني سعيد الأنصاري والأعمش وداود بن أبي هند وعبيد الله بن عمر العمري وأبي بردة بريد بن عبد الله بن أبي بردة بن أبي موسى وإسماعيل بن أبي خالد وجعفر بن برقان وحجاج بن أرطاة وسهيل بن أبي صالح وأبي سفيان السعدي وأبي العميس وجوير بن سعيد وخالد بن إلياس وهشام بن عروة ومالك بن مغول ومحمد بن سوقة ويزيد بن زياد بن أبي الجعد وهشام بن حسان وخلق كثير وعنه إبراهيم وابن جريج وهو أكبر منه ويحيى القطان وهو من أقرانه ويحيى بن حسان التنيسي وأسد بن موسى وأحمد بن حنبل وإسحاق بن راهويه وأبو الوليد الطيالسي وأبو بكر وعثمان ابنا أبي شيبه وسعيد بن منصور وعلي بن عبد الله المدني ومحمد بن سلام البيكندي ومسدد ويحيى بن يحيى النيسابوري وأبو كريب ومحمد بن عبد الله بن نمير ويوسف بن عيسى المروزي ويحيى بن جعفر البيكندي وأحمد بن منيع وأحمد بن سنان القطان وسعيد بن يحيى بن أزهر وسهل بن

عثمان العسكري وصدقة بن الفضل وعمرو بن محمد بن بكير الناقد وقتيبة بن سعيد ووهب بن بقية وهناد بن السري وأبو موسى محمد بن المثني وعلي بن حرب الطائي والحسن بن عرفة وسعدان بن نصر وأحمد بن عبد الجبار العطاردي وآخرون قال أيوب بن إسحاق بن سافري سألت أحمد ويحيى عن أبي معاوية وجريز قالوا أبو معاوية أحب إلينا يعينان في الأعمش وقال عبد الله بن أحمد سمعت أبي يقول أبو معاوية الضرير في غير حديث الأعمش مضطرب لا يحفظها حفظا جيدا وقال الدوري عن بن معين أبو معاوية أثبت في الأعمش من جريز وروى أبو معاوية عن عبيد الله بن عمر مناكير وقال معاوية بن صالح سألت بن معين من أثبت أصحاب الأعمش قال أبو معاوية بعد شعبة وسفيان وقال عثمان الدارمي قلت لابن معين أبو معاوية أحب إليك في الأعمش أو وكيع فقال أبو معاوية أعلم به وقال بن أبي خيثمة قيل لابن معين أيهما أحب إليك في الأعمش عيسى بن يونس أو حفص بن غياث قال أبو معاوية وقال أيضا عن بن معين قال لنا وكيع من تلزمون قلنا نلزم أبا معاوية قال أما أنه كان يعد علينا في حياة الأعمش ألفا وسبعمائة وقال الدوري قلت لابن معين كان أبو معاوية أحسنهم حديثا عن الأعمش قال كانت الأحاديث الكبار العالية عنده وقال بن المديني كتبنا عن أبي معاوية ألفا وخمسائة حديث وكان عند الأعمش ما لم يكن عند أبي معاوية أربع مائة ونيف وخمسون حديثا وقال شابة بن سوار كنا عند شعبة فجاء أبو معاوية فقال شعبة هذا صاحب الأعمش فاعرفوه وقال إبراهيم الحربي قال وكيع ما أدركنا أحدا كان أعلم بأحاديث الأعمش عن أبي معاوية وقال الحسين بن إدريس قلت لابن عمار علي بن مسهر أكبر أم أبو معاوية في الأعمش قال أبو معاوية قال بن عمار سمعته يقول كل حديث قلت فيه حدثنا فهو ما حفظته من في المحدث وكل حديث قلت وذكر فلان فهو مما قرئ من كتاب وقال العجلي كوفي ثقة وكان يرى الإرجاء وكان لين القول فيه وقال يعقوب بن شيبة كان من الثقات وربما دلس وكان يرى الإرجاء وقال الآجري عن أبي داود مرجئا وقال مرة كان رئيس المرجئة بالكوفة وقال النسائي ثقة وقال بن خراش صدوق وهو في الأعمش ثقة وفي غيره فيه اضطراب وذكره بن حبان في الثقات وقال كان حافظا متقنا ولكنه كان مرجئا خبيثا قال أحمد بن حنبل وغير واحد مات سنة 113 وقال بن نمير مات سنة 4 وقال بن المديني وآخرون مات سنة خمس وتسعين ومائة قلت وقال بن سعد كان ثقة كثير الحديث يدلس وكان مرجئا وقال النسائي ثقة في الأعمش وقال أبو زرعة كان يرى الإرجاء قيل له كان يدعو إليه قال نعم وقال بن أبي حاتم عن أبيه الناس أثبت في الأعمش سفيان ثم أبو معاوية ومعتمر

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بن سليمان أحب إلي من أبي معاوية يعني في غير حديث الأعمش وقال أبو داود قلت لأحمد كيف حديث أبي معاوية
عن هشام بن عروة قال فيها أحاديث مضطربة يرفع منها أحاديث إلى النبي صلى الله عليه وسلم

Ibn Hajar said the following about Abu Mu'awiya in summary to the above in al-Taqreeb

[5841] محمد بن خازم بمعجمتين أبو معاوية الضير الكوفي عمي وهو صغير ثقة أحفظ الناس لحديث الأعمش

وقد يهم في حديث غيره من كبار التاسعة مات سنة خمس وتسعين وله اثنتان وثمانون سنة وقد رمي بالإرجاء ع

This last point from Ibn Hajar mentions that Abu Mu'awiya was Thiqa (trustworthy) and the best preserver of narrations from al-A'mash amongst the people.

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ABU MU'AWIYA DID NOT PERFORM TADLEES WHEN REPORTING FROM AL-A'MASH

Some people have also raised the point that Abu Mu'awiya Muhammad ibn Khazim is also listed as one of those who performed tadlees by Ibn Hajar in his *Tabaqat al-Mudallisun*⁷¹ (under the second category), and since he used an-ana terminology when transmitting from al-A'mash then this is also another alleged defect in the sanad of the narration from Malik al-Dar. If this point was to be accepted for arguments sake, then the response to this is the fact that Abu Mu'awiya has also related precisely how he heard the narration from al-A'mash as could be seen in the *Ta'rikh* of Ibn Abi Khaythama (2/80) and similarly in *Kitab al-Irshad* (p. 313) of al-Khalili.

The digital images for this fact are also included within this reply later on with underlining to demonstrate this. Note also that Ibn Asakir in his *Ta'rikh Dimashq* (56/489) has also narrated the report of Malik al-Dar via the route of the named Ibn Abi Khaythama. Hence, there is no tadlees from Abu Mu'awiya from al-A'mash in the chain of transmission (sanad) going back to Malik al-Dar.

Secondly, Ibn Hajar mentioned the following about al-A'mash in *al-Taqreeb*:

[2615] سليمان بن مهران الأسدي الكاهلي أبو محمد الكوفي الأعمش ثقة حافظ عارف بالقراءات ورع لكنه

⁷¹ This was mentioned from al-Daraqutni and others

يدلس من الخامسة مات سنة سبع وأربعين أو ثمان وكان مولده أول سنة إحدى وستين ع

Al-A'mash was declared a Thiqa Hafiz (a trustworthy Hafiz of hadith) though he did commit tadlees at times his narrations are also found in the Sihah Sitta.

Al-A'mash did not generally commit Tadlees from his prominent teachers that he narrated a lot from, like Abu Salih al-Samman. This is what al-Hafiz al-Dhahabi mentioned about him in his *Mizan al-Itidal* (no. 3517):

قلت : وهو يدلس ، وربما دلس عن ضعيف ، ولا يدري به ، فمتى قال حدثنا فلا كلام ، ومتى قال "

عن " تطرق إلى احتمال التدليس إلا في شيوخ له أكثر عنهم : كإبراهيم ، وابن أبي وائل ، وأبي صالح

السمان ، فإن روايته عن هذا الصنف محمولة على الاتصال

"I say, 'He would make tadrīs⁷², and maybe he concealed someone who was weak and not known, and thus when he said, 'related to us' (haddathana), there was no speech (kalam), and when he said, 'on the authority of' ('an) the possibility of tadrīs reaches it, **except in the case of Shaykhs of his whom he narrated a great deal from, such as Ibrāhīm, Ibn Abī Wā'il and Abu Salih al-Samman, for indeed his narrating from this category is understood to be connected (al-Ittisal).**"

⁷² I.e. the person narrating is concealing a defect in the chain of transmission, and this defect is actually a break in the chain. Thus, the narrator is not narrating directly from his own Shaykh but rather the Shaykh of his Shaykh and the result is that the one hearing the hadith assumes that it is connected.

The above principle was quoted from al-Dhahabi without rejection by **Imam Sibt ibn al-Ajami** (d. 841 AH) in his *Tabyin li Asma al-Mudallis* (p. 31). Also, by Shaykh Shu'ayb al-Arna'ut and Dr. Bashhar Awwad Ma'ruf⁷³ in their *Tabrir Taqrib al-Tabdhib* (2/78). Hence, there is continuity between al-A'mash and Abu Salih as al-Dhahabi indicated. This will be shown from the agreement of the two Shaykhs- al-Bukhari and Muslims from the Sahihayn below. The only times that there is non-continuity would be on the few occasions that earlier Hadith scholars have directly identified and mentioned tadlees from al-A'mash from Abu Salih. This will be elucidated later on.

Zubair Ali Za'i in his *Fath al-Mubin fi Tahqiq Tabaqat al-Mudallis* (p. 43) expressed a claim against Imam al-Dhahabi's above statement by claiming that none of the earlier hadith masters made mention of the principle mentioned by al-Dhahabi. Rather, it will be shown later how al-Dhahabi came to produce such a conclusion from one of the earlier hadith masters! **As well as what is known from Imams like ibn Hanbal and al-Fasawi**

As for Abu Salih, then he is known as Dhakwan Abu Salih al-Samman. Al-Hafiz ibn Hajar mentioned in his al-Taqreeb the following on Abu Salih's status:

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[1841] ذكوان أبو صالح السمان الزيات المدني ثقة ثبت وكان يجلب الزيت إلى الكوفة من الثالثة

مات سنة إحدى ومائة ع

⁷³ He is an admirer of Nasir al-Albani as can be seen in his editing of al-Jami al-Tirmidhi, though he also praised and took ijaza from Shaykh Habibur Rahman al-A'zami (d. 1992) of India. The latter Shaykh is also despised of by the detractors at hand as shown in my work on the rak'ats of Taraweeh and elsewhere.

The last quote shows that Abu Salih was from Madina, he was Thiqa Thabt (trustworthy and firmly established) and his narrations are found in the Sihah Sitta.

Since he was from Madina, he would have been in an ideal situation to hear from Malik al-Dar who was the treasurer in Madina as is known.

Examples from Sahih al-Bukhari and Sahih Muslim with the isnâd link: Abu Mu'awiya – al-A'mash – Abu Salih:

From Sahih al-Bukhari

صحیح البخاری، الجزء الثالث << 68 - كتاب التفسیر. << 415 - باب: {يوم ينفخ في الصور فتأتون أفواجا} /18/: زمرا.

4651 - حدثني محمد: أخبرنا أبو معاوية، عن الأعمش، عن أبي صالح، عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:

(ما بين النفتختين أربعون). قال: أربعون يوما؟ قال: أبيت، قال: أربعون شهرا؟ قال: أبيت، قال: أربعون سنة؟ قال: أبيت. قال: (ثم يزل الله من السماء ماء، فينبتون كما ينبت البقل، ليس من الإنسان شيء إلا يبلى، إلا عظما واحدا وهو عجب الذنب، ومنه يركب الخلق يوم القيامة).

صحیح البخاری،

الجزء الأول << 11 - أبواب المساجد. << 53 - باب: الصلاة في مسجد السوق.

465 – حدثنا مسدد قال: حدثنا أبو معاوية، عن الأعمش، عن أبي صالح، عن أبي هريرة، عن النبي صلى الله عليه

وسلم قال:

(صلاة الجميع تزيد على صلاته في بيته، وصلاته في سوقه، خمسا وعشرين درجة، فإن أحدكم إذا توضأ فأحسن، وأتى المسجد، لا يريد إلا الصلاة، لم يخط خطوة إلا رفعه الله بها درجة، وحط عنه خطيئة، حتى يدخل المسجد، وإذا دخل المسجد، كان في صلاة ما كانت تحبسه، وتصلني - يعني - عليه الملائكة، ما دام في مجلسه الذي يصلي فيه: اللهم اغفر له، اللهم ارحمه، ما لم يحدث فيه).

From Sahih Muslim

صحيح مسلم. الجزء الأول << 1 - كتاب الإيمان >> (21) باب تفاضل أهل الإيمان فيه، ورجحان أهل اليمن فيه

90 – (52) حدثنا أبو بكر بن أبي شيبة وأبو كريب، قالوا: حدثنا أبو معاوية عن الأعمش، عن أبي صالح، عن أبي هريرة؛ قال: قال رسول الله صلى الله عليه وسلم:

"أتاكم أهل اليمن. هم ألين قلوبا وأرق أفئدة. الإيمان يمان والحكمة يمانية. رأس الكفر قبل المشرق".

(52) وحدثنا قتيبة بن سعيد وزهير بن حرب، قالوا: حدثنا جرير عن الأعمش بهذا الإسناد. ولم يذكر "رأس الكفر قبل المشرق".

صحيح مسلم. الجزء الأول << 1 - كتاب الإيمان >> (35) باب بيان إطلاق اسم الكفر على من ترك الصلاة

133 – (81) حدثنا أبو بكر بن أبي شيبة وأبو كريب، قالوا: حدثنا أبو معاوية عن الأعمش، عن أبي صالح، عن أبي

هريرة؛ قال:

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قال رسول الله صلى الله عليه وسلم: "إذا قرأ ابن آدم السجدة فسجد، اعتزل الشيطان يبكي. يقول: يا ويله. (وفي رواية أبي كريب يا ويلى). أمر ابن آدم بالسجود فسجد فله الجنة. وأمرت بالسجود فأبيت فلي النار".

صحيح مسلم. الجزء الأول << 1 - كتاب الإيمان >> (46) باب بيان غلظ تحريم إسبال الإزار والمن بالعطية وتنفيق السلعة بالحلف. وبيان الثلاثة الذين لا يكلمهم الله يوم القيامة ولا ينظر إليهم ولا يزكهم وهم عذاب أليم

173 - (108) وحدثنا أبو بكر بن أبي شيبة وأبو كريب، قالوا: حدثنا أبو معاوية، عن الأعمش، عن أبي صالح، عن أبي هريرة؛ وهذا حديث أبي بكر. قال:

قال رسول الله صلى الله عليه وسلم " ثلاث لا يكلمهم الله يوم القيامة ولا ينظر إليهم ولا يزكهم وهم عذاب أليم: رجل على فضل ماء بالفلاة يمنع من ابن السبيل. ورجل بايع رجلا بسلعة بعد العصر فحلف له بالله لأخذها بكذا وكذا فصدقه، وهو على غير ذلك. ورجل بايع إماما لا يبايعه إلا لندبا، فإن أعطاه منها وفى، وإن لم يعطه منها لم يف".

Al-Hafiz ibn Hajar mentioned in the introduction to Fath al-Bari, known as Hadi al-Sari (p. 303) the following point about this connected link:

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أبو معاوية هو محمد بن خازم بمعجمتين عن الأعمش سليمان بن مهران عن أبي صالح ذكوان تكرر كثيرا وهو من أصح الأسانيد

This last quote shows that al-Hafiz regarded the chain: Abu Mu'awiya – al-A'mash – Abu Salih to be the most authentic of chains of transmission (min asahh al-asanid), and it was repeated often in Sahih al-Bukhari. There are more examples in Sahih Muslim than Sahih al-Bukhari for this common link.

In those examples from Sahih al-Bukhari and Sahih Muslim there is an'ana utilised by al-A'mash from Abu Salih, but the two Shaykhs did not consider there to be tadlees in this type of link where al-A'mash used the term "an" (from). This is conclusive to show that Imam al-Dhahabi was correct in his general claim mentioned above regarding al-A'mash not making tadlees from Shuyukh like Abu Salih. The Sahihayn narrations with an-ana are considered to be muttasil (fully connected) by later Muhaddithin. Nevertheless, outside the Sahihayn, the mu'an'an narrations of al-A'mash from Abu Salih are also acceptable unless there is specific proof to indicate otherwise. **Dr. Awwad Hussain al-Khalf** has written two works on the transmission of mudallisun narrators, as in Sahih al-Bukhari and Sahih Muslim. The titles being, *Riwayat al-Mudallisun fi Sahih al-Bukhari*, and *Riwayat al-Mudallisun fi Sahih Muslim*.

Indeed, the likes of al-Hafiz ibn Hajar and before him, Imam ibn Kathir, did not identify this claim of a hidden defect (illa) if al-A'mash used an-ana to link his narration from Abu Salih al-Samman. In conclusion, there is no general problem or tadlees in the above common link unless specifically shown otherwise; thus, the isnâd going back to Malik al-Dar via that common link is also Sahih. This being the case in the Sahihayn especially.

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CONFIRMATION THAT ABU SALIH AL-SAMMAN HEARD FROM MALIK AL-DAR

Some of the opponents of the Malik al-Dar narration and its authenticity have also propounded a theoretical claim that there is no positive evidence to substantiate if Abu Salih al-Samman actually took the narration from Malik al-Dar, and thus insinuating a break in the chain of transmission between Abu Salih and Malik al-Dar.

In order to answer their false premise and contention they should have verified their claim using the well-known books on the biographical data of narrators and the Jarh and Ta'dil on them. The following references all mention the diametric opposite to what the false claimants propounded, as all of them mention that Abu Salih did take narrations from Malik al-Dar:

- 1) **Ibn Sa'd** (d. 230 AH) in his *Tabaqat al-Kubra* (7/12, no. 1423):

مَالِكُ الدَّارِ

مَوْلَى عُمَرَ بْنِ الْخَطَّابِ، وَقَدْ انْتَمَوْا إِلَى جُبَلَانَ مِنْ حِمِيرٍ، وَرَوَى مَالِكُ الدَّارُ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ وَعُمَرَ رَحِمَهُمَا اللَّهُ.

رَوَى عَنْهُ أَبُو صَالِحِ السَّمَّانِ، وَكَانَ مَعْرُوفًا

“Malik al-Dar related from Abu Bakr al-Siddiq and Umar, may Allah have mercy upon them both. **Abu Salih al-Samman narrated from him and he was known (ka'na ma'rufan).**”

- 2) **Ahmed Ibn Hanbal** (d. 241 AH) in his *al-I'lal wa ma'rifat al-rijal* (1/289) riwâya (transmission) of his son Abdullah:

وَمَالِك الدَّار رَوَى عَنْهُ أَبُو صَالِح السَّمَان

“And Malik al-Dar, Abu Salih al-Samman related from him.”

- 3) **Abu Bakr Ibn Abi Khaythama** (d. 279 AH) in *al-Ta'rikh al-Kabir* (2/80):

سَمِعْتُ مُصْعَبَ بْنِ عَبْدِ اللَّهِ يَقُولُ : مَالِك الدَّار مَوْلَى عُمَرَ بْنِ الْخَطَّابِ ، رَوَى عَنْ أَبِي بَكْرٍ ، وَعُمَرَ بْنِ الْخَطَّابِ وَقَدْ انْتَسَبَ وَلَدُهُ فِي جَبَلَانَ ، رَوَى عَنْ مَالِك الدَّار : أَبُو صَالِح ذَكَوَانَ

The underlined portion mentioned: *“Related from Malik al-Dar: Abu Salih Dhakwan.”*

- 4) **Ibn Abi Hatim al-Razi** (d. 327 AH) in *al-Kitab al-Jarh wa'l Ta'dil* (8/213, no. 944) mentioned that Abu Salih al-Samman related from Malik:

مالك بن عياض مولى عمر بن الخطاب روى عن أبي بكر الصديق وعمر بن الخطاب رضي الله عنهما روى عنه.
أبو صالح السمان سمعت ابي يقول ذلك.

- 5) **Ibn Hibban** (d. 354 AH) in his book of trustworthy narrators known as *Kitab al-Thiqat* (5:384) mentioned the following:

5312 – مَالِكُ بْنُ عِيَّاضِ الدَّارِ يَرْوِي عَنْ عُمَرَ بْنِ الْخَطَّابِ رَوَى عَنْهُ أَبُو صَالِحِ السَّمَانِ وَكَانَ مَوْلَى

لعمر بن الخطاب أصله من جبلان

“Malik ibn Iyad al-Dar related from Umar ibn al Khattab. Abu Salih al-Samman related from him and he was the freedman of Umar ibn al Khattab whose origin is from Jablan.

6) **Abu Ya’la al-Khalili** (367-446 AH) mentioned in his *al-Irshad* (1/313):

إن أبا صالح سمع مالك الدار هذا الحديث

Meaning: “Indeed, Abu Salih heard from Malik al-Dar this hadith.”

7) **Ibn Asakir** (d. 571 AH) in his *Ta’rikh Dimashq* (56/489):

– مَالِكُ بْنُ عِيَّاضِ الْمَعْرُوفِ بِمَالِكِ الدَّارِ الْمَدِينِيِّ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ وَيُقَالُ الْجِبْلَانِيُّ سَمِعَ أَبَا
بَكْرَ الصَّدِيقِ وَعُمَرَ بْنَ الْخَطَّابِ وَأَبَا عُبَيْدَةَ بْنِ الْجَرَّاحِ وَمَعَاذَ بْنَ جَبَلٍ وَرَوَى عَنْهُ أَبُو صَالِحِ

السَّمَانِ وَعَبْدَ الرَّحْمَنِ بْنِ سَعِيدِ بْنِ يَرْبُوعَ وَابْنَاهُ عَوْنُ بْنُ مَالِكٍ وَعَبْدَ اللَّهِ بْنِ مَالِكٍ

Ibn Asakir mentioned that Malik al-Dar heard from the following Sahaba: Abu Bakr al-Siddiq, Umar ibn al-Khattab, Abu Ubayda ibn al-Jarrah and Mu’adh ibn Jabal, radiallahu anhum. Those who related from Malik al-Dar included Abu Salih al-Samman, Abdar Rahman ibn Sa’eed ibn Yarbu, and the sons of Malik al-Dar – Awn and Abdullah.

8) **Al-Dhahabi** (d. 748 AH) in his *Ta'rikh al-Islam* (2/705, Awwad edn):

94 – مَالِكُ بْنُ عِيَاضِ الْمَدَنِيِّ، يُعْرَفُ بِمَالِكِ الدَّارِ.

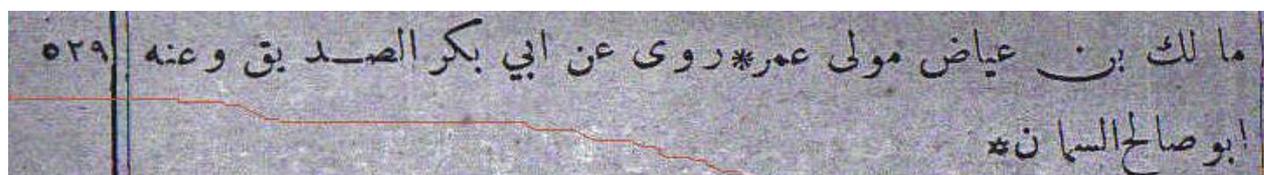
سَمِعَ: أَبَا بَكْرٍ، وَعُمَرَ، وَمُعَاذَ بْنَ جَبَلٍ.

رَوَى عَنْهُ: ابْنَاهُ عَوْنٌ وَعَبْدُ اللَّهِ، وَأَبُو صَالِحِ السَّمَّانِ، وَعَبْدُ الرَّحْمَنِ بْنِ سَعِيدِ بْنِ يَرْبُوعٍ.

وَكَانَ خَازِنًا لِعُمَرَ رَضِيَ اللَّهُ عَنْهُ.

Al-Dhahabi mentioned that Malik ibn Iyad al-Madani is well known as Malik al-Dar and he heard from (the Sahaba named as follows): Abu Bakr (ra), Umar (ra) and Mu'adh (ra), and as for those who heard from him they include his sons: Awn and Abdullah, then Abu Salih al-Samman and Abdar Rahman ibn Sa'eed ibn Yarbu. Malik al-Dar was the khazin (treasurer) to Umar (ra).

Al-Dhahabi in his *Tajrid Asma al-Sahaba* (2/51, no. 529) not only mentioned Malik al-Dar to be a Sahabi, but also mentioned that Abu Salih al-Samman related from Malik al-Dar:



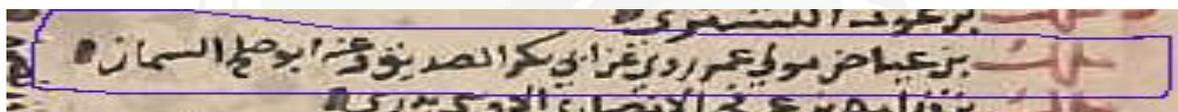
9) **Ibn Hajar al-Asqalani** (d. 852 AH) in his *al-Isaba fi Tamyiz al-Sahaba* (no. 8375) has already been quoted affirming the point at hand as follows:

وسمع من أبي بكر الصديق، وروى عن الشيخين، ومعاذ، وأبي عبيدة.

روى عنه أبو صالح السمان، وابناه: عون، وعبد الله ابنا مالك.

“And has heard narrations from Abu Bakr al-Siddiq. He has narrated from Abu Bakr and `Umar, Mu`adh, and Abu `Ubayda. From him narrated Abu Salih al-Saman and his (Malik's) two sons `Awn and `Abd Allah...”

- 10) **Ibn Fahd al-Makki** (d. 871 AH) in his Mukhtasar Asma al-Sahaba (p. 85 of the Al-Azhar University manuscript) mentioned that Malik al-Dar related from Abu Bakr al-Siddiq (ra) and Abu Salih al-Samman related from him:



- 11) **Al-Sakhawi** (d. 902 AH) has mentioned Abu Salih al-Samman (as well as the two sons of Malik – Awn and Abdullah, and Abdar Rahman ibn Sa'eed ibn Yarbu) hearing from Malik al-Dar as follows in his *al-Tuhfa al-Latifa fi Ta'rikh al-Madina al-Sharifa* (3/445, no. 3569):

سمع أبا بكر وعمر ومعاذ بن جبل وعنه ابنه "عون وعبد الله" وأبو صالح السمان وعبد الرحمن بن

سعيد بن يربوع

Note also, that one more narrator that related from Malik al-Dar that the Huffaz of Hadith have not mentioned is **Abdullah ibn Mirt**, as the following narration

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from the *Ta'rikh al-Madina* (2/778) by **Umar Ibn Shabba al-Numayri** (d. 262 AH) has mentioned:

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا عَلِيُّ، وَثَابِتٌ، عَنْ مُوسَى بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَرْطٍ، عَنْ مَالِكٍ، صَاحِبِ الدَّارِ قَالَ: غَدَوْتُ عَلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَوْمًا فَقَالَ لِي: يَا مَالِكُ، كَيْفَ أَصْبَحَ النَّاسُ؟ قُلْتُ: أَصْبَحَ النَّاسُ بِخَيْرٍ قَالَ: هَلْ سَمِعْتَ مِنْ شَيْءٍ؟ فَقُلْتُ: مَا سَمِعْتُ إِلَّا خَيْرًا قَالَ: ثُمَّ غَدَوْتُ عَلَيْهِ الْيَوْمَ الثَّانِي فَسَأَلَنِي، فَأَخْبَرْتُهُ، وَالْيَوْمَ الثَّلَاثَ سَأَلَنِي وَأَبْرَمَنِي، فَقُلْتُ: وَمَا تَخَشَى مِنَ النَّاسِ؟ فَقَالَ: تَكَلِّتُكَ أُمَّ مَالِكٍ، هَلْ خَشِيتَ أَنْ يَكُونَ عُمَرُ يُضْرَبُ عَنْ بَعْضِ حُقُوقِ الْمُسْلِمِينَ فَيَعْدُونَ عَلَيْهِ بِرَأْيَاتِهِمْ يَسْأَلُونَ حُقُوقَهُمْ؟ "



ANSWERS TO THEIR QUESTIONS BASED ON SOME REFERENCES THEY GAVE

The opponents said in their second response with regard to the alleged Tadlees of al-A'mash from Abu Salih al Samman:

We ask Asraar that the principle of samaa that we have mentioned is clear for a mudallis narrator but in this instance what about A'mash who will even make tadlees from the Dhu'afaa (ie Weak narrators)! what ruling do you give for that if not even more necessary to have the samaa? therefore, It is clear what the scholars of hadeeth say about a mudallis in general and not to mention a mudallis who makes tadlees even from Dhu'afaa. Answer? As for Asraar saying that A'mash narration will be seen as fully connected 'ittisaal' then please see what Shafi'ee has said as well as what follows below about the principles of the scholars of hadeeth of the past.

Example: please note where there is a ? below Asraar must answer why the scholars below who mention the tadlees of A'mash do so and what principles they themselves hold in relation to the mudallis narrator? Do they mention his tadlees to indicate that the scholar is saying A'mash's report shall be accepted without samaa or the opposite?

Hushaim Bin Basheer Al Waastee (d183) said "*A'mash and Thawree are mudallis*" (al-Ellal al-Kabeer of Tirmidhee 2/966, saheeh isnaad) Why has he mentioned this of A'mash?

Imaam Abu Haatim ar-Raazee (d277) said, "*A'mash is mudallis*" (al Ellal pg.94) Why?

Imaam Ibn Khuzaimah (d311) said "*A'mash is mudallis*" (Kitaab at-Tawheed pg.38) Why?

Imaam Abu Zurah (d726) said, "*there is tadlees in the isnaad from A'mash*" (al-Fiyyah al-A'raaqee pg.31) Why?

Imaam Ibn Katheer (d 884) said "*Tadlees was with the two Sufyaans and A'mash*" (Ikhtisaar Uloom al-Hadeeth (1/174) Why has he said this about A'mash?

Haafidh al-Elaa'ee (d 861) clearly says "*it is the accepted stance that without samaa the hadeeth will not be relied upon*" Why?

A look at the above references provided by the opponents:

They said: **Hushaim Bin Basheer Al Waastee (d183) said “A’mash and Thawree are mudallis” (al-Ellal al-Kabeer of Tirmidhee 2/966, saheeh isnaad) Why has he mentioned this of A’mash?**

The reference they gave as with the others lacked one fundamental point, namely, the full context that these quotes were related by the original compilers of the works cited! Hence, it is necessary to show the context in its original Arabic format to see how these people have either quoted out of context or deliberately left out the final conclusion from these statements. They have asked Asrar Rashid to answer, but in reality, they are the ones who need to answer why they have not done full justice in quoting it in their full and meticulous context?!

The quote they referenced to Hushaim as in the I’lal al Kabir of Imam al Tirmidhi appears to be the following in Arabic:

حَدَّثَنَا حُسَيْنُ بْنُ مَهْدِيٍّ الْبَصْرِيُّ , حَدَّثَنَا عَبْدُ الرَّزَّاقِ , أَخْبَرَنَا ابْنُ الْمُبَارَكِ , قَالَ: قُلْتُ **لِهَشِيمٍ**: مَا لَكَ **تُدَلِّسُ وَقَدْ سَمِعْتَ؟** قَالَ: كَانَ كَبِيرًا كَبِيرًا يُدَلِّسَانِ. **وَذَكَرَ الْأَعْمَشَ وَالثَّوْرِيَّ.** وَذَكَرَ أَنَّ الْأَعْمَشَ لَمْ يَسْمَعْ مِنْ مُجَاهِدٍ إِلَّا أَرْبَعَةَ أَحَادِيثَ

If this is the quote they were referring to then their translation is inaccurate and the crucial point they failed to mention was the last portion highlighted in blue which states that Hushaim said that al-A’mash did not hear from Mujahid except four ahadith! Not that al-A’mash was absolutely a mudallis in every instance

where he did not clarify how he heard the narration from the teacher at hand. Hence, this quote from Hushaim has no bearing on whether al-A'mash always committed Tadlees from Abu Salih specifically!

Also note, they tried to ironically exemplify their claim using the verdict of Hushaim ibn Bashir al Wasiti who was himself a trustworthy and established narrator but one who would also commit a lot of Tadlees himself from certain narrators! Al-Hafiz ibn Hajar mentioned this in al-Taqrīb al Tahdhib:

7312- هشيم بالتصغير ابن بشير بوزن عظيم ابن القاسم ابن دينار السلمي أبو معاوية ابن

أبي خازم بمعجمتين الواسطي ثقة ثبت كثير التدليس والإرسال الخفي من السابعة مات سنة

ثلاث وثمانين وقد قارب الثمانين ع

They said: **Imaam Abu Haatim ar-Raazee (d277) said, "A'mash is mudallis"** (al Ellal pg.94)

Why?

They seem to be referring to the following quote from the I'laal al hadith of Ibn Abi Hatim al Razi:

قلتُ: فالأعمش؟

قال: الأعمشُ ربّما دَلَّسَ

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If this is the quote at hand they are referring to then once again it is an inaccurate translation! For the wording stated – “Rubbama dallas.” The keyword here is rubbama which can mean – [Sometimes, perhaps, may be and possibly](#).⁷⁴

Where did they get this quote from as ascribed by them to Imam Abu Hatim al-Razi? Indeed, it was mentioned by their late authority, Zubair Ali Za’i, before them in *al-Hadith* magazine (no. 66, p. 12, dated August 2009):

١٦) اعمش عن ابى وائل والى اىك روايت كى بارى مىں ابو زرعى الرازى نى فرماىا:
”الاعمش ربما دلس“ اعمش بعض اوقات تدليس كرتى تھے۔
(علل الحدیث لابن ابى حاتم ١٣١ ح ٩)

Thus, it was not Abu Hatim al Razi but Abu Zur’a al-Razi (as mentioned by Zubair Ali) who said about al-A’mash that sometimes or possibly al-A’mash committed Tadlees when relating narrations, and not that on every single occasion when he used the transmission terminology of an-ana he was absolutely guilty of Tadlees!

To exemplify this point further, in the same Kitab al I’lal (5/471) there is the following quote:

وأنا أخصى ألا يكون سمع هذا الأعمش من مجاهد، إن الأعمش قليل السماع من مجاهد، وعمامة ما يروي عن مجاهد
مدلس

⁷⁴ See the Hans Wehr Arabic-English dictionary(p. 320)

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In this statement, Abu Hatim al Razi spoke of an example where al-A'mash did not hear from Mujahid and the generality (Aama) of al-A'mash's narrations from Mujahid were due to Tadlees.

The following is an example from the Kitab al I'lal (2/299) where a narration regarding catching hold of a Rak'a of the Asr prayer before the setting of the sun was discussed:

384 - وسألتُ أبي عن حديثِ رَوَاهُ عَبَثٌ ، وجرير ، عَنِ الْأَعْمَشِ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: مَنْ

أَدْرَكَ مِنْ

العصر ركعة قبل أن تغيب الشمس ... الحديث، لا يرفعه؟

قَالَ أَبِي: رَوَاهُ شُعَيْبُ بْنُ خَالِدٍ ، ومحمد ابن عيَّاش العامريُّ ، وسُفْيَانُ الثَّوْرِيُّ من رواية التُّعْمَانِ بن عبد السَّلَامِ

عنه، فَقَالُوا كُلُّهُمْ: عَنِ الْأَعْمَشِ ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عن النبيِّ (ص) ... هَذَا الْحَدِيثَ.

قَالَ أَبِي: الصَّحِيحُ عِنْدِي مَوْقُوفٌ.

The narration is related by a number of narrators all from al-A'mash who related it using the term "an" (from) Abu Salih. Here, Imam Abu Hatim al-Razi said that this specific narration halts at the level of the Sahabi, Abu Hurayra (ra) and nowhere did he say that this narration involves Tadlees from al-A'mash as he used an-ana when relating from Abu Salih.

This substantiates the contention that not all cases where an-ana was used by al-A'mash from Abu Salih will automatically constitute a break in the chain due to some form of Tadlees. This is said especially with regard to narrations via this connection outside the two Sahih's of al-Bukhari and Muslim.

They said: **Imaam Ibn Khuzaimah (d311) said “A’mash is mudallis” (Kitaab at-Tawheed pg.38) Why?**

They seem to be referring to the following narration from Ibn Khuzayma’s Kitab al Tawhid:

وَهُوَ مَا حَدَّثَنَا بِهِ يُوسُفُ بْنُ مُوسَى، قَالَ: ثنا جَرِيرٌ، **عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ**، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُقَبِّحُوا الْوَجْهَ فَإِنَّ ابْنَ آدَمَ خُلِقَ عَلَى صُورَةِ الرَّحْمَنِ» وَرَوَى الثَّوْرِيُّ، هَذَا الْخَبَرَ مُرْسَلًا غَيْرَ مُسْنَدٍ، حَدَّثَنَا أَبُو مُوسَى، مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: ثنا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يُقَبِّحُ الْوَجْهَ فَإِنَّ ابْنَ آدَمَ خُلِقَ عَلَى صُورَةِ الرَّحْمَنِ» -[87]- قَالَ أَبُو بَكْرٍ: وَقَدْ افْتَتِنَ بِهَذِهِ اللَّفْظَةِ الَّتِي فِي خَبَرِ عَطَاءٍ عَالِمٌ مِمَّنْ لَمْ يَتَحَرَّ الْعِلْمَ، وَتَوَهَّمُوا أَنَّ إِضَافَةَ الصُّورَةِ إِلَى الرَّحْمَنِ فِي هَذَا الْخَبَرِ مِنْ إِضَافَةِ صِفَاتِ الذَّاتِ، فَعَلَطُوا فِي هَذَا غَلَطًا بَيْنًا، وَقَالُوا مَقَالَةً شَنِيعَةً مُضَاهِيَةً لِقَوْلِ الْمُشَبِّهَةِ، أَعَادَنَا اللَّهُ وَكُلُّ الْمُسْلِمِينَ مِنْ قَوْلِهِمْ وَالَّذِي عِنْدِي فِي تَأْوِيلِ هَذَا الْخَبَرِ إِنْ صَحَّ مِنْ جِهَةِ النُّقْلِ مَوْصُولًا: فَإِنَّ فِي الْخَبَرِ عَلًّا ثَلَاثًا، إِحْدَاهُنَّ: أَنَّ الثَّوْرِيَّ قَدْ خَالَفَ الْأَعْمَشَ فِي إِسْنَادِهِ، فَأَرْسَلَ الثَّوْرِيُّ وَلَمْ يَقُلْ: عَنْ ابْنِ عُمَرَ وَالثَّانِيَةُ: أَنَّ **الْأَعْمَشَ مُدَلِّسٌ**، لَمْ يُذَكَّرْ أَنَّهُ سَمِعَهُ مِنْ حَبِيبِ بْنِ

أَبِي ثَابِتٍ

On this occasion, the opponents translated just the portion that was in their interest! Namely, the portion underlined above! What they failed to tell the readers was the fact that Imam Ibn Khuzayma clarified immediately after this point that the reason why al-A’mash was a mudallis in this specific sanad was that

he did not clarify how he heard from Habib ibn Abi Thabit as he used an-ana. Not that it refers to narrations via the route – al-A'mash from (an) Abu Salih!

Indeed, Ibn Khuzayma has also collected narrations via this latter route and he did not reject the narration(s) by stating that al-A'mash made Tadlees from Abu Salih when using the term – an (from). Examples from Kitab al-Tawhid:

1/269-270:

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى قَالَ: ثنا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنَّ لِلَّهِ عَزَّ وَجَلَّ مَلَائِكَةً يَتَعَايَنُونَ فِيكُمْ، فَإِذَا كَانَتْ صَلَاةُ الْفَجْرِ نَزَلَتْ - [270]- مَلَائِكَةُ النَّهَارِ، فَشَهِدُوا مَعَكُمْ الصَّلَاةَ جَمِيعًا، ثُمَّ صَعِدَتْ مَلَائِكَةُ اللَّيْلِ، وَمَكَثَتْ مَعَكُمْ مَلَائِكَةُ النَّهَارِ، فَسَأَلَهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ بِهِمْ مَا تَرَكْتُمْ عِبَادِي يَصْنَعُونَ؟ قَالُوا: فَيَقُولُونَ: جَنَانَهُمْ وَهُمْ يُصَلُّونَ، وَتَرَكَانَهُمْ وَهُمْ يُصَلُّونَ، فَإِذَا كَانَتْ صَلَاةُ الْعَصْرِ نَزَلَتْ مَلَائِكَةُ اللَّيْلِ، فَشَهِدُوا مَعَكُمْ الصَّلَاةَ جَمِيعًا، ثُمَّ صَعِدَتْ مَلَائِكَةُ النَّهَارِ، وَمَكَثَتْ مَلَائِكَةُ اللَّيْلِ قَالَ: فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ بِهِمْ، فَيَقُولُ: مَا تَرَكْتُمْ عِبَادِي يَصْنَعُونَ؟ قَالَ: فَيَقُولُونَ: جَنَانَهُمْ وَهُمْ يُصَلُّونَ وَتَرَكَانَهُمْ وَهُمْ يُصَلُّونَ، قَالَ: فَحَسِبْتُ أَنَّهُمْ يَقُولُونَ: فَاعْفِرْ لَهُمْ يَوْمَ الدِّينِ "

House of Verification

1/295:

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدِ الرَّبَاطِيِّ، ثنا مُحَاضِرُ بْنُ الْمُورِّعِ، قَالَ: ثنا الْأَعْمَشُ، عَنِ أَبِي صَالِحٍ، قَالَ: ذَكَرَ عَنِ أَبِي سَعِيدٍ، أَوْ عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، وَأَبِي إِسْحَاقَ، وَحَبِيبٍ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنَّ اللَّهَ يُمَهِّلُ حَتَّى يَذْهَبَ شَطْرُ اللَّيْلِ الْأَوَّلُ، ثُمَّ يَنْزِلُ إِلَى

السَّمَاءِ الدُّنْيَا، فَيَقُولُ: هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ؟ هَلْ مِنْ سَائِلٍ فَأَعْطِيَهُ؟ هَلْ مِنْ تَائِبٍ فَاتُوبَ عَلَيْهِ؟،
حَتَّى يَنْشَقَّ الْفَجْرُ "

1/375:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ، غَيْرَ مَرَّةٍ لَفْظًا وَاحِدًا قَالَ وَثَنَا مَالِكُ بْنُ سَعِيدٍ بْنِ الْخَمْسِ أَبُو مُحَمَّدٍ
قَالَ: ثنا **الأعمش**، **عَنْ أَبِي صَالِحٍ**، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: " يُؤْتَى بِالْعَبْدِ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُ: أَلَمْ أَجْعَلْ لَكَ سَمْعًا وَبَصَرًا، وَمَالًا، وَوَلَدًا، وَسَخَّرْتُ لَكَ
الْأَنْعَامَ وَالْحَرْثَ، وَتَرَكْتُكَ تَرَأْسُ وَتَرْبَعُ؟ فَكُنْتَ تَظُنُّ أَنَّكَ مُلَاقِيٌّ فِي يَوْمِكَ هَذَا؟ قَالَ: فَيَقُولُ: لَا، فَيَقُولُ
لَهُ: الْيَوْمَ أَنْسَاكَ كَمَا نَسَيْتَنِي " غَيْرَ أَنَّ عَبْدَ اللَّهِ لَمْ يَقُلْ فِي بَعْضِ الْمَرَّاتِ ابْنَ الْخَمْسِ أَبُو مُحَمَّدٍ

2/625:

حَدَّثَنِي يُوسُفُ بْنُ مُوسَى، قَالَ: ثنا جَرِيرٌ، **عَنِ الْأَعْمَشِ**، **عَنْ أَبِي صَالِحٍ**، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ لِكُلِّ نَبِيٍّ دَعْوَةً مُسْتَجَابَةً، وَإِنِّي اخْتَبَأْتُ دَعْوَتِي، شَفَاعَةً
لَأُمَّتِي»

They said: **Imaam Abu Zurah (d726) said, "there is tadlees in the isnaad from A'mash" (al-Fiyyah al-A'raaqee pg.31) Why?**

Having looked at the Alfiyya of Imam Zaynud-Din al Iraqi (and not spelt as A'raaqee as they claimed) one could not find such a statement emanating from

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Imam Abu Zur'a who they claimed died in the year 726 AH, and hence it is not in reference to the more well known Imam Abu Zur'a al-Razi who died in the year 264 AH. It is advisable that these opponents quote the statement in Arabic so that the independent researcher can check out its existence and crucially its context! Once this is done then one can see if it is in relation to alleged Tadlees of al-A'mash from Abu Salih or is it due to some other reason(s).

THE DETRACTORS FROM BIRMINGHAM AND THEIR DECEPTION IN VERIFYING THE POSITION OF IMAM IBN KATHIR ON THE NARRATION OF MALIK AL-DAR

They said:

Imaam Ibn Katheer (d 884) said “*Tadlees was with the two Sufyaans and A’mash*” (Ikhtisaar Uloom al-Hadeeth (1/174) Why has he said this about A’mash?

The reference they gave and the edition they used is the commentary to Ibn Kathir’s Ikhtisar Ulum al Hadith known as *al-Ba’ith al Hathith Sharh Ikhtisar Ulum al-Hadith* by Ahmed Shakir with notes by al-Albani. The quote they were referring to are the following words:

قَالَ: وَفِي الصَّحِيحَيْنِ مِنْ حَدِيثِ جَمَاعَةٍ مِنْ هَذَا الضَّرْبِ, كَالسُّفْيَانِيِّينَ وَالْأَعْمَشِ وَقَتَادَةَ
وَهَشِيمٍ وَغَيْرِهِمْ

Had they bothered to check the precise quote they would have realised that these are not the words of Imam Ibn Kathir, but that of Imam Ibn al Salah whose work was abridged by Ibn Kathir. Nevertheless, one fails to see how they came off with their “translation” - “*Tadlees was with the two Sufyaans and A’mash*” from the above Arabic statement, which actually says:

“He said: ‘In the two Sahih’s (of Bukhari and Muslim) there are a group of this kind of hadith from the two Sufyan’s, al-A’mash, Qatada, Hushaim and others.’”

Hence, Ibn al-Salah was referring to the specific narrations of al-A’mash as found in the Sahihayn and one wonders how they derived the phrase – “Tadlees” from the above sentence?! This is just another example of the gross mistranslation of the opponents.

Secondly, what is even more disturbing to note is how these opponents tried to hood wink the more discerning reader by attempting to use Ibn Kathir as some sort of reference for their false claims! Indeed, Asrar Rashid mentioned as quoted by the opponents themselves:

“al Hafiz Ibn Kathir authenticated the Hadith in ‘al Bidayah wa al Nihayah’; Vol 7, p101 • Ibn Hajar authenticates it in ‘Fath al Bari’ Ibn Kathir also states in ‘Jami al Masanid’ that its chain of narration is ‘strong and good’ (qawwi and jayyid)”

This is how Ibn Kathir presented the narration in his *al-Bidaya wal-Nihaya*:

وَقَالَ الْحَافِظُ أَبُو بَكْرٍ الْبَيْهَقِيُّ: أَخْبَرَنَا أَبُو نَصْرِ بْنِ قَتَادَةَ وَأَبُو بَكْرٍ الْفَارِسِيُّ قَالَا: حَدَّثَنَا أَبُو عَمْرِو بْنِ مَطَرٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَلِيٍّ الدُّهْلِيُّ، حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ

أَبِي صَالِحٍ عَنِ مَالِكٍ قَالَ: أَصَابَ النَّاسَ قَحْطٌ فِي زَمَنِ عُمَرَ بْنِ الْخَطَّابِ فَجَاءَ رَجُلٌ إِلَى قَبْرِ النَّبِيِّ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ اسْتَسْقِ اللَّهَ لِأُمَّتِكَ فَإِنَّهُمْ قَدْ هَلَكُوا.

فَأَتَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَنَامِ فَقَالَ: إيت عمر فأقره مني السلام واخبرهم أنهم مسقون، وقل له عليك بالكيس الكيس.

فَأَتَى الرَّجُلُ فَأَخْبَرَ عُمَرَ فَقَالَ: يَا رَبِّ مَا آلُوا إِلَّا مَا عَجَزْتُ عَنْهُ .

وَهَذَا إِسْنَادٌ صَحِيحٌ .

Hence, from the above it can be seen that Ibn Kathir reported it from al-Bayhaqi's sanad (as mentioned in his *Dala'il al-Nubuwwa*) running via al-A'mash using 'an' (from) Abu Salih. Lastly, Ibn Kathir said: *“And this chain of transmission is Sahih (authentic).”*

Thus, Ibn Kathir did not hold the conviction that there is any hidden defect (Illa) in this sanad, nor specify that al-A'mash did not hear directly from Abu Salih. It also means that Ibn Kathir did not hold the position of the opponents that Malik al-Dar was a majhul (unknown) narrator but rather he must have considered him to be reliable in order to declare the overall sanad to be Sahih. Since Ibn Kathir did not highlight any illa in the sanad, then it is not far fetched to assume that the text of the narration is also Sahih to him and others who quoted his grading in our times. Otherwise, one would have expected Ibn Kathir to have stated otherwise if he thought the text itself to have been inauthentic.

Secondly, Asrar Rashid gave another reference to Ibn Kathir's *Jami al-Masanid* but gave no precise reference. As mentioned towards the beginning of this treatise the actual second place where Ibn Kathir quoted and authenticated the narration from Malik al-Dar was his work known as *Musnad al-Faruk*⁷⁵ (1/222-223) and not his *Jami al-Masanid*. Here is a digital image of this narration from this precise work:

⁷⁵ Edited by Dr Abdul Mu'ti Qal'aji who used the manuscript preserved in Darul Kutub al-Misriyya, Cairo (Hadith Taymur section, no. 152)

قال الحافظ أبو بكر البيهقي : حدثنا أبو نصر بن قتادة ، وأبو بكر الفارسي قالا :
أخبرنا أبو عمرو بن مطر ، حدثنا إبراهيم بن علي الذهلي حدثنا يحيى بن يحيى ، أخبرنا

أبومعاوية ، عن الأعمش ، عن أبي صالح ، عن مالك الدار ، قال : أصاب النَّاسَ قَحْطٌ في
زمان عمر (رضي الله عنه) فجاء رجلٌ إلى قبر النبي ، فقال : يا رسول الله ! استسقى الله
لأُمَّتِكَ فإنهم قد هلكوا ، فاتاه رسول الله ﷺ في المنام ، فقال : ائت عمر فأقرئه مني
السلام ، وأخبره أنكم مُسَقُونَ ، وقل له عليك بالكَيْسِ الكَيْسِ ، فأتى الرجل فأخبر عمر
وقال : يارب لا آلو ما عجزت عنه (٢٣٧) .

هذا إسناد جيد قوي .

Once again, Ibn Kathir quoted the narration via the route of al-Bayhaqi (as in his Dala'il al-Nubuwwa) and after recording the narration, he clearly declared the authenticity of the narration by saying: ***“And this chain of transmission is good and strong.”***

Hence, the opponents failed to address these vital points that Imam Ibn Kathir himself authenticated the sanad of this very narration from Malik al-Dar in two separate places, and thus it is very patently transparent now despite the opponents attempt to sweep it under the carpet that Ibn Kathir himself did not:

- i) Consider Malik al Dar to be an unknown narrator (majhul) but trustworthy in some manner, and
- ii) There is no Tadles in the sanad from al-A'mash reporting from Abu Salih, despite the usage of an-ana.

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Here is another example from Ibn Kathir declaring a narration to have an authentic sanad via the route of al-A'mash using an-ana from Abu Salih in his *Musnad al-Faruk* (1/421):

قال الحافظ أبو يعلى : حدثنا أبو كريب ، حدثنا يونس بن بكير عن الأعمش ،
عن أبي صالح ، عن ابن عمر ، قال : دخل عمر على حفصة وهي تبكي ، فقال لها :
ما يبكيك ؟ لعل رسول الله ﷺ طلقك ، إنه قد كان طلقك مرة ثم راجعك من أجلي ،
والله لئن كان طلقك مرة أخرى لا أكلمك أبداً .
هذا إسناد صحيح على شرطهما ، ولم يخرجه (٧٧) .

Note how ibn Kathir said that this last sanad is Sahih on the condition of both, meaning al-Bukhari and Muslim, but they did not record the above narration.

Another one from *Musnad al-Faruk* (1/128) where al-A'mash used an-ana from Sufyan ibn Maslama and he declared the sanad to be Sahih:

أثر آخر :
قال أبو عبيد القاسم بن سلام (رحمه الله) في كتاب : فضائل القرآن : حدثنا
أبو معاوية عن الأعمش ، عن سفيان بن مسلمة عن عبيدة السلماني ، عن عمر أنه كره
للجنب أن يقرأ شيئا من القرآن .
هذا إسناد صحيح .

Ibn Kathir (d. 774 AH) was a Shafi'i in Madhhab who left behind a work detailing the famous Shafi'i scholars known as *Tabaqat al-Shafiyya al-Kubra* which is in print. He did not take the statement from Imam al-Shafi'i that the opponents quoted from him in a literal and absolute manner for all cases, viz, when they said:

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Imam Shafi'ee said: *“about one whom we have learnt that only ONCE he has fallen into tadlees then it is not right to say that we accept all his reports nor is it correct to say that we reject all his reports, we say, we do not accept from the mudallis his narration up until he narrates with the hearing (samaa)”*. (ar-Risaalah pg 53).

Now one wonders if they actually took this from Imam al-Shafi'i's *al-Risala* directly or did they not take it without acknowledgement from their late authority, **Zubair Ali Za'i**!?

THE PLAGIARISATION OF REFERENCES BY THE TWO DETRACTORS FROM ZUBAIR ALI

Indeed, **Zubair Ali Za'i** wrote a short article in attempting to weaken the **Malik al-Dar** narration. See the following link under the title –

مالک الدار کی روایت کی تحقیق

<http://www.deenekhali.ahlulhdeeth.com/play-197.html>

The article was dated **19-6-10**, which was before the postings of the two detractors, Abu Khuzaimah and Abu Hibban, whose article was uploaded on the **14th of July 2011** as stated in the beginning of this response. They also used another article by the same Zubair Ali Za'i as presented in his magazine known as **al-Hadith** (no. 66), which has his earlier piece on al-A'mash dated as **17-8-09**. Proof of their plagiarisation from these two sources by Zubair Ali will be presented below with scanned evidence.

Note how Zubair Ali quoted from the Risala of Imam al-Shafi'i with the same page number in the last link as follows (p. 1):

امام شافعی □ فرماتے ہیں:

"ہم مدلس کی کوئی حدیث اس وقت تک قبول نہیں کریں گے جب تک و حدثنی یا سمعت نہ

کہے۔" [الرسالہ: ص ۵۳]

There are different types of Tadlees and levels of those who committed it (mudallisun) and so one need to see how other Hadith masters post-Shafi'i treated the an-ana type narrations of al-A'mash from Abu Salih outside the Sahihayn. This is something the opponents have failed to mention or demonstrate its acceptability. This matter will be raised below.

Examples of Imam al-Shafi'i relating narrations from the link of al-A'mash using the transmission terminology – 'an-ana'

In his *Kitab al-Umm* there are several examples but for brevity the following will suffice:

3/167:

(أَخْبَرَنَا) سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «الرَّهْنُ مَرْكُوبٌ، وَمَحْلُوبٌ» .

7/173:

(قَالَ الشَّافِعِيُّ) أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ شَقِيقٍ عَنْ عَبْدِ اللَّهِ قَالَ: الْجُنُبُ لَا يَتَيَّمُّمْ وَيَسُؤُوا يَقُولُونَ بِهَذَا وَيَقُولُونَ لَا نَعْلَمُ أَحَدًا يَقُولُ بِهِ وَنَحْنُ نُرْوِي عَنْ «النَّبِيِّ» - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ أَمَرَ الْجُنُبَ أَنْ يَتَيَّمَّمْ» وَرَوَاهُ ابْنُ عُثَيْبَةَ عَنْ عَوْفِ الْأَعْرَابِيِّ عَنْ أَبِي رَجَاءٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنْ «النَّبِيِّ» - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ أَمَرَ رَجُلًا أَصَابَتْهُ جَنَابَةٌ أَنْ يَتَيَّمَّمْ وَيُصَلِّيَ» .

7/174:

قَالَ الشَّافِعِيُّ) - رَحِمَهُ اللَّهُ تَعَالَى - أَخْبَرَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ زَادَانَ أَنَّ عَلِيًّا - رَضِيَ اللَّهُ عَنْهُ - كَانَ يَغْتَسِلُ مِنَ الْحِجَامَةِ وَلَسْنَا وَلَا إِيَّاهُمْ نَقُولُ بِهَذَا.

7/176:

(أَخْبَرَنَا الرَّبِيعُ) : قَالَ: أَخْبَرَنَا الشَّافِعِيُّ قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ مِنْهَالٍ عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ أَنَّ عَلِيًّا كَانَ يَخْطُبُ عَلَى مَنبَرٍ مِنْ آجُرٍ فَجَاءَ الْأَشْعَثُ وَقَدْ امْتَلَأَ الْمَسْجِدُ وَأَخَذُوا مَجَالِسَهُمْ فَجَعَلَ يَتَخَطَّى حَتَّى دَنَا وَقَالَ: غَلَبْتَنَا عَلَيْكَ هَذِهِ الْحَمْرَاءُ فَقَالَ عَلِيٌّ: مَا بَالُ هَذِهِ الصِّيَاطِرَةِ يَتَخَلَّفُ أَحَدُهُمْ ثُمَّ ذَكَرَ كَلَامًا وَهُمْ يَكْرَهُونَ لِلْإِمَامِ أَنْ يَتَكَلَّمَ فِي خُطْبَتِهِ وَيَكْرَهُونَ أَنْ يَتَكَلَّمَ أَحَدٌ وَالْإِمَامُ يَخْطُبُ وَقَدْ تَكَلَّمَ الْأَشْعَثُ وَلَمْ يَنْهَهُ عَلِيٌّ - رَضِيَ اللَّهُ عَنْهُ - وَتَكَلَّمَ عَلِيٌّ وَأَحْسَبُهُمْ يَقُولُونَ يَبْتَدِئُ الْخُطْبَةَ وَلَسْنَا نَرَى بَأْسًا بِالْكَلامِ فِي الْخُطْبَةِ تَكَلَّمَ فِيهَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَعَمْرُ وَعُثْمَانُ - رَضِيَ اللَّهُ عَنْهُمَا - .

An example from the Musnad of al-Shafi'i (p. 59):

أَخْبَرَنَا ابْنُ عُيَيْنَةَ، أَخْبَرَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ: صَلَّى بِنَا حُدَيْفَةَ عَلِيٌّ دُكَّانٍ مُرْتَفِعٍ فَسَجَدَ عَلَيْهِ، فَجَبَدَهُ أَبُو مَسْعُودٍ الْبَدْرِيُّ فَتَابَعَهُ حُدَيْفَةُ، فَلَمَّا قَضَى الصَّلَاةَ قَالَ أَبُو مَسْعُودٍ: أَلَيْسَ قَدْ نَهَيْ عَنْ هَذَا؟ فَقَالَ لَهُ حُدَيْفَةُ: أَلَمْ تَرِنِي قَدْ تَابَعْتُكَ

The detractors need to explain why Imam al-Shafi'i narrated these mu'anan narrations from al-A'mash without any negative criticism.

They said:

Haafidh al-Elaa'ee (d 861) clearly says *“it is the accepted stance that without samaa the hadeeth will not be relied upon”* Why?

The same has been said from the likes of Imaam Shubah in Masaltus-Tasmiyyah pg.47), Haafidh Dhahabee in his Meezaan 2/224, Imaam A'maar al-Harawee (Ellal al-Hadeeth Fee Kitaab Saheeh al-Muslim bin al-Hajjaj pg.138 no.35, Haafidh Ibn Qattaan al-Faasee in Bayaan al-Wahm wal-Eeyhaam 2/435 no.441, Tahaawee in Mushkil al-Athaar 5/434 no.2192, Imaam Daarqutnee al-Ellal al-Warradah 10/95 no.1888, Nawawee in Sharh Saheeh Muslim 1/72 no.109, Ibn Khuzaimah, Imaam Bazaar, Ibn Hibbaan, Haafidh ibn al-Jawzee, Imaam Alee ibn al-Madeenee, Imaam Suyootee, and many many more.

Reply:

They have not given a reference to where al-Ala'i mentioned what they ascribed to him so this is not a proof to negate the authenticity of the chain of transmission for this narration from Malik al-Dar, especially since a number of scholars have already been shown above to have authenticated the narration. They claimed that al-Ala'i passed away in 861 AH, but the actual date should be 761 AH.

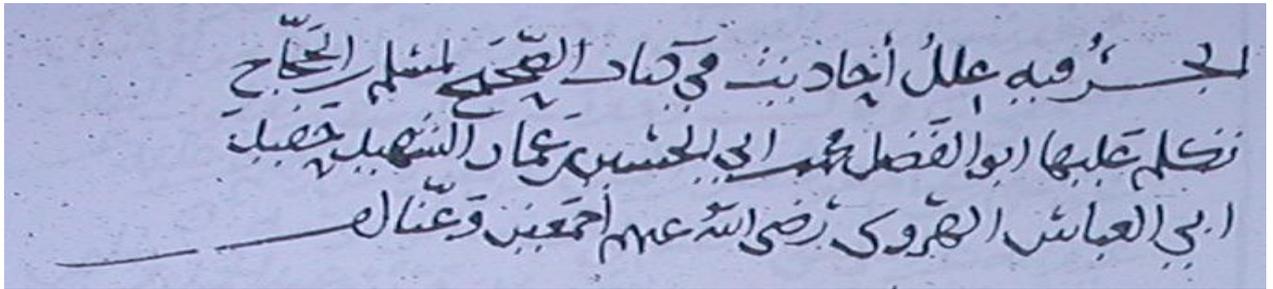
As for the other references then they have not given any quotations and it would be unsurprising if it were not specific to the discussion at hand. **One wonders if they actually discovered these references themselves or did they not actually take it from Zubair Ali Za'i?!**

One of the references they mentioned was what they described as:

“Imaam A'maar al-Harawee (Ellal al-Hadeeth Fee Kitaab Saheeh al-Muslim bin al-Hajjaj pg.138 no.35”

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In reality, the name of the author is Ibn Ammar al-Shahid (not A'maar as they claimed) and he authored a short text whereby he attempted to demonstrate weakness in some narrations in Sahih Muslim. The title of the published edition is *I'lal al-abadith fi Kitab al-Sahih li Muslim ibn al Hajjaj*, though the manuscript title is *al-Juz' fih i'lal abadith fi Kitab al-Sahih li-Muslim ibn al Hajjaj*, as can be seen below:



The above reference was also given before them by Zubair Ali Za'i in his article found in *al-Hadith* magazine (no. 66, pp. 9-10, dated August 2009), so it seems clear they actually took it from him without acknowledging it! This is what Zubair Ali stated:

٤) أعمش عن أبي صالح کی سند والی ایک روایت کے بارے میں ابو الفضل محمد بن ابی الحسین احمد بن محمد بن عمار الہروی الشہید (متوفی ۳۱۷ھ) نے فرمایا:
”و الأعمش كان صاحب تدليس فر بما أخذ عن غير الثقات“
اور اعمش تدلیس کرنے والے تھے، وہ بعض اوقات غیر ثقہ سے روایت لیتے (یعنی تدلیس

کرتے) تھے۔ (علل الاحادیث فی کتاب الصحیح لمسلم بن الحجاج ص ۱۳۸ ح ۳۵)

One wonders if they also affirm that there are defective narrations in Sahih Muslim or not? The quote provided by Zubair Ali was also mentioned in the article linked earlier from - <http://www.deenekhalis.ahlulhdeeth.com/play-197.html>

This is what he said on p. 2

٤) اعمش عن ابی صالح والی سند پر جرح کرتے ہوئے امام ابو الفضل محمد البروی الشہید (متوفی ۳۱۷ھ) نے کہا:

" اعمش تدلیس کرنے والے تھے، و بعض اوقات غیر ثقہ سے روایت لیتے تھے۔ " [علل

الاحادیث فی کتاب الصحیح لمسلم: ص ۱۳۸]

They also said:

"Imaam Daarqutnee al-Ellal al-Warradah 10/95 no.1888"

The actual title is *al-I'lal al Warida* and nor Warradah as they claimed. This is an example of their lack of competency in transcribing the name of a work by al-Daraqutni. Indeed, they seem to have used Zubair Ali's article from his *al-Hadith* magazine (no. 66, p. 10), as shown below:

(۷) دارقطنی نے الأعمش عن ابی صالح والی ایک روایت کے بارے میں کہا:
”و لعل الأعمش دلسه عن حبيب و أظهر اسمه مرة، واللہ أعلم“
اور شاید اعمش نے حبیب (بن ابی ثابت) سے تدریس کی اور ایک دفعہ اس کا نام ظاہر کر دیا۔
واللہ أعلم (العلل الواردة ج ۱۰ ص ۹۵ ح ۱۸۸۸)

They attributed a reference to al-Dhahabi's, *Mizan al-I'tidal* (2/224), but failed to quote what was said. **This point will be revisited**, as it is a point that is actually against their claim!

They also referred to Imam al-Suyuti without mentioning any of his specific works. Nevertheless, this major Muhaddith who was a Sufi scholar of the Shadhili tariqa has also recorded the narration from Malik al-Dar without any form of rejection in his monumental hadith collection known as *Jami al-Ahadith* (25/388, no. 28209).

The reader may recall their first point when they said:

“1) The scholars are united that one should not delve into hadeeth and its sciences if he does not understand the basics.”

The above two examples show their lack of competency in transcribing the names of works or the name of an author! It would be advisable that they learn the names precisely and then transliterate them proficiently from Arabic to English.

They mentioned the name of **Imam Ali ibn al-Madini** above but did not show specifically if he rejected the narration from Malik al-Dar by identifying any form of Illa (hidden defect). The following section will clarify how Imam al-Bukhari

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quoted his Shaykh, Ibn al-Madini on this very narration. Nevertheless, it is clear that they mentioned Ibn al-Madini since Zubair Ali Za'i mentioned a quote from him by using the Jami of al-Tirmidhi. This can be seen in the same *al-Hadith* magazine (p. 11) as follows:

۱۳) اعمش عن ابی صالح والی ایک روایت کے بارے میں امام علی بن المدینی نے فرمایا:
اس بارے میں ابوصالح عن ابی ہریرہ والی حدیث ثابت نہیں ہے اور ابوصالح عن عائشہ والی
حدیث بھی ثابت نہیں ہے۔ (الجامع للترمذی: ۲۰۷۷ سند صحیح)

If the opponents could have quoted what they ascribed to each of the authors one by one in their full context using original Arabic quotations, then it may have been seen how their claims apply to this narration from Malik al-Dar via the route of al-A'mash from Abu Salih. Since they failed to do this due to their elusiveness, one will move onto their other claims below. However, before this let us also show how they came off with the other references "they" provided as if they were skilled enough to do this!! Indeed, once again the name of **Zubair Ali Za'i** needs to be mentioned. The detractors also mentioned the following references:

Haafidh Ibn Qattaan al-Faasee in Bayaan al-Wahm wal-Eeyhaam 2/435 no.441

Once again, this precise reference was mentioned before them by their relied upon authority, Zubair Ali Za'i, who stated on p. 2 of the internet link mentioned above:

۵) **حافظ ابن القطان الفاسی** نے اعمش عن ابی صالح کی سند والی روایت کے بارے میں فرمایا:

"اور اعمش کی عن والی روایت انقطاع کا نشانہ ہے کیونکہ وہ مدلس تھے۔" [بیان الوہم و

الایہام: ج ۲ ص ۳۵] ۴

He also mentioned it in his article in *al-Hadith* magazine (no. 66, p. 10):

۵) اعمش عن ابی صالح کی سند والی ایک روایت کے بارے میں حافظ ابن القطان الفاسی
المغربی نے کہا: ”و معنعن الأعمش عرضة لتبين الإنقطاع فإنه مدلس“
اور اعمش کی عن والی روایت انقطاع کا نشانہ ہے کیونکہ وہ مدلس تھے۔
(بیان الوہم والایہام ج ۲ ص ۳۳۵ ح ۴۴۱)

The detractors also said:

Tahaawee in Mushkil al-Athaar 5/434 no.2192

Zubair Ali also mentioned this reference before them in *al-Hadith* magazine (no. 66, p. 10):

۶) طحاوی نے اعمش عن ابی صالح والی روایت پر تدلیس کا اعتراض نقل کیا اور پھر ضعیف
سند سے سماع کی تصریح سے استدلال کیا۔ دیکھئے مشکل الآثار (ج ۵ ص ۴۳۴ ح ۲۱۹۲)

The detractors also said:

Nawawee in Sharh Saheeh Muslim 1/72 no.109

Zubair Ali also mentioned this reference before them in *al-Hadith* magazine (no. 66, p. 10):

۸) اعمش عن ابی صالح والی ایک روایت کے بارے میں علامہ نووی نے کہا:
”والأعمش مدلس والمدلس إذا قال عن لا يحتج به إلا إذا ثبت السماع
من جهة أخرى....“ اور اعمش مدلس تھے اور مدلس اگر عن سے روایت کریں تو وہ
حجت نہیں ہوتی الا یہ کہ دوسری سند سے سماع کی تصریح ثابت ہو جائے....
(شرح صحیح مسلم ج ۱ ص ۲۷۹ ح ۱۰۹، دوسرا نسخہ ج ۲ ص ۱۱۹)

The detractors also said:

The same has been said from the likes of Imaam Shubah in Masaltus-Tasmiyyah pg.47)

Zubair Ali also mentioned this reference before them in *al-Hadith* magazine (no. 66, p. 7):

شعبہ (بن الحجاج البصری رحمہ اللہ) نے فرمایا: تین (آدمیوں) کی تدلیس کے لئے میں
تمہارے لئے کافی ہوں: اعمش، ابواسحاق اور قنادہ (مسألة التسمیہ ص ۴۷ و سندہ صحیح)

Note how the detractors also brought forth the names of the following scholars but gave no quotes from them. Their words are as follows:

Ibn Khuzaimah, Imaam Bazaar, Ibn Hibbaan, Haafidh ibn al-Jawzee

Again, these are not names that they have managed to arbitrarily bring forth, but they were mentioned by Zubair Ali Za'i in his *al-Hadith* magazine!! Quotes:

Zubair Ali mentioned the following from ibn Khuzaima on p. 10:

۹) امام ابن خزیمہ نے اعمش عن ابی صالح والی ایک روایت کے بارے میں فرمایا:
 اسے اعمش نے ابوصالح سے سنا ہے اور اس میں تدلیس نہیں کی اور ابوسعید (الخدیری رضی اللہ عنہما)
 کی حدیث اس سند کے ساتھ صحیح ہے، اس میں کوئی شک نہیں ہے۔
 (دیکھئے کتاب التوحید ص ۱۰۹ ج ۱۶۰)

Zubair Ali mentioned the following from al-Bazzar on p. 11:

۱۱) اعمش عن ابی صالح والی ایک روایت کے بارے میں محدث بزار نے کہا: ”ہذا
 الحدیث کلامہ منکر، ولعل الأعمش أخذه من غیر ثقة فدلسہ فصار ظاہر سندہ
 الصححة و لیس للحدیث عندی أصل“ اور یہ حدیث: اس کا کلام منکر ہے، اور ہو سکتا
 ہے کہ اعمش نے اسے غیر ثقہ سے لے کر تدلیس کر دی ہو تو ظاہراً اس کی سند صحیح بن گئی اور
 میرے نزدیک اس حدیث کی کوئی اصل نہیں ہے۔ (فتح الباری ج ۸ ص ۲۶۲ تحت ج ۴۵۰)

Zubair Ali mentioned the following from Ibn Hibban on p. 10-11:

۱۰) حافظ ابن حبان البستی نے فرمایا: وہ مدلس راوی جو ثقہ عادل ہیں ہم ان کی صرف ان
 روایات سے ہی حجت پکڑتے ہیں جن میں وہ سماع کی تصریح کریں مثلاً سفیان ثوری،
 اعمش اور ابواسحاق وغیرہم جو کہ زبردست ثقہ امام تھے.... الخ
 (الاحسان بترتیب صحیح ابن حبان ج ۱ ص ۹۰، نیز دیکھئے میری کتاب علمی مقالات ج ۱ ص ۲۶۶)
 حافظ ابن حبان کے اس قول سے معلوم ہوا کہ وہ سفیان ثوری اور اعمش کو طبقہ ثانیہ
 میں سے نہیں بلکہ طبقہ ثالثہ میں سے سمجھتے تھے۔

Zubair Ali mentioned the following from ibn al-Jawzi on p. 11:

۱۲) حافظ ابن الجوزی نے اعمش عن ابی صالح والی ایک روایت کے بارے میں فرمایا:
 ”ہذا حدیث لا یصح...“ یہ حدیث صحیح نہیں ہے... (احلل المتناہیہ ج ۱ ص ۲۳۷ ج ۷۳۶)

The detractors also said:

We give a gift to Asraar as he has even abandoned his scholars of his own Madhab when it comes to A'mash. Example, The grandfather of the Soofee Bareilwee's of recent times and no doubt light of Asraar's eyes **Ahmed Raza Khan** says "And the anana report from a mudallis is seen as rejected"!! **Fatawa Ridhwiyyah 5/254**) So now Asraar leaves his A'la Hadhrat also. Why? Answer?

Reply:

Once again, they have taken the quote from Fatawa Ridwiyya (5/245⁷⁶) from Zubair Ali, who mentioned it as follows in his above named article on the Malik al-Dar narration (p. 1):

فرقہ بریلویہ کے بانی **احمد رضا خان** بریلوی لکھتے ہیں:

"اور عنہ مدلس جمہور محدثین کے مذہب مختار و معتمد میں مردود و نامستند ہے۔"

[فتاویٰ رضویہ: ۵/۲۴۵]

The questions they should have asked is if any Hanafi from the Barelwi or Deobandi traditions for that matter has weakened the narration from Malik al-Dar, or even said that the an-ana of al-A'mash from Abu Salih in the specific sanad back to Malik al-Dar is an explicit defect that renders the sanad to be da'eef?! If they cannot name a single authority before the days of their so-called Muhaddith al-Asr, Nasir al-Albani, having weakened this narration at hand, then they fall under the revisionist camp of pseudo-hadith writers of this age who lack the credentials needed to be regarded as first rank Muhaddithin of impeccable characteristics, and sound knowledge, when making authentication or rejection of any narration.

⁷⁶ The detractors mistyped it as 5/254 when it is 5/245 as given by Zubair Ali Za'i above!

BARELWIS AND DEOBANDIS HAVE NOT REJECTED THE MALIK AL-DAR NARRATION

Amongst the Barelwis who have defended the authenticity of this narration from Malik al-Dar, was **Muhammad Abdal Hakim Sharaf** in his *Min Aqa'id Abl al-Sunna* (pp. 124-138). The latter refuted another contemporary by the name of Abu Bakr al-Jaza'iri for his rejection of the narration of Malik al-Dar in his *Wa Ja'u Yarkudun*, based on the so called analysis of his late "Muhaddith of Madina", Hammad al-Ansari (d. 1418 AH).⁷⁷ As for the Deobandis of recent times who mentioned this narration was their senior Muhaddith, **Muhammad Zakariyya al-Kandhlawi** (1898-1982 CE) in his *Fada'il-e-Hajj*⁷⁸ as follows:

Story No. 20: (Episode)

During the Khilafat of Hazrat Umar (RA) Madinah was troubled by great draught and hunger. A certain man presented himself at the grave of Rasulullah (Sallaho Alaihe Wassallam) saying: "O Rasulullah (Sallaho Alaihe Wassallam) your ummat is suffering destruction. Beseech Allah that rain descend from the heaven."

⁷⁷ Note that Mahmud Sa'id Mamduh of Egypt refuted the latter alongside others in his *Raf al-Minara*.

⁷⁸ See p. 110 of the work available in English here - <http://www.scribd.com/doc/81352390/Fazaile-Hajj>

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Thereupon he saw Rasulullah (Sallaho Alaihe Wassallam) in a dream in which Rasulullah (Sallaho Alaihe Wassallam) said to him: "Convey my salaams to Umar and tell him rain will come. Tell him also he holds on to intelligence and reason."

The man conveyed the message to hazrat Umar (RA) when he heard the message hazrat Umar (RA) wept bitterly and exclaimed: "Allah as much as is in my power I try not to be unmindful." (Wafaul-Wafa)⁷⁹

Al-Kandehlawi's most well known student in Hadith in our time is the currently living Shaykh al-Hadith of Mazahirul Ulum in Sahranpur, India, by the name of **Yunus al-Jawnpuri**. Indeed, even the pseudo-Salafis have taken Ijaza from him and some of them have high regard for him.⁸⁰

Coming to the point, al-Jawnpuri has briefly discussed the narration from Malik al-Dar in his *Al-Yawaqit al-Ghaliyah fi Tahqiq wa Takhrij al-Ahadith al-'Aliyah* (2/59). Amongst the references he gave for the narration of Malik al-Dar was one to the famous Indian Muhaddith, **Shah Waliullah** (d. 1176 AH/1763 CE) in his *Qurratul Aynayn fi tafdil al-Shaykhayn* (p. 19), as well as the grading's on this narration being Sahih based on the words of al-Hafiz ibn Hajar al-Asqalani and Imam al-Samhudi. Note also, that most of the Ulama in the Indian subcontinent

⁷⁹ *Wafa al-Wafa* is the work of Imam al-Samhudi. See earlier on for the actual quote in Arabic from the *Kitab al-Wafa* with the authentication of al-Samhudi.

⁸⁰ One may see the well-known pseudo-Salafi site known as Multaqa Ahlaldeeth for this fact where his major chains of transmission in Hadith (Thabat) were uploaded by Muhammad Ziyad al-Tukla (A Syrian "Salafi" who also resided in Riyadh) who described al-Jawnpuri as being "*al-Allama al-Muhaddith al-Kabir*"

<http://www.ahlaldeeth.com/vb/showthread.php?t=259807>

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from the three most prominent groups (Deobandi, Barelwi and Ahl-e-Hadith/"Salafi") all transmit the major books of Hadith running back via Shah Waliullah.

Shah Waliullah has also mentioned the text of the narration from Malik al-Dar in his Persian work known as *Izalatul Khafa an Khilafatul Khulapha*⁸¹ without naming him. Since Shah Waliullah has mentioned this narration without any form of dismissal, it should be taken as a testimony that he accepted the authenticity of the narration.

Another senior Deobandi who passed away in 2009 CE was **Sarfraz Khan Safdar**.⁸² He has mentioned the narration of Malik al-Dar in his *Taskin al-Sudur* (pp. 347-350) with its sanad being declared Sahih based on the words of al-Samhudi, Ibn Hajar al-Asqalani and Ibn Kathir. According to the following link:

<http://www.deoband.org/2009/05/history/biographies-of-scholars/obituary-shaykh-muhammad-sarfraz-khan-safdar/>

The following was mentioned about the named work:

"Taskin al-Sudur fi Tahqiq Ahwal al-Mawtah fi Barzakh wa 'l-Qubur — a detailed discussion on the lives of the prophets in their graves, death, the soul, punishment in the grave, the hearing of the dead, *tawassul*, *istimdad*, etc. This book was written at the request of 'Allamah Yusuf Binnori and Mawlana Mufti Mahmud. It also consists of introductions by almost all senior Deobandi

⁸¹ See 4/66, of the edition edited by Sayyid Jamalud-Din Harawi

⁸² Note also, that Abu Alqama Ali Hassan Khan has also quoted from his works as can be seen in the following link from one of the most vilest pseudo-Salafi English forums, even though he has also attacked him on the same forum-

<http://www.siratemustaqeem.com/phpBB/viewtopic.php?t=3231>

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scholars⁸³ who were alive at the time of its publication. According to Mufti Zar Wali Khan, this book is the most thorough ever written on the topic, and more detailed than what ‘Allamah al-Suyuti and Imam al-Qurtubi have written.’”

Thus, it is not known to us that any Deobandi or Barelwi scholars have any objection against the narration from Malik al-Dar or its very authenticity.

⁸³ Amongst the senior Deobandis who wrote commendations for this book were – Zafar Ahmed al-Uthmani (author of I’la al-Sunan), Yusuf al-Binuri (author of Ma’arif al-Sunan), Muhammad Tayyib (commentator of Aqida al-Tahawiyya), Habibur Rahman al-A’zami (editor of major hadith collections like the Musannaf Abdar Razzaq, Musnad al-Humaydi etc) and others

IMAM AL-BUKHARI'S MENTION OF THE SANAD FROM IMAM ALI-IBN AL-MADINI BACK TO MALIK AL-DAR VIA THE ROUTE OF AL- A'MASH

Imam al-Bukhari has mentioned the narration from Malik al-Dar in an abridged manner under the entry for Malik ibn Iyad al-Dar in his *Ta'rikh al-Kabir* (7/304-5), as follows according to the printed edition that was initially published in Hyderabad, India, with the editing of Abdar Rahman al-Mu'allimi of Yemen:

١٥ لا آو الامعجزت عنه قاله علي عن محمد بن خازم (٥) عن ابي صالح
١٢٩٥ - مالك بن عياض الدار أن عمر قال في قحط يارب
١) ها مش قط « خ ازهر » وفي الاصابة « ابن زاهر ويقال ابن ازهر »
٢) صف « ابن ابي اخامر » كذا ح (٣) من صف (٤) من قط - ويقال يخامر
ايضا كما في الاصابة وغيرها - ح (٥) هو ابو معاوية الضرير قال العراقي في الاصابة:
« محمد بن خازم لا تهمل » ووقع في صف « خازم » - ح
عن (٢٨)

ج - ٤

٣٠٥

التاريخ الكبير
عن مالك الدار •

Al-Hafiz ibn Hajar al-Asqalani has been mentioned earlier as saying in his *al-Isaba fi-Tamyiz al-Sahaba*:

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‘Bukhari in his Tarikh narrated through Abu Salih Dhakwan from Malik al-Dar that Umar said during the period of drought: ‘O my Lord, I spare no effort except in what escapes my power!’”

The underlined part being the last words found in the fuller version of the narration from Malik al-Dar as mentioned earlier.

It appears that the manuscripts of *Ta’rikh al-Kabir* that al-Mu’allimi utilised in his editing have missed one critical point, namely, the mention of al-A’mash narrating from Abu Salih. If one refers to the above digital image, one may note that a red line has been placed under the name, ‘Ali’; this being none other than Imam al-Bukhari’s famous teacher, Imam Ali ibn al-Madini who narrated the sanad back to Malik al-Dar without any form of objection.

What demonstrates this last actuality is the fact that al-Hafiz Ibn Asakir (d. 571 AH) has mentioned in his *Ta’rikh Dimashq* (56/492-3) with his sanad back to Imam al-Bukhari, the more reliable manner of how the latter actually recorded the entry on Malik al-Dar in the *Ta’rikh al-Kabir*. Here is a digital image of how Ibn Asakir narrated it from al-Bukhari with the critical mention that Ali ibn al-Madini mentioned it from Muhammad ibn Khazim⁸⁴ narrating from al-A’mash, narrating from Abu Salih, narrating from Malik al-Dar (as underlined in blue):

⁸⁴ Known as Abu Muawiya

أَخْبَرَنَا أَبُو الْغَنَائِمِ مُحَمَّدُ بْنُ عَلِيٍّ، ثُمَّ حَدَّثَنَا أَبُو الْفَضْلِ بْنُ نَاصِرٍ، أَنَا أَحْمَدُ بْنُ الْحَسَنِ، وَالْمُبَارَكُ بْنُ عَبْدِ الْجَبَّارِ، وَمُحَمَّدُ بْنُ عَلِيٍّ - وَاللَّفْظُ لَهُ - قَالُوا: أَنَا أَبُو أَحْمَدَ - زَادَ أَحْمَدُ وَمُحَمَّدُ بْنُ الْحَسَنِ قَالَا: - أَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ، أَنَا مُحَمَّدُ بْنُ سَهْلٍ، أَنَا الْبُخَارِيُّ قَالَ (٦):

مَالِكُ بْنُ عِيَّاضِ الدَّارِ أَنَّ عُمَرَ قَالَ فِي قِحْطٍ: يَا رَبِّ، لَا أَلُو إِلَّا مَا عَجَزْتَ عَنْهُ.

(١) بالأصل: «بن» راجع ترجمة علي بن المديني في تهذيب الكمال ٣٢٩/١٣ وترجمة إسماعيل بن إسحاق القاضي في سير الأعلام ٣٣٩/١٣.

(٢) الإصابة ٤٨٤/٣ - ٤٣٨٥ من طريق إسماعيل القاضي.

(٣) اضطرب إعجامها بالأصل، بتقديم الباء.

(٤) الخبر برواية ابن أبي الدنيا ليس في الطبقات الكبرى المطبوع لابن سعد.

(٥) طبقات ابن سعد ١٢/٥. (٦) التاريخ الكبير للبخاري ٣٠٤/٧.

٤٩٣

مالك بن قادم / مالك بن كعب الهمداني

قَالَ عَلِيُّ - يَعْنِي - ابْنَ الْمَدِينِيِّ عَنْ مُحَمَّدِ بْنِ خَازِمٍ، عَنْ الْأَعْمَشِ^(١)، عَنْ أَبِي صَالِحٍ عَنْ مَالِكِ الدَّارِ.

It is an acknowledged fact amongst the hadith scholars that Imam Ali ibn al Madini (d. 234 AH) was one of the foremost specialists in identifying hidden defects (I'lal) in narrations, and he compiled a work on this field. A section of this work on I'lal has been published by Dr. Muhammad Mustafa al-A'zami. The latter mentioned in his introduction to the I'lal (p. 7) of Ibn al-Madini that amongst the scholarly works compiled by Ibn al-Madini one was specifically on the Mudallisun, meaning those narrators known to have done tadlees in some manner. This work was in five parts with the title of *Kitab al-Mudallisun* according to Imam Abu Abdullah al-Hakim (d. 405 AH) in his *Ma'rifa Ulum al-Hadith* (p. 71).

What is pertinent to note is that neither Ali ibn al-Madini nor his disciple, al-Bukhari, mentioned any flaw with the sanad or the actual wording (matn) of the narration that was known to them. Especially the fact that neither of them said that it is not proven that al-A'mash actually heard from Abu Salih, or used any

form of explicit hadith based terminology to isolate and identify a hidden defect in either sanad or matn.

It is therefore conceivable to submit the point that al-A'mash using an-ana from Abu Salih was considered to be direct hearing by al-Bukhari and Ibn al-Madini, and al-A'mash was not suspected of performing tadlees, or else one would have expected such a luminary as Ibn al-Madini to have mentioned this to al-Bukhari; or one of them to have declared a break in the sanad due to possible tadlees. The fact that they did not do this is an indication that the sanad has no break in it, or any form of tadlees.

Indeed, what indicates that al-Bukhari did not consider al-A'mash to have been a mudallis when reporting this specific narration from Abu Salih can be gauged due to his silence on not highlighting this in any way. Since he mentioned an example where he was not sure if al-A'mash did or did not hear a certain narration from a narrator known as Salim. To exemplify this point, the reader may take note of what he mentioned in his *Ta'rikh al-Awsat* (2/801, Maktaba al-Rushd edn):

550- وروى الأعمش ، عن سالم عن ثوبان رفعه في قصته.

وسالم لم يسمع من ثوبان والأعمش لا يدري سمع هذا من سالم أم لا.

Meaning: “*Al-A'mash related from ('an') Sālim from Thawbān, who raised it in his story, and Sālim did not hear from Thawbān and Al-A'mash is not known to have heard this from Salim or not.*”

Here, al-A'mash used an-ana to transmit from Salim and al-Bukhari did not have evidence if al-A'mash did or did not hear from Salim and so the possibility of tadlees remained on this specific example. In contrast, al-Bukhari did not

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question if al-A'mash did or did not hear from Abu Salih al-Samman when recording the abridged version of Malik al-Dar's narration mentioned above, and thus, it should be taken that al-Bukhari considered it to be fully connected (muttasil) and no tadlees was known from al-A'mash when relating from Abu Salih.

[Shaykh Nabil al-Ghamri](#) who is a contemporary Makkan commentator of the Sunan al-Darimi in 10 volumes under the title *Fath al-Mannan* (1/565-66) has responded to al-Albani's weakening of the Malik al-Dar narration and after mentioning that al-Bukhari mentioned it in his *Ta'rikh al-Kabir*, he came to the conclusion that since al-Bukhari remained silent on the narration then it is Sahih (authentic) to him, for if it was not the case, then he would have made a form of criticism to show why, as he did in other places of the same *Ta'rikh* with other narrators and some of their reports.

Note also, that al-Bukhari remained silent on the status of Malik al-Dar in his *Ta'rikh al-Kabir* and this issue has already been discussed in detail earlier on. The reader is reminded of the crucial verdict of al-Bukhari that was quoted by al-Mizzi from the manuscript of this *Ta'rikh* as possessed by Abu Muhammad al-Ishbili (d. 522 AH):

<<For everyone against whom I do not mention clear words, there remains some possibility of his being acceptable, but if I say, 'There is doubt about him', then there remains no possibility.>>"

The detractors from Birmingham said in their deficient second reply to Asrar Rashid:

5) i) "A'mash from Abee Saaleh" .

Asraar is asked to pay careful heed to practical examples of where A'mash makes tadlees in hadeeth from Abee Saaleh and the verdict that the scholars of hadeeth have given. This is

important as the narration of Maalik ad-Daar is A'mash from Abee Saaleh, hence the weakness as it is not based upon samaa but anana, thus invalid. Thus the scholars of hadeeth did not hold the ananaa of A'mash in a chain as something which did not harm the chain or as good as a connected (mutassil) chain as opined by Asraar. Example:

A) Sufyaan at-Thawree says about a hadeeth from A'mash *that he did not hear from Abee Saaleh*. (Muqaddimah Jarh wa-T'adeel (pg.82) in another place he said, the same about a narrator narration in Sunan al-Kubraa of Baihaqee 3/127)

B) Imaam Haakim whilst criticising a chain of A'mash to Abee Saaleh says "*A'mash did not make samaaa from Abee Saaleh*" (Marifah Uloom al-Hadeeth pg.35)

C) Imaam Baihaqee whilst criticizing a chain says "*no doubt A'mash did not hear from Abee Saaleh*" (Sunan al-Kubraa 1/430)

D) it is recorded in Taareekh Yaqoob bin Sufyaan al-Faarsee (2/881) *that the Messenger of Allaah (Sallallahu Alayhee Wasallam) informed Hudhaifah ibn Yamaan about the hypocrites and in it he mentioned that the illustrious companion Abu Moosa al-Asharee was amongst them* (Naoozubillah min Dhaalik)

So the point Asraar raised with regards to this narration it is clear that this hadeeth is weak and rejected because in it is A'mash who is a mudallis and he does not make samaa! So what would Asraar say about this hadeeth as according to his principles this hadeeth would also be authentic. Contemplate Asraar! These examples are sufficient for the one who contemplates and has an open mind! for the sake of brevity this is sufficient otherwise many pages can be written on this. So what about these scholars of hadeeth and their criticism of the chain between A'mash and Abee Saaleh and what evidence does Asraar have to rebut the weakness in this chain? Answer.

Reply:

As for their statement: "Thus the scholars of hadeeth did not hold the ananaa of A'mash in a chain as something which did not harm the chain or as good as a connected (mutassil) chain as opined by Asraar."

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The vigilant reader will by now have realised that amongst the known scholars who authenticated the chain of transmission or text of the narration in the past include the likes of the following Imams (all reference works to the following Imams have been mentioned earlier on):

Ibn Kathir (d. 774 AH)

Ibn Hajar al-Asqalani (d. 852 AH)

Al-Samhudi (d. 911 AH)

Al-Qastallani (d. 923 AH)

Ibn Hajar al-Haytami (d. 974 AH)

The natural question that arises for these detractors who thought they were in line with the major scholars of the past is why did all of these Imams mention the narration from Malik al-Dar by either explicit authentication, silent consent, direct approval or by not raising any doubts over its authenticity? Especially since none of them highlighted any possible form of tadlees with regard to al-A'mash in the specific sanad going back to Malik al-Dar.

MORE PLAGIARISATION AND MISUNDERSTANDINGS BY THE TWO DETRACTORS

As for their point:

“A) Sufyaan at-Thawree says about a hadeeth from A’ mash *that he did not hear from Abee Saaleh*. (Muqaddimah Jarh wa-T’adeel (pg.82) in another place he said, the same about a narrator narration in Sunan al-Kubraa of Baihaqee 3/127)”

Once again, it should be known by the reader that the two detractors have plagiarised these two references⁸⁵ from none other than Zubair Ali Za’i! This is how the latter presented it in his al-Hadith magazine (no. 66, p. 9) from Sufyan al-Thawri:

١) امام سفیان بن سعید الثوری رحمہ اللہ نے ایک روایت کے بارے میں فرمایا:
”حدیث الأعمش عن أبي صالح: الإمام ضامن، لا أراه سمعه من أبي
صالح“ اعمش کی ابوصالح سے الامام ضامن والی حدیث، میں نہیں سمجھتا کہ انھوں نے
اسے ابوصالح سے سنا ہے۔ (تقدمة الجرح والتعديل ص ٨٢ وسنده صحیح)
ایک اور روایت میں ہے کہ سفیان ثوری نے فرمایا: ”ثنا سليمان هو الأعمش عن
أبي صالح ولا أراه سمعه منه...“ (السنن الكبرى للبيهقي ٣/١٢٤، وسنده حسن)

⁸⁵ They typed it as the Muqaddima Jarh wa Ta’dil, when it is more correctly known as Taqdim al-Jarh wal Ta’dil as Zubair Ali mentioned.

Let us examine what they were referring to in the said Taqdimā (p. 82) of Ibn Abi Hatim al-Razi:

حدثنا عبد الرحمن نا صالح نا علي سمعت يحيى يقول قال سفيان حديث الأعمش عن أبي صالح الإمام

ضامن لا أراه سمعه من أبي صالح

And from the Sunan al-Kubra of al-Bayhaqi (3/127):

وَأَخْبَرَنَا عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ بْنِ قَتَادَةَ، أَنبَأَ أَبُو الْحَسَنِ عَلِيُّ بْنُ الْفَضْلِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، ثنا

أَبُو شُعَيْبٍ الْحَرَّانِيُّ، ثنا عَلِيُّ بْنُ الْمَدِينِيِّ، ثنا يَحْيَى بْنُ سَعِيدٍ، ثنا سُفْيَانُ، ثنا سُلَيْمَانُ هُوَ الْأَعْمَشُ، عَنْ

أَبِي صَالِحٍ قَالَ: وَلَا أَرَاهُ سَمِعَهُ مِنْهُ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " الْإِمَامُ

ضَامِنٌ، وَالْمُؤَدَّنُ مُؤْتَمَنٌ، فَأَرَشَدَ اللَّهُ الْأَئِمَّةَ، وَغَفَرَ لِلْمُؤَدَّنِينَ "

What can be gathered from these two similar narrations is that a claim was reported from Sufyan al-Thawri that al-A'mash did not hear a specific narration from Abu Salih. This narration is also found in the Sunan of Abu Dawud with clarification of why al-A'mash did not receive it from Abu Salih at times:

517 - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، حَدَّثَنَا الْأَعْمَشُ، عَنْ رَجُلٍ، عَنْ أَبِي صَالِحٍ،

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْإِمَامُ ضَامِنٌ وَالْمُؤَدِّنُ مُؤْتَمَنٌ، اللَّهُمَّ ارْشِدِ الْأَئِمَّةَ وَاعْفِرْ لِلْمُؤَدِّينَ»

The wording of the hadith being: *“The Imam is responsible and the mu’adhhin is trusted. O Allah guide the Imams and forgive the Mu’adhhins.”*

In the above sanad the reason why al-A’mash did not hear from Abu Salih directly in this specific case has been highlighted, namely, al-A’mash heard from an unknown man who took it from Abu Salih. What the amateur detractors failed to mention or even realise is that al-A’mash also clarified that he did hear (sami’tu) this narration directly from Abu Salih, and on other occasions it reached him (balaghani) via an intermediary who reported it from Abu Salih. This was mentioned by Imam al-Bukhari in his Ta’rikh al-Kabir (1/78) as follows:

203 - مُحَمَّدُ بْنُ ذَكْوَانَ وَهُوَ مُحَمَّدُ بْنُ أَبِي صَالِحِ السَّمَانِ أَخُو سَهِيلِ مَوْلَى جَوَيْرِيَةَ بِنْتِ الْأَحْمَسِ

الْغَطَفَانِيِّ قَالَ لِي ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا مُوسَى بْنُ يَعْقُوبَ قَالَ حَدَّثَنَا عَبَّادُ بْنُ أَبِي صَالِحٍ، حَدَّثَنِي سَلِيمَانُ

ابْنُ عَبْدِ الرَّحْمَنِ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ عَنْ ابْنِ إِسْحَاقَ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ أَنَّ أَبَا

صَالِحِ السَّمَانِ مَوْلَى مَغِيْثَةَ حَدَّثَهُ، وَقَالَ لَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ عَنْ حَيَّوَةَ حَدَّثَنِي نَافِعُ بْنُ سُلَيْمَانَ سَمِعَ

مُحَمَّدَ بْنَ أَبِي صَالِحٍ سَمِعَ أَبَاهُ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ **الْإِمَامُ ضَامِنٌ وَالْمُؤَدِّنُ**

مُؤْتَمَنٌ، وَقَالَ الْأَعْمَشُ سَمِعْتُ أَبَا صَالِحٍ أَوْ بَلَّغَنِي عَنْهُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

مثله، ورواه سهيل ابن أبي صالح عن الأعمش عن أبي صالح، هو المديني، وقال يوسف بن راشد
حدَّثنا ابن فضيل عن الأعمش عن رجل عن أبي صالح عن أبي

هريرة عن النبي صلى الله عليه وسلم.

Imam al-Tahawi has also demonstrated this direct hearing between al-A'mash and Abu Salih in his *Sharh Mushkil al-Athar*. Before he did this, he mentioned the sanad where al-A'mash used an-ana followed by the sanad mentioning explicit hearing between the said narrators by using the expression, "Haddathana" ("He narrated to us"):

2186 - حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: حَدَّثَنَا أَبُو غَسَّانَ قَالَ: حَدَّثَنَا شَرِيكٌ , عَنْ الْأَعْمَشِ , عَنْ أَبِي صَالِحٍ ,
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - رَفَعَ الْحَدِيثَ - قَالَ: " الْإِمَامُ ضَامِنٌ , وَالْمُؤَدَّنُ مُؤْتَمَنٌ , اللَّهُمَّ ثَبِّتِ
الْأَيْمَةَ , وَاعْفِرْ لِلْمُؤَدَّنِينَ ."

2187 - حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانَ الْجَوْهَرِيُّ قَالَ: حَدَّثَنَا هُشَيْمٌ , عَنْ الْأَعْمَشِ

قَالَ: حَدَّثَنَا أَبُو صَالِحٍ , عَنْ أَبِي هُرَيْرَةَ , عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ.

Also, the later expert on hidden defects in hadith known as al-Daraqutni also discussed this narration at hand and mentioned the point that al-A'mash did hear from Abu Salih by using explicit clarification terminology. This is what he mentioned in his *I'lal al-Warida* (5/134, Dabasi edition) from al-A'mash:

قال الأعمش: وقد سمعته من أبي صالح, وقال هُشَيْمٌ: عن الأعمش حدَّثنا أبو صالح، عن أبي هُرَيْرَةَ.

Hence, this example used by the detractors is not a proof to suggest that when al-A'mash used an-ana for this specific narration it meant that he performed tadlees, for he has himself clarified that he did hear directly as well. This leads to stating that not all cases of al-A'mash using an-ana from Abu Salih automatically lead to the sanad being da'eef (weak) due to possible tadlees from al-A'mash. Rather, the Muhaddithin have also said that even outside the Sahihayn, there are explicit examples that were declared to be on the conditions of the two Shaykhs, al-Bukhari and Muslim, when al-A'mash used an-ana terminology from Abu Salih.

Regarding this specific narration about the Imam and Mu'adhhdin, Imam Ahmed in his Musnad recorded it also as follows:

10098 - حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " الْإِمَامُ ضَامِنٌ، وَالْمُؤَدَّنُ مُؤْتَمَنٌ، اللَّهُمَّ ارْشِدِ الْأَئِمَّةَ، وَاعْفِرْ لِلْمُؤَدَّنِينَ " (2)

The best edited edition of this Musnad is that by Shaykh Shuayb al-Arna'ut and his co-editors. They said in footnote no. 2 about the above narration:

(2) إسناده صحيح على شرط الشيخين. سفیان: هو الثوري، والأعمش: هو سليمان بن مهران.

وأخرجه ابن خزيمة (1528) عن سلم بن جنادة، عن وكيع، بهذا الإسناد.

وانظر (7169) .

Thus, even though al-A'mash related it from Abu Salih using an-ana, the editors considered it in line with the condition (shart) of Bukhari or Muslim. Hence, not every single incident of an-ana used by al-A'mash can be rejected as weak due to

the claim of possible tadlees, unless one can quote the major specialists of Hadith from especially the earliest times identifying unambiguous examples. The example given above by the detractors was therefore invalid in their case to show what they intended to accomplish!

The detractors said: “**B) Imaam Haakim** whilst criticising a chain of A’ mash to Abee Saaleh says “*A’ mash did not make samaaa from Abee Saaleh*” (Marifah Uloom al-Hadeeth pg.35)”

Once again, it should be known by the reader that the two detractors have plagiarised this from none other than Zubair Ali Za’i! This is how Zubair Ali presented it in his al-Hadith magazine (no. 66, p. 9):

٢) حاکم نیشاپوری نے ایک حدیث کے بارے میں کہا: ”لم یسمع هذا الحدیث الأعمش من أبي صالح“ أعمش نے ابوصالح سے یہ حدیث نہیں سنی۔
(معرفة علوم الحديث ص ٣٥)

Al-Hakim gave a specific example of a narration that he thought in conclusion, that al-A’ mash did not hear from Abu Salih. He said in the above-mentioned reference:

وأما ضد هذا من الحديث فمثاله ما حدثناه أبو عبد الله محمد بن يعقوب الحافظ ثنا محمد بن عبد الوهاب الفراء أنا يعلى بن عبيد حدثنا الأعمش عن أبي صالح عن أبي هريرة قال: ذكرنا ليلة القدر فقال رسول الله صلى الله عليه وسلم: "كم مضى من الشهر؟ قلنا: اثنتان وعشرون وبقي ثمان. فقال: مضى اثنتان وعشرون وبقي سبع، اطلبوها الليلة، الشهر تسع وعشرون".

قال الحاكم: لم يسمع هذا الحديث الأعمش من أبي صالح وقد رواه أكثر أصحابه عنه هكذا منقطعاً.

فأخبرني عبد الله بن محمد بن موسى ثنا محمد بن أيوب حدثنا محمد بن عبد الله بن نمير ثنا خالد الجعفي

حدثني أبو مسلم عبيد الله بن سعيد قائد الأعمش عن الأعمش عن سهيل بن

أبي صالح عن أبيه عن أبي هريرة رضي الله عنه قال: ذكرنا ليلة القدر فقال رسول الله صلى الله عليه

وسلم: "كم مضى من الشهر؟" قلنا: اثنتان وعشرون وبقي ثمان. فقال: مضى اثنتان وعشرون وبقي

سبع اطلبوها الليلة، والشهر تسع وعشرون"

In this specific example regarding Laylatul Qadr, al-Hakim gave his reason why he thought al-A'mash did not hear directly from Abu Salih, since al-A'mash narrated it from Suhayl ibn Abi Salih who narrated it from his father – Abu Salih, in another sanad. Thus, this does not prove that al-A'mash's narration from Abu Salih is a case of absolute tadlees as he has clarified how he received it via Suhayl also. This narration is in the Musnad of Imam Ahmed:

7423 – حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَيَعْلَى، قَالَا: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " كَمْ مَضَى مِنَ الشَّهْرِ؟ " قَالَ: قُلْنَا: مَضَتْ ثِنْتَانِ وَعِشْرُونَ، وَبَقِيَ ثَمَانٍ. قَالَ رَسُولُ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَأ، بَلْ مَضَتْ مِنْهُ ثِنْتَانِ وَعِشْرُونَ، وَبَقِيَ سَبْعٌ، اَطْلُبُوهَا اللَّيْلَةَ " قَالَ يَعْلَى، فِي حَدِيثِهِ: " الشَّهْرُ تِسْعٌ

وَعِشْرُونَ " (1)

Once again, Shaykh Shu'ayb al-Arnaut et al considered the sanad to be Sahih by fulfilling the shart of Bukhari and Muslim in footnote 1:

(1) إسناده صحيح على شرط الشيخين. يعلى: هو ابن عبيد الطنافسي.

وأخرجه ابن أبي شيبة 84/3، وابن ماجه (1656)، وابن حبان (3450)، والبيهقي 310/4 من طريق أبي معاوية وحده، بهذا الإسناد. وليس فيه عند ابن ماجه قوله: "لا بل مضت منه ثنتان وعشرون وبقي سبع، اطلبوها الليلة"، زاد ابن أبي شيبة وابن حبان: ثم قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "الشهر هكذا وهكذا"، ثلاث مرات، عشرة عشرة مرتين، وواحدة تسعة.

وأخرجه ابن خزيمة (2179)، وابن حبان (2548) من طريق جرير بن عبد الحميد، والبيهقي 310/4 من طريق أبي إسحاق الفزاري، كلاهما عن الأعمش، به.

وأخرجه البيهقي 310/4 من طريق أبي مسلم عبيد الله بن سعيد، قائد الأعمش، عن الأعمش، عن سهيل بن أبي صالح، عن أبيه، عن أبي هريرة. كذا زاد فيه أبو مسلم قائد الأعمش سهيلا بين الأعمش وبين أبي صالح، وهو ضعيف

This example from al-Hakim is not a proof to state that in the narration of Malik al-Dar, al-A'mash must be considered as performing Tadles from Abu Salih, for not one early Muhaddith has been quoted by the detractors as stating this with specific regard to the narration from Malik al-Dar. This also includes their so-called Muhaddith al-Asr, Nasir al-Albani, as will be seen later and mentioned earlier in this monograph.

The detractors said: "(C) **Imaam Baihaqee** whilst criticizing a chain says "no doubt A'mash did not hear from Abee Saaleh" (Sunan al-Kubraa 1/430)"

This was said by al-Bayhaqi with regard to the hadith quoted and discussed above: "The Imam is responsible and the mu'adhbhin is trusted. O Allah guide the Imams and forgive the Mu'adhbhins."

Once again, it should be known by the reader that the two detractors have plagiarised this from none other than Zubair Ali Za'î! This is how Zubair Ali presented it in his al-Hadith magazine (no. 66, p. 9):

۳) بیہقی نے فرمایا: ”و هذا الحديث لم يسمعه الأعمش باليقين من أبي صالح....“ اور یہ حدیث اعمش نے یقیناً ابوصالح سے نہیں سنی۔ (لسنن الکبریٰ ۱/۴۳۰)

It has already been shown above that there is evidence to show that al-A'mash did actually clarify his hearing from Abu Salih, thus, this claim by al-Bayhaqi is of no consequence to the overall ruling on this narration, and nor does it serve the biased and faulty claims of these detractors!

EXAMPLES WHERE AL-BAYHAQI AND AL-HAKIM NARRATED VIA THE ROUTES OF AL-A'MASH FROM (AN) ABU SALIH WITHOUT IDENTIFYING ANY FORM OF TADLEES

In the above three examples labelled as A, B and C, the detractors mentioned examples from al-Bayhaqi (d. 458 AH) and his most prominent Shaykh in Hadith, Abu Abdullah al-Hakim (d. 405 AH), highlighting some cases where al-A'mash may have not heard from Abu Salih, though the contrary has been shown to be the case as well in this reply.

Al-Bayhaqi has narrated the following in his *al-Sunan al-Kubra* via al-Hakim:

8501 – أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، أَنبَأَ أَبُو عَمْرٍو عُثْمَانُ بْنُ أَحْمَدَ بْنِ السَّمَّاكِ بَبْغَدَادَ، ثنا أَحْمَدُ بْنُ عَبْدِ الْجَبَّارِ، ثنا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنِ الْأَعْمَشِ، **عَنْ أَبِي صَالِحٍ**، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ رَمَضَانَ صُفِّدَتِ الشَّيَاطِينُ مَرْدَةً الْجِنِّ وَعَلَّقَتْ أَبْوَابُ النَّارِ فَلَمْ يُفْتَحْ مِنْهَا بَابٌ وَفُتِحَتْ أَبْوَابُ الْجَنَّةِ فَلَا يُغْلَقُ مِنْهَا بَابٌ وَنَادَى مُنَادٍ يَا بَاغِيَ الْخَيْرِ أَقْبِلْ وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ وَلِلَّهِ عِتْقَاءُ مِنَ النَّارِ "

The same narration was recorded by al-Hakim in his *Mustadrak* (1/421, Hyderabad edn) as follows:

1532- أَخْبَرَنَا أَبُو عَمْرٍو عُثْمَانُ بْنُ أَحْمَدَ بْنِ السَّمَّاكِ بِيَعْدَادَ ، حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْجَبَّارِ ، حَدَّثَنَا أَبُو بَكْرٍ بْنُ عِيَّاشٍ ، (ح) وَحَدَّثَنَا أَبُو مُحَمَّدٍ أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْمُزَنِيُّ ، حَدَّثَنَا أَحْمَدُ بْنُ نَجْدَةَ ، حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ ، وَأَبُو كُرَيْبٍ ، قَالَا : حَدَّثَنَا أَبُو بَكْرٍ بْنُ عِيَّاشٍ ، عَنِ الْأَعْمَشِ ، عَنِ أَبِي صَالِحٍ ، عَنِ أَبِي هُرَيْرَةَ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ رَمَضَانَ صُفِّدَتِ الشَّيَاطِينُ ، وَمَرَدَةُ الْجِنِّ ، وَغُلِّقَتْ أَبْوَابُ النَّارِ ، فَلَمْ يُفْتَحْ مِنْهَا بَابٌ ، وَفُتِحَتْ أَبْوَابُ الْجَنَّةِ فَلَمْ يُغْلَقْ مِنْهَا بَابٌ ، وَنَادَى مُنَادٍ يَا بَاغِيَ الْخَيْرِ أَقْبِلْ ، وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ ، وَلِلَّهِ عِتْقَاءُ مِنَ النَّارِ .

هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ ، وَلَمْ يُخْرَجْ بِهِ بِهَذِهِ السِّيَاقَةِ .

Al-Hakim declared the narration to be Sahih upon the condition of al-Bukhari and Muslim though they did not record it in their respective collections on Sahih narrations. The same narration via al-A'mash from Abu Salih was recorded by al-Bayhaqi in his *al-Sunan al-Saghir* (no. 1105) and in his *Fada'il al-Anwqat* (1/140). In none of these works did they state that al-A'mash did not hear from Abu Salih despite using an-ana terminology. The detractors need to explain this point, and why al-Hakim declared it Sahih. If they claim that al-A'mash heard it from Abu Salih using a clearer expression of direct hearing then they are asked to produce it.

Other examples from al-Bayhaqi and his other Hadith collections:

From his *al-Sunan al-Sughra*:

3520- أَخْبَرَنَا أَبُو طَاهِرٍ الْفَقِيهُ ، حَدَّثَنَا أَبُو حَامِدٍ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ يَحْيَى بْنِ بِلَالٍ ، حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ الصَّبَّاحِ الرَّعْفَرَانِيُّ ، حَدَّثَنَا أَبُو مُعَاوِيَةَ ، عَنِ الْأَعْمَشِ ، عَنِ أَبِي صَالِحٍ ، عَنِ أَبِي هُرَيْرَةَ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَعَنَ اللَّهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ ، فَتُقَطَّعُ يَدُهُ ، وَيَسْرِقُ الْحَبْلَ ، فَتُقَطَّعُ يَدُهُ

4694- أَخْبَرَنَا زَيْدُ بْنُ أَبِي هَاشِمٍ الْعَلَوِيُّ ، بِالْكُوفَةِ أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عُمَرَ ، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ ، أَخْبَرَنَا وَكَيْعٌ ، عَنِ الْأَعْمَشِ ، عَنِ أَبِي صَالِحٍ ، عَنِ أَبِي هُرَيْرَةَ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَأَنْ يَمْتَلِي جَوْفُ الرَّجُلِ قَيْحًا يَرِيهِ خَيْرٌ مِنْ أَنْ يَمْتَلِيَ شِعْرًا

From his Dala'il al-Nubuwwa:

832 - أخبرنا أبو حامد أحمد بن أبي خلف الصوفي الأسفرائيني بما ؛ قال : حدثنا أبو بكر محمد بن يزيد قال : حدثنا محمد بن عبد الله بن سليمان قال : حدثنا محمد بن أبي بكر المقدمي قال : حدثنا عمر بن علي ، عن الأعمش ، عن أبي صالح ، عن جابر قال : كان النبي صلى الله عليه وسلم يخطب إلى جذع ، فلما جعل له المنبر خطب عليه حنت الخشبة حين الناقة الخلوج فاحتضنها ، فسكنت

The narration from Malik al-Dar in his Dala'il al-Nubuwwa:

2974 - أخبرنا أبو نصر بن قتادة ، وأبو بكر الفارسي قالا : أخبرنا أبو عمرو بن مطر ، أخبرنا أبو بكر بن علي الذهلي ، أخبرنا يحيى ، أخبرنا أبو معاوية ، عن الأعمش ، عن أبي صالح ، عن مالك قال : أصاب الناس قحط في زمان عمر بن الخطاب ؛ فجاء رجل إلى قبر النبي صلى الله عليه وسلم فقال : يا رسول الله ، استسق الله لأمتك فإنهم قد هلكوا ؛ فأتاه رسول الله صلى الله عليه وسلم في المنام ؛ فقال

أنت عمر فأقرته السلام ، وأخبره أنكم مسقون . وقل له : عليك الكيس الكيس . فأتى الرجل عمر ، فأخبره ، فبكى عمر ثم قال : يا رب ما آلو إلا ما عجزت عنه

From his *Shu'ab al-Iman* (2/399):

2191 - أخبرنا أبو عبد الله الحافظ أنا أبو الحسن محمد بن عبد الله السنن بمرو ثنا أبو الموجه أنا عبدان

أنا أبو حمزة عن الأعمش عن أبي صالح عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم :

من حافظ على هؤلاء الصلوات المكتوبات لم يكتب من الغافلين و من قرأ في ليلة مائة آية كتب من

القانتين

From his *Shu'ab al-Iman* (3/49):

2835 - أخبرنا أبو عبد الله الحافظ أخبرني أبو محمد بن أبي عمرو الحرشي ثنا أبو بكر محمد بن

إسحاق بن خزيمة ثنا علي بن حجر ثنا علي بن مسهر عن الأعمش عن أبي صالح عن أبي هريرة و أبي

سعيد الخدري Y عن النبي صلى الله عليه وسلم في قوله :

إن قرآن الفجر كان مشهودا قال تشهد ملائكة الليل و ملائكة النهار تجتمع فيها

More examples where by al-Hakim mentioned it via the route of al-A'mash from Abu Salih by declaring the hadith to be Sahih upon the condition of al-Bukhari and Muslim, though they did not record it in their respective collections on Sahih narrations:

In the *Mustadrak al-Hakim* (1/210-11):

763- حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ الْخَلِيلِ الْأَصْبَهَانِيُّ ، حَدَّثَنَا مُوسَى بْنُ إِسْحَاقَ الْقَاضِي ، حَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ ، (ح) وَحَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ جَعْفَرِ الْمُزَكِّي فِي آخِرِينَ ، قَالُوا : حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ ، حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ ، قَالَ : حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ ، عَنِ الْأَعْمَشِ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ ، وَأَبِي سَعِيدٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ عَزَّ وَجَلَّ {إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا} قَالَ : تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ ، وَمَلَائِكَةُ النَّهَارِ تَجْتَمِعُ فِيهَا .

هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ ، وَلَمْ يُخْرَجَاهُ .

In the Mustadrak al-Hakim (1/308):

1160- أَخْبَرَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ السُّنِّي بِمَرَوْ ، حَدَّثَنَا أَبُو الْمُؤَجَّهِ ، أَنبَأَ عَبْدَانُ ، أَنبَأَ أَبُو حَمْرَةَ ، عَنِ الْأَعْمَشِ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ حَافَظَ عَلَيَّ هَؤُلَاءِ الصَّلَوَاتِ الْمَكْتُوباتِ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ ، وَمَنْ قَرَأَ فِي لَيْلَةٍ مِائَةَ آيَةٍ كُتِبَ مِنَ الْقَانِتِينَ .

هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ ، وَلَمْ يُخْرَجَاهُ .

In the Mustadrak al-Hakim (1/378):

1399- أَخْبَرَنَا أَبُو الْعَبَّاسِ قَاسِمُ بْنُ قَاسِمِ السِّيَارِيِّ بِمَرَوْ ، حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ حَاتِمٍ ، حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ ، أَنبَأَ الْحُسَيْنُ بْنُ وَاقِدٍ ، حَدَّثَنَا الْأَعْمَشُ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ : جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : يَا رَسُولَ اللَّهِ ، ذُنْبِي عَلَى عَمَلٍ إِذَا أَنَا

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بَكَرِ بْنِ بِالْوَيْهِ قَالَا : حَدَّثَنَا أَبُو الْمُثَنَّى الْعَنْبَرِيُّ ، قَالُوا حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ ، عَنْ حَفْصِ بْنِ غِيَاثٍ ، عَنْ الْأَعْمَشِ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مِنْ أَقَالَ مُسْلِمًا ، أَقَالَ اللَّهُ عَشْرَتَهُ .

هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ وَلَمْ يُخَرِّجَاهُ.

There are more examples from al-Bayhaqi and al-Hakim but for the sake of brevity, they have not been mentioned. From these examples, one may conclude that al-Hakim and al-Bayhaqi did not reject every single incident whereby al-A'mash reported from Abu Salih using the terminology known as an-ana. This is a fact that the detractors have totally ignored via laxity and defective research tactics.

The detractors said: “D) it is recorded in Taareekh Yaqoob bin Sufyaan al-Faarsee (2/881) that the Messenger of Allaah (Sallallahu Alayhee Wasallam) informed Hudhaifah ibn Yamaan about the hypocrites and in it he mentioned that the illustrious companion Abu Moosa al-Asharee was amongst them (Naoozubillah min Dhaalik)

The reference they gave is not spot on! It is not vol. 2/p. 881, but vol. 2/p. 771 as edited by Akram Diya al-Umari. In addition, the name of the author is not al-Faarsee but al-Fasawi! Thirdly, the narration does not mention al-A'mash relating from Abu Salih al-Samman but from Shaqiq, thus this is a self-defeating example for these detractors as they headed that section of their reply with so-called examples of an-ana of al-A'mash from Abu Salih as the diligent reader can observe.

This is the level of their academic excellence and endeavour to exemplify the truth! They were quick to attack others who do not belong to their minority sect but failed to check up and convey their claims meticulously, for as said before,

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they are the blind following disseminators of the incoherent thoughts of the likes of Zubair Ali Zai!

Once again, it should be known by the reader that the two detractors have plagiarised this from none other than Zubair Ali Za'i! This is how Zubair Ali presented it in his short article on the narration of Malik al-Dar (p. 3):

ان تمام دلائل کے باوجود جو ہٹ دھرمی اختیار کرتے ہوئے امام نوویؒ کے مرجوح قاعدے کو پیش کرے اس کی خدمت میں عرض ہے کہ ایک روایت میں ہے کہ سیدنا حذیفہؓ نے سیدنا ابو موسیٰ اشعریؓ کو منافق قرار دیا دیکھئے تاریخ یعقوب بن سفیان الفارسی (ج ۲ ص ۷۷۱) سیدنا حذیفہؓ کو منافقین کے نام نبیؐ نے بتا رکھے تھے یہ بات عام طالب علموں کو بھی پتا ہے۔ ہم تو کہتے ہیں کہ اس روایت کی سند میں اعمش ہیں جو مدلس ہیں اور شقیق (ابو وائل) سے معنعن روایت کر رہے ہیں لہذا یہ روایت ضعیف ہے۔ مگر جو حضرات جمہور محدثین کے خلاف امام نوویؒ کے مرجوح قاعدے کے مطابق اعمش کی ابو وائل یا ابو صالح سے معنعن روایت کو سماع پر محمول کرتے ہوئے صحیح سمجھتے ہیں وہ اس روایت کے مطابق صحابی رسول سیدنا ابو موسیٰ اشعریؓ پر کیا حکم لگاتے ہیں۔۔۔؟

Note – The name of **Yaqub ibn Sufyan al-Fasawi** is pertinent to this aspect of the discussion for he has clarified a beneficial verdict on al-A'mash and the status of his reports where tadlees may be in action. This will be mentioned in due course alongside a statement from Imam Ahmed ibn Hanbal.

They wanted answers to their statement: “So the point Asraar raised with regards to this narration it is clear that this hadeeth is weak and rejected because in it is A'mash who is a mudallis and he does not make samaa! So what would Asraar say about this hadeeth as according to his principles this hadeeth would also be authentic. Contemplate Asraar! These examples are sufficient for the one who contemplates and has

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an open mind! for the sake of brevity this is sufficient otherwise many pages can be written on this. So what about these scholars of hadeeth and their criticism of the chain between A'mash and Abee Saaleh and what evidence does Asraar have to rebut the weakness in this chain? Answer.”

The answers given above are sufficient for the unbiased ones who are in search for the truth with exemplification from the original sources. It is worth reiterating, that the detractors have failed to mention a single Master of Hadith of the past who rejected this narration from Malik al-Dar on the basis of alleged tadlees from al-A'mash when relating from Abu Salih al-Samman. On the contrary, it has been shown above those who authenticated it or related it without rejection in some manner.

HAFIZ AL-DHAHABI AND THE NARRATION FROM MALIK AL-DAR

Indeed, Asrar Rashid also mentioned that it had been recorded by, “Al Bayhaqi in his ‘Dalail al Nubuwwah’; Vol 3, p483.”⁸⁶

The reference given is correct and it is pertinent to mention what the Hafiz of hadith, al-Dhahabi (d. 748 AH) thought of this book. In his Siyar a’lam an-Nubala (20/216), al-Dhahabi said with regard to the Dala’il al-Nubuwwa of Imam al-Bayhaqi:

فَعَلَيْكَ يَا أَخِي بِكِتَابِ دَلَائِلِ النَّبُوَّةِ لِلْبَيْهَقِيِّ، فَإِنَّهُ شِفَاءٌ لِمَا فِي الصُّدُورِ وَهَدَى وَنُورٌ

The highlighted portion meaning:

“It is a healing for what is in the breasts and guidance and light.”

⁸⁶ With the following wording:

2974 - أخبرنا أبو نصر بن قنادة ، وأبو بكر الفارسي قالا : أخبرنا أبو عمرو بن مطر ، أخبرنا أبو بكر بن علي الذهلي ، أخبرنا يحيى ، أخبرنا أبو معاوية ، عن الأعمش ، عن أبي صالح ، عن مالك قال : أصاب الناس قحط في زمان عمر بن الخطاب ؛ ف جاء رجل إلى قبر النبي صلى الله عليه وسلم فقال : يا رسول الله ، استسق الله لأمتك فإنهم قد هلكوا ؛ فأتاه رسول الله صلى الله عليه وسلم في المنام ؛ فقال ائت عمر فأقرئه السلام ، وأخبره أنكم مسقون . وقل له : عليك الكيس الكيس . فأتى الرجل عمر ، فأخبره ، فبكى عمر ثم قال : يا رب ما آلو إلا ما عجزت عنه

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One wonders if these detractors would now accept such a declaration from this major Muhaddith and apply it to the narration from Malik al-Dar or not?! The last quote was also mentioned by Imam al-Zarqani with a similar wording from al-Dhahabi without mentioning the reference to the latter's work in his *Sharh al-Mawahib al-Laduniyya* (1/120) with the following wording:

عليك به فإنه كله هدى ونور

It was also mentioned by Shaykh Muhammad ibn Ja'far al-Kattani (d. 1345 AH) in his *Risala al-Mustatrafa* (p. 47)

Verily, al-Dhahabi has been shown earlier to have recorded this narration in his *Ta'rikh al-Islam* when it was said as follows in order to refresh the memories of the readers:

Indeed, Imam al Dhahabi knew the narration from Malik al Dar and he has mentioned it in his major work on Islamic history known as *Ta'rikh al Islam* without weakening it or dismissing it in any shape or form. The fact that he mentioned it without dismissal is a form of validation that this is a historical incident that did occur. Here is a digital image from the 52-volume Tadmuri edition of *Ta'rikh al-Islam* (3/273)⁸⁷:

House of Verification

⁸⁷ One may also find it in the edition of *Ta'rikh al-Islam* (2/150-151) edited by Dr. Bashhar Awwad Ma'ruf and the one published by Maktaba al-Tawfiqiyya (3/56)

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آلافٍ خمسة آلاف ، ولأنصار أربعة آلافٍ أربعة آلاف ، ولأمهات المؤمنين اثني عشر ألفاً اثني عشر ألفاً^(١) .

وقال إبراهيم النخعي : كان عمر يتجر وهو خليفة^(٢) .

وقال الأعمش ، عن أبي صالح ، عن مالك الدار قال : أصاب الناس قحطٌ في زمان عمر ، فجاء رجلٌ إلى قبر رسول الله ﷺ فقال : يا رسول الله استسقى الله لأمتك فإنهم قد هلكوا . فأتاه رسول الله ﷺ في المنام وقال : أتت عمر فأقرته مني السلام وأخبره أنهم مسقون وقيل له : عليك الكيس الكيس ، فأتى الرجل فأخبر عمر فبكى وقال : يا رب ما ألوما عجزت عنه .
وقال أنس : تفرق بطن عمر من أكل الزيت عام الرمادة ، كان قد حرم نفسه السمن ، قال : فنقر بطنه بإصبعه وقال : إنه ليس [لك]^(٣) عندنا غيره حتى يحيا الناس^(٤) .

Note also, that al-Dhahabi did not weaken the sanad nor declare it to be weak in anyway, for just a few pages earlier, he explicitly mentioned other narrations where he highlighted weak narrators in some chains of transmission. Examples from vol. 3 of Ta'rikh al-Islam:

p. 256:

وعن أبي سلمة ، عن أبي أروى الدؤسي قال : كنت مع رسول الله ﷺ فطلع أبو بكر وعمر فقال : « الحمد لله الذي أيدني بكما » . تفرد به عاصم ابن عمر، وهو ضعيف^(٣) .

p. 257:

وروى الترمذي من حديث ابن عمر ، أن رسول الله ﷺ خرج ذات يوم فدخل المسجد ، وأبو بكر وعمر معه وهو أخذ بأيديهما فقال : « هكذا نُبعث يوم القيامة »^(١) . إسناده ضعيف .

Note also, that al-Dhahabi knew that al-A'mash would at times perform Tadlees and he highlighted an example in his Siyar a'lam an-Nubala (11/362) where al-A'mash claimed to have related from the Sahabi, Anas ibn Malik (ra) using an-

ana, though it is known by the Hadith scholars that he did not actually hear from Anas (ra). This alludes to the point that al-Dhahabi himself did not consider al-A'mash to have made Tadlees when reporting from Abu Salih al-Samman based on the way he remained silent in his Ta'rikh al-Islam.

Additionally, it may be mentioned that al-Dhahabi also recorded it in his Siyar Khulafa al-Rashidun (p. 86) without any form of weakening or outright critical rejection as visible below:

وقال الأعمش، عن أبي صالح، عن مالك الدار، قال: أصاب النَّاسَ قَحْطٌ فِي زَمَانِ عُمَرَ، فَجَاءَ رَجُلٌ إِلَى قَبْرِ رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ اسْتَسْقِيَ اللَّهُ لِأُمَّتِكَ فَإِنَّهُمْ قَدْ هَلَكُوا. فَأَتَاهُ رَسُولُ اللَّهِ ﷺ فِي الْمَنَامِ، وَقَالَ: ائْتِ عُمَرَ فَأَقْرِهِ مِنِّي السَّلَامَ وَأَخْبِرْهُ أَنَّهُمْ مُسَقَّوْنَ وَقُلْ لَهُ: عَلَيْكَ الْكَيْسُ الْكَيْسِ، فَاتَى الرَّجُلُ فَأَخْبَرَ عُمَرَ فَبَكَى، وَقَالَ: يَا رَبِّ مَا أَلُوْ مَا عَجَزْتَ عَنْهُ.

Note that al-Dhahabi did not state that Malik al-Dar was majhul nor did he state that al-A'mash's narration is not acceptable in this specific case as there is an-ana when reporting from Abu Salih. It has already been mentioned that al-Dhahabi listed Malik al-Dar as being from the Sahaba in his *Tajrid Asma al-Sahaba* (2/51, no. 529).

Additionally, al-Dhahabi in his Siyar Khulafa al-Rashidun also mentioned what he thought was weak at times when relaying other narrations under the biography of Umar ibn al-Khattab (ra). Examples:

From p. 73:

وعن أبي سلمة، عن أبي أزوى الدؤسي، قال: كنت مع رسول الله ﷺ فطلع أبو بكر وعمر، فقال: «الحمد لله الذي أيّدني بكما». تفرّد به عاصم بن عمر، وهو ضعيف.
وقد مرّ في ترجمة الصّدّيق أنّ النّبِيَّ ﷺ نظر إلى أبي بكر وعمر مقبلين، فقال: «هذان سيّدا كهول أهل الجنة»... الحديث.
وروى التّرْمذِيّ^(٥) من حديث ابن عمر، أنّ رسول الله ﷺ خرج ذات يوم فدخل المسجد، وأبو بكر وعمر معه وهو آخذُ بأيديهما، فقال: «هكذا نُبعث يوم القيامة». إسناده ضعيف.

The fact that al-Dhahabi mentioned this narration from Malik al-Dar without any form of invalidation is a strong indicator that he accepted the authenticity of the narration.

The detractors said in the second part of their reply:

ii) A'mash from Ibraaheem Nakha'i

Asraar has copied, and i quote him, “those he narrates a lot from his teachers from the likes Ibraahem (Nakha'ee), Ibn Abee Wail and Abee Saaleh as-Simaan then these narrations will be considered to be taken as ittisaal ie connected and clarity of samaa” it would have been pertinent if Asraar mentioned he got this from Imaam Dhahabee's Meezaan 2/224 however Imaam Dhahabee did say, “He did tadlees and he would do tadlees from weak narrators and we do not know about him (ie figure him out)” (Meezaan ul-Ei'tidaal 2/224).

Dhahabee from whom Asraar quoted the above further said about a narration, “the chain has trustworthy narrators but A'mash is a mudallis” (Siyaar A'laam an-Nabula 11/362).

Imam Sufyaan ath-Thawree said about a narration of A'mash from Abee Saaleh, “A'mash did not hear this hadeeth from Abee Saaleh.” (Taareekh Yahyaa ibn Ma'een 2/236, no.2430 and he has also said that about other hadeeth of A'mash from Ibraaheem refer to Kitaab al-Ellal of Imaam Ahmad 2/67 no.1569, al-Jarh Wat-Ta'deel pg.72)

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

Imaam Abdur Rahman ibn Mahdee said concerning a hadeeth of A'mash from Ibraaheem an-Nakha'i based on Anana, "This is from the weak hadeeth of A'mash" (Kitaab al-Ellal of Imaam Ahmad 2/413 no.2845)

Reply:

As for their statement above:

Asraar has copied, and i quote him, "those he narrates a lot from his teachers from the likes Ibraahem (Nakha'ee), Ibn Abee Wail and Abee Saaleh as-Simaan then these narrations will be considered to be taken as ittisaal ie connected and clarity of samaa" it would have been pertinent if Asraar mentioned he got this from Imaam Dhahabee's Meezaan 2/224 however Imaam Dhahabee did say, "He did tadlees and he would do tadlees from weak narrators and we do not know about him (ie figure him out)" (Meezaan ul-Ei'tidaal 2/224).

It has been mentioned earlier in this reply:

Al-A'mash did not generally commit Tadlees from his prominent teachers that he narrated a lot from, like Abu Salih al-Samman. This is what al-Dhahabi mentioned about him in his *Mizān al-I'tidal* (no. 3517):

قلت : وهو يدلّس ، وربما دلّس عن ضعيف ، ولا يدري به ، فمتى قال حدثنا فلا كلام ، ومتى قال "

عن " تطرق إلى احتمال التدليس إلا في شيوخ له أكثر عنهم : كإبراهيم ، وابن أبي وائل ، وأبي صالح

السمان ، فإن روايته عن هذا الصنف محمولة على الاتصال

"I say, 'He would make tadrīs, and maybe he concealed someone who was weak and not known, and thus when he said, 'related to us' (haddathana), there was no speech (kalam), and when he said, 'on the authority of' ('an') the possibility of tadrīs reaches it, **except in the case of Shaykhs of his whom he narrated a great deal from, such as Ibrāhīm, Ibn Abī Wā'il**

and **Abu Salih al-Samman, for indeed his narrating from this category is understood to be connected (al-Ittisal)."**

Despite al-Dhahabi saying that al-A'mash would do tadlees from weak narrators the detractors have failed to acknowledge that al-Dhahabi's most important clarification was that *"those he narrates a lot from his teachers from the likes Ibraahem (Nakha'ee), Ibn Abee Wail and Abee Saaleh as-Simaan then these narrations will be considered to be taken as ittisaal ie connected and clarity of samaa"*⁸⁸

Thus, the detractors need to show if al-A'mash did perform tadlees from a weak narrator who then subsequently took from Abu Salih al-Samman with regard to the narration from Malik al-Dar. For, as said earlier those who knew this narration in the past have not mentioned this point of alleged tadlees when he related the narration going back to Malik al-Dar.

As a reminder to the detractors, they need to explain why they think they know more than the earlier and later authorities on this alleged tadlees when amongst those that knew of this narration explicitly and mentioned it in full, abridged format or in passing without explicitly rejecting it outright or weakening it in some manner included the following Imams of the past:

- 1) Ibn al-Madini (d. 234 AH)
- 2) Al-Bukhari (d. 256 AH)
- 3) Ibn Abi Khaythama (d. 279 AH)
- 4) Abu Ya'la al-Khalili (d. 446 AH)
- 5) Ibn Abd al-Barr (d. 463 AH)
- 6) Ibn Asakir (d. 571 AH)

⁸⁸ As quoted by the detractors themselves from Asrar Rashid

- 7) Al-Dhahabi (d. 748 AH)
- 8) Taqiud Din al-Subki (d. 756 AH)
- 10) Ibn Kathir (d. 774 AH)
- 11) Taqiud Din al-Hisni (d. 829 AH)
- 12) Ibn Hajar al-Asqalani (d. 852 AH)
- 13) Al-Samhudi (d. 911 AH)
- 14) Al-Suyuti (d. 911 AH)
- 15) Al-Qastallani (d. 923 AH)
- 16) Ibn Hajar al-Haytami (d. 974 AH)
- 17) Ibn Allan al-Siddiqi (d. 1057 AH)
- 18) Al-Zarqani (d. 1122 AH)
- 19) Shah Waliullah (d. 1176 AH)
- 20) Abid al-Sindi (d. 1257 AH)
- 21) Dawud ibn Sulayman al-Baghdadi al-Khalidi (d. 1299 AH)

The natural question that arises for these detractors who thought they were in line with the major scholars of the past is why did all of these Imams mention the narration from Malik al-Dar by either - explicit authentication, silent consent, direct approval or by not raising any doubts over its authenticity? Especially since none of them highlighted any possible form of tadlees with regard to al-

A'mash in the specific sanad going back to Malik al-Dar, or that the narration itself contains acts of bid'a or shirk! Please see later for a more comprehensive list of authors who mentioned or authenticated the narration at hand.

As for their point: "Dhahabee from whom Asraar quoted the above further said about a narration, "the chain has trustworthy narrators but A'mash is a mudallis" (Siyar A'laam an-Nabula 11/362)."

They have not explained for what reason this comment by al-Dhahabi was made. Upon checking it is due to the point that al-A'mash claimed to have heard a narration from the Sahabi, Anas ibn Malik (ra). The editor of the Siyar was Shaykh Shuayb al-Arna'ut and in the footnote (no. 1) to the last reference he mentioned that despite al-A'mash seeing Anas (ra) he did not narrate from him. This point of al-A'mash not hearing from Anas (ra) was also mentioned by al-Hafiz al-Busiri in his *Ithaf al-Khiyara* (2/244). Indeed, Hafiz al-Bazzar has mentioned his seeing of Anas (ra) in Makka and whether or not he heard from him in his Musnad (14/89):

7566- حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو معاوية عن الأعمش قال: رأيت أنس بن مالك يصلي بمكة فلما

سجد جافى حتى رأيت غضون إبطيه.

وإنما ذكرت هذين الحديثين المرفوعين عن الأعمش، عن أنس لأبين أن الأعمش قد سمع من أنس، ويُقال

إنما رواها، عن أنس، عن النبي عليه السلام فإذا كان قد رأى أنسا وسمع منه فلا ينكر ما أرسل وقد

جائز أن يكون سمع بعضها، أو سمعها إلا ما أدخل بينه وبين أنس فيها رجلا.

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

What the detractors have failed to show is where al-Dhahabi himself mentioned narrations via the route of al-A'mash from Abu Salih in his *Siyar a'lam an-Nubala* or elsewhere and he did not highlight tadlees. Examples:

In his *Siyar* (6/243), he mentioned the following:

أَخْبَرَنَا أَحْمَدُ بْنُ الْمُؤَيَّدِ السُّهْرَوْرْدِيُّ، أَنبَأَنَا أَحْمَدُ بْنُ صَرْمَا، وَالْفَتْحُ بْنُ عَبْدِ اللَّهِ بَيْغَدَادَ، أَنبَأَنَا مُحَمَّدُ بْنُ
عُمَرَ الْأَرْمَوِيَّ، أَنبَأَنَا أَبُو الْحُسَيْنِ بْنُ النَّقَّورِ، أَنبَأَنَا عَلِيُّ بْنُ عُمَرَ الْحَرَبِيُّ، حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ الصُّوفِيُّ،
حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ:
قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: (مَنْ أَقَالَ مُسْلِمًا عَشْرَةَ، أَقَالَهُ اللَّهُ يَوْمَ الْقِيَامَةِ (1)).

أَخْرَجَهُ: أَبُو دَاوُدَ، عَنْ يَحْيَى.

Shaykh Shuayb al-Arna'ut declared the above sanad found in the Sunan of Abu Dawud to be Sahih in footnote no. 1:

(1) أخرجه أبو داود (3460) في البيوع والاجارات: باب في فضل الاقالة، من طريق: يحيى بن معين، عن حفص، عن الأعمش، عن أبي صالح، عن أبي هريرة.
وأخرجه ابن ماجه (2199) في التجارات: باب الاقالة.
من طريق: زياد بن يحيى، عن مالك بن سعير، عن الأعمش به.

واسناده صحيح.

وصحه ابن حبان (1103) والحاكم 2 / 45، وابن دقيق العيد، وابن حزم.

Ibn Hibban, al-Hakim, Ibn Daqiq al-Eid and Ibn Hazm, also authenticated it as Shaykh Shuayb mentioned.

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

Note, al-Dhahabi mentioned the same narration in two other places in his Siyar (9/32 and 11/74) also via the route of al-A'mash – from – Abu Salih without stating that there was any Illa (hidden defect) in the sanad or matn.

For brevities sake other examples have been omitted but the significant point to conclude here is that al-Dhahabi himself recorded the narration of Malik al-Dar in two of his works, viz. Ta'rikh al-Islam and his Siyar Khulafa Rashidun, without weakening the report or highlighting the claim of tadlees of al-A'mash from Abu Salih, let alone stating that Malik al-Dar is unknown (majhul) in terms of being a reliable narrator.

The detractors said: **Imam Sufyaan ath-Thawree said about a narration of A'mash from Abee Saaleh, "A'mash did not hear this hadeeth from Abee Saaleh."** (Taareekh Yahyaa ibn Ma'een 2/236, no.2430 and he has also said that about other hadeeth of A'mash from Ibraaheem refer to Kitaab al-Ellal of Imaam Ahmad 2/67 no.1569, al-Jarh Wat-Ta'deel pg.72)

As for the reference they gave to the Ta'rikh of the Hanafi Imam, Yahya ibn Ma'een⁸⁹ then this is what they referred to:

(٢٤٣٠) سـ : قال سُفْيَانُ الثَّوْرِيُّ : لَمْ يَسْمَعْ الْأَعْمَشُ هَذَا الْحَدِيثَ مِنْ أَبِي صَالِحٍ : «الإمام ضامن» .

The narration at hand is the one about the Imam and the Mu'adhhin, which was mentioned earlier in these words: *"The Imam is responsible and the mu'adhhin is trusted. O Allah guide the Imams and forgive the Mu'adhbins."*

⁸⁹ He was declared a Hanafi by Imam al-Dhahabi in his *al-Ruwah al-Thiqat al-mutakallam fihim bima la yujibu raddahum* (p. 30). The detractors are severely anti-Hanafi with a menacing attitude so it is in their interest to note that some of the Ahlul Hadith from the Salaf also belonged to the Hanafi Madhhab in fiqhi issues.

This narration and the claim of al-A'mash not hearing this hadith from Abu Salih has been detailed earlier so it is unnecessary to delve over it again, and it is strange that the detractors brought it up again in another subsection. This may have arisen from their part by merely cutting and pasting from one of their sources without independent verification! Again, it seems likely they took it from Zubair Ali Za'li. They gave the following references with regard to a quote from Sufyan al-Thawri:

Kitaab al-Elal of Imaam Ahmad 2/67 no.1569, al-Jarh Wat-Ta'deel pg.72)

Zubair Ali also mentioned these two references well before them in his *al-Hadith* magazine (no. 66, p. 12):

(كتاب العلل للإمام أحمد ٢/٦٧، وسنده صحيح، مقدمة الجرح والتعديل ص ٤٢ وسنده صحيح)

As for the references, they mentioned about al-A'mash not hearing a hadith from Ibrahim (al-Nakha'i) then this is unrelated to the matter of his hearing from Abu Salih al-Samman. The example they mentioned is regarding the hadith of laughter in Salah, and it was mentioned by some of the Imams as an example of when al-A'mash did not hear a certain hadith from one of his Shuyukh. They are fully aware that al-Dhahabi has indicated in his *Mizan al-I'tidal* that *generally* when al-A'mash made an-ana from his Shuyukh that he narrated from often like Ibrahim, Abu Salih and Ibn Abi Wa'il, then these are taken to be fully connected chains where he made direct hearing from the named Shuyukh.

In the exceptions, that al-A'mash may not have directly heard from his prominent Shuyukh named above, they have been exemplified in the books of *I'lal* (hidden defects) or *rijal* (narrators). As for his narrating from Abu Salih the narration from Malik al-Dar, then not one scholar from the earliest times has

denied his hearing it from Abu Salih, so the onus remains on the detractors to prove this specific disconnection by quoting earlier scholars

The detractors said: “**Imaam Abdur Rahman ibn Mahdee said concerning a hadeeth of A’ mash from Ibraaheem an-Nakha’i based on Anana, “This is from the weak hadeeth of A’ mash”** (Kitaab al-Ellal of Imaam Ahmad 2/413 no.2845)”

This is a deceptive claim indeed! Imam Abdar Rahman ibn Mahdi did not say that the narration is weak due to al-A’ mash relating from Ibrahim al-Nakha’i using an-ana. He merely weakened the narration from al-A’ mash without giving any possible reason why this may be the case.

Before moving on it is worth pointing yet again that they took the above reference they gave from Zubair Ali Za’i! Here is how the latter quoted it in *al-Hadith* magazine (no. 66, p. 11):

١٤) اعمش نے ابراہیم نخعی سے ایک روایت عن کے ساتھ بیان کی جس کے بارے میں امام عبدالرحمن بن مہدی نے فرمایا: ”ہذا من ضعیف حدیث الأعمش“ یہ اعمش کی ضعیف حدیثوں میں سے ہے۔ (کتاب العلل للإمام احمد ۲/۴۱۳ ت ۲۸۴۵ وسندہ صحیح)

House of Verification

This is how it was reported in the P’lal of Imam Ahmed as related by his son, Abdullah:

2845 - حَدَّثَنِي أَبِي قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ قَالَ كَانَ عُمَرُ وَعَبْدُ اللَّهِ

يَجْعَلَانِ لِلْمُطَلَّقةِ ثَلَاثًا السُّكْنَى وَالنَّفَقَةَ قَالَ وَكَانَ عُمَرُ إِذَا ذَكَرَ عِنْدَهُ حَدِيثَ فَاطِمَةَ بِنْتِ قَيْسٍ أَنَّ

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهَا أَنْ تَعْتَدَ فِي غَيْرِ بَيْتِ زَوْجِهَا قَالَ مَا كُنَّا لِنُجِيزَ فِي دِينِنَا شَهَادَةَ

امْرَأَةٍ سَمِعَتْ أَبِي يَقُولُ قَالَ **بْنِ مَهْدِي هَذَا مِنْ ضَعِيفِ حَدِيثِ الْأَعْمَشِ**

Indeed, if these detractors had bothered to check what the editor, Dr. Wasiullah Abbas, who is from their school of creed, had to say then a more discernible reason why Ibn Mahdi came to that conclusion, would have been more apparent to them! Wasiullah Abbas said in the footnote:

(٢) والسبب الظاهر لضعفه الإنقطاع بين ابراهيم وهو النخعي وبين عمرو ابن مسعود فإن ابراهيم لم يسمع منها شيئاً. انظر المراسيل لابن أبي حاتم ١٣-١٤ ثم هو مخالف للحديث المرفوع عن فاطمة بنت قيس عند مالك ومسلم وأبي داود وغيرهم انظر ارواء الغليل ٢٠٧:٦-٢١١ نعم لها النفقة والسكنى إذا كانت حاملاً لما روى أحد في مسنده ٤١٥، ٤١٤:٦ وفيه لا إلا أن تكوني حاملاً، واسناده صحيح.

He has mentioned that the cause of weakness is due to apparent inqita (a break in the chain) between Ibrahim al-Nakha'i and Umar and Abdullah (ibn Mas'ud), may Allah be pleased with them; for Ibrahim did not hear directly from them. It also seems to oppose another hadith from Fatima bint Qays as in other hadith collections. For this reason, it appears that Ibn Mahdi weakened the narration coming from the route of al-A'mash. There was no mention of an-ana between al-A'mash and Ibrahim, nor was the suspicion of tadlees mentioned by Ibn Mahdi, Ibn Hanbal or Wasiullah Abbas. This is the level of the unscholarly nature of these self-aggrandising detractors.

Had they glanced via this work on I'lal al-hadith by Ibn Hanbal they would have noticed some other examples where he has related narrations via the route of al-A'mash from Ibrahim using an-ana, and not identified any form of defect in the sanad.

[Examples:](#)

3643 - حَدَّثَنِي أَبِي قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ قَالَ كَانَ عَبْدُ

اللَّهِ يَشْبَهُهُ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَدْيِهِ وَدَلِهِ وَسَمْتِهِ وَكَانَ عَلْقَمَةَ يَشْبَهُهُ بِعَبْدِ اللَّهِ

3644 - حَدَّثَنِي أَبِي قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ قَالَ قَالَ عَلْقَمَةَ لِلْأَسْوَدِ يَا

أَبَا عَمْرٍو قَالَ لَبَيْكَ قَالَ لَبِي يَدِيدُكَ

3649 - حَدَّثَنِي أَبِي قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ

قَالَ قَالَ عَبْدُ اللَّهِ إِذَا لَقِيتَ عُمَرَ فَأَقْرِنْتَهُ السَّلَامَ فَأَقْرِنْتَهُ فَقَالَ عَلَيْهِ السَّلَامُ أَوْ وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ

There are also examples in this work where Imam Ahmed narrated via the routes of al-A'mash using an-ana from Abu Salih without highlighting any form of defect.

Examples:

3048 - حَدَّثَنِي أَبُو مَعْمَرٍ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ قَالَ كَانَ أَبُو

هُرَيْرَةَ يَحْدُثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقُلَانِ يَحْدُثُ عَنْ كَسْرَى وَقَالَ مَرَّةً أُخْرَى وَيَزِيدُ الدَّانَاجَ

يَحْدُثُ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ لِأَنَّ أَكْذَبَ عَلَيَّ كَسْرَى أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذَبَ عَلَيَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ

4088 - حَدَّثَنِي أَبِي قَالَ حَدَّثَنَا وَكَيْعٌ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ قَالَ كَانَ أَبُو هُرَيْرَةَ مِنْ أَحْفَظِ

أَصْحَابِ مُحَمَّدٍ وَلَمْ يَكُنْ مِنْ أَفْضَلِهِمْ

The detractors said:

iii) A'mash from Ibn Abee Wail

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Imaam Ahmad bin Hanbal said concerning a hadeeth of A'mash from Ibn Abee Wail, "*Huhaim did not hear from A'mash and nor did A'mash hear it from Abu Wail.*" (Kitaab al-Ellal 2/252 no.2155)

Imaam Abu Zurah said about a hadeeth of A'mash from Abu Wail, "*A'mash would do Tadlees sometimes.*" (Ellal al-Hadeeth of Ibn Abee Haatim 1/14 no.9)

lastly with regards to the statement of Imaam Dhahabee then A'mash himself said in a narration in Sunan Abee Dawood, "*This has reached me from Abee Saaleh and I do not but THINK except that I heard it directly from him.*" (Sunan Abee Dawood no.518) why would he say I think?

Reply:

As for their point:

"Imaam Ahmad bin Hanbal said concerning a hadeeth of A'mash from **Ibn Abee Wail**, "**Huhaim** did not hear from A'mash and nor did A'mash hear it from Abu Wail." (Kitaab al-Ellal 2/252 no.2155)"

And:

"Imaam Abu Zurah said about a hadeeth of A'mash from Abu Wail, "*A'mash would do Tadlees sometimes.*" (Ellal al-Hadeeth of Ibn Abee Haatim 1/14 no.9)."

House of Verification

The detractors have once again taken these quotes from Imam Ahmed ibn Hanbal and Imam Abu Zur'a from the findings of Zubair Ali Za'i without acknowledgement! Here are the words of Zubair Ali from *al-Hadith* magazine (no. 66, p. 12):

۱۵) اعمش عن ابی وائل والی ایک روایت کے بارے میں امام احمد بن حنبل نے فرمایا:
 نہ اسے ہشیم نے اعمش سے سنا ہے اور نہ اعمش نے اسے ابو وائل سے سنا ہے۔

(کتاب العلیل ۲۵۲۲ تا ۲۱۵۵)

۱۶) اعمش عن ابی وائل والی ایک روایت کے بارے میں ابو زرعة الرازی نے فرمایا:
 ”الأعمش ربما دلس“ اعمش بعض اوقات تدلیس کرتے تھے۔

(علل الحدیث لابن ابی حاتم ۱۴۱ ح ۹)

Before looking at the narration it is noteworthy to point out that, it is not precisely Ibn Abi Wa'il as some writers have also mentioned, but Abu Wa'il (Shaqiq ibn Salama), nor is it Huhaim, but Hushaim. This latter point of mistyping is from their hastiness and not rechecking what they spread on the internet. The narration they referred to being:

2155 - حَدَّثَنِي أَبِي قَالَ حَدَّثَنَا هُشَيْمٌ عَنِ الْأَعْمَشِ عَنِ أَبِي وَائِلٍ عَنِ عَبْدِ اللَّهِ قَالَ كُنَّا لَا نَتَوَضَّأُ مِنَ

الموطئ سمعت أبي يقول هذا لم يسمعه هُشَيْمٌ مِنَ الْأَعْمَشِ وَلَا الْأَعْمَشُ سَمِعَهُ مِنْ أَبِي وَائِلٍ

The narration in its more complete wording was recorded in the Sunan of Abu Dawud al-Sijistani as follows:

204 - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، وَإِبْرَاهِيمُ بْنُ أَبِي مُعَاوِيَةَ، عَنِ أَبِي مُعَاوِيَةَ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي

شَيْبَةَ، حَدَّثَنِي شَرِيكٌ، وَجَرِيرٌ، وَابْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنِ شَقِيقٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: «كُنَّا لَا

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تَوَضَّأَ مِنْ مَوْطِيٍّ وَلَا نَكْفُ شَعْرًا وَلَا ثَوْبًا» ، قَالَ أَبُو دَاوُدَ: قَالَ: إِبْرَاهِيمُ بْنُ أَبِي مُعَاوِيَةَ فِيهِ، عَنِ
الْأَعْمَشِ، عَنِ شَقِيقٍ، عَنِ مَسْرُوقٍ، أَوْ حَدَّثَهُ عَنْهُ، قَالَ: قَالَ عَبْدُ اللَّهِ: وَقَالَ هَنَّادٌ، عَنِ شَقِيقٍ، أَوْ حَدَّثَهُ
عَنْهُ

Dr. Ahmad Hasan translated the above in his English edition of this Sunan (1/50, no. 204) as follows:

“Narrated Abdullah ibn Mas'ud: We would not wash our feet after treading on something unclean, nor would we hold our hair and garments (during prayer).

Abu Dawud said: The tradition has been reported by Ibrahim b. Abi Mu'awiyah through a different chain of narrators: A'mash - Shaiq - Masruq - 'Abd Allah (b. Mas'ud). And Hannad reported from Shaiq, or reported on his authority saying: 'Abd Allah (b. Mas'ud) said.”

In Abu Dawud's sanad he mentioned that those who narrated it from al-A'mash included Abu Mu'awiyah, Sharik, Jarir and Ibn Idris. Imam Ahmed ibn Hanbal saying that Hushaim did not hear from al-A'mash is unrelated to the narration of Malik al-Dar; nevertheless, even if Hushaim did not hear directly from al-A'mash, his report is supported by other students of al-A'mash as named by Abu Dawud.

Secondly, the reason why Imam Ahmed stated that al-A'mash did not hear this narration from Abu Wa'il on this occasion is because he knew of the actual route that al-A'mash received this narration going via Shaiq back to Abd Allah ibn Mas'ud (ra). Hafiz al-Ala'i (d. 761 AH) mentioned in his *Jami al-Tahsil* (p. 189) that Imam Ahmed mentioned to al-Muhanna that al-A'mash received it from al-Hasan ibn Amr al-Fuqaymi who heard it from Abu Wa'il. This clarification was also mentioned by al-Daraqutni in his *al-I'lal al-Warida* (2/338).

The example that the detractors gave is of no consequence to the narration from Malik al-Dar, since they have not been able to quote a single authority of the past ever saying that al-A'mash did not hear the specific narration at hand from Abu Salih al-Samman. Imam Ahmed highlighting this example is not applicable to all instances where al-A'mash used an-ana from Abu Wa'il Shaqiq ibn Salama, as the following examples from the same I'lal work the detractors referred to show:

449 – حَدَّثَنِي أَبِي قَالَ حَدَّثَنَا قَبِيصَةَ قَالَ حَدَّثَنَا سُفْيَانُ عَنِ **الْأَعْمَشِ عَنِ أَبِي وَائِلٍ** قَالَ مَا أَعْدَلَ بِهِ أَحَدًا

يَعْنِي عَبْدَ اللَّهِ بْنِ مَسْعُودٍ

4713 – حَدَّثَنِي أَبِي قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ حَدَّثَنَا شُعْبَةُ عَنِ أَبِي إِسْحَاقَ عَنِ **السُّلَيْمَانَ الْأَعْمَشِ**

عَنْ أَبِي وَائِلٍ عَنْ حُدَيْفَةَ لَقَدْ عَلِمَ الْخَفُوظُونَ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ بِنَ امِّ عَبْدِ مَنْ

أَقْرَبَهُمْ إِلَى اللَّهِ وَسَبِيلَةَ يَعْنِي عَبْدَ اللَّهِ بْنِ مَسْعُودٍ

The detractors need to explain why Imam Ahmed did not say on these two occasions listed above that, al-A'mash did not hear from Abu Wa'il. To add more to this matter, they need to explain why Imam Ahmed himself recorded narrations via this route of al-A'mash from (an) Abu Wa'il in his Musnad, especially if they think that all occasions whereby al-A'mash used an-ana from Abu Wa'il, or any other narrator for this matter should automatically lead to a weakness in the sanad due to possible tadlees?!

Here are some examples from the Musnad of Ahmed ibn Hanbal with narrations authenticated by Shaykh Shuayb al-Arna'ut et al:

4199 - حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنِ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: " صَلَّيْتُ، أَوْ قُمْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ، فَلَمْ يَزَلْ قَائِمًا حَتَّى هَمَمْتُ بِأَمْرِ سَوْءٍ " قَالَ: قُلْنَا مَا هَمَمْتَ؟ قَالَ:

هَمَمْتُ أَنْ أَجْلِسَ وَأَدْعُهُ (1)

Footnote no. 1 stated that the sanad is authentic according to the condition of al-Bukhari and Muslim:

إسناده صحيح على شرط الشيخين.

23304 - حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي، قَالَ: سَمِعْتُ الْأَعْمَشَ، عَنِ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: ذُكِرَ الدَّجَالُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: " لَأَنَا لَفِتْنَةٌ بَعْضِكُمْ أَخَوْفُ عِنْدِي مِنْ فِتْنَةِ الدَّجَالِ، وَلَنْ يَنْجُو أَحَدٌ مِمَّا قَبْلَهَا إِلَّا نَجَا مِنْهَا، وَمَا صُنِعَتْ فِتْنَةٌ مُنْذُ كَانَتِ الدُّنْيَا صَغِيرَةً وَلَا كَبِيرَةً، إِلَّا [تَتَّصِعُ] لِفِتْنَةِ الدَّجَالِ " (3)

Footnote no. 3 mentioned that the sanad is Sahih upon the condition of al-Bukhari and Muslim:

(3) إسناده صحيح على شرط الشيخين. أبو وائل: هو شقيق بن سلمة.

Indeed, Imam Ahmed ibn Hanbal has clarified a rule on al-A'mash and his narrations that may involve tadlees. This will be mentioned below with that from Ya'qub ibn Sufyan al-Fasawi.

The detractors said by taking from Zubair Ali originally: “**Imaam Abu Zurah said about a hadeeth of A’ mash from Abu Wail, “A’ mash would do Tadlees sometimes.”** (Ellal al-Hadeeth of Ibn Abee Haatim 1/14 no.9)”

Reply:

Once again, this is unrelated to the matter of al-A’ mash relating from Abu Salih al-Samman. Even if al-A’ mash did tadlees sometimes, it was not often and his narrations are generally acceptable when he used an-ana. This has been quoted earlier based on al-Dhahabi’s statement in his *Mizān al-I’tidal*. Additionally, the detractors have not been able to quote a single Muhaddith from the earliest times stating that the narration from Malik al-Dar is weak due to al-A’ mash not clarifying how he received the narration from Abu Salih al-Samman. Even al-Dhahabi knew of occasions of tadlees committed by al-A’ mash, but he did not state in two of his works that mentioned the narration from Malik al-Dar, that there is any form of illa (hidden defect) in either the sanad or matn (text). This has been exemplified earlier.

The detractors said: “**lastly with regards to the statement of Imaam Dhahabee then A’ mash himself said in a narration in Sunan Abee Dawood, “This has reached me from Abee Saaleh and I do not but THINK except that I heard it directly from him.”** (Sunan Abee Dawood no.518) why would he say I think?”

What they are referring to is about a Hadith that was discussed earlier, namely the following:

“The Imam is responsible and the mu’adhhin is trusted. O Allah guide the Imams and forgive the Mu’adhhins.”

As for the translation of hadith no. 518 from Sunan Abi Dawud, it is worth showing the detractors how their fellow rejecter of the narration from Malik al-Dar that was named earlier on, namely, Yasir Qadhi translated it on behalf of the

Darus Salam publishers. In his translation of Sunan Abi Dawud, he mentioned it as follows:

(There is another chain for no. 517) from al-A'mash, who said: ***"I was informed from Abu Salih." He said: "And I do think that it is but what he heard from Abu Hurairah, he said: "The Messenger of Allah (sallallahu alaihi wa sallam) said" similarly.*** (Hasan)

The grading of the hadith as being Hasan (good) was from their authority mentioned earlier on, Zubair Ali Zai. The latter claimed under no. 517 that al-A'mash did not hear from Abu Salih! This claim of his has already been disproved earlier under the discussion of this hadith about the Imam and Mu'adhbin. The detractors need to explain why Yasir Qadhi translated as above in comparison to their partial attempt at translating the wording under no. 518 of the Sunan of Abu Dawud.

Hence, this example is also an ineffectual attempt at rejecting the narration of al-A'mash from Abu Salih using an-ana in every single instance, for as discussed earlier on, this specific narration about the Imam and Mu'adhbin has no tadlees involved between al-A'mash and Abu Salih. Moreover, it is unrelated to the authenticity of the narration from Malik al-Dar.

The detractors said: **6) Asraar said that A'mash is from the second grade of mudalliseen and then later quotes the likes of Ibn Hajr authenticating the report of Maalik ad-Daar. Asraar has clung to maybe a quote he has read on Google somewhere and not gone directly to the source of what he intimates.**

Example: Haafidh Ibn Hajr places A'mash in the second grade mudallis and then himself has REJECTED a narration due to the anana of A'mash and the fact that A'mash makes no samaa from A'taa!! (Talkhees Habeer (3/19). Therefore, please refer to the varying sayings of Haafidh Ibn Hajr on this report by considering our first reply which Asraar did not answer and now consider this second evidence we mention here and it is clear that Ibn

Hajrs words are clear here under his own principles that he has laid down. Allaahs aid is sought.

Reply:

The detractors with their sarcasm have attempted to beguile those who are unfamiliar with this matter to their twisted form of ruse that only lead to them being exposed further for their sheer duplicity in conveying, and analysing the exact position of al-Hafiz Ibn Hajar al-Asqalani on the narration of Malik al-Dar. It will be shown from the original work by al-Hafiz, known as Fath al-Bari.

Here, there will be no recourse to Google or any search engine for that matter. It is they who have plagiarised references and quotes from Zubair Ali Za'i as shown clearly above! First of all, it is worth clarifying what was the position of al-Hafiz on the levels of those who were known to have done tadlees, meaning, the Mudallisun. Al-Hafiz has classified those who were known as mudallisun (those known to perform some type of tadlees) in his *Tabaqat al-Mudallisun* under five categories. It appears from the way these detractors have handled this matter on the mudallisun that they do not accept this five tier classification system that the foremost Imam of Hadith who attained the highest rank in this field, namely, Ibn Hajar al-Asqalani, has formulated.

Dr Suhaib Hasan, who is from the same sect as the detractors, has mentioned what al-Hafiz proposed in his *An Introduction to the Science of Hadith* as follows:

Ibn Hajar classifies those who practised tadtis into five categories in his essay *Tabaqat al- Mudallisun*:

- Those who are known to do it occasionally, such as Yahya b. Sa'id al-Ansari.
- Those who are accepted by the traditionists, either because of their good reputation and relatively few cases of tadtis, e.g. Sufyan al-Thauri (d. 161),

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or because they reported from authentic authorities only, e.g. Sufyan Ibn 'Uyainah (d. 198).

- Those who practised it a great deal, and the traditionists have accepted such ahadith from them which were reported with a clear mention of hearing directly. Among these are Abu 'l- Zubair al-Makki, whose ahadith narrated from the Companion Jabir b. 'Abdullah have been collected in Sahih Muslim. Opinions differ regarding whether they are acceptable or not.
- Similar to the previous category, but the traditionists agree that their ahadith are to be rejected unless they clearly admit of their hearing, such as by saying "I heard"; an example of this category is Baqiyyah b. al- Walid.
- Those who are disparaged due to another reason apart from tadlis; their ahadith are rejected, even though they admit of hearing them directly. Exempted from them are reporters such as Ibn Lahi'ah, the famous Egyptian judge, whose weakness is found to be of a lesser degree. Ibn Hajar gives the names of 152 such reporters.

Indeed, al-Hafiz mentioned al-A'mash under the second category, which means that a certain number of classical Hadith scholars generally accept their narrations whereby they used an-ana. It seems those who have diametrically opposed this principle now adays are those who follow the methodology of the controversial Zubair Ali Za'i.

Ibn Hajar mentioned al-A'mash under the second category as follows in his *Tabaqat al-Mudallisin*:

(55) ع سليمان بن مهران الاعمش محدث الكوفة وقارؤها وكان يدلّس وصفه بذلك الكرايسي

والنسائي والدارقطني وغيرهم

Thus, amongst those who described al-A'mash to be a mudallis included al-Karabisi, al-Nasa'i, al-Daraqutni and others.

What the detractors failed to explain away convincingly is why al-Hafiz mentioned the narration from Malik al-Dar in his *Fath al-Bari*, with his authentication of the sanad.

This is a digital image of his tashih (declaration of the sanad being Sahih) from *Fath al-Bari* (2/495-96):

القصة المذكورة أن العباس كان مستولاً وأنه ينزل منزلة الإمام إذا أمره الإمام بذلك . وروى ابن أبي شيبة
باسناد صحيح من رواية أبي صالح السمان عن مالك الداري - وكان خازن عمر - قال : أصاب الناس قحط في زمن
عمر فجاء رجل إلى قبر النبي ﷺ (١) فقال : يا رسول الله استسق لامتك فانهم قد هلكوا ، فأتى الرجل في المنام فتقبل

له : أمت عمر ، الحديث . وقد روى سيف في الفتوح أن الذي رأى المنام المذكور هو بلال بن الحارث المزني أحد
الصحابة ، وظهر بهذا كله مناسبة الترجمة لأصل هذه القصة أيضاً والله الموفق . قوله (يتمثل) أى ينشد شعر غيره .

The detractors failed despondently to explain why al-Hafiz did not accuse al-A'mash of committing any form of tadlees from Abu Salih al-Samman when reporting the narration of Malik al-Dar from the Musannaf of Ibn Abi Shayba (d. 235 AH). Instead of attempting to explain this fact, they attempted to distract away the readers by means of a digressory tactic when they said:

Example: Haafidh Ibn Hajr places A'mash in the second grade mudallis and then himself has **REJECTED** a narration due to the anana of A'mash and the fact that A'mash makes no samaa from A'taa!! (Talkhees Habeer (3/19). Therefore, please refer to the varying sayings of Haafidh Ibn Hajr on this report by considering our first reply which Asraar did not answer and now consider this second evidence we mention here and it is clear that Ibn Hajrs words are clear here under his own principles that he has laid down. Allaahs aid is sought.

Indeed, aid from Allah was sought, and their flimsy plot has been foiled. Indeed, al-Hafiz did not state that al-A'mash made tadlees from Abu Salih when reporting the narration from Malik al-Dar, nor did he suggest that there is any form of hidden or apparent defect in the chain of transmission (sanad), or its actual textual wording (matn).

As for the example they gave from the *Talkhis al-Habir* (3/19) it is not about al-A'mash relating from Abu Salih al-Samman, but another narrator mentioned as Ata as they admitted. Also take note that the reference they gave to *Talkhis al-Habir* was plagiarised by these detractors from Zubair Ali Za'i, for he mentioned it in his article on Malik al-Dar (p. 2) as follows:

دوسری بات یہ کہ مدلسین کے طبقات کوئی قاعدہ کلیہ نہیں۔ حافظ ابن حجر عسقلانی □ نے
الاعمش کو طبقات المدلسین (ص ۶۷) میں دوسرے درجہ کا مدلس بیان کیا ہے اور پھر خود اس کی
عن والی روایت کے صحیح ہونے کا انکار بھی کیا ہے۔ (تلخیص الحبیر: ج ۳ ص ۱۹)

Al-Hafiz ibn Hajar himself mentioned a narration from the *Musannaf* of ibn Abi Shayba (21/63, Awwama edn) going back via al-A'mash using an-nana from al-Musayyib ibn Rafi as follows in his *Talkhis al-Habir* (3/300-1):

وَقَالَ ابْنُ أَبِي شَيْبَةَ نَا أَبُو أُسَامَةَ عَنِ الْأَعْمَشِ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ عَنِ يَسِيرِ بْنِ عَمْرٍو قَالَ
شيعنا ابن مسعود حين خرج فنزل في طريق القادسية فدخل بستانا فقضى حاجته ثم توضأ ومسح على
جوربيه ثم خرج وإن لحيته ليقطر منها الماء فقلنا له أعهد إلينا فإن الناس قد وقعوا في الفتن ولا ندري
هل نلقاك أم لا قال "اتقوا الله واصبروا"

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حَتَّى يَسْتَرِيحَ بَرٌّ أَوْ يُسْتَرَا حَ مِنْ فَاجِرٍ وَعَلَيْكُمْ بِالْجَمَاعَةِ فَإِنَّ اللَّهَ لَا يَجْمَعُ أُمَّةَ مُحَمَّدٍ عَلَى ضَلَالَةٍ" ،

إِسْنَادُهُ صَحِيحٌ وَمِثْلُهُ لَا يُقَالُ مِنْ قَبْلِ الرَّأْيِ.

Note carefully, how al-Hafiz declared this sanad running via al-A'mash back to ibn Mas'ud (ra) to be Sahih, and did not state that he made tadlees from al-Musayyib. This is sufficient to show that al-Hafiz did not reject all chains of transmission where al-A'mash narrated with an-ana.

PROOF THAT THE MU'AN'AN NARRATIONS OF AL-A'MASH ARE ACCEPTABLE UNLESS PROVEN TO INVOLVE TADLEES

It has been mentioned earlier that al-Dhahabi has mentioned in his *Mizān al-I'tidal* that generally the reports of al-A'mash from his most prominent Shuyukh that he frequently narrated from, like, Abu Salih, Ibrahim al-Nakha'i and Abu Wa'il, then his using an-ana from these narrators is considered as being fully connected (muttasil), where generally direct hearing has taken place. The exceptions would be those few examples where some earlier Muhadithin have highlighted al-A'mash actually performing tadlees from these three named authorities or others.

It was said previously that al-A'mash did not generally commit Tadleees from his prominent teachers that he narrated a lot from, like Abu Salih al-Samman. This is what al-Dhahabi mentioned about him in his *Mizān al-I'tidal* (no. 3517):

House of Verification

قلت : وهو يدلّس ، وربما دلّس عن ضعيف ، ولا يدري به ، فمتى قال حدثنا فلا كلام ، ومتى قال "

عن " تطرق إلى احتمال التدليس إلا في شيوخ له أكثر عنهم : كإبراهيم ، وابن أبي وائل ، وأن صالح

السمان ، فإن روايته عن هذا الصنف محمولة على الاتصال

"I say, 'He would make tadrīs, and maybe he concealed someone who was weak and not known, and thus when he said, 'related to us' (haddathana),

there was no speech (kalam), and when he said, ‘on the authority of’ (‘an’) the possibility of tadrīs reaches it, **except in the case of Shaykhs of his whom he narrated a great deal from, such as Ibrāhīm, Ibn Abī Wā’il and Abu Salih al-Samman, for indeed his narrating from this category is understood to be connected (al-Ittisal).”**

To conclusively exemplify this point further it has been mentioned earlier that two earlier authorities on hadith would be brought forward as witnesses, namely, Imams, Ahmed ibn Hanbal (d. 241 AH) and Ya’qub ibn Sufyan al-Fasawi (d. 277 AH).

To highlight what is precisely being meant here, it is worth showing what one from the same sect as these detractors has mentioned, namely, the findings of **Dr. Khalid al-Durays**.⁹⁰ He mentioned the various opinions on the issue of accepting or rejecting the mu’an’an narrations of al-A’mash and what is most pertinent is to quote what the detractors left out due to their imprecise research on this matter; viz, the views of Ibn Hanbal and al-Fasawi.

Al-Durays said:

وممن ذهب المذهب الأول : وهو أن عنعنته تحمل على الاتصال حتى يثبت عدمه في
حديث بعينه الإمام أحمد بن حنبل

⁹⁰ See here - <http://www.ahlalheeth.com/vb/showthread.php?t=292749>

He seems to be the one who lectures on Hadith at King Saud University - <http://faculty.ksu.edu.sa/alrees/default.aspx>

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This means that the first school of thought is of those who considered the an'ana narrations of al-A'mash to be actually fully connected unless it is shown to be otherwise, and this is the position of Imam Ahmed ibn Hanbal.

To prove this point further, al-Durays mentioned a narration from the questions of Imam Abu Dawud al-Sijistani to Imam Ahmed ibn Hanbal. This work is known as *Su'alat Abi Dawud lil Imam Ahmed*.⁹¹ The narration from the latter work being as follows in blue:

سمعت أحمد سئل عن الرجل يعرف بالتدليس يحتج فيما لم يقل فيه سمعت؟ قال: لا أدري

فقلت: الأعمش متى تصاد له الألفاظ

قال: يضيق هذا، أي أنك تحتج به

The above translates to the following in English from the questions of Abu Dawud to Ahmed ibn Hanbal:

“I heard Ahmed being asked about the man who was known for tadlees, using as a proof that which he has not said ‘I heard’ (sami’tu) regarding. He said, ‘I don’t know.’

So I said, ‘Al-A'mash, when the expressions are brought to him.’

He said, ‘This is difficult, i.e. you use them as a proof.’

Al-Durays commented on the above statement by saying:

⁹¹ See no. 138 of this *Su'alat*

وقوله " يضيق هذا " يعني صعوبة ذلك على الناقد ، وفي هذا دلالة على أن الإمام أحمد يحتج

بمعنى الأعمش ما لم يعلم أنه دلس في حديث بعينه كما فهم تلميذه أبو داود ، ومعنى تصاد له

الألفاظ أي يتحقق من تصريحه بالسمع والتحديث

Translation:

<< *His statement: 'This is difficult' means the difficulty therein for the critic (naqid). This also shows that Imam Ahmed used the mu'an'an of Al-A'mash as a proof as long as he wasn't aware that he was guilty of tadlees with regards to the Hadith itself, as was understood by his student Abū Dāwūd. The meaning of 'when the expressions are brought to him' means that it is ascertained by him clearly declaring that he heard it and reported it.>>*

The second evidence quoted by al-Durays to permit the usage of the mu'an'an narrations of al-A'mash was the statement of Ya'qub ibn Sufyan al-Fasawi. He said before quoting from *al-Ma'rifa wal Ta'rikh* of al-Fasawi:

"This is also the opinion of Ya'qūb bin Sufyān Al-Fasawī, for he stated in his book, Al-Ma'rifa wa al-Ta'rikh" –

House of Verification

وحديث سفيان وأبي إسحاق والأعمش ما لم يعلم أنه مدلس يقوم مقام الحجة

Meaning:

"The Hadith of Sufyan, Abū Ishāq and Al-A'mash can be used as a proof as long as no tadlees is known of therein."

To sum up, these two quotes from the early hadith masters, Ibn Hanbal and al-Fasawi, are an unequivocal verification for what has been affirmed earlier, and

now finally ascertained to accept the mu'an'an narrations of al-A'mash in every instance, unless it is shown conclusively by quoting early scholars of Hadith that he committed specific examples of tadlees while narrating certain specific narrations.

These narrations from ibn Hanbal and al-Fasawi are points that the detractors failed to mention let alone acknowledge their very existence, as it is a principle that directly refutes their claim that every instance outside the Sahihayn where al-A'mash transmitted narrations using an-ana should be deemed as being disconnected unless shown to be on the contrary via other means. This riposte also applies to Zubair Ali Zai and others.

Since the detractors failed miserably to show a single Muhaddith from earlier times stating clearly that al-A'mash committed Tadlees when narrating the Malik al-Dar narration from his Shaykh, Abu Salih al-Samman, then his use of an-ana in this instance is acceptable using the statements of ibn Hanbal and al-Fasawi.

This being more pertinent as it has been clearly shown earlier on that at least 5 earlier scholars authenticated the narration of Malik al-Dar in some manner, as well as the point that Imam al-Bukhari mentioned the sanad for the narration of Malik al-Dar in his Ta'rikh al-Kabir as quoted more accurately by Ibn Asakir in his Ta'rikh Dimashq, as shown earlier, and al-Bukhari and his Shaykh, Ibn al-Madini did not weaken the sanad nor mention any form of tadlees from al-A'mash.

Finally, there is one more quote that indicates strongly why the narrations of al-A'mash and others of his rank are acceptable unless shown to contain tadlees by naming a recognised earlier Hafiz of Hadith. The prominent expert on Hadith terminology in the fifth Islamic century in Iraq was al-Khatib al-Baghdadi (d. 463 AH), and he has mentioned an exemplary principle from **Imam Abdullah ibn al-**

Zubayr al-Humaydi (d. 219 AH) in his *al-Kifaya fi ma'rifa usul ilm al-riwaya*⁹² as follows:

— أَخْبَرَنَا أَبُو نُعَيْمٍ الْحَافِظُ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ، قَالَ: حَدَّثَنَا بَشْرُ بْنُ مُوسَى، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ الْحَمِيدِيُّ: وَإِنْ كَانَ رَجُلٌ مَعْرُوفًا بِصُحْبَةِ رَجُلٍ وَالسَّمَاعِ مِنْهُ، مِثْلُ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ وَهَشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ وَعَمْرٍو بْنِ دِينَارٍ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، وَمَنْ كَانَ مِثْلَ هَؤُلَاءِ فِي ثِقَتِهِمْ، مِمَّنْ يَكُونُ الْعَالِبُ عَلَيْهِ السَّمَاعَ مِمَّنْ حَدَّثَ عَنْهُ، فَأُذِرْكَ عَلَيْهِ أَنَّهُ أَدْخَلَ بَيْنَهُ وَبَيْنَ مَنْ حَدَّثَ رَجُلًا غَيْرَ مُسَمًّى، أَوْ أَسْقَطَهُ، تُرِكَ ذَلِكَ الْحَدِيثُ الَّذِي أُذِرْكَ عَلَيْهِ فِيهِ أَنَّهُ لَمْ يَسْمَعْهُ، وَلَمْ يَضُرَّهُ ذَلِكَ فِي غَيْرِهِ، حَتَّى يُذِرْكَ عَلَيْهِ فِيهِ مِثْلُ مَا أُذِرْكَ عَلَيْهِ فِي هَذَا، فَيَكُونُ مِثْلَ الْمَقْطُوعِ

Translation:

Abū Nu‘aym Al-Ḥāfiẓ has informed us by saying, ‘Muḥammad ibn Aḥmad ibn Al-Ḥasan has related to us, and he said, “Bishr ibn Mūsā has related to us, and he said, “Abdullah ibn Al-Zubayr Al-Ḥumaydī⁹³ said, “If a man is known to have kept the company of another man and to have heard from him, such as Ibn Jurayj from ‘Atā’, Hishām ibn ‘Urwa from his father, ‘Amr ibn Dīnār from ‘Ubayd ibn ‘Umayr, and whoever was as trustworthy as

⁹² See 2/409, no. 1190, 1st edn, 2003 CE, printed by Darul Huda and edited by Abu Ishaq al-Dimyati

⁹³ The sanad back to al-Humaydi was declared Sahih by the editor, Abu Ishaq al-Dimyati in footnote no. 1190. Note, al-Humaydi is one of al-Bukhari’s teachers and the first narration in Sahih al-Bukhari is via al-Humaydi.

these people from those who generally heard from those whom they related from and then it was realised that he had inserted an unnamed man between himself and whoever he related from, or he had omitted him altogether, then that ḥadīth which has been discovered to have not been heard from that individual is abandoned, but that does not harm him with regards to other ḥadīth until a similar thing is discovered with regards to another ḥadīth, and thus it is like that which is *maqtū'*.⁹⁴

Thus, it is well known that al-A'mash narrated literally hundreds of narrations from Abu Salih al-Samman, and if he was not shown to have committed tadlees from Abu Salih, while relaying the narration from Malik al-Dar, then it should be considered as direct hearing. Indeed, al-Dhahabi mentioned in his *Ta'rikh Islam* (3/189, Awwad edn) and in his *Siyar a'lam an Nubala* (5/36), that Abu Khalid al-Ahmar heard al-A'mash saying that he heard 1000 hadiths from Abu Salih al-Samman. Indeed, it was originally mentioned in *al-I'lal wa ma'rifat al-Rijal* (2/433, no. 2910) of Abdullah ibn Ahmed ibn Hanbal that al-A'mash heard 1000 narrations from Abu Salih.

From the quotes mentioned above from Ibn Hanbal, al-Fasawi and al-Humaydi, one can now see how al-Dhahabi came to make his pronouncement regarding al-A'mash in his *Mizan al-I'tidal* (as quoted above). All of this is a direct refutation of the likes of Zubair Ali Zai and his followers who did not seem to know of these reports, for if they did they should have mentioned them in their precise context.

The detractors said towards the end of their second reply:

Asraar then once again mentions Maalik ad-Darr and him being a trustworthy narrator, Asraar still has not answered the points concerning this in our first reply and as we have said previously even if

⁹⁴ I.e. a statement or action that goes back to a Follower but not a Companion or the Prophet, may Allah bless him and grant him peace.

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he is trustworthy as a narrator or even an illustrious companion then the narration will remain weak due to A'mash and others.

Indeed, to date this writer has responded to their claims in a point-by-point style of presentation with as much clarity as feasibly possible, with direct quotations in their appropriate context, unlike the amateur methodology of the detractors at hand. Thus, the above claims regarding Malik al-Dar being identified as a trustworthy narrator have been established, as well as the mention that the well-known Sahabi, Anas ibn Malik (ra), supports his narration. Their last point regarding al-A'mash has also been methodically refuted above.

SAYF IBN UMAR AL-TAMIMI AND HIS MENTION OF THE SAHABI BEING BILAL IBN AL-HARITH AL-MUZANI (ra)

The detractors said in the last paragraphs of their second reply:

8) as for Asraar saying that the man that came in the dream was Bilaal bin Haarith al-Muzunee then Asraar knows that the basis of this narration is upon a liar namely Sayf as Mentioned by Asrar.

As for him, note, he is Sayf bin Umar at-Tameemee al-Burjamee and he is famous abandoned narrator. *Ibn Maeen said "weak in Hadeeth and there is no good from him", Abu Haatim said "abandoned in Hadeeth" and "his Hadeeth resemblance the Hadeeth of al-Waaqidee", Abu Dawood said "he is nothing", Nasaa'ee and Daarqutnee said "weak", Ibn Adiyee said "some of his ahadeeth are well known and most are rejected and he is not supported in them", Ibn Hibbaan said "he would narrated fabricated narrations from established (ie trustworthy) people And they say he would fabricate ahadeeth and he has been accused of being a heretic (a Zindeeq) and this is what Haakim has said and Barqaanee said from Daarqutnee abandoned (Tahdheeb 4/295-296) and Imaam Dhahabee said in Meezaan 1/436 he is like Waqidi (a well known weak and abandoned history narrator) and Khazrajee said in al-Khulaasah 1/136 he has been weakened.*

And we say again this point is futile for Asraar to mention as this too does not make the narration authentic due to its problems in its chain. This we hope suffices for now and a reply is sought point by point.

Reply:

What the detractors failed to mention with any form of honest acknowledgement was that the Imam who actually mentioned the reference of Sayf ibn Umar (d. 200 AH), was no less than the greatest scholar of Hadith in his age who achieved the highest rank amongst Hadith Masters known as *Amir al-Mu'minin fil Hadith*

(Leader of the believers in Hadith); namely, al-Hafiz ibn Hajar al-Asqalani (d. 852 AH).

Just a few pages back a digital image from Ibn Hajar's *Fath al-Bari* (2/495-6) was shown with his mention of the narration of Malik al-Dar as recorded by Ibn Abi Shayba (in his *Musannaf*) with an authentic chain according to ibn Hajar himself. Straight after mentioning the narration, he mentioned that Sayf (ibn Umar) reported in *al-Futub* that the one who went to the Prophet's (sallallahu alaihi wa sallam) grave and subsequently saw him in the dream was the Sahabi, Bilal ibn al-Harith al-Muzani (ra).⁹⁵ Here is the relevant portion from Ibn Hajar's *Fath al-Bari* where he quoted from Sayf ibn Umar's *al-Futub* stating it to be Bilal ibn al-Harith al-Muzani (ra):

له: أمت عمر، الحديث. وقد روى سيف في الفتوح أن الذي رأى المنام المذكور هو بلال بن الحارث المزني أحد الصحابة، وظهر بهذا كله مناسبة الترجمة لأصل هذه القصة أيضا والله الموفق. قوله (يتمثل) أي ينشد شعر غيره.

The natural question for these detractors who claim to follow the way of the great scholars of the past is - Why did Ibn Hajar quote from the *Futuh* of Sayf ibn Umar mentioning the name of the Sahabi as being Bilal ibn al Harith al-Muzani (ra)? Especially since Ibn Hajar knew the above types of disparagement made on Sayf by earlier Hadith scholars.

It is also to be noted that a well-known "Salafi" site was also promoting the download link of this very book here without any warning:

<http://www.ahlalhdeeth.com/vb/showthread.php?t=224659>

⁹⁵ Note that the detractors lacked the basic skills to transliterate the name of this Sahabi correctly and instead typed it as **Bilaal bin Haarith al-Muzunee**, when it should have been Bilal ibn al-Harith al-Muzani (ra)

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Sayf ibn Umar was no doubt problematic as a narrator of Hadith , but Imam ibn Hajar al-Asqalani said in his *Taqrib al-Tabdhib* (no. 2724) that he was "Da'eef fil Hadith Umdatun fil Ta'rikh..." Meaning: "Weak in Hadith, a pillar in history.."

Hence, since the narration from Malik al-Dar is not a Hadith but an Athar (report) from a Tabi'i - this would be regarded as a historical report from the time of Umar (ra) - This is why Ibn Hajar mentioned it from Sayf without rejecting his report, and Sayf's narration - naming explicitly the fact that the Sahabi who went to the blessed Qabr - Bilal ibn al-Harith al-Muzani, was also mentioned by these famous Historians and well regarded Muhaddithin:

Ibn Kathir in his *al-Bidaya wal-Nihaya*

Ibn al-Athir al-Jazari in his *al-Kamil fi al Ta'rikh*

Abu Ja'far al-Tabari in his *Ta'rikh* (see under the year 18 AH)

Hence, since Sayf is reporting this as a historical report and the likes of Imam ibn Hajar accepted his narration that it was Bilal al-Muzani (ra); so this is just another ploy to reject his historical report. If it were a Hadith, then Sayf's narration would be rejected outright. Note also, the following major Ulama have also mentioned the name of the Sahabi as being Bilal ibn al-Harith based on Sayf ibn Umar's report (the Arabic passages from these Ulama have been presented earlier on):

Nurud-Din al-Samhudi (d. 911 AH), in his *Wafa al Wafa bi akhbar Dar al-Mustafa*. (p. 1374)

Al-Zarqani (d. 1122 AH) in his *Sharh al-Mawahib al-Laduniyya* (11/150-151)

Muhammad Abid al-Sindi (d. 1257 AH) in his *al-Tawassul wa Ahkamuhu wa Amwabu* (p.71)

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Following this, one of the moderators on marifah.net⁹⁶ asked Dr. GF Haddad some further questions on this matter as follows with his responses:

QUESTION: I was wondering what you could tell me about Sayf b. Umar. He is a primary source for Imam al-Tabari's material in his Tarikh. What is his reliability and all of the other necessary info.

Reply of Dr. GF Haddad:

Sayf ibn `Umar Al-Asadi al-Tamimi al-Dabbi al-Kufi (d. ca. 178) met the Tabi`in and was a "chronicler" (akhbari) as opposed to a muhaddith historian and the author of al-Ridda, Futuh al-Buldaan, al-Fitnatu wal Jamal and other historical works.

In hadith he was declared weak by Yahya ibn Ma`in, Ya`qub ibn Sufyan, al-Nasa'i, and Abu Dawud. Abu Hatim said he was "discarded, of the same type as al-Waqidi." Al-Daraqutni said he was discarded. Ibn Hibban even said he was accused of hidden heresy (zandaqa) and forgery, charges which Ibn Hajar rejected as outlandish in al-Taqrif where he merely grades him as da`if, while Dr. Nur al-Din `Itr in his notes on al-Dhahabi's Mughni says: "There is no proof of any zandaqa in him, rather, the narrations from him indicate the contrary."

Al-Tirmidhi narrates from him the hadith: "When you see those who insult my Companions, say: The curse of Allah be on the evil you do!" which al-Tirmidhi then grades "disclaimed" and he describes Sayf as unknown. Al-Dhahabi in al-Mughni fil-Du`afa' said he was "discarded by agreement" and, in Tarikh al-Islam, said "he narrated from Jabir al-Ju`fi, Hisham ibn `Urwa, Isma`il ibn Abi Khalid, `Ubayd Allah ibn `Umar, and many unknowns and chroniclers."

Yet, he is considered not only reliable but "eminently reliable" in history, as shown by Ibn Hajar's grading in the Taqrif: "Da`if fil-hadith, `umdatun fil-tarikh," notwithstanding the acrimonious dissent of Shu`ayb al-Arna'ut and Bashshar `Awwad Ma`ruf in their Tahrir al-Taqrif. Indeed, he a primary source for al-Tabari in his Tarikh, Ibn Hajar in his Isaba, and Ibn Kathir in his Bidaya while Ibn `Abd al-Barr cites him in al-Isti`ab as does al-Sakhawi in Fath al-Mughith. Even al-Dhahabi cites him often in his Tarikh al-Islam.

⁹⁶ Posting under the screen name of Faqir

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Follow up Questions:

[1] I was wondering, sidi, if you could explain the reasoning behind why and how a specific narrator who is discarded or weak in hadith can be considered "eminently reliable" when it comes to history? What were the reasons behind Sayf's weakness in narrating hadith as opposed to historical events?

[2] is the identification of the "unknown man" as hadhrat bilal ra by sayf ibn umar al-tamimi in the malik al-dar narration considered a historical report?

Reply of Dr. GF Haddad:

Those who questioned the `adl of al-Waqidi and Sayf were dismissed. The issue here is dabit vs. non-dabit. You know well we can have honest people who do not have a clue what dabit requires. Imam Malik mentioned that he met 70 extremely honest shuyukh in Madina but he did not narrate from a single one of them because they were nescient in hadith transmission. Now, take someone who does have a clue but given the abundance of things he transmits he makes so many mistakes that he becomes similarly discardable. Now make him so erudite, so researched, so full of gems that it is simply impossible to discard him altogether. This is the case with al-Waqidi and Sayf. These scholars would go to the actual sites of battles and look for descendents and interview them one by one for stories. Hence the large number of "unknowns" in their chains. Yet, when it comes to purely historical details such as whether a certain Sahabi was a Badri or not, they might even best al-Bukhari and Muslim.

And yes, the identification of the Sahabi in Malik al-Dar's report as Bilal ibn al-Harith al-Muzani [NOT Bilal ibn Rabah al-Habashi, in case that is whom the respondent meant by "Hadrat Bilal"] is definitely a historical clue. Allah Most High be well-pleased with them all.

[end of Dr. GF Haddad's words]

After the above points, someone else asked Dr Haddad another question⁹⁷ regarding Sayf as follows:

⁹⁷ <http://eshaykh.com/hadith/sayf-ibn-umar-al-tamimi-and-reliability/>

Question:

Assalamu Alaykum wa rahmatullahi wa barakaatuhu

This is a question for Shaykh GF Haddad in regards to a reply he gave to someone awhile back who asked about the reliability of Sayf ibn Umar Al Tamimi's historical narrations. The Shaykh argued that Sayf is considered to be immensely reliable when it comes to historical narrations, but not so reliable when it comes to *hadiths*. Now my question is that, if we accept that Sayf himself was reliable in historical narrations, does that mean that we can accept every single historical narration of his as being reliable? Or we do still have to analyze the narrators that exist in his chains of narration? In other words, is the statement "Sayf ibn Umar Al Tamimi was a reliable historian" an implication that every historical narration of his is supposed to be taken as reliable?

Fi Amaanillah

Answer:

'Alaykum salam,

The answer is no, it is just a caution not to throw out the window everything he transmits. See for rexample how much of what he transmits is confirmed by Ibn Abi Shayba and Ibn Hibban in their *Sira* works, or cited approvingly by Ibn Sayyid al-Nas or Dhahabi or Mughultay in their *Siras* or Ibn Hajar in the *Isaba*. There is a modern strictist school in *Sira* writing and there is a laxist school. I believe the great *Sira* scholars possessed the flair and expertise to always tread a middle path between the two so as not to throw out the baby with the bath water.

Hajj Gibril Haddad

The detractors ended their second response by saying:

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We appeal to Asraar Rasheed followers to read and understand this response which we have **riddled with the understanding of the greatest scholars of hadeeth of the Muslims pertaining to the sacred sciences of hadeeth and its knowledge in application to only this narration of Maalik ad-Daar**. Also note this is a brief response which we have compiled and we have left it brief.

*May Allaah have mercy on our souls and his Aid Alone is sought and may he guide us All. Ameen.
Compiled in Sha'baan 1432H/July 2011*

Reply:

The reader who has reached this point is asked to compare what they claimed in their above quoted paragraph with regards to being inline with the understanding of the greatest scholars of Hadith in relation to the narration of Malik al-Dar, and what this writer has shown based on what they left out due to lack of knowledge, integrity and more painstaking research into this narration, and what other scholars said or mentioned. Not to forget how they plagiarised the research of Zubair Ali Za'i!

They did not stop there, but continued to write up another short section that they described as being their **third response**.⁹⁸ This so-called third section contained a lot of puerile prattle and supercilious comments that is a common trait amongst these detractors from Birmingham. A reply was posted on their blog in brief but they removed it, as it was not in their interests for it to remain for other viewers to contemplate over! Had they left it showing on their forum the time when it was actually deployed would have been viewable.

One contributor mentioned it here:

<http://www.sunniforum.com/forum/showthread.php?74764-Shaykh-Abul-Hasan-s-reply-to-the-hadith-of-Malik-Dar&s=15208b79bc2621e8fb94c5f372c7794d>

⁹⁸ <http://ahlulhadeeth.wordpress.com/2011/07/15/the-third-reply-to-abul-hasan-soofee-asraar-rasheed-as-soofee-al-bareilwee-gf-haddad-faqir-whoever/>

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The following reply will embark upon their objections that have not already been addressed, for much of what they brought in the third section was merely a cut and paste job from their two earlier posts.

Their argument that al-A'mash was a mudallis, and there is no establishment that he heard the narration from Abu Salih has been responded to above using the immensely valuable quotes from Ibn Hanbal and al-Fasawi.

Their argument that Malik al-Dar is majhul (unknown) has been addressed earlier and it is they who need to demonstrate which Muhaddith before al-Albani et al, decreed that the narration from Malik al-Dar is weak (da'eef) or has a defect due to the claim of tadlees of al-A'mash when reporting from Abu Salih al-Samman.

In this response the reader has been shown the authentication of this report from Malik al-Dar from no less than five major scholars of the past, namely, [Ibn Kathir \(d. 774 AH\)](#), [Ibn Hajar al-Asqalani \(d. 852 AH\)](#), [al-Samhudi \(d. 911 AH\)](#), [al-Qastallani \(d. 923 AH\)](#) and [Ibn Hajar al-Haytami \(d. 974 AH\)](#). Their saying that the sanad is authentic leads by default to authentication of the text (matn) itself in this specific case, since none of them criticised the contents of the actual report from Malik al-Dar. It has been shown earlier that al-Haytami authenticated the text of the narration.

They asked:

Who will reply to what we said concerning Abu Hibbaan and what he said about Abu Haneefah and his principles of adjudication of trustworthiness?

Reply:

Who is Abu Hibbaan? It seems that one of the detractors was most likely to be Abu Hibbaan Kamran Malik! If you mean Ibn Hibban then what ever he held regarding Imam Abu Hanifa has no bearing at hand to him listing Malik al-Dar in his Kitab al-Thiqat. The above quote from the detractor(s) is an evidence of the

confused state that at least one of them was in when attempting to respond to my short statement.

The detractors said:

Who will answer the point about the limitations of the kalaam of Ibn Hajar and Ibn Katheer in comparison to those before them and their own understanding of this narration?

Reply:

This is another illogical point and a distraction of the points of fact that both Imams ibn Hajar and ibn Kathir authenticated the narration of Malik al-Dar as demonstrated earlier, as well as a failure to show anyone before them who weakened the narration let alone after them until al-Albani came along! Indeed, one of al-Albani's former associates who has also passed away by the name of **Muhammad Nasib al-Rifa'i** also wrote a work on Tawassul, and it is said that he left al-Albani after some years as one of his associates in the city of Halab, Syria.

Al-Albani addressed al-Rifa'i in his work on Tawassul (p. 92, English edition) as follows:

NOTE: After having written what was necessary here we came across a book: *At-Tawassul ilaa Haqeeqatit -Tawassul* by Shaikh Muhammad Naseebur -Rifaa'ee, who adds to his name the title: "Founder and servant of the *Salafee daw'ah*."

On p. 121 of the same work on Tawassul, al-Albani said about al-Rifa'i and what the latter thought of the narration from Malik al-Dar:

“However this point has escaped the author of the book *at-Tawassul* (p.241) so he was deceived by what is apparent from the words of al-Haafidh⁹⁹ and he therefore declared the hadeeth to be authentic and said in conclusion: "So it mentions only: A man came..." and he says that the narration naming the man as Bilaal ibn al-Haarith is reported by Sayf, whose (weak) condition is known.

But there is no real benefit to be gained from this, rather the whole narration is itself weak due to the fact that Maalik ad -Daar is unknown, as we have shown.”

From the above quote it seems likely that Nasib al-Rifa’i who al-Albani criticised for calling himself the "Founder and servant of the Salafee daw'ah.." – had actually authenticated the narration of Malik al-Dar based on what he read from the words of al-Hafiz ibn Hajar al-Asqalani in his *Fath al-Bari*. As for al-Albani claiming that Malik al-Dar is unknown due to his own lack of research, and basing his opinion on verdicts left by Imams al-Mundhiri and al-Haythami, as well as what he surmised from Ibn Abi Hatim’s *Kitab al-Jarh wat-Ta’dil* (4/1/213), then this seems to be his earlier position as will be demonstrated later. Indeed, al-Albani did not mention what Ibn Sa’d, al-Khalili and Ibn Hajar said about Malik al-Dar, or the listing of Malik in al-Thiqat of ibn Hibban, let alone mention the names of other Ulama of the past who authenticated it before his isolated position of weakening the narration arose!

The detractors may also wish to know that the late Nasib al-Rifa’i responded to al-Albani in the third edition of his above named work on *Tawassul*,¹⁰⁰ between pages 349 to 372, and he also mentioned the references that al-Albani missed in

⁹⁹ Meaning al-Hafiz ibn Hajar al-Asqalani

¹⁰⁰ That was printed in 1979 CE with a foreward by the late Isma’il al-Ansari who wrote against al-Albani and vice-versa

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his work on Tawassul, like the point that Ibn Hajar mentioned Malik al-Dar in his *al-Isaba fi Tamyiz al-Sababa* and other references.

What is noticeable to mention is that al-Albani did not consider al-A'mash to be a mudallis when reporting from Abu Salih al-Samman, nor did he say that Abu Salih is not confirmed to have heard from Malik al-Dar as some other people of this age have claimed with no substance.

It is also worth mentioning that since the narration from Malik al-Dar is found in the Musannaf of Ibn Abi Shayba it is worth pointing out what the editors of the three latest printed editions of this work had to say if anything on this narration at hand.

Chronologically speaking, two Saudi based “Salafi” editors by the names of Hamad al-Jumu’a and Muhammad al-Luhaydan mentioned it in the 11th volume (p. 118, no. 32538) of their 2004 edition of the Musannaf as follows with no critical rejection of the narration or highlighting any form of defect in the chain of transmission:

House of Verification

٣١/١٢ ٣٢٥٣٨- حدثنا أبو معاوية عن الأعمش عن أبي صالح عن مالك (الدار)^(١)، قال: وكان خازن عمر على الطعام، قال: أصاب الناس قحط في زمن عمر، فجاء رجل إلى قبر النبي ﷺ فقال: يا رسول الله، استسق لأمتك فإنهم قد هلكوا، فأثي الرجل في المنام فقبل له: ائت عمر فأقرئه السلام، وأخبره أنكم مسقيون^(٢) وقل له: عليك الكيس! عليك الكيس! فأثي عمر فأخبره، فبكى عمر، ثم قال: يا رب «لا أكلوا إلا ما عجزت عنه».

٣٢٥٣٩- حدثنا أبو معاوية عن الأعمش عن شقيق قال: قال عبدالله: «لو وضع علم أحياء العرب في كفة ووضع علم عمر في كفة لرجح بهم علم عمر».

٣٢٥٤٠- حدثنا أبو معاوية عن الأعمش عن سالم قال: جاء أهل نجران إلى علي فقالوا: يا أمير المؤمنين كتابك بيدك وشفاعتك بلسانك، أخرجنا عمر من أرضنا فارددنا إليها، فقال لهم علي: «ويحكم! إن عمر كان

(١) في (ك): «دليت».

(٢) في (ط س) و (مر): «ضعيف».

(٣) بياض في (ك).

(٤) في (ط س): «مستقيون».

After this edition was published, the Madinan based Shaykh Muhammad Awwama published his edition of the Musannaf in 26 volumes in 2006 CE. In the 17th volume of this edition, he mentioned it as follows on pp. 63-64:

٣٢٦٦٥ - حدثنا أبو معاوية، عن الأعمش، عن أبي صالح، عن

٣٢٦٦٤ - تقدم الحديث برقم (٣١١٣١).

٣٢٦٦٥ - مالك الدار: هو مالك بن عياض، ترجمه الحافظ في «الإصابة» القسم الثالث: الذين ولدوا على عهد النبي صلى الله عليه وسلم وسماعهم منه ممكن لكن لم ينقل، وقال عنه الخليلي في «الإرشاد» ١: ٣١٣: تابعي قديم، متفق عليه، أثنى عليه التابعون. والرواة الآخرون ثقات.

والرجل الذي جاء القبر النبوي الشريف هو بلال بن الحارث المزني، أحد الصحابة رضي الله عنهم، سماه سيف الضبي في روايته، وسيفٌ عندهم كالواقدي في شدة ضعفه، لكن هذا لا يمنع أن يُستفاد من روايته مثل هذه الجزئية: تسمية مبهم، على أنه لا يترتب عليها كبير فائدة، فالأمر قد بلغ أمير المؤمنين عمر ولم ينكر على فاعله، بل نفذ مقتضى الرؤيا.

=

٣٧ مالك الدار - قال: وكان خازن عمر على الطعام - قال: أصاب الناس قحط في زمن عمر، فجاء رجل إلى قبر النبي صلى الله عليه وسلم فقال: يا رسول الله استسقى لأمتك فإنهم قد هلكوا! فأتي الرجل في المنام فقيل له:

وقد ذكر هذا الحديث الحافظ في «الفتح» ٢: ٤٩٥ (١٠٠٩) وعزاه إلى المصنّف وقال: بإسناد صحيح.

وتصحيحه هذا ينسحب على رواية الخليلي له في «الإرشاد» ١: ٣١٣، والبيهقي في «الدلائل» ٧: ٤٧ - ومن طريقه ابن عساكر في «التاريخ» ٤٤: ٣٤٥ - ثلاثتهم بمثل إسناد المصنّف، وكذا صححه ابن كثير في «البداية» ٧: ٩٣ - ٩٤ وقد نقله عن البيهقي.

وكون الأعمش في رجال السند وقد عنعن وهو مدلس: لا يضر الحديث، لأن الأعمش من المرتبة الثانية بين المدلسين، وهم الذين احتمل الأئمة منهم تدليسهم، لإمامتهم وقلة تدليسهم في جنب ما رروا، كما قال الحافظ العلاءي في «جامع التحصيل» ص ١١٣ وابن حجر في «تعريف أهل التقديس».

وأنبّه إلى أمور، أولاًها: أن ابن كثير ذكر في «تاريخه» المذكور روايات أخرى للواقعة.

ثانيها: أن البخاري ذكر في ترجمة مالك الدار من «تاريخه الكبير» ٧ (١٢٩٥) عن علي بن المديني أنه روى الخبر عن «محمد بن خازم، عن أبي صالح» وسقط من بينهما: عن الأعمش.

ثالثها: أن الحافظ عزا الخبر في «الإصابة» ترجمة مالك الدار إلى: ابن أبي خيثمة، وغالب ظني أنه تحريف عن: ابن أبي شيبة، فهما واحد لا اثنان، نعم، فاته عزوه له إلى «دلائل النبوة» للبيهقي كما قدّمته.

ثم، إن هذه الواقعة كانت أول سنة ثمانى عشرة للهجرة، انظر مزيداً من أخبارها في «البداية والنهاية» لابن كثير ٧: ٩٢.

What the lengthy footnote from Shaykh Awwama shows in Arabic is a summarised defence of the authenticity of the narration. Virtually most of what was mentioned by Shaykh Awwama, has been mentioned in this monograph earlier. Shaykh Awwama mentioned its authentication by Ibn Hajar and Ibn Kathir, as well as addressing the issue of al-A'mash and his alleged Tadles from Abu Salih.

Following this edition of the Musannaf, an Egyptian "Salafi" editor known as Usama ibn Ibrahim published his edition of the Musannaf (10/463) in 2008 CE. This edition lacks exhaustive editing in comparison to the aforementioned two editions of the Musannaf.

He mentioned the narration as follows:

٣١/١٢ ٣٢٦٠٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنِ مَالِكِ
الْدَّارِ، قَالَ: وَكَانَ خَازِنَ عُمَرَ عَلَى الطَّعَامِ، قَالَ: أَصَابَ النَّاسَ قَحْطٌ فِي زَمَنِ
عُمَرَ، فَجَاءَ رَجُلٌ إِلَى قَبْرِ النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، اسْتَسْقَى لِأُمَّتِكَ فَإِنَّهُمْ قَدْ
هَلَكُوا، فَأَتَى الرَّجُلَ فِي الْمَنَامِ فَقِيلَ لَهُ: «إِنَّ عُمَرَ فَأَقْرَبُهُ السَّلَامَ، وَأَخْبِرُهُ أَنَّكُمْ
مُسْقِيُونَهُ وَقُلْ لَهُ: عَلَيْكَ الْكَيْسُ، عَلَيْكَ الْكَيْسُ»، فَأَتَى عُمَرَ فَأَخْبَرَهُ فَبَكَى عُمَرُ،
ثُمَّ قَالَ: يَا رَبِّ لَا أَلُو إِلَّا مَا عَجَزْتَ عَنْهُ^(٥).

(١) كذا في (أ)، و(م)، وبياض في (د)، وفي المطبوع [كيف].

(٢) كذا في (أ)، و(د)، وفي (م): [أمتن] وفي المطبوع: [أمير].

(٣) إسناده ضعيف. أقرع مؤذن عمر لا يعرف- كما قال الذهبي.

(٤) في إسناده عبد الرحمن الجرمي ولم يوثقه إلا ابن حبان، وتساهله معروف.

(٥) في إسناده مالك بن عياض المعروف بمالك الدار بيض له ابن أبي حاتم في «الجرح»:

(٢١٣/٨)، ولا أعلم له توثيقاً يعتد به.

Usama ibn Ibrahim did not mention any of the Muhaddithin who authenticated it, nor did he mention that there is tadles of al-A'mash when reporting from

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Abu Salih. Instead, he relied on Ibn Abi Hatim's *al-Jarh wat Ta'dil* (8/213), and concluded that Malik al-Dar has no known accreditation (tawthiq) in his favour! This is far from the truth as has been shown earlier on.



ANSWERING THEIR DEMAND REGARDING MUHAMMAD IBN AHMED IBN ABDUS AL- MUZAKKI ABU BAKR AL-NAYSABURI

The detractors said in their broken English:

Abul Hasan/Asraar Bareilwi himself has now accepted walhamdullilah that he is merely doing a cut and paste job when he says that the quote from Khaleeli is referenced at the following:

Abū Yā'la Khalīl bin 'Abdullāh Khalīlī Qazwīnī, Kitāb-ul-irshād fī ma'rifat 'ulamā'-il-hadīth, as quoted by 'Abdullāh bin Muhammad bin Siddīq al-Ghumārī in Irghām-ul-mubtadī al-ghabī bi-jawāz-it-tawassul bi an-nabī (p.9) so we ask him provide us with the full tawtheeq of the teacher of Khaleeli 'Muhammad Bin Ahmed Bin Abdoos Al Muzzaki Abu Bakr An Neesabooree' as referenced from the book the al-Irshad? If he cannot do this then without even going into tadlees of others this narration is not proved in Abul Hasan/Asraar Bareilwis favor! Answer!

Reply:

Alhamdulillah! I personally have made no copy and paste job in formulating this reply or the one before against Abu Alqama Ali Hassan Khan, but rather went back and checked all the quotes that were accessible, and this includes some of the original manuscript editions of the works. As said before, the detractors have shown themselves to be of those who **copy and paste without checking the original quotes from the likes of Zubair Ali Zai!** The latter has been shown to be one who has not been thoroughly honest or scholarly in a number of his writings by his contemporaries in Pakistan. He wrote a work on raising the hands in

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Salah entitled Nur al-Aynayn, and both Deobandis and Barelwis refuted him in at least four published works to date! He has also been shown to contradict himself (see earlier for the digital image of the front cover of a book showing this)

As for the reference to al-Khalili then I personally did not rely on what the late Moroccan Muhaddith, Sayyid Abdullah al-Ghumari (d. 1993 CE) mentioned in his *Irgham al-Mubatdi* directly or via third party sources. Indeed, I mentioned what was known from al-Khalili's *Kitab al-Irshad* in my reply to Abu Alqama back in 2006.

The *Irgham al-Mubatdi* by Shaykh al-Ghumari is a rebuttal of Nasir al-Albani, and a section of it is available to read here –

<http://marifah.net/hadith/articles/hadith/epistle-in-refutation-of-al-albani.html>

or-

www.abc.se/home/m9783/ir/d/refutationalbani-abdullahghumari.pdf

Shaykh Abdullah al-Ghumari said in the introduction to his *Irgham*:

“To get to the point, I declare that Shaykh al-Albani, may Allah forgive him, is a man who is motivated by ulterior purposes and desire. If he sees a Hadith or a report (athar) that does not accord with his persuasion he straight away proceeds to foist it off as weak (da'if). By using guile and deception he prevails upon his readers that he is right; whereas, he is wrong.

Rather, he is a sinner and a hoodwinker. By such duplicity he has succeeded in misguiding his followers who trust him and think that he is right. One of those who has been deceived by him is **Hamdi al-Salafi** who edited al-mu`jam al-kabir..”

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It is worth pointing out at this juncture in writing, that the named, Hamdi al-Salafi is none other than [Hamdi Abdal Majid](#) of Iraq. He passed away on the 4th of October 2012 and was associated with Nasir al-Albani. The detractors from Birmingham have shown themselves to be of those who loathe the late Shaykh Habibur Rahman al-A'zami (d. 1992 CE).

In their feeble article entitled, “*al-Jawaab ar rabbaanee*”¹⁰¹ (p. 4) the detractors from Birmingham said:

“Then came the mu'tassub **hanafee rabid animals** from India and Pakistan full of hatred and blackened faces and hearts, from the likes of [Habeeb ur-Rehmaan A'dhamee](#) whilst sitting in India who after being refuted and shamed for his lying and distorting the ahadeeth of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) by the Salafi Scholars of Hindh, he ran to Abu Guddah.”

The reader may take heed of how they described the Hanafis of India and Pakistan to be “rabid animals”!! If only they could prove just the last point that Shaykh al-A'zami who was the Shaykh of Abdal Fattah Abu Ghudda apparently went running to his own student! The treachery and double-dealing of these two compilers over the late Shaykh al-A'zami was further dealt with by this writer in the article entitled “*Those who truly lied against the late Hanafi Mubaddith: Shaykh Habibur Rahmn al-A'zami and the Hanafi school on other related issues.*”¹⁰²

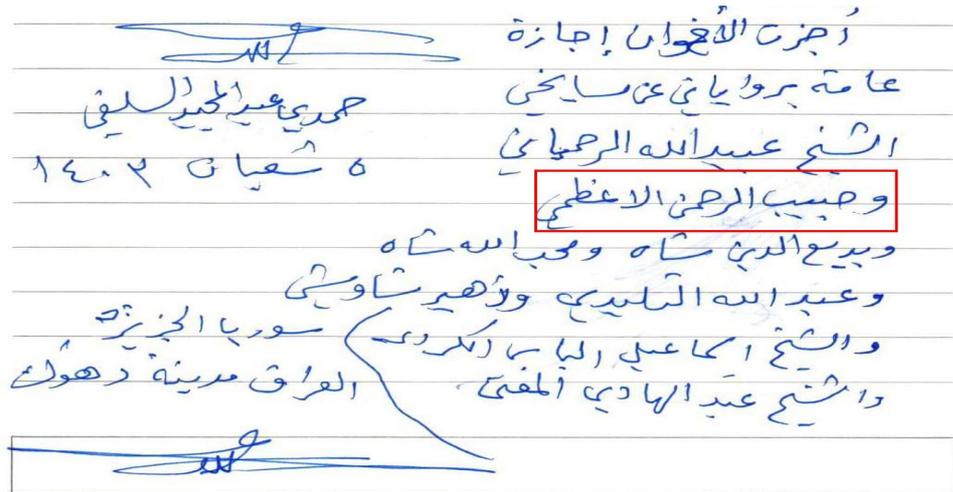
¹⁰¹ A short work written by the detractors in defence of al-Albani's claim that it is Sunna to place the hands upon the chest in Salah! Indeed, a reply to this is in the pipeline as is a major dissertation on this matter with an analytical discussion of most of the known narrations on this matter, bi-idhnillahi ta'ala.

¹⁰² Downloadable from here -

<https://archive.org/details/THOSEWHOTRULYLIEDAGAINSTSHAYKHALAZAMIV2>

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

Moving onto the point here, the late Hamdi Abdal Majid took Ijaza in hadith from the late Shaykh al-A’zami and others of the same sect as the detractors, but one has not been able to ascertain if he took Ijaza from the likes of al-Albani or not! Here is a handwritten Ijaza from Hamdi Abdal Majid mentioning his named Shuyukh:



قال محمد بن عبد الله بن أحمد بن حنبل: أخرج الشيخ أبو بكر بن عمار في مسنده: ما ذكره من الإجازة.

The actual Ijaza from Shaykh al-A’zami to Hamdi is also available to see dated 1392 AH.

The detractors are asked to elucidate why a “Salafi” took Ijaza from a Hanafi Deobandi, especially one that they have great antagonism for?!

House of Verification

Since the detractors also mentioned the name of Sayyid Abdullah al-Ghumari it is also worth pointing out at this juncture, that he too has authenticated the narration of Malik al-Dar in his *Ithaf al-Azkiyya bi-Jawaz al-Tawassul bil-Anbiyya wal-Awliyya* (p. 18) by mentioning it to be Sahih based on the grading of al-Hafiz ibn Hajar in his *Fath al-Bari*. He also authenticated it by saying the isnad (chain of transmission) of this narration (athar) is Sahih in his *al-Radd al-Muhkam al-Matin* (p. 51) in reply to a pseudo-Salafi back in the 1950’s. In addition, Shaykh al-

Ghumari mentioned its authentication by al-Hafiz ibn Hajar in his *Misbah al-Zujaja fi Fawa'id Salat-ul-Haja* (p. 19).

The detractors said with a demand:

“..so we ask him provide us with the full tawtheeq of the teacher of Khaleeli

‘Muhammad Bin Ahmed Bin Abdoos Al Muzzaki Abu Bakr An

Neesabooree’ as referenced from the book the al-Irshad? If he cannot do this then

without even going into tadlees of others this narration is not proved in Abul

Hasan/Asraar Bareilwis favor! Answer!”

Reply:

One wonders what this has to do with the narration of Malik al-Dar or how it even affects the authenticity of the narration?! Let us bring forth what is in al-Khalili's *Kitab al-Irshad* (p. 313) initially, and then one may see how meticulous and sincere they were at researching and presenting their arguments and claims! The following has been presented earlier on in a typed fashion, and the digital image has been displayed to show a certain point that will show how deficient and deceptive the detractors really are on yet another point:

٣١٣

(١٥٣) = / مَالِكُ الدَّارِ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ :

تَابِعِي قَدِيمٍ ، مُتَّفَقٍ عَلَيْهِ . أَثْنَى عَلَيْهِ التَّابِعُونَ ، وَلَيْسَ بِكَثِيرِ الرَّوَايَةِ .
رَوَى عَنْ أَبِي بَكْرٍ الصَّدِيقِ ، وَعُمَرَ . وَقَدْ انْتَسَبَ وَلَدُهُ إِلَى جَبَلَانَ (١) نَاحِيَةً .
حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَبْدِ دُوسِ الْمَرْكَبِيِّ أَبُو بَكْرٍ النَّيْسَابُورِيُّ . حَدَّثَنَا عَبْدُ اللَّهِ
ابْنُ مُحَمَّدِ بْنِ الْحَسَنِ الشَّرْقِيُّ ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ قَالَ : قُلْتُ لَعَلِّي بِن
عَثَامَ (٢) الْعَامِرِيِّ الْكُوفِيِّ : لِمَ سُمِّيَ مَالِكُ الدَّارِ ؟ فَقَالَ : الدَّارِيُّ الْمُتَطَيَّبُ .

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ الْفَتْحِ ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ الْبَغَوِيِّ . حَدَّثَنَا
أَبُو خَيْثَمَةَ ، حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ (٣) الضَّرِيرُ ، حَدَّثَنَا الْأَعْمَشُ ، عَنْ
أَبِي صَالِحٍ (٤) عَنْ مَالِكِ الدَّارِ قَالَ :

The second line in the above image mentioned the following point that was mentioned earlier:

“Tabi’i qadeem, Muttafaq alayhi, athna alayhi al-tabi-un – An old standing successor (Tabi’i), He is agreed upon, the Successors have praised him..”

The above quote from al-Khalili has been defended and its application exemplified earlier on to show that it is clear-cut accreditation (ta’dil) by al-Khalili on the status of Malik al-Dar. Note also that where there is a thick blue line underlined beneath the expression, ‘haddathana’, then this is a proof that Muhammad ibn Khazim al-Darir who is commonly known as Abu Mu’awiya, did clarify how he precisely received the narration from al-A’mash, and thus refuting the claim of tadlees from Abu Mu’awiya when relating from al-A’mash. This is also seen in the sanad presented in the Ta’rikh of Ibn Abi Khaythama as will be shown below.

The detractors mentioned al-Khalili’s Shaykh, **Muhammad ibn Ahmed ibn Abdus al-Muzakki Abu Bakr al-Naysaburi**. The name of this narrator has been shown in the first box in blue above. They wished to know some form of tawthiq (praiseworthy accreditation as a reliable narrator) regarding Muhammad ibn Ahmed, commonly known as Abu Bakr al-Naysaburi. The only place where his reliability has seemingly been mentioned is by **al-Hafiz Abu Abdullah al-Hakim** (d. 405 AH) in his famous book of narrators emanating from Naysabur (also known as Nishapur in Farsi), known as *Ta’rikh Naysabur – Tabaqa Shnyukh al-Hakim*.¹⁰³

Al-Hakim said the following about Abu Bakr al-Naysaburi:

¹⁰³ No. 637, p. 374 (edited by Abu Muawiyya al-Beirut)

ما رأيت في شهودنا أجمع منه

Translation:

“I have not seen amongst our witnesses anyone more comprehensive than him.”

Al-Hakim mentioned that Abu Bakr passed away in the year 396 AH. It is known that al-Khalili was born in 367 AH and died in the year 446 AH. Thus, these words of commendation by al-Hakim are sufficient to suggest that this is a form of tawthiq on his Shaykh, Abu Bakr. The above statement from al-Hakim was also reported by [al-Wazir Jamalud-Din al-Qifti](#) (d. 624 AH) in his *Inbah al-Ruwa* (3/56).

If the detractors are not satisfied that this is a form of tawthiq from al-Hakim, then it makes not an iota of difference to the matter at hand! This is because if one looks at the above digital image, the narration al-Khalili transmitted from Abu Bakr has nothing to do with the Malik al-Dar narration that is the subject of this monograph.

What the detractors have failed to realise probably due to not going back and having a look at the actual work by al-Khalili is that the narration from Malik al-Dar starts from the 7th line (as shown in the red coloured box), where al-Khalili related from Muhammad ibn al-Hasan ibn al-Fath, who related it from Abdullah ibn Muhammad al-Baghawi, who related it from [Abu Khaythama](#), who related it from Muhammad ibn Khazim al-Darir, who related it from al-A'mash, from Abu Salih, from Malik al-Dar. The actual narration is on the next page of the printed edition:

أصاب النَّاسَ قَحْطًا فِي زَمَانِ عَمْرِ بْنِ الْخَطَّابِ ، فَجَاءَ رَجُلًا إِلَى قَبْرِ النَّبِيِّ ﷺ فَقَالَ : يَا نَبِيَّ اللَّهِ اسْتَشِقِ اللَّهَ لِأُمَّتِكَ !!
 فرأى النبي ﷺ في المنام ، فقال : « ائتِ عَمْرًا فَأَقْرِئْهُ السَّلَامَ ، وَقُلْ لَهُ :
 إِنَّكُمْ مُسْتَقُونَ ، فَعَلَيْكَ بِالكَيْسِ ، الْكَيْسِ .
 قال : فبكى عَمْرٌ . وقال : يَا رَبِّ مَا آلُو إِلَّا مَا عَجَزْتُ عَنْهُ ^(١) .

Note the name underlined and highlighted in blue above, namely, Abu Khaythama. His son was Abu Bakr Ahmed ibn Abi Khaythama Zuhayr ibn Harb (d. 279 AH), and he compiled a large work known as *al-Ta'rikh al-Kabir*, or commonly known as *Ta'rikh ibn Abi Khaythama*. The narration that al-Khalili mentioned running via Abu Khaythama and all the way back to Malik al-Dar has been mentioned by Abu Bakr via the route of his father (Abu Khaythama) in his *Ta'rikh* (2/80), as viewable below:

تاريخ ابن أبي خيثمة

٨٠

عَمْرُو بْنُ أُمِيَّةٍ ، قَالَ : خَرَجْتُ أَنَا وَعَبِيدُ اللَّهِ بْنِ عَبْدِ اللَّهِ فذَكَرَ نَحْوَهُ .

(١٨١٦) مالك الدار ^(١) :

١٨١٧ - سَمِعْتُ مُضْعَبَ بْنَ عَبْدِ اللَّهِ يَقُولُ : مَالِكُ الدَّارِ مَوْلَى عَمْرِ بْنِ الْخَطَّابِ ، رَوَى عَنْ أَبِي بَكْرٍ ، وَعَمْرُ بْنُ الْخَطَّابِ وَقَدْ انْتَسَبَ [ق/١٢٢/أ] وَلَدَهُ فِي جِيلَانٍ ^(٢) ، رَوَى عَنْ مَالِكِ الدَّارِ : أَبُو صَالِحٍ ذُكِرَ .

١٨١٨ - حَدَّثَنَا أَبِي ، قَالَ : نَا مُحَمَّدُ بْنُ خَازِمٍ أَبُو مُعَاوِيَةَ ، قَالَ : نَا الْأَعْمَشُ ، عَنْ أَبِي صَالِحٍ عَنْ مَالِكِ الدَّارِ ، قَالَ : أَصَابَ النَّاسَ قَحْطًا فِي زَمَنِ عَمْرِ بْنِ الْخَطَّابِ فَجَاءَ رَجُلًا إِلَى قَبْرِ النَّبِيِّ ﷺ فَقَالَ : يَا رَسُولَ اللَّهِ اسْتَشِقِ لِأُمَّتِكَ ، فَأَتَاهُ النَّبِيُّ ﷺ فِي الْمَنَامِ فَقَالَ لَهُ : « ائْتِ عَمْرًا فَأَقْرِئْهُ السَّلَامَ » ^(٣) وَقُلْ لَهُ : إِنَّكُمْ مُسْتَقُونَ ^(٤) فَعَلَيْكَ بِالكَيْسِ الْكَيْسِ ، قَالَ : فَبَكَى عَمْرُ بْنُ الْخَطَّابِ وَقَالَ : يَا رَبِّ مَا آلُو إِلَّا [مَا] ^(٥) عَجَزْتُ عَنْهُ .

**ANSWERING AL-ALBANI AND HIS
SUPPORTERS CLAIMS REGARDING
AL-HAFIZ
IBN HAJAR AL-ASQALANI (d. 852 AH)**

In his work on Tawassul, published under the English title of *Tawassul (Seeking a Means of Nearness to Allaah), Its Types & Its Rulings* (p. 120-121), al-Albani said after attempting to state that Malik al-Dar is majhul (unknown)

Then this does not contradict the saying of al-Haafidh: '...with an authentic chain of narration, from the narration of Aboo Saalih as-Samaan...' since we say: It is not declaration that all of the chain of narration is authentic (saheeh), rather only that it is so up to Aboo Saalih. If that were not the case then he would not have started mentioning the chain of narration from Aboo Saalih. Rather he would have begun: 'From Maalik ad-Daar ... and its chain of narration is authentic.' But he said it in the way that he did to draw attention to the fact that there was something requiring investigation in it. The scholars say this for various reasons. From these reasons is that they may not have been able to find a biography for some narrator(s) and therefore they would not permit themselves to pass a ruling on the whole chain of narration. If they had done so it would have meant that they would be passing a ruling of authenticity without certainty and cause others to think it authentic and to use it as a proof. So what they would rather do in such a case is to quote the part requiring further examination, which is what al-Haafidh, rahimahullaah, did here. It is also as if he indicates the fact that Aboo Saalih as-Samaan is alone in reporting it from Maalik ad-Daar, or that he is unknown, and Allah knows best. So this is a very fine point of knowledge which will be realized only by those having experience in this field.

Reply:

Al-Albani has claimed that al-Hafiz ibn Hajar did not authenticate the whole chain of transmission but only upto Abu Salih al-Samman! What can be deduced from the above quote by al-Albani is that:

- i) He did not think there was any form of tadtis between al-A'mash and Abu Salih al-Samman as suggested by the detractors being responded to
- ii) Or that Abu Salih al-Samman did not hear from Malik al-Dar as some have claimed

Thus, some of the contemporary detractors are not in agreement with al-Albani on these points but are in effect towing the line of Zubair Ali Za'i, and others from the contemporaries of this age.

What al-Albani failed to realise or mention is the fact that al-Hafiz has detailed what he knew about Malik al-Dar in his *al-Isaba*. Towards the beginning of this response, it was mentioned from al-Hafiz ibn Hajar's *al-Isaba* (no. 8375) that he said:

– مالك بن عياض

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: مولى عمر، هو الذي يقال له مالك الدار.

له إدراك، وسمع من أبي بكر الصديق، وروى عن الشيخين، ومعاذ، وأبي عبيدة.

روى عنه أبو صالح السمان، وابناه: عون، وعبد الله ابنا مالك.

وأخرج البخاري في التاريخ من طريق أبي صالح ذكوان، عن مالك الدار – أن عمر قال في قحوط المطر: يا رب، لا آلو

إلا ما عجزت عنه.

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

وأخرجه ابن أبي خثيمة من هذا الوجه مطوّلاً، قال أصاب الناس قحط في زمن عمر، فجاء رجل إلى قبر النبيّ صلى الله عليه وآله وسلم، فقال: يا رسول الله، استسق الله لأمتك، فأثاه النبيّ صلى الله عليه وآله وسلم في المنام، فقال له: «أنت عمر، فقل له: إنكم مستسقون، فعليك الكفين»، قال: فبكى عمر، وقال: يا رب، ما آلو إلا ما عجزت عنه. وروينا في فوائد داود بن عمرو الضبيّ: جمع البغويّ من طريق عبد الرحمن بن سعيد بن يربوع المخزوميّ، عن مالك الدار، قال: دعاني عمر بن الخطاب يوماً فإذا عنده صرة من ذهب فيها أربعمئة دينار، فقال: اذهب بهذه إلى أبي عبيدة... فذكر قصته.

وذكر ابن سعد في الطبقة الأولى من التابعين في أهل المدينة، قال: روى عن أبي بكر، وعمر، وكان معروفاً.

وقال أبو عبيدة: ولّاه عمر كيلة عيال عمر، فلما قدم عثمان ولّاه القسم، فسمى مالك الدار.

وقال إسماعيل القاضي، عن علي بن المديني: كان مالك الدار خازناً لعمر.

*"Malik ibn 'Iyad: 'Umar's freedman. He is the one named **Malik al-Dar**. He has seen the Prophet¹⁰⁴ and has heard narrations from Abu Bakr al-Siddiq. He has narrated from Abu Bakr and 'Umar, Mu`adh, and Abu 'Ubayda. **From him narrated Abu Salih al-Saman and his (Malik's) two sons 'Awn and 'Abd Allah...** Bukhari in his *Tarikh* narrated through Abu Salih Dhakwan from Malik al-Dar that 'Umar said during*

¹⁰⁴ The Arabic text stated: "Lahu Idrak". This seems to imply more appropriately that Malik al-Dar entered upon the time of the Prophet (sallallahu alaihi wa sallam), but not necessarily saw the Prophet (sallallahu alaihi wa sallam) directly as the translator thought. This would suggest that Ibn Hajar considered Malik al-Dar to be a Tabi'i of the type known as a Mukhdaram. This point on Malik al-Dar was mentioned by myself way back on 6-3-2005, here - <http://www.sunniforum.com/forum/showthread.php?3511-Can-the-Deceased-Hear-in-Their-Graves&p=38767&viewfull=1#post38767>

Where I said to a questioner: "The strongest position seems to be that he was from the Mukhdaram Tabi'in."

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

the period of drought: "O my Lord, I spare no effort except in what escapes my power!" Ibn Abi Khaythama also narrated it in those words but in a longer hadith: The people suffered a drought during the time of `Umar, whereupon a man came to the grave of the Prophet and said: "O Messenger of Allah, ask Allah for rain for your Community." The Prophet appeared to him in a dream and told him: "Go, see `Umar and tell him: You will be watered, and: You must put your nose to the grindstone (alayk al-kaffayn)!" (The man went and told `Umar.) Then `Umar wept and exclaimed: "O my Lord, I spare no effort except in what escapes my power!" We have also narrated in the Fawa'id of Dawud ibn `Amr and al-Dabbi compiled by al-Baghawi in the narration of `Abd al-Rahman ibn Sa`id ibn Yarbu` al-Makbuzumi from Malik al-Dar: he said: "`Umar ibn al-Khattab summoned me one day. He had with him a purse of gold containing four hundred dinars. He said: "Take this to Abu `Ubayda," and he mentioned the rest of the story. Ibn Sa`d mentioned him (Malik al-Dar) in the first layer of the Successors among the people of Madina and said: "He narrated from Abu Bakr and `Umar, and he was known." Abu `Ubayda said of him: "`Umar put him in charge of the dependents in his household. When `Uthman succeeded him, he put him in charge of financial allotments and he was then named Malik of the House." Isma`il al-Qadi related from `Ali ibn al-Madini: "Malik al-Dar was `Umar's treasurer.""¹⁰⁵

It is clear from the above words of al-Hafiz ibn Hajar that he did not consider Malik al-Dar to be majhul (unknown) or unreliable in any shape or form.

House of Verification

Proof that al-Hafiz ibn Hajar did not consider the sanad to be Sahih only upto the level of Abu Salih al-Samman, but rather the whole sanad inclusive of Malik al-Dar, may be adduced by comparing and contrasting to other places in his *Fath al-Bari* where he made quite similar demonstrations of the authenticity of other chains of transmission (asanid,) as that for the narration of Malik al-Dar.

¹⁰⁵ As translated here: http://www.livingislam.org/n/ias_e.html

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

For the Malik al-Dar narration, al-Hafiz said in Fath al-Bari (2/495):

وروى بن أبي شيبَةَ بِإِسْنَادٍ صَحِيحٍ مِنْ رِوَايَةِ أَبِي صَالِحِ السَّمَّانِ عَنِ مَالِكِ الدَّارِيِّ

Meaning:

*“Tbn Abi Shayba related with a Sahih sanad **from (min)** the narration of Abu Salih al-Samman from Malik al-Dar(i)...”*

Ibn Hajar did not say:

*“Tbn Abi Shayba related with a Sahih sanad **to (ila)** the narration of Abu Salih al-Samman from Malik al-Dar(i)...”*

The above matter was demonstrated more than a dozen years (8-1-2001) back by an internet forum contributor posting under the user name, Abu Salih, as can be seen from the following link in reply to the claims of al-Albani:

<http://muntada.khayma.com/1/showthread.php?t=5038>

House of Verification

Here are his examples in case the forum goes down in the future:

ثم قال الألباني:

ولكنه تـعمد-أي ابن حجر- ذلك , ليلفت النظر إلى أن هنا شيئاً ينبغي النظر فيه,

=====

نقول هذا صحيح لكن ما هو الشيء الذي ينبغي النظر فيه ؟

لأن الحافظ قال

(بإسناد صحيح من رواية أبي صالح السمان....)

ولم يقل :بإسناد صحيح إلى أبي صالح السمان...التي قد تحتمل ما رمى إليه الألباني

وهناك فرق ظاهر بين العبارتين كما هو معلوم بأدنى تأمل

ولمعرفة صحة ما أقول إليك مجموعة من العبارات المشابهة في فتح الباري والتي قال الحافظ ابن حجر فيها (إسناد صحيح من طريق فلان) وكل رواياتها من الثقات الأثبات:

2/37 قال الحافظ: أخرج أبو نعيم بإسناد صحيح من طريق أبي موسى عن أبي هريرة أقول: فهل نتوقع أن يكون هذا تضييغاً أم هو لفائدة لطيفة

2/317 بإسناد صحيح من طريق علقمة عن ابن مسعود أقول: وهذا على شرط البخاري ومسلم

3/112 بإسناد صحيح من حديث معاوية بن فرقة عن أبيه ... أقول: ومعاوية ثقة من رجال الشيخين لكن هنا فائدة وهي أنه يروي عن والده وهي ليست مما أكثر معاوية منه بل هو

يروي عن غيره من الصحابة

4/408 بإسناد صحيح من طريق المطلب بن عبد الله ... أقول: وهو صدوق

4/74 بإسناد صحيح من طريق أبي إسحاق السبيعي قال رأيت نساء النبي صلى الله عليه وسلم حججن على اليهوداج ... أقول: وأبو إسحق ثقة من رجال الشيخين

5/27 بإسناد صحيح من طريق سعيد بن المسيب عن رافع بن خديج ... أقول: وناهيك بثقة ابن المسيب

5/74 وصله ابن سعد بإسناد صحيح من طريق الزهري عن سعيد بن المسيب قال ... أقول: وهذا صحيح على شرط مسلم

6/323 بإسناد صحيح من طريق حصين عن مجاهد عن ابن عباس أقول: وكل من حصين ومجاهد من رجال الصحيح لكن كل منهما يروي عن ابن عباس وبإيراد مثل هذا السند

تأخذ فائدة وهي رواية الأقران ويسمونه ب(المديح)

8/1 بإسناد صحيح من طريق قزعة بن يحيى ... أقول: وهو ثقة من رجال الشيخين

وغير ذلك ولو أراد الإخوة المزيد لذكرت لهم كل الألفاظ المشابهة فهي مجموعة عندي والله الحمد ولا يوجد فيها ما ذكر الألباني

وهذا بخلاف قوله (بإسناد صحيح إلى فلان) التي تحتمل مثل ذلك

وهذه أيضاً بعد التحري والفحص نجد أنه لا مجال فيها للتضيغ إلا إن علق بعدها المحدث كما فعل المنذري وراجع إن شئت الفتح في المواطن التالية:

1/155 قال الحافظ ابن حجر: بسند صحيح إلى عبد الرحمن الحبلي أنه أتى عبد الله . قال ابن حجر: يحتمل أنه عمر ...

1/425 عقب ابن حجر على فتوى الراوي وقال: له فيها قولان

1/549 قال: وإسناده صحيح إلى عمرو ثم عقب على ذلك بقوله: فمن يصحح نسخته يصححه

82/2 أخرج أبو داود بسند صحيح إلى أبي عمير بن أنس عن عمومته من الأنصار قالوا اهتم النبي صلى الله عليه وسلم للصلاة كيف يجمع الناس لها ...

ثم عقب بقوله : وليس في حديث أبي عمير التصريح ب... بخلاف ما وقع في روايته التي

5/91 قال بإسناد صحيح إلى الحسن فمن صحح سماعه ... الخ

وهكذا ...

وهي واردة في حوالي 42 موضع

و معظم ما لم يعقب بعده الحافظ تجده يخص الموقوفات والمقطوعات (أي كلام التابعين) كما في:

3/501 - 3/349 - 3/535 - 3/587 - 4/203 - 3/288 - 3/107 - 2/440 - 2/451 - 2/453

وكلامه في هذه المواطن لا يحتمل تضيغاً

ويمكن تفصيل ذكرها ومناقشتها في مقال آخر, لكن لأنها لا تنطبق على الأثر المذكور فلا داعي من ذلك الآن.

وأخيراً أود أن أشير إلى أن الألباني نفسه عندما أراد أن يعبر عن المعنى الذي أرادته استعمال العبارة العربية الصحيحة بقوله: (ليس نصاً في تصحيح جميع السند بل إلى أبي صالح)

فتأمل الفرق بين (إلى) و(من)!!

Amongst the examples provided, include the following:

a) In Fath al-Bari (5/74):

وَصَلَهُ بِنِ سَعْدٍ فِي الطَّبَقَاتِ بِإِسْنَادٍ صَحِيحٍ مِنْ طَرِيقِ الزُّهْرِيِّ عَنِ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ لَمَّا تُوفِّيَ أَبُو بَكْرٍ
أَقَامَتْ عَائِشَةُ عَلَيْهِ النَّوْحَ فَبَلَغَ عُمَرَ فَتَنَاهُنَّ فَأَبَيْنَ فَقَالَ لِهَشَامِ بْنِ الْوَلِيدِ أَخْرُجْ إِلَى بَيْتِ أَبِي فُحَّافَةَ يَعْنِي أُمَّ فَرْوَةَ فَعَلَاهَا
بِالدَّرَّةِ ضَرْبَاتٍ فَتَفَرَّقَ النَّوَائِحُ حِينَ سَمِعَ بِذَلِكَ

Al-Hafiz mentioned a narration from the Tabaqat of ibn Sa'd with what he declared was a Sahih sanad from (min) the route of al-Zuhri from Sa'eed ibn al-Musayyib mentioning a narration after the death of Abu Bakr (ra). Even the smallest student of hadith can tell that al-Zuhri¹⁰⁶ and Ibn al-Musayyib¹⁰⁷ are trustworthy narrators of Hadith without referring back to the books mentioning the background to the narrators of hadith. Thus, it is clear that al-Hafiz authenticated the complete sanad upto ibn al-Musayyib and not upto the point of just al-Zuhri.

b) In Fath al-Bari (8/4):

وَرَوَى أَحْمَدُ بِإِسْنَادٍ صَحِيحٍ مِنْ طَرِيقِ قَزَاعَةَ بْنِ يَحْيَى عَنِ أَبِي سَعِيدٍ قَالَ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ لِلْبَلَّتَيْنِ خَلْنَا مِنْ شَهْرِ رَمَضَانَ

Al-Hafiz mentioned a narration from the Musnad of Ahmed that he declared to have a Sahih sanad from (min) the route of Qaza'a ibn Yahya from Abu Sa'eed

¹⁰⁶ See al-Taqrīb al-Tahdhīb (no. 6296) of al-Hafiz ibn Hajar for his being reliable

¹⁰⁷ See al-Taqrīb al-Tahdhīb (no. 2396) of al-Hafiz ibn Hajar for his being reliable

(ra). The narrator known as Qaza'a is Thiqa (trustworthy) to Ibn Hajar in his al-Taqrīb (no. 5547). Thus, al-Hafiz was implying that the whole sanad is Sahih.

Hence, al-Albani's novel claim that al-Hafiz ibn Hajar only authenticated the sanad upto Abu Salih al-Samman has no basis or backing from those before al-Albani's time who knew of this narration and explicitly authenticated either the sanad or matn (text) of the narration.

Note also, that a Sudanese writer by the name of **Dr. Umar Mas'ud al-Tijani** has also written a monograph in reply to al-Albani's weakening of the Malik al-Dar narration, entitled – *Kashf al-Ithar fi tad'if Khabr Malik al-Dar*, whereby he also mentioned that al-Hafiz ibn Hajar al-Asqalani had actually declared the whole sanad back to Malik al-Dar to be Sahih and not just to the point of Abu Salih al-Samman.

Here is what al-Tijani said in response to al-Albani where he indicated clearly that al-Albani lacked understanding of the words of al-Hafiz ibn Hajar due to his weak understanding of the Arabic language, and the point that al-Hafiz had authenticated the full sanad back to Malik al-Dar, and this was how Nasib al-Rifa'i¹⁰⁸ from the same sect as al-Albani understood it:

¹⁰⁸ Regarding al-Rifa'i, it was mentioned earlier: "On p. 121 of the same work on Tawassul, al-Albani said about al-Rifa'i and what the latter thought of the narration from Malik al-Dar:

However this point has escaped the author of the book *at-Tawassul* (p.241) so he was deceived by what is apparent from the words of al-Haafidh¹⁰⁸ **and he therefore declared the hadeeth to be authentic** and said in conclusion: "So it mentions only: A man came..." and he says that the narration naming the man as Bilaal ibn al-Haarith is reported by Sayf, whose (weak) condition is known.

أوهام الألباني

في تعليقه على كلام الحافظ ابن حجر

كلام الألباني عن الحافظ ابن حجر وأنه لم يصحح السند كله بل إلى أبي صالح فقط كلام ساقط متهافت

:لأمرين

الأمر الأول: مخالفته لقواعد اللغة العربية

الأمر الثاني: مخالفته للسبب الذي من أجله أورده الحافظ ابن حجر

الأمر الأول

مخالفته لقواعد اللغة العربية

قول الحافظ ابن حجر (روى ابن أبي شيبه بإسناد صحيح - من رواية أبي صالح السمان - عن مالك

الدار). عبارة عن تصحيح السند كله لأن جملة (من رواية أبي صالح السمان) جملة اعتراضية وإن شئت

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:قرأت كلام الحافظ كالاتي

But there is no real benefit to be gained from this, rather the whole narration is itself weak due to the fact that Maalik ad -Daar is unknown, as we have shown.

From the above quote it seems likely that Nasib al-Rifa'i who al-Albani criticised for calling himself the "Founder and servant of the Salafee daw'ah.." – had actually authenticated the narration of Malik al-Dar based on what he read from the words of al-Hafiz ibn Hajar al-Asqalani in his Fath al-Bari..."

روى ابن أبي شيبة بإسنادٍ صحيحٍ عن مالك الدّار من رواية أبي صالح السّمّان) بتأخير الجملة (

:الإعتراضية وإن شئت قرأت كلام الحافظ كالآتي

روى ابن أبي شيبة من رواية أبي صالح السّمّان بإسنادٍ صحيحٍ عن مالك الدّار) وإن شئت قرأت كلام (

:الحافظ كالآتي

(روى ابن أبي شيبة عن مالك الدّار بإسنادٍ صحيحٍ من رواية أبي صالح السّمّان)

فكل هذه الكلمات مفادها واحد وجملة (من رواية أبي صالح السّمّان) جملة معترضة كيفما قدّمتها أو

أخرتها لا تغيّر في المعنى شيئاً وهو أن الحافظ قد صحح السند كله ولكن ضعف الألباني في اللغة العربية

أوقعه في هذه الورطة... وأما أصحابه السلفيون فقد عرفوا أن الحافظ ابن حجر قد صحح السند كله

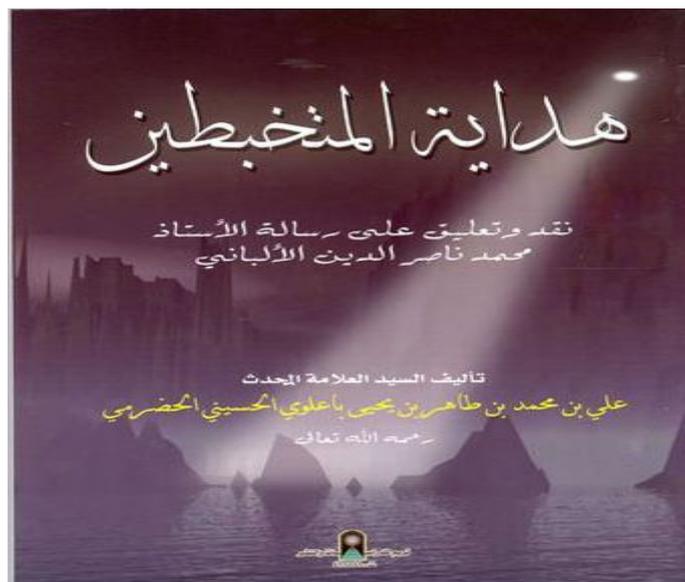
منهم الشيخ نسيب

الرفاعي صاحب كتاب (التوصل إلى حقيقة التوسّل)... وقد وصف الألباني فعل نسيب الرفاعي بأنه

.اغترار بظاهر كلام الحافظ

There is also a work by a late Yemeni Shaykh known as **Ali ibn Muhammad ibn Tahir ibn Yahya Ba'Alawi al-Hussaini** who wrote the work known as *Hidayatul Mutakhabbitin* in reply to al-Albani's claims on Tawassul. It has not been possible to consult this work but here is the front cover from an internet catalogue¹⁰⁹:

¹⁰⁹ <http://www.worldcat.org/title/hidayat-al-mutakhabbitin-naqd-wa-taliq-ala-risalat-al-ustadh-muhammad-nasir-al-din-al-albani/oclc/300031655>



The detractors broke their original promise in their second so called response to Asrar Rashid when they said:

We will not be entertaining any further points unless all our points are answered with evidences otherwise don't waste our times and peoples times and more so fear Allaah.

For on the 8th December 2012,¹¹⁰ they decided to add more claims connected to al-Hafiz ibn Hajar al-Asqalani (al-Ash'ari al-Shafi'i, d. 852 AH). Under a caption entitled

¹¹⁰ **Note:** They also brought forth two more short articles on the 29th of November 2012 regarding Imam al-Ayni and the issue of al-A'mash and tadlees, followed by one on the 5th of December 2012 regarding Imam ibn Abd al-Barr al-Maliki and the issue of al-A'mash and Tadlees. In the process of propounding their short points in both these later dates, they filled the bulk of both articles with the most scurrilous twaddle that only those accustomed to puerile prattle are usually accustomed to. Hence, their digressory commentary which is in effect due to their loathsome hatred and jealousy of those who remain unconvinced at their attempt at demeaning and rejecting the authenticity of the narration from Malik al-Dar, shall need no additional rebuttal at great length for the main part, as it is totally non-ilmī based, and mere wind which shows the states of the minds of the detractors who hid

Haafidh Ibn Hajr on the Tadlees of A'mash, The Report of Malik ad-Daar &
Destroying Their Claim That he Authenticated It.

They said:

NUMBER 1 - Asaabah at-Tamayyiz as-Sahaabah of Haafidh Ibn Hajr

Haafidh Ibn Hajr in his '*Asaabah at-Tamayyiz as-Sahaabah*' cites this incident under the biography of Malik bin A'yaadh without making any hukm

الإصابة
في تمييز الصحابة
للمحافظ أبي الفضل أحمد بن علي بن حجر العسقلاني

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their real names, and then claim to be on the way of the Salaf al-Salihin (raa). The reader is left to decide what kind of "Salafis" hide their real names if they are really on the clear path of Haqq?! Nevertheless, the two parts they brought forth shall be addressed, viz, mainly the relevant more ilmi based deductions they brought forth. Alhamdulillah. One thing that shall surely be dealt with later is their baseless propagation of a lie that this writer apparently plagiarized from an Arab writer known as Dr. Isa al-Himyari.

[٨٣٩٣] مالک بن عیاض^(١)، مولی عمر، هو الذی یقال له : مالک ٢٧٤/٦
الدار . له إدراك ، وسمع من أبی بکر الصدیق ، وروى عن الشيخین ، ومعاذ ،
وأبی عیبة ، روى عنه أبو صالح السمان ، وابناه ؛ عونٌ وعبدُ الله ابنا مالک .
وأخرج البخاری فی « التاريخ »^(٢) من طریق أبی صالح ذکوان ، عن مالک
الدار ، أن عمر قال فی قحوط المطر : یا رب لا ألوی إلا ما عجزت عنه . وأخرجه
ابن أبی خیثمة^(٣) من هذا الوجه مطوًلاً ، قال : أصاب الناس قحطٌ فی زمن
عمر ، فجاء رجلٌ إلى قبر النبى ﷺ فقال : یا رسول الله ، استشقی الله لأمتک .
فأتاه النبى ﷺ فی المنام فقال له : « ائتِ عمر ، فقل له : إنکم مُشتقون^(٤) ،
فعلیک الکیس^(٥) » . قال : فبکی عمر ، وقال : یا رب ما ألوی إلا ما عجزت عنه .

(Asaabah at-Tamayyiz as-Sahaabah (10/413 no.8393))

Reply:

They showed a digital scan of the front cover which in Arabic says very clearly – **Al-Isaba Fi Tamyiz al-Sahaba**, but these people who think they are experts on Hadith could not even read the arabic title correctly and came off with the transliteration of the title as: **Asaabah at-Tamayyiz as-Sahaabah!!** If they cannot read basic Arabic with tashkil provided, how on earth can they make an accurate translation of any Arabic sentences?! Let alone understand them! The above Arabic text has been provided above in English.

Indeed, al-Hafiz did not make a hukm (judgement) on the narration of Malik al-Dar in al-Isaba, and it was not from his methodology that he would provide a judgement for every single narration he brought forth. Using this type of logic, one can also state that al-Hafiz did not weaken the narration in al-Isaba let alone claim that Malik al-Dar is majhul as these detractors hold!

The detractors then brought a second point as follows:

NUMBER 2 – FATH UL-BAAREE BI-SHARH SAHEEH AL-BUKHAARI OF HAAFIDH IBN HAJR

Where after showing a digital image from Fath al-Bari, they stated:

“and narrated Ibn Abee Shaybah with an authentic chain from the narration of Abee Saaleh from Maalik ad-Daaree....”

Here Haafidh is just saying the chain of this report upto Abu Saaleh is authentic in terms of the people in it and there are just 2 of them ie Abu Saaleh and Maalik ad-Daar. So the issue here is, the chain is authentic only to Abu Saaleh, as this is not the complete chain and those who transmitted this report will have the complete chain in their respective books, hence the reason Haafidh mentioned it only from from Abu Saaleh, was to show there were defects and problems with the narrators ie the chain further down in line.

Secondly Haafidh declaring the narration to be authentic based on Maalik ad-Daar is questionable as where is the tautheeQ of Maalik ad-Daar. The likes of Abu Maryam/Abu Zahra & Co are playing with mubham words which are vague and do not by any means authenticate the situation of Maalik. Hence for this they need to bring clear conclusive proof from the mutaqadimeen scholars who are agreed upon.

This shows Haafidh was not convinced with the authenticity of this report and hence he said the report was authentic only from Abu Saaleh. Dear readers it should also be further noted that Haafidh only authenticated the chain and not the actual report as it is not necessary according to the science of hadeeth that an authentic chain always denotes and renders the matn ie the text of the report to also be authentic.”

Reply:

All of this is from their own desires and it is a complete misreading of the intent of al-Hafiz ibn Hajar. What these detractors brought forth is nothing but a poor re-hash of the line of argumentation of al-Albani, and this has been refuted above in this section, with some clear examples from Abu Salih and al-Tijani. The issue of Malik al-Dar and his status has also been dealt with much earlier on, and as for the latest desperate attempt they made that an authentic chain does not denote

that the text itself is authentic, then this is another novel claim that has no precedence from the previous hadith masters quoted earlier.

Since those who said its sanad is Sahih have not objected to the authenticity of the contents of the Malik al-Dar narration and thus by default they would most likely have considered the text to be Sahih. Not to forget that Malik al-Dar and his textual wording has been supported from the report of Anas ibn Malik (ra). This latter narration has been totally unmentioned by the detractors who think they are experts on this narration!

The detractors said soon after this point:

NUMBER 3 – Ta’reef Ahlul Taqdees Bi-Maraattib al-Mawsoofeen Bit-Tadlees ie Tabaqaat al-Mudalliseen Of Haafidh Ibn Hajr

After showing a digital image of the title page in Arabic of the above named work, they mentioned al-Hafiz as saying:

٥٥- (ع) سليمان بن مهران الأعمش^(١)، محدث الكوفة وقارئها، وكان يدلّس، وصفه بذلك: الكرابيبي والنسائي والدارقطني وغيرهم. [هـ]

Thereafter they stated:

Haafidh Ibn Hajr clearly states that although Suleimaan bin Mehraan ie al-A'mash was a Muhaddith of Koofah he was also a mudallis and the likes of al-Karabeesee, Nasaa'ee and ad-Daarqutnee also attributed tadlees to him. So Haafidh Ibn Hajr in essence declared this report to be weak. For instance a number of authors have transmitted this report with the full chain, Imaam Ibn Abee Shaybah being one of them and he must have done so with a full chain, as even the most basic student of hadeeth knows in order for a text or report to be authentic, its Isnaad must be complete and connected.

So a basic question arises and we pose this to those who advocate the authenticity of this report that when Haafidh Ibn Hajr said in Fath ul-Baaree the chain is authentic, which chain was he referring

to. I hear you quickly say, well it has to be the chain which Ibn Abee Shaybah transmits. So we say we agree but then that chains contains A'mash and Haafidh Ibn Hajr himself is saying A'mash is a Mudallis and the report of a mudallis narrator is weak up until there is further evidence, knowledge or restrictions that take the tadlees away. Summary Haafidh Ibn Hajr declared the chain to be authentic based on just narrators. How does this prove this whole report with its actual full chain is authentic.

Reply:

Al-Hafiz ibn Hajar did not say the report is weak in essence as these detractors falsely claimed! Indeed, Ibn Abi Shayba transmitted it with a fully connected sanad as shown earlier with digital images from three of the latest printed editions of his Musannaf. In addition, al-Hafiz did not highlight any hidden or apparent defect in either the sanad or the matn, let alone state that al-A'mash was a Mudallis on this occasion when reporting from Abu Salih al-Samman.

What these detractors conveniently left out was what al-Hafiz mentioned in his al-Taqrīb al-Tahdhīb! Indeed, let us all refresh our minds by bringing forth what was stated earlier in reply to their earlier posts:

“The detractors with their sarcasm have attempted to beguile those who are unfamiliar with this matter to their twisted form of ruse that only lead to them being exposed further for their sheer duplicity in conveying, and analysing the exact position of al-Hafiz Ibn Hajar al-Asqalani on the narration of Malik al-Dar. Here, there will be no recourse to Google or any search engine for that matter. It will be shown from the original work by al-Hafiz, known as *Fath al-Bari*.

First of all it is worth clarifying what was the position of al-Hafiz on the levels of those who were known to have done tadlees, meaning, the Mudallisun. Al-Hafiz has classified those who were known as mudallisun (those known to perform

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

some type of tadlees) in his *Tabaqat al-Mudallisun* under five categories. It appears from the way these detractors have handled this matter on the mudallisun that they do not accept this five tier classification system that the foremost Imam of Hadith who attained the highest rank in this field, namely, Ibn Hajar al-Asqalani, has formulated. Dr Suhaib Hasan, who is from the same sect as the detractors, has mentioned what al-Hafiz proposed in his *An Introduction to the Science of Hadith* as follows:

Ibn Hajar classifies those who practised tadlis into five categories in his essay *Tabaqat al- Mudallisun*:

- Those who are known to do it occasionally, such as Yahya b. Sa'id al-Ansari.
- Those who are accepted by the traditionists, either because of their good reputation and relatively few cases of tadlis, e.g. Sufyan al-Thauri (d. 161), or because they reported from authentic authorities only, e.g. Sufyan Ibn 'Uyainah (d. 198).
- Those who practised it a great deal, and the traditionists have accepted such ahadith from them which were reported with a clear mention of hearing directly. Among these are Abu 'l- Zubair al-Makki, whose ahadith narrated from the Companion Jabir b. 'Abdullah have been collected in Sahih Muslim. Opinions differ regarding whether they are acceptable or not.
- Similar to the previous category, but the traditionists agree that their ahadith are to be rejected unless they clearly admit of their hearing, such as by saying "I heard"; an example of this category is Baqiyyah b. al- Walid.
- Those who are disparaged due to another reason apart from tadlis; their ahadith are rejected, even though they admit of hearing them directly. Exempted from them are reporters such as Ibn Lahi'ah, the

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

famous Egyptian judge, whose weakness is found to be of a lesser degree. Ibn Hajar gives the names of 152 such reporters.

Indeed, al-Hafiz mentioned al-A'mash under the second category, which means that a certain number of classical Hadith scholars generally accept their narrations whereby they used an-ana. It seems those who have diametrically opposed this principle nowadays are those who follow the methodology of the controversial Zubair Ali Za'i.

Ibn Hajar mentioned al-A'mash under the second category as follows in his *Tabaqat al-Mudallisin*:

(55) ع سليمان بن مهران الاعمش محدث الكوفة وقارؤها وكان يدلّس وصفه بذلك الكرابيسي والنسائي والدارقطني وغيرهم

Thus, amongst those who described al-A'mash to be a mudallis included al-Karabisi, al-Nasa'i, al-Daraqutni and others.

What the detractors failed to explain away convincingly is why al-Hafiz mentioned the narration from Malik al-Dar in his *Fath al-Bari*, with his authentication of the sanad.

This is a digital image of his tashih (declaration of the sanad being Sahih) from *Fath al-Bari* (2/495-96):

القصة المذكورة أن العباس كان مشغولاً وأنه ينزل منزلة الإمام إذا أمره الإمام بذلك . وروى ابن أبي شيبة باسناد صحيح من رواية أبي صالح السمان عن مالك الدار - وكان خازن عمر - قال : « أصاب الناس قحط في زمن عمر فجاء رجل إلى قبر النبي ﷺ (١) فقال : يا رسول الله استسق لامتك فانهم قد هلكوا ، فأتى الرجل في المنام فقيل

له : أمت عمر ، الحديث . وقد روى سيف في الفتوح أن الذي رأى المنام المذكور هو بلال بن الحارث المزني أحد الصحابة ، وظهر بهذا كله مناسبة الترجمة لأصل هذه القصة أيضاً والله الموفق . قوله (يتمثل) أي يتخذ شعراً غيره .

The detractors failed despondently to explain why al-Hafiz did not accuse al-A'mash of committing any form of tadlees from Abu Salih al-Samman when reporting the narration of Malik al-Dar from the Musannaf of Ibn Abi Shayba (d. 235 AH)."

The detractors then brought an example of tadlees from al-A'mash from Ata as mentioned by al-Hafiz ibn Hajar in his Talkhis al-Habir with the heading:

NUMBER 4 Talkhees al-Habeer Fee Takhreej Ahadeeth ar-Raafi'ee al-Kabeer of Haafidh Ibn Hajr

They mentioned:

Haafidh says, "I say according to me the hadeeth which Ibn al-Qattaan authenticated is in actual fact ma'lool (defective and hence weak), just because the narrators are trustworthy it does not necessitate the report is authentic! Because A'mash is a Mudallis as he did not mention hearing from A'taa. It is possible A'taa here is A'taa al-Khurasanee and in this way the tadlees (of A'mash) will be tadlees taswiyyah (concealing the tadlees) thereby dropping Naa'fe between A'taa and Ibn Umar. Therefore refer to the first chain which is well known."

It has been stated earlier by this writer that when the detractors mentioned what appears to be the same example from Talkhis al-Habir, which they mentioned in their so-called second reply to Asrar Rashid:

"Indeed, aid from Allah was sought and their flimsy plot has been foiled. Indeed, al-Hafiz did not state that al-A'mash made tadlees from Abu Salih when reporting the narration from Malik al-Dar, nor did he suggest that there is any form of hidden or apparent defect in the chain of transmission (sanad), or its actual textual wording (matn).

As for the example they gave from the Talkhis al-Habir (3/19) it is not about al-A'mash relating from Abu Salih al-Samman, but another narrator mentioned as Ata as they admitted."

Thus, their repetition of the same point again from al-Talkhis al-Habir shows that they cannot even recall what they said nearly 18 months earlier! It reminds one of the old saying, *"Too many cooks spoil the broth!"* Especially when it comes from amateur detractors whose status is unknown.

Despite this, it was also shown previously how al-Hafiz ibn Hajar himself mentioned a narration from the Musannaf of ibn Abi Shayba (21/63, Awwama edn) going back via al-A'mash using an-nana from al-Musayyib ibn Rafi as follows in his Talkhis al-Habir (3/300-1):

وَقَالَ ابْنُ أَبِي شَيْبَةَ نَا أَبُو أُسَامَةَ عَنِ الْأَعْمَشِ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ عَنِ يَسِيرِ بْنِ عَمْرِو قَالَ

شيعنا ابن مسعود حين خرج فنزل في طريق القادسية فدخل بستانا فقضى حاجته ثم توضأ ومسح على جوربيه ثم خرج وإن لحيته ليقطر منها الماء فقلنا له أعهد إلينا فإن الناس قد وقعوا في الفتن ولا ندري هل نلقاك أم لا قال "اتقوا الله واصبروا

حتى يستريح بر أو يستراح من فاجر وعليكم بالجماعة فإن الله لا يجمع أمة محمد على ضلالة" ،

إسناده صحيح ومثله لا يقال من قبل الرأي.

Note carefully, how al-Hafiz declared this sanad running via al-A'mash back to ibn Mas'ud (ra) to be Sahih, and did not state that he made tadlees from al-Musayyib. This is sufficient to show that al-Hafiz did not reject all chains of

transmission where al-A'mash narrated with an-ana. This also applies to the narration from Malik al-Dar, since ibn Hajar did not highlight any form of tadlees from al-A'mash from Abu Salih al-Samman.

There are other examples from al-Hafiz ibn Hajar al-Asqalani quoting chains where al-A'mash used an-ana from his Shaykh and the sanad was authenticated by Ibn Hajar with explicit wording:

In his above mentioned *al-Isaba fi Tamyiz al-Sahaba* (1/299) he mentioned under the Sahabi, Aws ibn Khidam:

333 ز- أوس بن خدام الأنصاري.

روى أبو الشيخ في تفسيره من طريق الثوري، عن الأعمش، عن أبي سفيان، عن جابر، قال كان ممن تخلف عن رسول الله صلى الله عليه وسلم في تبوك ستة: أبو لبابة، وأوس بن خدام، وثعلبة بن وداعة، وكعب بن مالك، ومرارة بن الربيع، وهلال بن أمية، فجاء أبو لبابة وأوس وثعلبة فربطوا أنفسهم بالسواري، وجاءوا بأموالهم، فقالوا: يا رسول الله، خذها، هذا الذي حبسنا عنك. فقال: «لا أحلهم حتى يكون قتال» .

قال: فترل القرآن: **وَآخِرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ ...**

House of Verification **[التوبة: 102] الآية. إسناده قوي.**

Thus, al-Hafiz mentioned a narration from the Tafsir of Abu Shaykh running back via al-A'mash using an-ana from Abu Sufyan who narrated from Jabir (ra). Finally, he mentioned that the isnad was qawi (strong), which is a form of authentication. No mention of tadlees was mentioned by al-Hafiz for al-A'mash in the above partially quoted sanad from Abu Shaykh.

Also in *al-Isaba* (2/13) under the biography of the Sahabi, Habba ibn Khalid (ra):

1567- حبة بن خالد الخزاعي

: وقيل العامري، أخو سواء بن خالد. صحابي نزل الكوفة.

روى حديثه ابن ماجة بإسناد حسن من طريق الأعمش، عن أبي شريحيل، عن سواء ابني خالد،

قالا: دخلنا على النبي صلى الله عليه وسلم وهو يعالج شيئا ... الحديث.

Al-Hafiz mentioned that there is a hadith in the Sunan of ibn Majah via the route of al-A'mash from Abu Shurahbil from Habba, which he declared to have a good chain of transmission (bi-isnad Hasan). There was no mention of any hidden defect or al-A'mash making tadlees from Abu Shurahbil.

The detractors then brought forth another subsection entitled:

NUMBER 5 Ittihaaf ul-Maharah Bil-Fawaa'id il-Mubtakarah Min Atraaf al-Ashrah Of Haafidh Ibn Hajr

After showing a digital image of the front cover of the named work, they brought forth the following from this work:

خز في التوحيد: ثنا يوسف بن موسى، ثنا جرير، عن الأعمش، عن حبيب بن أبي ثابت، عنه، به. وعن محمد بن المنشى، ثنا عبدالرحمن بن مهدي، ثنا سفيان، عن حبيب بن أبي ثابت، عن عطاء، به، ولم يذكر ابن عمر.
قال ابن خزيمة: في هذا الخبر ثلاث علة: إحداهن: أن الثوري قد خالف

بأطراف العشرة [ج ٨] ٤٤٥ - عبدالله بن عمر: عطاء بن أبي رباح، عنه

الأعمش . الثانية : أن الأعمش مدلس لم يذكر أنه سمعه . الثالثة : أن حبيباً مدلس ، لم يعلم أنه سمعه من عطاء ، فقد سمعت إسحاق بن إبراهيم بن حبيب (ابن الشهيد ، ثنا أبو بكر بن عياش ، عن الأعمش ، قال : قال حبيب^(١) بن أبي ثابت لو حدثني رجل عنك بحديث لم أبال أن أرويه عنك ، يعني يدلسه عنه .

(Ittihaaf ul-Maharah Bil-Fawaa'id il-Mubtakarah Min Atraaf al-Ashrah (8/592-593))

Then they commented on the above by saying:

“Here Haafidh ibn Hajar has cited Imaam Ibn Khuzaimah grading A’ mash to be a mudallis. What is interesting here is that Haafidh in his Ittihaaf bringing Ibn Khuzaimahs statement and thereby agreeing with him. This dear readers is the methodology employed by the likes of Abul Hasan & Co. in authenticating narrators and therefore why should it not be applicable here.”

Reply:

They thought they were showing themselves to be unbiased researchers who spent a little bit of time and actually went through the whole of the Ittihaaf of al-Hafiz ibn Hajar! Our methodology is not to selectively hunt for what seems to fit a premeditated argument, but rather, justice dictates that one looks at other places where al-Hafiz ibn Hajar al-Asqalani brought forth other chains of transmission with the link of al-A’ mash making an-ana from his Shuyukh. This has been demonstrated above with clear proofs that obliterate the pretence of the detractors in their manipulative and selective examples.

The detractors showed an example that originated from the *Kitab al-Tawhid* of Ibn Khuzayma where one of the three reasons for weakening the narration in the above image was due to al-A’ mash not clarifying if he heard from Habib ibn Abi Thabit. However, as is their usual habit, they left off mentioning other places

from the same *Kitab al-Tawhid* of ibn Khuzayma where al-A'mash transmitted using an-ana, but Ibn Khuzayma made no form of critique!

Dejavu strikes again! The example they mentioned from Ibn Khuzayma is merely a repeat of what they mentioned in their so-called second reply to Asrar Rashid. It looks like they forgot once again what they had mentioned nearly 18 months earlier! It was said earlier on in this reply with relation to Ibn Khuzayma and the example they provided in the second reply to Asrar Rashid:

They said: **Imaam Ibn Khuzaimah (d311) said "A'mash is mudallis" (Kitaab at-Tawheed pg.38) Why?**

They seem to be referring to the following narration from Ibn Khuzayma's *Kitab al Tawhid*:

وَهُوَ مَا حَدَّثَنَا بِهِ يُوسُفُ بْنُ مُوسَى، قَالَ: ثنا جَرِيرٌ، **عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ،** عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ،
عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُقَبِّحُوا الْوَجْهَ فَإِنَّ ابْنَ آدَمَ خُلِقَ عَلَى صُورَةِ الرَّحْمَنِ»
وَرَوَى الثَّوْرِيُّ، هَذَا الْخَبَرَ مُرْسَلًا غَيْرَ مُسْتَدٍ، حَدَّثَنَا أَبُو مُوسَى، مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ،
قَالَ: ثنا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يُقَبِّحُ الْوَجْهَ فَإِنَّ
ابْنَ آدَمَ خُلِقَ عَلَى صُورَةِ الرَّحْمَنِ» -[87]- قَالَ أَبُو بَكْرٍ: وَقَدْ افْتِنَ بِهَذِهِ اللَّفْظَةِ الَّتِي فِي خَبَرِ عَطَاءٍ عَالِمٌ مِمَّنْ لَمْ
يَتَحَرَّ الْعِلْمَ، وَتَوَهَّمُوا أَنْ إِضَافَةَ الصُّورَةِ إِلَى الرَّحْمَنِ فِي هَذَا الْخَبَرِ مِنْ إِضَافَةِ صِفَاتِ الذَّاتِ، فَعَلَطُوا فِي هَذَا غَلَطًا
بَيْنًا، وَقَالُوا مَقَالَةً شَيْعَةً مُضَاهِيَةً لِقَوْلِ الْمُشَبِّهَةِ، أَعَادَنَا اللَّهُ وَكُلُّ الْمُسْلِمِينَ مِنْ قَوْلِهِمْ وَالَّذِي عِنْدِي فِي تَأْوِيلِ هَذَا
الْخَبَرِ إِنْ صَحَّ مِنْ جِهَةِ النَّقْلِ مَوْصُولًا: فَإِنَّ فِي الْخَبَرِ عَلًّا ثَلَاثًا، إِحْدَاهُنَّ: أَنَّ الثَّوْرِيَّ قَدْ خَالَفَ الْأَعْمَشَ فِي إِسْنَادِهِ،

فَارْسَلَ الثَّوْرِيَّ وَلَمْ يَقُلْ: عَنِ ابْنِ عُمَرَ وَالثَّانِيَةَ: أَنَّ الْأَعْمَشَ مُدَلِّسٌ، لَمْ يُذَكِّرْ أَنَّهُ سَمِعَهُ مِنْ حَبِيبِ بْنِ

أَبِي ثَابِتٍ

On this occasion, the opponents translated just the portion that was in their interest! Namely, the portion underlined above! What they failed to tell the readers was the fact that Imam Ibn Khuzayma clarified immediately after this point that the reason why al-A'mash was a mudallis in this specific sanad was that he did not clarify how he heard from Habib ibn Abi Thabit as he used an-ana. Not that it refers to narrations via the route – al-A'mash from (an) Abu Salih!

Indeed, Ibn Khuzayma has also collected narrations via this latter route and he did not reject the narration(s) by stating that al-A'mash made Tadlees from Abu Salih when using the term – an (from). Examples from *Kitab al-Tawhid*:

1/269-270:

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى قَالَ: ثنا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنْ لِلَّهِ عَزَّ وَجَلَّ مَلَائِكَةٌ يَتَعَابُونَ فِيكُمْ، فَإِذَا كَانَتْ صَلَاةُ الْفَجْرِ نَزَلَتْ - [270] - مَلَائِكَةُ النَّهَارِ، فَشَهِدُوا مَعَكُمْ الصَّلَاةَ جَمِيعًا، ثُمَّ صَعِدَتْ مَلَائِكَةُ اللَّيْلِ، وَمَكَثَتْ مَعَكُمْ مَلَائِكَةُ النَّهَارِ، فَسَأَلَهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ بِهِمْ مَا تَرَكْتُمْ عِبَادِي يَصْنَعُونَ؟ قَالُوا: يَقُولُونَ: جَنَانُهُمْ وَهُمْ يُصَلُّونَ، وَتَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، فَإِذَا كَانَتْ صَلَاةُ الْعَصْرِ نَزَلَتْ مَلَائِكَةُ اللَّيْلِ، فَشَهِدُوا مَعَكُمْ الصَّلَاةَ جَمِيعًا، ثُمَّ صَعِدَتْ مَلَائِكَةُ النَّهَارِ، وَمَكَثَتْ مَلَائِكَةُ اللَّيْلِ قَالَ: فَسَأَلَهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ بِهِمْ، فَيَقُولُ: مَا تَرَكْتُمْ عِبَادِي يَصْنَعُونَ؟ قَالَ: يَقُولُونَ: جَنَانُهُمْ وَهُمْ يُصَلُّونَ وَتَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، قَالَ: فَحَسِبْتُ أَنَّهُمْ يَقُولُونَ: فَاعْفِرْ لَهُمْ يَوْمَ الدِّينِ "

1/295:

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدِ الرَّبَاطِيِّ، ثنا مُحَاضِرُ بْنُ الْمُورِّعِ، قَالَ: ثنا **الأَعْمَشُ**، **عَنْ أَبِي صَالِحٍ**، قَالَ: ذَكَرَ
عَنْ أَبِي سَعِيدٍ، أَوْ عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، وَأَبِي إِسْحَاقَ، وَحَبِيبٍ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ،
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنَّ اللَّهَ يُمְهِلُ حَتَّى يَذْهَبَ شَطْرُ اللَّيْلِ الْأَوَّلُ، ثُمَّ يَنْزِلُ إِلَى
السَّمَاءِ الدُّنْيَا، فَيَقُولُ: هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ؟ هَلْ مِنْ سَائِلٍ فَأَعْطِيَهُ؟ هَلْ مِنْ تَائِبٍ فَأَتُوبَ عَلَيْهِ؟،
حَتَّى يَنْشَقَّ الْفَجْرُ "

1/375:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ، غَيْرَ مَرَّةٍ لَفْظًا وَاحِدًا قَالَ وَثَنَا مَالِكُ بْنُ سَعِيدِ بْنِ الْخَمْسِ أَبُو مُحَمَّدٍ
قَالَ: ثنا **الأَعْمَشُ**، **عَنْ أَبِي صَالِحٍ**، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ أَبِي سَعِيدٍ قَالَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: " يُؤْتَى بِالْعَبْدِ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُ: أَلَمْ أَجْعَلْ لَكَ سَمْعًا وَبَصَرًا، وَمَالًا، وَوَلَدًا، وَسَخَّرْتُ لَكَ
الْأَنْعَامَ وَالْحَرثَ، وَتَرَكْتُكَ تَرَأْسُ وَتَرْبَعُ؟ فَكُنْتَ تَظُنُّ أَنَّكَ مُلَاقِيٌّ فِي يَوْمِكَ هَذَا؟ قَالَ: فَيَقُولُ: لَأَ، فَيَقُولُ
لَهُ: الْيَوْمَ أَنْسَاكَ كَمَا نَسِيتِي " غَيْرَ أَنَّ عَبْدَ اللَّهِ لَمْ يَقُلْ فِي بَعْضِ الْمَرَّاتِ ابْنَ الْخَمْسِ أَبُو مُحَمَّدٍ

2/625:

حَدَّثَنِي يُوسُفُ بْنُ مُوسَى، قَالَ: ثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ لِكُلِّ نَبِيٍّ دَعْوَةً مُسْتَجَابَةً، وَإِنِّي اخْتَبَأْتُ دَعْوَتِي، شَفَاعَةً
لِأُمَّتِي»

Here follows some examples from the same Ittihaf of al-Hafiz ibn Hajar with some examples of the common link of al-A'mash narration from Abu Salih al-Samman, with no mention by al-Hafiz of tadlees being noted from al-A'mash:

V. 3/p. 191, a narration from the Musnad of Ahmed ibn Hanbal:

2807 - حَدِيثُ (حم) : " اللَّهُمَّ إِنَّمَا أَنَا بَشَرٌ، فَأَيُّ رَجُلٍ مِنَ الْمُسْلِمِينَ سَبَبْتُهُ أَوْ لَعَنْتُهُ أَوْ جَلَدْتُهُ،
فَاجْعَلْهَا لَهُ زَكَاةً وَرَحْمَةً " .

أَحْمَدُ: حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ، ثَنَا عَيْسَى بْنُ يُونُسَ، ثَنَا الْأَعْمَشُ، عَنْهُ، بِهِ. وَعَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ،
عَنِ أَبِي هُرَيْرَةَ. وَعَنِ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ أَبِي سُفْيَانَ، بِهِ. فِي حَدِيثِ.

House of Verification

V. 12/p. 567, another narration from the Musnad of Ahmed ibn Hanbal:

16097 - حَدِيثُ (حم) : " من مات لا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ " .

أحمد: ثنا ابن نمير، أنا الأعْمَشُ، عن أبي صالح، عن أبي الدرداء مثل حديث زيد بن وهب، عن أبي ذر.
إلا أن فيه: " وإن رغم أنف أبي الدرداء ". وعن عفان، عن همام، عن عاصم بن بهدلة، عن أبي صالح، عن
معاذ بن جبل، نحوه. قال: فأتوا أبا الدرداء، فقال: صدق، وهو في ترجمة: زيد بن وهب، عن أبي ذر.

V. 14/p. 487, a narration from al-Tahawi and Ahmed ibn Hanbal:

18064 - حديث (طح حم) : "إذا قام أحدكم من الليل، فليغسل يده مرتين أو ثلاثاً".

طح في الطهارة: ثنا محمد بن خزيمة، ثنا عبد الله بن رجاء، أنا زائدة بن قدامة، عن الأعمش، عنه، به.

وعن ابن أبي داود، أنا أحمد بن عبد الله بن يونس، ثنا أبو شهاب، عن الأعمش، عن أبي صالح وأبي

رزين، عن أبي هريرة، به.



**IMAM BADRUD-DIN AL-AYNI (d. 855 AH)
AND THE ISSUE
OF AL-A'MASH AND TADLEES**

The detractors put out on the 29th of November 2012 under a supercilious title that involved gross slander and absolute hogwash based type of allegations within their paragraphs, which even lead to them broadcasting the email address of an individual that I have never heard of or know, and making other false allegations that show their malevolent intent and mannerisms. Absolutely no shred of evidence was supplied for independent verification by any neutral observers for the most part of their initial paragraphs.

Within their caption heading was the following words:

Ainee Hanafee on the Tadlees of A'amash from the Narration of Maalik ad-Daar

Towards the end of their bitterly flavoured and burnt waffle came this so called ilmi based point from the unknown detractors who decided to remain once again anonymous, like many other forum fraudsters who follow these types of debates and have rageful comments to make when stuck in a blind rut:

“Abul Hasan/salman commented on the issue of the tadlees of A'mash and fabricated as per usual the cry of plagiarism so we thought we can show him something he can appreciate, and that is original research. So we hope the following example is a prime example of our plagiarism and we **open say we have plagiarised** this from the following book,

عَمَلَةُ الْقَتَايِي
شَرِّه
صَحِيحُ الْبُخَارِيِّ

تأليف
الأمير العلامة بدر الدين أبي محمد محمد بن أحمد العيني
المتوفى سنة ٨٥٥ هـ

في طبعه وصححه
عبدالله محمد محمد عمر

طبعة جديدة مرقمة الكتب والأجزاء والأعداد
حسب ترقيم المعجم المقرر للألفاظ الحديث النبوي الشريف

المحذوف الثالث

يحتوي على ما كتبه المؤلف:
تتمتع الرضوي - الفصل - الحديث

سمعت لأن الأعمش مدلس، وعنينة المدلس لا تعتبر إلا إذا علم سماعه، فأراد التصريح

Ainee Hanafee (d.855H) said, “Verily A’mash is a mudallis and the annanna of a mudallis is unreliable up until we have knowledge of him hearing (the narration directly.)”

Umdatul-Qaaree Sharh Saheeh al-Bukhaari (3:184 no.218), Dar al-Kotob al-Ilmiyah, Beirut, Lebanon, Edn 1st 2001/1421 Of Shaikh Badr ud deen al-Ainee.” (End of quote from the anonymous detractors)

House of Verification

Reply:

It is clear to see that they cannot differentiate between what is plagiarism and what is original research with their broken English grammar, even if they attempted to say such under the pretext of sarcasm. At the end of the day, what these unidentified detractors of the pusillanimous line of attack have failed to admit is if they did or did not take the bulk of their so called research from Zubair Ali Za’i or not?! Instead of answering this, they attempted to beguile and

sidetrack from this very statement and took a quick one hundred and eighty degree detour away from this issue regarding Zubair Ali.

They also failed to provide in their so called, “original research” the full digital image of what Imam al-Ayni had to say in its full context! Nevertheless, as is their habit, they failed miserably to show if al-Ayni applied the above quoted point about al-A’mash being a Mudallis, and his an-ana narrations remaining unreliable until clarification exists of his direct hearing from any of his Shaykhs in Hadith, in other examples or not. Nor did they show a clear example of al-Ayni saying anything about the Malik al-Dar narration since their title was entitled: Ainee Hanafee on the Tadlees of A’amash from the Narration of Maalik ad-Daar. It is clear they failed to read their own title carefully and justify its claim!

If they wished to show unbiased and fair research of an original nature, they should have demonstrated this last point. Anyhow, they deserve a helping hand on this point!

Here follows some examples from Imam al-Ayni’s other works showing how he mentioned an-ana types of narrations from al-A’mash without highlighting any issue of tadlees, or any form of defect in the sanad or matn:

In *al-Binaya fi Sharh al-Hidaya* of Allama al-Ayni (1/443), the following narration from Abu Hurayra (ra) was recorded from the Mustadrak of al-Hakim¹¹¹ via the route of al-A’mash – an- Abu Salih, and al-Hakim declared it Sahih on the condition of Bukhari and Muslim with no known hidden defect despite the latter two Imams not recording it (in their two Sahih collections):

¹¹¹ 1/184 (Hyderabad edition)

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

وعن أبي هريرة - رَضِيَ اللَّهُ عَنْهُ - عن النبي - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قال «استترهوا» ... " إلخ
مثل لفظ الكتاب رواه الدارقطني أيضا ورواه الحاكم في "مستدرکه" من طريق أبي عوانة عن الأعمش
عن أبي صالح عن أبي هريرة قال: قال رسول الله - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : «أكثر عذاب القبر من
البول» ، وقال: حديث صحيح على شرط الشيخين، ولا أعرف له علة ولم يخرجاه.

The fact that al-Ayni did not disagree with al-Hakim is a proof of his silent agreement with the latter.

Also from *al-Binaya fi Sharh al-Hidaya* (1/180):

وأبو داود عن مسدد قال: حدثنا أبو معاوية عن الأعمش عن أبي رزین وأبي صالح عن أبي هريرة
قال: قال رسول الله - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : «إذا قام أحدكم من الليل فلا يغمسن يده في الإناء
حتى يغسلها ثلاث مرات فإنه لا يدري أين باتت يده» ، وأبو معاوية اسمه محمد بن خازم بالمعجمتين من
رجال الستة والأعمش اسمه سليمان بن مهران ثقة كبير وأبو رزین بفتح الراء وكسر الزاي اسمه مسعود
بن مالك الأسدي أسد خزيمه من رجال مسلم والأربعة وأبو صالح اسمه زكوان الزيات ويقال النعمان
من رجال الستة.

House of Verification

Al-Ayni mentioned a narration from the Sunan of Abu Dawud via the route of al-A'mash relating using an-ana from Abu Razin and Abu Salih. Al-Ayni gave a brief biography of most of the narrators in the sanad, as well as mentioning the trustworthiness of al-A'mash. As for the sanad and its authenticity, he remained silent and did not state it has any defect in it, let alone highlight any form of tadlees from al-A'mash. Although the narration is also found elsewhere with similar wording, he did not mention any problem with the sanad from Abu Dawud's Sunan.

Also in *al-Binaya* (1/293), he mentioned some narrations about ablution being nullified in Salah due to laughter, amongst them being some mursal narrations (where the Tabi'i did not mention the name of the Sahabi). One such narration being from Ibrahim al-Nakha'i. Al-Ayni mentioned a partial sanad running via al-A'mash – an – al-Nakha'i, and mentioned that Ibn Rushd al-Maliki declared this narration to be Mursal Sahih. Al-Ayni did not mention that al-A'mash made tadlees from al-Nakha'i since he used an-ana:

الأول: مرسل أبي العالية وهو أشهر ما روى عبد الرزاق عن معمر عن قتادة عن أبي العالية، وهو عدل ثقة أن «أعمى تردى في بئر والنبي - عَلَيْهِ السَّلَامُ - يصلي بأصحابه فضحك بعض من كان يصلي معه فأمر النبي - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - من كان ضحك منهم أن يعيد الوضوء، ويعيد الصلاة» .
وأخرجه الدارقطني من جهة عبد الرزاق وعبد الرزاق من شيوخه من رجال الصحيحين.
الثاني: مرسل النخعي ورواه أبو معاوية عن الأعمش عن النخعي قال: جاء رجل ضريب البصر والنبي - عَلَيْهِ السَّلَامُ - يصلي. الحديث. وقال ابن رشد المالكي: وهذا مرسل صحيح.

Since he quoted ibn Rushd and his grading, one may assume that al-Ayni agreed with him.

In *al-Binaya* (2/261), he mentioned a narration from Ibn Abi Shayba via the route of al-A'mash from al-Sha'bi mentioning the hands are not raised in Salah after the initial raising of the hands in the first takbir:

وفي سنن أبي بكر بن أبي شيبة، عن عبد الله بن المبارك، عن الأعمش، عن الشعبي أنه كان يرفع يديه في أول تكبيرة ثم لا يرفعهما فيما بقي. وعن شعبة، عن أبي إسحاق قال: كان أصحاب عبد الله وأصحاب علي - رَضِيَ اللَّهُ عَنْهُمْ - لا يرفعون أيديهم إلا في افتتاح الصلاة.

Al-Ayni did not say that the sanad is weak or that al-A'mash committed tadlees when relating from al-Sha'bi.

There are several more examples in *al-Binaya* where he mentioned narrations from al-A'mash using an-ana without highlighting any hidden defect. This pattern is also seen in al-Ayni's commentary on the Sunan of Abu Dawud (*Sharh Sunan Abi Dawud*) also. Some examples:

In his *Sharh Sunan Abi Dawud* (3/502-3), al-Ayni presented some evidences for not reciting behind the Imam while in Salah:

وقال صاحب " التمهيد " : ثبت عن علي، وسعد، وزيد بن ثابت

أنه لا قراءة مع الإمام لا فيما أسرّ، ولا فيما جهر.

وروى عبد الرزاق، عن الثوري، عن الأعمش، عن إبراهيم،

عن الأسود، قال: وددت أن الذي يقرأ خلف الإمام ملئ فوه ترابا.

وعن معمر، عن أبي إسحاق، أن علقمة قال: وددت أن الذي يقرأ خلف الإمام ملئ فوه - أحسبه، قال:

ترابا أو رضيعا. وقال ابن أبي شيبة، ثني الأحمر، عن الأعمش، عن إبراهيم قال: أول ما أحدثوا

القراءة خلف الإمام، وكانوا يقرءون. وأخرج الطحاوي في " شرح الآثار "، عن حماد بن سلمة، عن أبي

جمرة، قال: قلت لابن عباس: أقرأ والإمام بين يدي؟ فقال: لا. وأخرج ابن أبي شيبة أيضاً عن جابر، قال: لا يُقرأ خلف الإمام، إن جهر، ولا إن خافت."

وإذا تأملت ما ذكرناه كله عرفت بطلان ما حمله البيهقي في كتاب " المعرفة " من أحاديث: " من كان له إمامٌ فقراءة الإمام له قراءة " على ترك الجهر بالقراءة خلف الإمام وعلى قراءة الفاتحة دون السورة، وكيف يصح هذا؟ "

وقد رو " ابن أبي شيبة: نا وكيع، عن عمر بن محمد، عن موسى ابن سعد، عن زيد بن ثابت قال: من قرأ خلف الإمام فلا صلاة له. ونا هشيم، عن أبي بشر، عن سعيد بن جبير، قال: سألته عن القراءة خلف الإمام، قال: ليس وراء الإمام قراءة.

ونا وكيع، عن هشام الدستوائي، عن قتادة، عن ابن المسيب، قال: نصت للإمام.

وهذه الأسانيد كلها صحاح، وذكر أصحابنا أن منع المقتدى " عن القراءة مأثور عن ثمانين من كبار الصحابة، منهم علي، والعبادلة رضي الله عنهم-.

The reader can see above two chains of transmission that mentioned al-A'mash narrating from Ibrahim (al-Nakha'i) using an-ana. After mentioning other narrations, one can see at the end in red (with yellow highlighting) that al-Ayni said that all of these chains of transmission are all authentic (Sihah). Thus indicating that he considered the two chains presented via al-A'mash from Ibrahim to be also Sahih with no mention of tadlees from al-A'mash.

From *Sharh Sunan Abi Dawud* (3/356-7):

ما رواه ابن حزم عن حديث أنس - رضي الله عنه - " من أخلاق النبوة وضع اليمين على الشمال تحت السرة". وروى الطبراني في "معجمه الكبير" من حديث إبراهيم بن أبي معاوية، عن أبيه، عن الأعمش، عن مجاهد، عن مورق، عن أبي الدرداء: " من أخلاق النبيين صلى الله عليهم أجمعين وضع اليمين على الشمال في الصلاة "

Al-Ayni mentioned a mawquf¹¹² narration that was related by al-Tabarani in his Mu'jam al-Kabir via the route of al-A'mash using an-ana from Mujahid, back to the Sahabi, Abu Darda (ra) stating that from the characteristics of the Prophets (sallallahu alaihim ajma'in) is to place the right (hand) on the left (hand) in Salah.¹¹³ Al-Ayni did not suggest that the narration was weak or al-A'mash made tadlees from Mujahid.

Indeed, before his time, al-Hafiz al-Haythami declared another mawquf version from Abu Darda to be Sahih in his *Majma al-Zawa'id* (2/105):

2611 - وَعَنْ أَبِي الدَّرْدَاءِ، رَفَعَهُ قَالَ: " «ثَلَاثٌ مِنْ أَخْلَاقِ النَّبِيِّ: تَعْجِيلُ الْإِفْطَارِ وَتَأْخِيرُ السُّحُورِ وَوَضْعُ الْيَمِينِ عَلَى الشَّمَالِ فِي الصَّلَاةِ » ".

House of Verification

¹¹² A narration that halts at the level of the Sahabi

¹¹³ On this issue of where the hands should be placed in Salah one may note in the arabic quotation from al-Ayni that he mentioned a narration from Anas (ra) similar to the wording of that from Abu Darda (ra) but with the ziyada (addition) on the end of the narration stating the hands are placed under the navel. This was reported by Ibn Hazm in his al-Muhalla (as a suspended narration – mu'allaq), and as per his criteria it is authentic. Indeed, the narration from Anas (ra) has a known sanad in al-Bayhaqi's, *al-Khilafiyat*, and similar to the wording from Anas (ra) is a supporting narration from Ali (ra) as mentioned in at least three early books of Hadith.

رَوَاهُ الطَّبْرَانِيُّ فِي الْكَبِيرِ مَرْفُوعًا وَمَوْقُوفًا عَلَى أَبِي الدَّرْدَاءِ، وَالْمَوْقُوفُ صَحِيحٌ، وَالْمَرْفُوعُ فِي رِجَالِهِ
مَنْ لَمْ أَجِدْ مَنْ تَرْجَمَهُ.

Ibn Abi Shayba in his Musannaf has also related the mawquf version:

3957- حَدَّثَنَا وَكَيْعٌ ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ، عَنِ الْأَعْمَشِ ، عَنْ مُجَاهِدٍ ، عَنْ مُورِقِ
الْعِجْلِيِّ ، عَنْ أَبِي الدَّرْدَاءِ ، قَالَ : مِنْ أَخْلَاقِ النَّبِيِّينَ وَضَعُ الْيَمِينِ عَلَى الشَّمَالِ فِي الصَّلَاةِ.

Shaykh Shu'ayb al-Arna'ut said that its sanad is Sahih in his notes to *al-Awasim wal Qawasim* (3/12) of Ibn al-Wazir al-Yamani (d. 840 AH). It was also mentioned by Imam ibn Abd al-Barr in his *al-Tamhid* (20/74) and in his later work known as *al-Istidhkar* (2/291) without highlighting any weakness in the sanad via al-A'mash.

In the next section, the claim of the detractors regarding what they mentioned from Ibn Abd al-Barr shall be examined with examples to show the reality of the affair, as well as how al-Ayni quoted from Ibn Abd al-Barr a point where the latter declared a sanad to be Sahih via the route of al-A'mash transmitting a mu'an'an narration.

There are numerous more examples in the same work by al-Ayni whereby initially Imam Abu Dawud narrated via the route of al-A'mash using an-ana from certain narrators, and al-Ayni or Abu Dawud made no critique for the most part. For brevities sake the above examples are sufficient to show the detractors are erroneous in their manner of research on this matter, since they failed to show other examples from al-Ayni not highlighting tadlees of al-A'mash when he used an-ana.

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

It is sufficient to state that al-Ayni like his contemporary, Ibn Hajar al-Asqalani, accepted many other narrations from al-A'mash using an-ana outside the Sahihayn, and only on some rare occasions did they highlight tadlees from al-A'mash. Where they have not done this, then it should be taken as an indication that they did not consider tadlees from al-A'mash on those other occasions. This principle has already been substantiated from quotes from Ibn Hanbal and al-Fasawi.



**IMAM IBN ABD AL-BARR AL-MALIKI (d. 463 AH)
AND THE ISSUE
OF AL-A'MASH AND TADLEES**

On the 5th of December 2012, the unknown detractor(s) posted another piece full of balderdash in the name of scholarly research entitled:

Returning To The Tadlees of A'mash - Imaam Ibn Abdul Barr on his Tadlees

They said with their broken English syntax and spelling:

“yet again as per usual the discussions have digressed to broken records and childish immature behaviour.

we produced three parts on this blog pertaining to the narration of Maalik ad-Daar centering on the tadlees of A'mash more so from Abi Saaleh, without really going any further into the chain or the other issues surrounding it. Those who differ with its weakness should have firstly in all fairness by now answered us. Secondly as opposed to diverging, confusing and digressing from the actual point in discussion, those who advocate the authenticity of this report should have addressed the issue of the tadlees of A'mash in general and then extended this discussion to Abi Saaleh.

Yet we find the total opposite, with the greater aim to confuse the issue and the general readers by the way of quoting samnudi, Ibn Hajr, Zarqani, Qastalane, fulaan etc etc etc. In order to facilitate a better understanding, the dear readers are advised to read the 3 parts and then refer to our post in reference to Allaamah Ainee Hanafees d.855H position on the tadlees of A'mash, in which he agrees with the understanding of the Scholars of Ahlus

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

Sunnah. It must also be noted here we are referring to the earlier classical Sunni Scholar and not the later ones.

The initial point was that of the allegation of plagiarism, so a scan from Badr ud deen Ainees Umdatul-Qaaree was produced which was not in the earlier 3 responses nor is it found in any of the works Shaikh Zubair Alee Za'ee Hafidahullaah. This would have been enough to rebutt this slanderous claim of plagiarism¹¹⁴, yet this was not the case and because those who intended confusion and aimed to pollute the truth continued to deliberately undermine the core issues and shifted the discussion from the original point to some idle talk with a conceited effort to undermine the research presented. Making claims of plagiarism will not subdue the statements of the Imaams of Jarh Wat-Ta'deel, try to understand this. Constantly belittling others research will not make Abul Hasan to be the best researcher and also please try to understand this, wake up and smell the coffee and we are sorry to burst your bubble Abu Maryam.

For those of us who are just and open minded inshaAllaah and fair readers we have produced the statement of Imaam Ibn Abdul Barr d.463 from his Tamheed, which again is not in any of Shaikh Zubair Alee Za'ees books to the best of our knowledge (ps why is it always assumed Abu Hibbaan & Abu Khuzaimah Ansaari¹¹⁵

¹¹⁴ Indeed, it is not a slanderous claim but a factual reality that the two detractors had plagiarised a number of quotes/references from the late Zubair Ali Za'i, as demonstrated earlier with undeniable proof from Zubair Ali himself. How they can call this a slander is beyond reason, but rather they have tried to distract attention from the fact they had been rumbled when taking things from Zubair Ali without acknowledgment!! Thus making it appear that they are such independent researchers who apparently follow no one 'blindly'!!

¹¹⁵ The question is – Then who are the actual compilers of all the parts on this issue of Malik al-Dar and so on?! Why hide your identities if you claim to be Ahlul-Hadith? The witnessing and claims of the unknown ones (majahil) are not an independent proof for the real Ahlul-Hadith

write everything!!!!). This also rebuts Abu Maryams plea, pre Albanee in the 5th century Ibn Abdul Barr said A'mash was a MUDALLIS

In all of this confusion, quarelling and the vile language¹¹⁶ used by the likes of Abu Zahra which he directed at the great Sunni Scholars of Islaam like Imaam al-Albaanee and Imaam Ibn Baaz the core issues got overlooked and were hushed and brushed rapidly aside. Again this was a tactic employed by those who aim and want to hide the truth. In the issue at hand they began to say, show us one scholar before so and so who said this or one scholar who said this.

FIRSTLY: The issue is the tadlees of A'mash got over looked and unanswered and the restrictions Abu Maryam put in place inside or outside the Saheehain etc etc. Then the answer to this is, it has nothing to do with us, your Hanafee Scholar and expounder of the Hanafee Madhab in his explanation of Bukhaari said A'mash was a Mudallis without making any restrictions except that A'mashes tadlees will disappear when there is knowledge of him hearing the narration. Now it is upto the hanafee audience to question their Scholars not us. We just copied it from him and presented it to you.

SECONDLY: In the three responses that were authored ample and substantial statements from the Salaf and earlier classical sunni, established and grounded scholars were cited with regards to the tadlees of A'mash from the classical books of Rijaal and Jarh Wat-Ta'deel. Well what happened with that, well evidently it conveniently got over looked and their slogan of early classical sunni scholars went down the drain Therefore dear readers those who hold this narration to be authentic must prove its authenticity and we can start off by clearing the ruling of tadlees on A'mash in this narration as Ainee hanafee said he was a mudallis.

¹¹⁶ Note how these dastardly detractors merely claimed and provided no quotes from Abu Zahra to verify their assumptions!

As we intend the truth we are now bringing another older classical sunni scholar, well established and someone agreed upon¹¹⁷ who generically says A'mash is a mudallis without any restriction or specifications. He is none other than Imaam Ibn Abdul Barr d.463. He clearly says the Tadlees of A'mash is not accepted. It must be shown here that Imaam Ibn Abdul Barr made no restrictions here, whether this restriction is correct or incorrect is not the point of discussion here. However those who do then let them bring forth proof from the scholars the early Sunni mutaqaddimeen scholars...”

Reply:

They made some other points, which are generally disparate to this matter, and in particular, an aspect regarding Shaykh Muhammad Abid al-Sindi was brought up by them that deserve some clarificatory riposte later on in this work. Nevertheless, what they mentioned in their above entitled piece has been refuted thoroughly in this work, including the issue why al-A'mash and his narration from Abu Salih al-Samman is acceptable with quotes from the early Hadith

¹¹⁷ The question for these detractors is if they are really in line with all of the aqida of Imam Ibn Abd al-Barr or not? For example in his al-Tamheed (18/345) there is an example of his making Ta'wil (figurative interpretation) of Dahik [“laughter”] as discussed here - <http://marifah.net/forums/index.php?act=ST&f=266&t=3480> , quote from this link:

“Ibn Abd Al-Barr (who the Salafis always like to quote with regards to Allah's 'descent') said in Al-Tamhid 18:345:

وأما قوله (يضحك الله) فمعناه يرحم عبده عند ذلك، ويتلقاها بالروح والراحة والرحمة والرأفة، وهذا مجاز مفهوم

‘And as for his statement (Allah 'laughs'), it means He has mercy on His servant at that, and receives him with repose, comfort, mercy and affection; and this is a well-understood metaphor.’”

masters as they requested, as well as the issue of al-Ayni and his methodology on al-A'mash and tadlees (see the previous section).

One thing that is also identifiable is, that besides their distortion of the bona fide stance of al-Hafiz ibn Hajar al-Asqalani's grading on the Malik al-Dar narration to have a sahih sanad, these unknown would be Muhaddithin have also shown that they care little of the grading of this narration from previous scholars who are recognised authorities, like, [Ibn Kathir](#), [Ibn Hajar al-Asqalani](#), [al-Samhudi](#), [Ibn Hajr al-Haytami](#), [al-Qastallani](#), [al-Zarqani](#) etc. This is a proof that these detractors are revisionists who failed to quote a single major Imam in any branch of the deen of Islam, pre-Albani/Zubair Ali, who apparently weakened the narration of Malik al-Dar. The fact that a number of earlier scholars authenticated this narration demonstrates two points that the detractors most likely will object to:

- i) These named Imams were recognised by their contemporaries as competent authorities in Hadith so that they could independently authenticate such a narration
- ii) These named Imams must have analysed the chain and text of the Malik al-Dar narration using the recognised rules of hadith terminology to come to the common conclusion that the narration from Malik al-Dar is authentic, and a fact that occurred historically in the time of Umar ibn al-Khattab (ra). Or else, they would have shown counter arguments on its authenticity.

Getting to the heart of the matter, they have asserted as quoted above:

“As we intend the truth we are now bringing another older classical sunni scholar, well established and someone agreed upon¹¹⁸ who generically says A'mash is a mudallis without

¹¹⁸ As for their point in praise of Imam ibn Abd al-Barr: **“As we intend the truth we are now bringing another older classical sunni scholar, well established and someone agreed**

upon...” The fact of the matter is that these detractors are not in line with all the gradings of Ibn Abd al-Barr on certain narrations which refute their preferred views. One such example being their view that Salat al-Taraweeh in Ramadan is a maximum of 8 raka’ats alone! This notion has already been dealt with in Ramadan 2009 - see www.sunnicourses.com/resources_taraweehebook.html). Here is a quote from my earlier work in refutation of two of these detractors (Abu Khuzaima/Abu Hibban) that shows that they are out of line with Ibn Abd al-Barr who was an advocate of 20 rak’ats of Taraweeh:

Imam Abu Umar ibn Abd al Barr (d. 463 AH) mentioned in his al-Istidhkar (5/154-158 in the edition printed and edited by Dr Abdal Mu’ti Qal’aji using 5 manuscripts, Cairo, 1993 CE, and it is in vol. 2/pp.66-70 of the edition printed by Darul Kutub Ilmiyya, Beirut, 2000CE) the following points:

وفي حديث مالك عن محمد بن يوسف عن السائب بن يزيد قال أمر عمر أبي بن كعب وتيمما الداري أن يقوموا للناس
ياحدى عشرة ركعة

(هكذا قال مالك في هذا الحديث إحدى عشرة ركعة) وغير مالك يخالفه فيقول في موضع إحدى عشرة ركعة)

إحدى وعشرين) ولا أعلم أحدا قال في هذا الحديث إحدى عشرة ركعة غير مالك والله أعلم

إلا أنه يحتمل أن يكون القيام في أول ما عمل به عمر ياحدى عشرة ركعة ثم خفف عليهم طول القيام ونقلهم إلى

إحدى وعشرين ركعة يخففون فيها القراءة ويزيدون في الركوع والسجود إلا أن الأغلب عندي في إحدى عشرة

ركعة الوهم والله أعلم

وذكر عبد الرزاق عن داود بن قيس وغيره عن محمد بن يوسف عن السائب بن يزيد أن عمر بن الخطاب جمع الناس

في رمضان على أبي بن كعب وتيمم الداري على إحدى وعشرين ركعة يقومون بالمئين وينصرفون في فروع الفجر

وروى وكيع عن مالك عن يحيى بن سعيد أن عمر بن الخطاب نهر رجلا يصلي بهم عشرين ركعة

وروى الحارث بن عبد الرحمن بن أبي ذباب عن السائب بن يزيد قال كنا ننصرف من القيام على عهد عمر (وقد دنا

فروع الفجر وكان القيام على عهد عمر) بثلاث وعشرين ركعة

وهذا محمول على أن الثلاث للوتر والحديث الأول على أن الواحدة للوتر والوتر بواحدة قد تقدمها ركعات يفصل

بينهن وبينها بسلام وبثلاث لا يفصل بينها بسلام

كل ذلك معروف معمول به بالمدينة وسنذكر ذلك في موضعه من هذا الكتاب ونذكر وجه اختيار مالك لما اختاره من

ذلك إن شاء الله

وذكر عبد الرزاق عن بن جريج قال أخبرني عمران بن موسى أن يزيد بن حصيفة أخبره عن السائب بن يزيد قال

جمع عمر الناس على أبي بن كعب وتميم الداري فكان أبي يوتر بثلاث ركعات

وعن معمر عن قتادة عن الحسن قال قال كان أبي يوتر بثلاث لا يسلم إلا من الثالثة مثل المغرب

وقد سئل مالك عن الإمام يوتر بثلاث لا يفصل بينهن فقال أرى أن يصلى خلفه ولا يخالف

قال مالك كنت أنا أصلى معهم فإذا كان الوتر انصرفت ولم أوتر معهم

وقد روى مالك عن يزيد بن رومان قال كان الناس يقومون في زمن عمر بن الخطاب في رمضان بثلاث وعشرين

ركعة

وهذا كله يشهد بأن الرواية بإحدى عشرة ركعة وهم غلط وأن الصحيح ثلاث وعشرون وإحدى وعشرون ركعة

والله أعلم

وقد روى أبو شيببة واسمه إبراهيم بن علي بن عثمان عن الحكم عن بن عباس أن رسول الله عليه السلام كان يصلي في

رمضان عشرين ركعة والوتر

وليس أبو شيببة بالقوي عندهم

ذكره بن أبي شيببة عن يزيد بن رومان عن أبي شيببة إبراهيم بن عثمان

وروي عشرون ركعة عن علي وشبير بن شكل وبن أبي مليكة والحارث الهمداني وأبي البخري

وهو قول جمهور العلماء وبه قال الكوفيون والشافعي وأكثر الفقهاء

وهو الصحيح عن أبي بن كعب (من غير خلاف من الصحابة

وقال عطاء أدركت الناس وهم يصلون ثلاثا وعشرين ركعة بالوتر

وكان الأسود) بن يزيد يصلي أربعين ركعة ويوتر بسبع

وذكر بن القاسم عن مالك تسع وثلاثون والوتر ثلاث

وزعم أنه الأمر القديم

وذكر بن أبي شيبه قال حدثنا عبد الرحمن بن مهدي عن داود بن قيس قال أدركت الناس بالمدينة في زمن عمر بن عبد

العزيز وأبان بن عثمان يصلون ستا وثلاثين ركعة ويوترون بثلاث

وقال الثوري وأبو حنيفة والشافعي وأحمد بن داود قيام رمضان عشرون ركعة سوى الوتر لا يقام بأكثر منها استحبابا

وذكر عن وكيع عن حسن بن صالح عن عمرو بن قيس عن أبي الحسين عن علي أنه أمر رجلا يصلي بهم في رمضان

عشرين ركعة

وهذا هو الاختيار عندنا وبالله توفيقنا

Some of the crucial points that Ibn Abdal Barr raised above include:

- i) Abdar Razzaq narrated via Muhammad ibn Yusuf from Saa'ib for 21 rak'ats in the time of Umar (ra)
- ii) Malik ibn Anas reported from Yahya al-Qattan (in mursal form) that in the time of Umar a man lead for 20 rak'ats
- iii) Al-Harith ibn Abdar Rahman ibn Abi Dhubab related from Saa'ib ibn Yazid that in Umar's time it was 23 rak'ats (inclusive of 3 rak'ats of witr). This narration is found in the Musannaf of Abdar Razzaq and it will be analyzed below.
- iv) Abdar Razzaq has narrated with his sanad back to Saa'ib ibn Yazid that in Umar's time 3 rak'ats of Witr was performed by Ubayy ibn Ka'b (ra)

- v) Malik narrated from Yazid ibn Ruman in mursal form that in Umar's time it was 23 rak'ats¹¹⁸

With all of these variant and supporting narrations mentioned above this lead Imam Ibn Abdal Barr to pass his verdict as follows:

وهذا كله يشهد بأن الرواية بإحدى عشرة ركعة وهم وغلط وأن الصحيح ثلاث وعشرون وإحدى وعشرون ركعة

“And all this testifies that the narration for 11 rak'ats is an erroneous mistake (wahn wa ghalat) and that the authentic (Sahih narration) is 23 and 21 rak'ats.”

This is a clear cut declaration from a Hafiz of Hadith that the version for 11 rak'ats transmitted by Muhammad ibn Yusuf is an error on his part since he narrated it also with the wording for 21 rak'ats. This latter variant found in the Musannaf of Abdar Razzaq was declared by Ibn Abdal Barr to be the Sahih variant, as well as the one from al-Harith ibn Abdar Rahman ibn Abi Dhubab from Saa'ib with the wording being 23 rak'ats.

Note also, that a few lines later Ibn Abdal Barr said:

وهو قول جمهور العلماء وبه قال الكوفيون والشافعي وأكثر الفقهاء

وهو الصحيح عن أبي بن كعب (من غير خلاف من الصحابة

وقال عطاء أدركت الناس وهم يصلون ثلاثا وعشرين ركعة بالوتر

وكان الأسود) بن يزيد يصلي أربعين ركعة ويوتر بسبع

وذكر بن القاسم عن مالك تسع وثلاثون والوتر ثلاث

وزعم أنه الأمر القديم

وذكر بن أبي شيبه قال حدثنا عبد الرحمن بن مهدي عن داود بن قيس قال أدركت الناس بالمدينة في

زمن عمر بن عبد العزيز وأبان بن عثمان يصلون ستا وثلاثين ركعة ويوترون بثلاث

وقال الثوري وأبو حنيفة والشافعي وأحمد بن داود قيام رمضان عشرون ركعة سوى الوتر لا يقام

بأكثر منها استحبابا
وذكر عن وكيع عن حسن بن صالح عن عمرو بن قيس عن أبي الحسين عن علي أنه أمر رجلا
يصلي بهم في رمضان عشرين ركعة
وهذا هو الاختيار عندنا وبالله توفيقنا

This last quote is a Hujja (proof) from Ibn Abdal Barr that:

- i) The majority of scholars from the Kufans (in Iraq), al-Shafi'i and the majority of Fuqaha (jurisprudents) held the position for 20 rak'ats
- ii) It is Sahih from Ubayy ibn Ka'b – meaning it is proven that this noble Sahabi did lead for 20 rak'ats and Ibn Abdal Barr said there was no difference of opinion from the Sahaba on this
- iii) Ibn al-Qasim reported his teacher, [Imam Malik saying 39 rak'ats](#) with witr
- iv) In the time of the noble Caliph of Madina, Umar ibn Abdal Aziz and Aban ibn Uthman it was also 36 rak'ats with 3 witr on top
- v) [Al-Thawri, Abu Hanifa and al-Shafi'i](#), all affirmed 20 rak'ats besides the witr. In the Arabic text it states the name of Ahmed ibn Dawud affirming this also, but what is correct is that this is a scribal error as it should be Ahmed ([ibn Hanbal](#)) and [Dawud \(al-Zahiri\)](#).¹¹⁸

Finally, Ibn Abdal Barr declared his own position to be 20 rak'ats by saying:

وهذا هو الاختيار عندنا وبالله توفيقنا

Meaning that: *“And this, it is the preferred choice we have with us and our success is with Allah.”*

any restriction or specifications. He is none other than Imaam Ibn Abdul Barr d.463. He clearly says the Tadles of A'mash is not accepted. It must be shown here that Imaam Ibn Abdul Barr made no restrictions here, whether this restriction is correct or incorrect is not the point of discussion here.”

Then towards the end of their rambling post, they ended up by mentioning:

“Anyway here is the at-Tamheed, enjoy

What was mentioned above from Ibn Abdal Barr's *al-Istidhkar* was also mentioned partially by a well known pseudo-Salafi Fatwa site (<http://www.islam-qa.com/en/ref/82152>) as follows:

Ibn 'Abd al-Barr said in *al-Istidhkaar* (2/69):

Twenty rak'ahs was narrated from 'Ali, Shateer ibn Shakl, Ibn Abi Mulaykah, al-Haarith al-Hamadaani and Abu'l-Bakhtari. It is the view of the majority of scholars and it is the view of the Kufis, the Shaafa'is and most of the fuqaha'. It was narrated in saheeh reports from Ubayy ibn Ka'b, and there was no difference of opinion among the Sahaabah. 'Ata' said: I grew up at a time when the people prayed twenty-three rak'ahs including Witr.

Ibn 'Abd al-Barr said in *al-Istidhkaar* (2/68):

It may be understood as meaning that at first qiyaam at the time of 'Umar was eleven rak'ahs, then he reduced the length of qiyaam for them and made it twenty-one rak'ahs, to make the recitation lighter for them and so that they would bow and prostrate more. But it seems most likely to me that the report about eleven rak'ahs is a mistake. And Allaah knows best. End quote.

One point that can be deduced from the above points is that Ibn Abdal Barr like al-Tirmidhi in his *al-Jami* before him did not know of a single faqih or Sahabi from the Salaf who said the Sunna of the Sahaba in the time of Umar ibn al Khattab (ra) was definitely 8 rak'ats perpetually and not 20 rak'ats at all.

sufficient proof to blow apart their false methodology in weakening this specific narration from Malik al-Dar. Once again, it is better to show them with a helping hand or two what all of this means:

They had to hand the Moroccan printed first edition of al-Tamheed, and had they moved their hands down to page 133 of the same volume (one), they would have seen the following image:



واما الغريضة فلا رخصة في ترك القيام فيها ، وانما يسقط ذلك بعدم
الاستطاعة عليه ، وقد اجمعوا على أن القيام في الصلاة فرض على الايجاب لا على
التخيير ، وان النافلة فاعلها مخير في القيام فيها ، فكفى بهذا بيانا شافيا
وبالله التوفيق .

وهذا الحديث أصل في اباحة الصلاة جالسا في النافلة ، حدثني أبو
عثمان سعيد بن نصر قال حدثنا أبو عمر احمد بن دحيم قال حدثنا محمد بن
الحسين بن زيد أبو جعفر قال حدثنا أبو الحسن علان بن المغيرة (1) قال
حدثنا عبد القفار بن داود (412) قال حدثنا عيسى بن يونس (413) عن الاعشى
عن حبيب بن أبي ثابت عن عبد الله بن بابيه (414) عن عبد الله بن عمرو بن
الماضي (415) قال:مر بي رسول الله صلى الله عليه وسلم ، وأنا أصلي قاعدا ،
فقال اما ان للقاعد نصف صلاة القائم . وهذا اسناد صحيح أيضا عند أهل
العلم . وقد روى هذا المعنى عن النبي صلى الله عليه وسلم عمران بن

The reader may see in the above image where in the red underlined portion mentioned a sanad running via al-A'mash narrating from Habib ibn Abi Thabit using an-ana, and towards the end after mentioning the hadith from Abdullah ibn Amr ibn al-Aas (ra), Ibn Abd al-Barr clearly said (see the blue line) that the Isnad is Sahih to the Ahlul-Ilm (People of knowledge). Ibn Abd al-Barr did not

disagree with this grading or state that it is a weak narration due to the alleged tadlees of al-A'mash from Habib. The detractors are asked to consider why no illa was mentioned in the sanad by Ibn Abd al-Barr and how they fit this point in with what they showed from al-Tamheed (1/30) above!

Another example from al-Tamheed of Ibn Abd al-Barr (2/274-275) is a narration regarding Mu'adh ibn Jabal (ra) who was sent by the Prophet (sallallahu alaihi wa sallam) to Yemen, and ordered to take a male or female calf a year old for every thirty cows and a cow in its third year for every forty, and one dinar in currency for every (unbeliever) who had reached adulthood or its equivalent value from clothes produced in Yemen:

قال أبو عمر:

لم يسنده عن المسعودي عن الحكم غير بقية بن الوليد وقد اختلفوا في الاحتجاج بما ينفرد به بقية عن

الثقة وله روايات عن مجهولين لا يعرج عليهم وقد رواه الحسن بن عمارة عن الحكم عن طاووس عن

ابن عباس عن معاذ كما رواه بقية عن المسعودي عن الحكم والحسن مجتمع على ضعفه **وقد روي عن**

معاذ هذا الخبر بإسناد متصل صحيح ثابت من غير رواية طاووس ذكره عبد الرزاق قال أخبرنا معمر

والثوري عن **الأعمش عن أبي وائل** عن مسروق عن معاذ بن جبل قال بعثه النبي صلى الله عليه

وسلم إلى اليمن فأمره أن يأخذ من كل ثلاثين بقرة تبيعا أو تبعة ومن كل أربعين مسنة ومن كل حالم

دينارا أو عدله معافر.

The crucial point here is that before mentioning the sanad [from Abdar Razzaq – Ma'mar and al-Thawri – al-A'mash – narrating from Abu Wa'il using the method of an-ana – the latter narrated from Masruq – Mu'adh ibn Jabal (ra)], Ibn Abdal Barr clearly said about the sanad he introduced that it is a report that has been related with a fully connected chain of transmission (muttasil) that is Sahih

(authentic) and Thabit (established). This has been highlighted in yellow with red writing in the above Arabic quote. Once again, Ibn Abd al-Barr did not say there was any form of illa (hidden defect) or tadlees from al-A'mash in the sanad from Abdar Razzaq al-San'ani.

Earlier on the issue of al-Ayni and the matter of al-A'mash and tadlees was responded to, and to add another point regarding al-Ayni, what is noticeable in his commentary to the Sunan of Abu Dawud (Sharh Sunan Abi Dawud, 6/264), is that al-Ayni has quoted the above from the Tamheed of Ibn Abd al-Barr, with mention of his authentication of the sanad as follows:

وقال أبو عمر في "التمهيد" في "باب حميد بن قيس": وقد روي هذا الخبر عن معاذ بإسناد متصل
صحيح ثابت، ذكره عبد الرزاق: أنا معمر والثوري، عن الأعمش، عن أبي وائل، عن مسروق، عن
معاذ ابن جبل قال: ما بعثه النبي - عليه السلام - إلى اليمن، فأمره أن يأخذ من كل ثلاثين بقرة "
الحديث.

Additionally, there are several examples in three of the largest works (al-Tamheed, al-Istidhkar and al-Isti'ab) by Ibn Abd al-Barr where he mentioned chains running via al-A'mash narrating from a certain Shaykh using an-ana, but he remained silent and mentioned no obvious claim of tadlees. Here are some examples from only al-Tamheed via the route of al-A'mash from Abu Salih:

From al-Tamheed:

5/16-17:

حدثنا سعيد بن نصر قال حدثنا قاسم بن أصبغ قال أخبرنا محمد بن وضاح قال حدثنا أبو بكر بن أبي شيبة قال حدثنا عبد الله بن إدريس **عن الأعمش عن أبي صالح** عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: "اشتكت النار إلى ربها فقالت رب آكل بعضي فاجعل لها نفسين نفسا في الشتاء ونفسا في الصيف فشدة ما تجدون من البرد من زمهريرها وشدة ما تجدون في الصيف من الحر من سمومها".

6/457:

حدثنا عبد الوارث وسعيد قالا حدثنا قاسم حدثنا محمد حدثنا أبو بكر قال حدثنا أبو معاوية عن **الأعمش عن أبي صالح** عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم لم تحل الغنائم لقوم سود الرؤوس قبلكم كانت تنزل نار من السماء فتأكلها .

17/402:

حدثنا عبد الوارث بن سفيان حدثنا قاسم بن أصبغ حدثنا مضر بن محمد حدثنا مسلم ابن سلام الكوفي حدثنا أبو بكر يعني ابن عياش عن **الأعمش عن أبي صالح** عن أبي هريرة عن النبي صلى الله عليه وسلم قال: "لعن الله اليهود حرمت عليهم شحوم الأنعام فأذا بواها ثم باعوها وأكلوا أموالها".

18/181-2:

حدثنا عبد الله بن محمد قال حدثنا محمد بن بكر قال حدثنا أبو داود قال حدثنا النفيلي قال حدثنا زهير قال حدثنا **الأعمش عن أبي صالح** عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: "إذا لبستم وإذا توضأتم فابدأوا بيمينكم".

What the detractors also failed to acknowledge and mention is the fact that Ibn Abd al-Barr had also mentioned the very narration at hand from Malik al-Dar, by mentioning a partial sanad back via al-A'mash relating from Abu Salih using anana in his al-Isti'ab, as has been mentioned earlier on. Here is how he presented it in his *al-Isti'ab fi ma'rifa al-Ashab*¹¹⁹

وروى أبو معاوية ، عن الأعمش ، عن أبي صالح ، عن مالك الدار ، قال : أصاب الناس قحطٌ في زمن عمر ، فجاء رجلٌ إلى قبر النبي ﷺ ، فقال : يا رسول الله ، استسقى لأمتك ، فإنهم قد هلكوا . قال : فأتاه النبي ﷺ في المنام ، وقال : «أنتِ عمر ، فمره أن يستسقى للناس ، فإنهم سيسقون ، وقل له : عليك الكيس الكيس» ، فأتى الرجل عمر فأخبره ، فبكى عمر ، وقال : يا رب ، ما ألو إلا ما عجزت عنه ، يا رب ، ما ألو إلا ما عجزت عنه (٥) .

The editor of this edition was **Adil Murshid** and he placed a footnote (no. 5) after the above narration as follows

(٥) أخرج هذا الخبر ابن أبي شيبة في «مصنفه» (٣٢٠٠٢) عن أبي معاوية ، وسننه جيد . والكيس : العقل والفتنة وعدم الغفلة ، وقوله : «ما ألو» أي : ما أقصر في شيء أستطيعه .

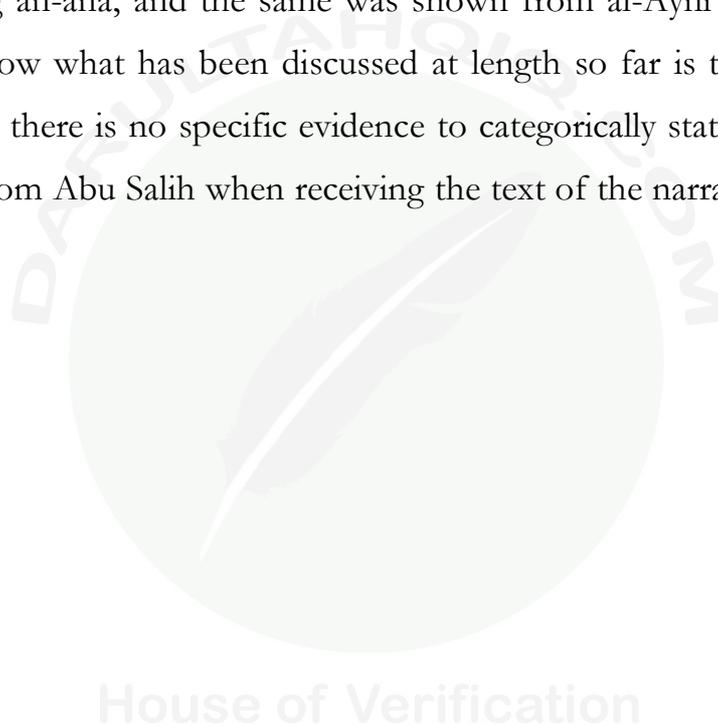
Meaning that Ibn Abi Shayba in his Musannaf (no. 32002) related it from Abu Mu'awiya, and **its sanad was declared by Adil Murshid to be Jayyid (good)**. Note, Adil Murshid was a co-editor of the largest edited edition (50 volumes) of the Musnad of Ahmed ibn Hanbal that was supervised by Shaykh

¹¹⁹ See p. 475, 1st edn, 2002 CE, published by Dar al-A'lam, Amman, Jordan

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

Shuayb al-Arna'ut. He also edited one edition of the Taqrib al-Tahdhib of al-Hafiz ibn Hajar al-Asqalani.

As with what was mentioned regarding al-Hafiz ibn Hajar and al-Imam al-Ayni, the same applies to al-Hafiz Abu Umar ibn Abd al-Barr, namely, if they have not identified exclusively the issue of tadlees from al-A'mash from Abu Salih with regard to the narration of Malik al-Dar, then it is a very strong indication that they knew no evidence to indicate such a case of specific tadlees. It has been shown that both ibn Hajar and Ibn Abd al-Barr also authenticated chains via al-A'mash making an-ana, and the same was shown from al-Ayni as well. This is sufficient to show what has been discussed at length so far is the reality of the matter, namely, there is no specific evidence to categorically state that al-A'mash made tadlees from Abu Salih when receiving the text of the narration from Malik al-Dar.



AL-ALBANI AND HIS GRADING OF ANOTHER NARRATION FROM MALIK AL-DAR TO BE HASAN (GOOD)

In my earlier work in reply to Abu Alqama Ali Hassan Khan, the following point was mentioned (p. 62-3):

So here, Abu Alqama lied by saying that no one declared Malik al-Dar to be Thiqah. Why did he forget to mention that Ibn Hibban did declare him in his Thiqat, then the words of Ibn Sa'd and al-Khalili are strong enough to show that Malik is not majhul and his narrations were sound enough to be declared Sahih by Ibn Kathir and ibn Hajar and on top of that his own Imam – al-Albani did declare a narration from Malik al-Dar as recorded by al-Tabarani to be Hasan!!

Now, Abu Alqama knows this very well about al-Albani – but he just can't explain why al-Albani did declare another narration from Malik al-Dar to be Hasan! Or is it a contradiction?! He has no proof to show why al-Albani came to the decision that the following narration is Hasan as he did in his Tahqiq to Targhib wal-Tarhib of al-Mundhiri:

From Mu'jam al-Kabir of al-Tabarani (20/33):

حَدَّثَنَا أَبُو يَزِيدَ الْقُرَاطِيُّ، ثنا نَعِيمُ بْنُ حَمَادٍ، ثنا ابْنُ الْمُبَارَكِ، أَنَا مُحَمَّدُ بْنُ مُطَرِّفٍ، أَنَا أَبُو حَازِمٍ، عَنْ عَبْدِ الرَّحْمَنِ
بْنِ سَعِيدِ بْنِ يَرْبُوعٍ، عَنْ مَالِكِ الدَّارِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، أَخَذَ أَرْبَعَمِائَةَ دِينَارٍ فَجَعَلَهَا فِي صُرَّةٍ، فَقَالَ لِلْغُلَامِ: «اذْهَبْ
بِهِمْ إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ، ثُمَّ تَلَّهُ سَاعَةً فِي الْبَيْتِ سَاعَةً حَتَّى تَنْظُرَ مَا يَصْنَعُ، فَذَهَبَ بِهَا الْغُلَامُ إِلَيْهِ» فَقَالَ: يَقُولُ
لَكَ أَمِيرُ الْمُؤْمِنِينَ: اجْعَلْ هَذِهِ فِي بَعْضِ حَاجَتِكَ، فَقَالَ: وَصَلَهُ اللَّهُ وَرَحِمَهُ، ثُمَّ قَالَ: تَعَالَى يَا جَارِيَّةُ، اذْهَبِي بِهِدِهِ

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السَّبْعَةَ إِلَى فُلَانٍ، وَبِهَذِهِ الْخَمْسَةِ إِلَى فُلَانٍ، حَتَّى أَنْفَذَهَا، فَرَجَعَ الْعُلَامُ، وَأَخْبَرَهُ فَوَجَدَهُ قَدْ أَعَدَّ مِثْلَهَا إِلَى مُعَاذِ بْنِ جَبَلٍ فَقَالَ: «أَذْهَبَ بِهَذَا إِلَى مُعَاذِ بْنِ جَبَلٍ وَتَلَّهُ فِي الْبَيْتِ حَتَّى تَنْظُرَ مَا يَصْنَعُ»، فَذَهَبَ بِهَا إِلَيْهِ فَقَالَ: يَقُولُ لَكَ أَمِيرُ الْمُؤْمِنِينَ: اجْعَلْ هَذَا فِي بَعْضِ حَاجَتِكَ، فَقَالَ: رَحِمَهُ اللَّهُ وَوَصَلَّهُ، تَعَالَى يَا جَارِيَّةُ، أَذْهَبِي إِلَى بَيْتِ فُلَانٍ بِكَذَا، وَأَذْهَبِي إِلَى بَيْتِ فُلَانٍ بِكَذَا، فَاطَّلَعَتِ امْرَأَةٌ مُعَاذٍ فَقَالَتْ: نَحْنُ وَاللَّهِ مَسَاكِينُ، فَأَعْطَانَا، وَلَمْ يَبْقَ فِي الْخِرْقَةِ إِلَّا دِينَارَانِ، فَدَحَا بِهِمَا إِلَيْهَا، وَرَجَعَ الْعُلَامُ إِلَى عُمَرَ، فَأَخْبَرَهُ وَسُرَّ بِذَلِكَ، وَقَالَ: «إِنَّهُمْ إِخْوَةٌ بَعْضُهُمْ مِنْ بَعْضٍ»

Now the detractors responded to the above in their so called “Third reply” as follows:

“We have not been a party to such discussions but reiterate that we have endeavoured to quote the mutaqaddimoon over and above the mutakhiroon in the discussions concerning this hadeeth so to levy such blame or accusation at us is far fetched.

Therefore, to say that Imam Albaanee has contradicted himself is once again showing the utter foolishness of Abul Hasan/Asraar Bareilwi lack of insight and depth into the manhaj and usool of Imam Albaanee in quoting a hadeeth to be hasan! Then the Imam has different principles as to grading a hadeeth Hasan Li-Ghayree and Hasan Li-Dhaati, of course Abul Hasan/Asraar Bareilwis it would serve you good to look at the basic principles of the sheikh in verification of reports before you raise this point again. A tip for you is to see if this report has any supports other than through the chain of Maalik ad-Daar or is Imam Albaanee relying on the precision of memory of Maalik ad-Daar before you make such futile points.”

Reply:

They stated that they had no part in the discussions between Abu Alqama and myself, but one asks the simple question why they went well out of their way to not only respond to Asrar Rashid, but added my name alongside others in their calamitous excuse for a reply? This is a clear indication of the malicious and implacable nature of these detractors, for if their problem were with Asrar Rashid alone they would not have added my name into this affair with others.

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Returning to the above point regarding al-Albani and his declaration of another narration from Malik al-Dar from the time of Umar ibn al-Khattab (ra) to be Hasan mawquf. One may see the link in the footnote¹²⁰ where they were shown a digital image of al-Albani's position on this separate narration, and how the fumbling supporters of al-Albani failed to explain this fact away, and instead went onto other digressory tangents, as is the case of such ilk that once cornered the only offerings they have to present are numerous slices of their usual style of vile filled spew. Abu Maryam dealt with them robustly with questions that they avoided to answer, as it would have surely exposed them to further folly.¹²¹

¹²⁰ <http://ahlalheeth.com/vbe/showthread.php?t=16143>

¹²¹ Like when he asked in the last link above: "Please explain why al-Albani graded another narration from MALIK AL DAR to be HASAN MAWQUF in his editing of al-Tarhib lil-Mundhiri, especially since he thought him to be Majhul in his work on Tawassul..." Also: "Abu Alqama, i take it you are Ali Hassan Khan who did not turn upto the debate with Asrar Rashid al-Barelwi in Small Heath, Birmingham? I went to their masjid that evening and there were literally hundreds of them waiting for you. What was the reason for not showing up when i hear that you live in the UK now? Do you fear the creation more than Allah? You could have brought many from Green Lane masjid. Why did you not send Abu Khuzayma/Abu Hibban along as they have written against this Barelwi Asrar?! It is easy to shout behind a computer screen but real men face each other and thrash it out as they do in Pakistan... Why do you and your fellows not come and debate these Barelwis, and i mean without conditions? Why did you bring forward books in your so called Radd on Mumtaz al-Haqq, but it seems you are not prepared to do so with Asrar al-Barelwi?" As well as: "Also, please name me one scholar from before Zubair Ali who said there is Tadlees of al-A'mash from Abu Salih on the Malik al-Dar riwaya... Not even al-Albani claimed that!! As for more quotes from Ahnaf on Tawassul then the reader can see them in the radd on Abu Alqama (pp. 71-74) in the file here:

<https://archive.org/details/ReplyToAbuAlqamaOnHisAttacksOnANarrationFromMalikAlDarV2>

Can you tell us all if Imam Ahmed ibn Hanbal allowed Tawassul or not? Please also tell us the ruling on a man who allows touching a grave with his hands and the ruling on a man

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Here are the actual digital images from al-Albani's editing of *al-Tarhib wal Tarhib* (vol. 1/551-2) of al-Hafiz al-Mundhiri just in case it is deleted in the link given with his comments in the footnotes:

Title page of work edited by al-Albani:

صَحِيحُ الترغيب والترهيب

تأليف
محمد ناصر الدين الألباني
محدثه

الجزء الأول

مكتبة المعارف للنشر والتوزيع
يقع جنتها استعداداً لخدمة الرحمن الراشد
الرياض

The narration from Malik al-Dar that al-Albani declared to be Hasan (good):

House of Verification

who touches his arm on say the grave of Imam Ahmed ibn Hanbal for getting some form of Shafa. Is it not Shirk al-Akbar?

I say: These points will be demonstrated with original manuscript quotes at the end of this work

حسن
موقوف

٩٢٦ - (١٣) : وعن مالك الدار :

أنَّ عمر بن الخطاب رضي الله عنه أخذ أربعمئة دينار ، فجعلها في صُرة ، فقال للغلام : اذهب بها إلى أبي عبيدة بن الجراح ، ثم تَلَّهُ في البيت ساعة ؛ تنظر ما يصنع ؟

فذهب بها الغلام إليه ، فقال : يقول لك أمير المؤمنين : اجعل هذه في بعض حاجتك . فقال : وصَلَّهُ الله ورحمَهُ ، ثم قال : تعالي يا جارية ! اذهبي بهذه السبعة إلى فلان ، وبهذه الخمسة إلى فلان ، وبهذه الخمسة إلى فلان ، حتى أنفذها ، ورجع الغلام إلى عمر ، فأخبره ، فوجده قد أعدَّ مثلها لمعاذ بن جبل ، فقال : اذهب بها إلى معاذ بن جبل ، وتَلَّهُ في البيت [ساعة] حتى تنظر ما يصنع ؟

فذهب بها إليه ، فقال : يقول لك أمير المؤمنين : اجعل هذه في بعض حاجتك ، فقال رحمه الله ووصله ، تعالي يا جارية ! اذهبي إلى بيت فلان بكذا ، اذهبي إلى بيت فلان بكذا ، اذهبي إلى بيت فلان بكذا ، فاطلعت امرأة معاذ وقالت : نحن والله مساكين ؛ فأعطينا ، فلم يبق في الخرقه إلا ديناران ، فدحى بهما إليها ، ورجع الغلام إلى عمر فأخبره ، فسُرَّ بذلك ، فقال : إنهم إخوة ، بعضهم من بعض .

رواه الطبراني في «الكبير» ، ورواه إلى مالك الدار ثقات مشهورون ، ومالك الدار لا أعرفه . (١)

(١) وكذا قال الهيثمي ! وهو من غرائبهما ، وبخاصة الهيثمي الذي له عناية خاصة بكتاب «الثقات» لابن حبان ، حيث رتبته على الحروف ، وهو كثير الاعتماد عليه ، وقد أورده في طبقة التابعين من «الثقات» (٣٨٤/٥) ، فقال :

«مالك بن عياض الدار . يروي عن عمر بن الخطاب ، روى عنه أبو صالح السمان» . وكذا في «تاريخ البخاري» (٣٠٤/١/٤ - ٣٠٥) ، و«الجرح» ، وقرن مع عمر (أبا بكر الصديق) ، وكذا في =

٨ - كتاب الصدقات ١٥ - الترغيب في الإنفاق في وجوه الخير ... ٩٢٧ و ٩٢٨ - حديث

(تَلَّهُ) : هو بفتح التاء المثناة فوق ، واللام أيضاً ، وتشديد الهاء ؛ أي : تشاغل .

(دحى بهما) بالحاء المهملة ؛ أي : رمى بهما .

٩٢٧ - (١٤) وعن سهل بن سعد رضي الله عنه قال :

كانت عند رسول الله ﷺ سبعة دنانير وضعها عند عائشة ، فلما كان عند مرضه قال :

« يا عائشة ! ابعني بالذهب إلى علي » .

ثم أغمي عليه ، وشغل عائشة ما به ، حتى قال ذلك مراراً ، كل ذلك يُغمي على رسول الله ﷺ ، ويشغل عائشة ما به ، فبعث إلى علي ، فتصدق بها ، وأمسى رسول الله ﷺ ليلة الاثنين في جديد^(١) الموت ، فأرسلت عائشة بمصباح لها إلى امرأة من نساها ، فقالت : أهدي^(٢) لنا في مصباحنا من عكثك السمن ، فإن رسول الله ﷺ أمسى في جديد الموت .

رواه الطبراني في « الكبير » ، ورواه ثقات محتج بهم في « الصحيح » .

٩٢٨ - (١٥) ورواه ابن حبان في « صحيحه » من حديث عائشة بمعناه^(٣) .

= «طبقات ابن سعد» (١٢/٥) وقال :

« روى عنه أبو صالح السمان ، وكان معروفاً » . وقد روى عنه ثقة آخر ، وهو (عبد الرحمن بن سعيد بن يربوع) ، وهو الراوي لهذه القصة عنه . أخرجها ابن المبارك في « الزهد » (٥١١/١٧٨) ، وعنه عبد الله بن أحمد في زوائد « الزهد » (ص ٢٧٤) ، وكذا الطبراني في « المعجم الكبير » (٤٦/٣٣/٢٠) ، وعنه أبو نعيم في « الحلية » (٢٣٧/١) ، وقيل إنه روى عنه آخران ، وفيه نظر ذكرته في « تيسير الانتفاع » .

(١) بالجيم ؛ أي : أوله ، ولم يعرفه المعلق على الأصل ، فحرفه إلى « حديد » بالحاء المهملة ، وهو الخطأ ، انظر الرد عليه في « الصحيحة » (٢٦٥٣) .

(٢) كذا وقع هنا و« كبير الطبراني » و«المجمع» أيضاً ، وفي «طبقات ابن سعد» (اقطري) ، ولعله الصواب .

(٣) قلت : لكن ليست فيه قصة الموت والمصباح ، وهو مخرج في المصدر السابق .

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

Note, this edition had an introduction by al-Albani dated 19th Safar 1418 AH as the following image shows from the introduction to the above work:

وصلى الله وبارك على محمد وآله وصحبه أجمعين .

عمان / ١٩ صفر سنة ١٤١٨ هـ

وكتب

محمد ناصر الدين الألباني

Al-Albani died in 1420 AH (October 1999), whereas his work on Tawassul where he considered Malik al-Dar to be unknown was compiled some time before 1395 AH, based on its introduction by his associate, Muhammad Eid al-Abbasi. Thus, what al-Albani mentioned with regard to Malik al-Dar in his editing of al-Tarhib of al-Mundhiri with his own title known as *Sahib al-Tarhib wal-Tarhib* is probably his last stance on the status of Malik al-Dar.

[Shaykh Muhammad Yusuf Kandehlawi](#) (d. 1965 CE) mentioned the actual text of the narration as in al-Tarhib of al-Mundhiri in his large compendium of the lives of the Sahaba (raa) known as Hayatus-Sahaba (2/259-60) as follows:

House of Verification

**Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه,
Hadhrat Mu'aadh bin Jabal رضي الله عنه and
Hadhrat Hudhayfah رضي الله عنه Distribute
Wealth**

**The Incident of these Three Sahabah رضي الله عنهم with
Ameerul Mu'mineen Hadhrat Umar رضي الله عنه**

Hadhrat Maalik Daar رضي الله عنه reports that Hadhrat Umar رضي الله عنه once placed four

hundred Dinaars in a bag and said to his slave, "Take this to Abu Ubaydah bin Jarraah and then busy yourself with something in the house for a while to see what he does with it." The slave took the bag and said to Hadhrat Abu Ubaydah رضي الله عنه, "Ameerul Mu'mineen says that you should use this for your needs." Hadhrat Abu Ubaydah رضي الله عنه prayed, "May Allaah reward him and shower His mercy on him." He then called for his slave girl and instructed her to give seven coins to a certain person, another five to another and another five to someone else. In this manner, he gave everything away. The slave then returned to Hadhrat Umar رضي الله عنه and informed him about what had transpired.

Hadhrat Umar رضي الله عنه then had the same amount of money placed in a bag for Hadhrat Mu'aadh bin Jabal رضي الله عنه. Addressing his slave once more, Hadhrat Umar رضي الله عنه said, "Take this to Mu'aadh bin Jabal رضي الله عنه and then busy yourself with something in the house for a while to see what he does with it." The slave took the bag and said to Hadhrat Mu'aadh bin Jabal رضي الله عنه, "Ameerul Mu'mineen says that you should use this for your needs." Hadhrat Mu'aadh bin Jabal رضي الله عنه prayed, "May Allaah shower His mercy on him and reward him." He then called for his slave girl and instructed her to give an amount to a certain family, another amount to another and so forth until all the money was finished. When Hadhrat Mu'aadh bin Jabal رضي الله عنه's wife came to know about this, she came to him and said, "What about us? By Allaah! We are also poor. Do give us some of it." By then all that was left in the bag was two Dinaars, which he handed over to her. When the slave reported back to Hadhrat Umar رضي الله عنه, he was very pleased and said, "They are all brothers of each other (and therefore act alike)." ⁽¹⁾

Al-Mundhiri in his *al-Tarhib* mentioned this narration from the Mu'jam al-Kabir of al-Tabarani. For brevities sake and in order not to repeat the text of the narration from the Mu'jam of al-Tabarani (20/33) as it has already been presented above in Arabic, the actual chains of transmission for this specific narration will be mentioned from other collections in order to answer the rhetorical question of the detractors. Before this, it is worth recapping that al-Albani made some points in his footnote (no. 1) of *al-Tarhib* the following essential points in response to al-Mundhiri stating that he did not know who Malik al-Dar was:

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- i) That al-Haythami said similarly (to al-Mundhiri) but al-Albani was surprised that al-Haythami did not note that Malik al-Dar was listed in Kitab al-Thiqat of ibn Hibban (5/384), especially since al-Haythami had rearranged this latter work in a systematic manner and depended on it
- ii) Al-Albani¹²² mentioned that Malik al-Dar was also listed in Ta'rikh (al-Kabir) of al-Bukhari (4/1/304-5) and in al-Jarh,¹²³ as well as by Ibn Sa'd in his Tabaqat (5/12), where the latter was quoted saying: . رَوَى عَنْهُ أَبُو صَالِحٍ السَّمَّانُ، وَكَانَ مَعْرُوفًا

Meaning:

"Abu Salih al-Samman narrated from him (Malik al-Dar) and he was known (ka'na ma'rufan)."

- iii) Al-Albani then mentioned that (besides Abu Salih al-Samman), another trustworthy narrator by the name of **Abdar Rahman ibn Sa'eed ibn Yarbu**¹²⁴ also narrated from Malik al-Dar, and this narrator (Abdar Rahman) is the one who narrated the story (as recorded by al-Mundhiri from Mu'jam al-Kabir of al-Tabarani) at hand from Malik al-Dar
- iv) Al-Albani then mentioned some early hadith collections that mentioned the same narration from Malik al-Dar by giving precise page references to – al-Zuhd of ibn al-Mubarak, Zawa'id al-Zuhd of Abdullah ibn Ahmed ibn

¹²² Surprisingly he did not mention that al-Hafiz ibn Hajar listed Malik al-Dar in al-Isaba fi Tamyiz al-Sahaba or by al-Dhahabi in his Tajrid asma al-Sahaba

¹²³ He probably meant Kitab al-Jarh wa al-Ta'dil (8/213, no. 944) of ibn Abi Hatim al-Razi

¹²⁴ He was from Madina like Malik al-Dar and was declared thiqa (trustworthy) by Ibn Hajar in al-Taqrif al-Tahdhib (no. 3880)

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Hanbal, Mu'jam al-Kabir of al-Tabarani and Hilyatul Awliyya of Abu Nu'aym al-Isfahani

Before presenting the chains of transmission for these works listed by al-Albani it is worth mentioning, what he thought of Malik al-Dar in his work on Tawassul (p. 120) which appears to be his earlier verdict:

*“We do not accept that this story is authentic since the **reliability and precision of Maalik ad-Daar is not known**, and these are the two principle conditions necessary for the authenticity of any narration, as is affirmed in the science of hadeeth. Ibn Abee Haatim mentions him in al-Jarh wat-Ta'deel (4/ 1/ 213) and does not mention anyone who narrates from him except Aboo Saalih. **So this indicates that he is unknown**, and this is further emphasised by the fact that Ibn Abee Haatim himself, who is well known for his memorisation and wide knowledge, did not quote anyone who declared him reliable, so **he remains unknown...**”*

Thus, al-Albani in his work on Tawassul thought Malik al-Dar was unknown (majhul al-haal), but in his editing of al-Tarhib he seems to have taken the position that Malik al-Dar is not unknown based on the point mentioned above from Ibn Sa'd and being listed in Kitab al-Thiqat of ibn Hibban at least. Note, al-Albani did not mention the verdict of Abu Ya'la al-Khalili on Malik al-Dar as found in his Kitab al-Irshad, nor did he mention what Ibn Hajar al-Asqalani mentioned about him in his al-Isaba. These points have already been presented in this work.

The chains of transmission for the separate narration from Malik al-Dar as reported from him by Abdar Rahman ibn Sa'eed ibn Yarbu, based on the references al-Albani provided above are as follows¹²⁵:

¹²⁵ Note, the name of Malik al-Dar has sometimes been written as Malik al-Dari or even Malik al-Darani as can be seen in the above chains of transmission. These latter

Kitab al-Zuhd of Ibn al-Mubarak (1/429-30, no. 472):

أَخْبَرَكُمْ أَبُو عُمَرَ بْنُ حَيَوَيْهِ، وَأَبُو بَكْرِ الْوَرَّاقُ قَالَا: أَخْبَرَنَا يَحْيَى قَالَ: حَدَّثَنَا الْحُسَيْنُ قَالَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ قَالَ:
أَخْبَرَنَا مُحَمَّدُ بْنُ مُطَرِّفٍ قَالَ: حَدَّثَنَا أَبُو حَازِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدِ بْنِ يَرْبُوعٍ، عَنْ مَالِكِ الدَّارِ أَنَّ عُمَرَ بْنَ
الْخَطَّابِ

The editor of one edition of this work by Ibn al-Mubarak was Ahmed Farid, and he declared the chain of transmission to be Sahih as viewable from the following images from the footnote to narration no. 472, where he also mentioned that Malik al-Dar entered upon (lahu idrak) the time of the Prophet (sallallahu alaihi wa sallam) as mentioned by al-Hafiz ibn Hajar (in al-Isaba as mentioned earlier on), and that he was listed in Kitab al-Thiqat of Ibn Hibban. Based on just these two facts, Ahmed Farid must have considered Malik al-Dar to be a type of reliable narrator, and then proceeded to declare the sanad Sahih as a halted report (mawquf) from the time of Umar ibn al-Khattab (ra).

(٤٧٢) موقوف على عمر بسند صحيح

محمد بن مطرف بن داود الليثي : ثقة (٨٨٠) .

أبو حازم (١٤٨) .

عبد الرحمن بن سعيد بن يربوع الخزومي : ثقة (٥٣١) .

—٤٢٩—

مالك الدار مولى عمر بن الخطاب قال الحافظ : له إدراك وذكره ابن حبان في الثقات

transcriptions seem to be scribal errors as it is more strongly established that it is Malik al-Dar

Kitab al-Zuhd of Ibn Hanbal as transmitted by his son, Abdullah (p. 222, Darul Kutub Ilmiyya edition):

1562 – حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنَا الْحَسَنُ بْنُ عِيسَى، أَنبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، أَنبَأَنَا مُحَمَّدُ بْنُ مُطَرِّفٍ، أَنبَأَنَا أَبُو

حَازِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدِ بْنِ يَرْبُوعٍ، عَنْ مَالِكِ الدَّارِيِّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ

Mu'jam al-Kabir of al-Tabarani (20/33):

حَدَّثَنَا أَبُو يَزِيدَ الْقُرَاطِيسِيُّ، ثنا نَعِيمُ بْنُ حَمَادٍ، ثنا ابْنُ الْمُبَارَكِ، أَنَا مُحَمَّدُ بْنُ مُطَرِّفٍ، أَنَا أَبُو حَازِمٍ، عَنْ عَبْدِ الرَّحْمَنِ

بْنِ سَعِيدِ بْنِ يَرْبُوعٍ، عَنْ مَالِكِ الدَّارِيِّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ

Hilyatul Awliyya (1/237) of Abu Nu'aym a-Isfahani (via the route of al-Tabarani):

حدثنا سليمان بن أحمد ثنا أبو زيد القراطيسي ثنا نعيم بن حماد ثنا ابن المبارك أخبرنا محمد بن مطرف ثنا أبو حازم عن

عبدالرحمن بن سعيد بن يربوع عن مالك الداربي أن عمر بن الخطاب

Additionally:

Al-Tabari (d. 310 AH) has recorded it in *his Tabdhib al-Athar* (Musnad Umar, 1/115-6, no. 190) with his own sanad not via ibn al-Mubarak but still going back to Abdar Rahman ibn Sa'eed ibn Yarbu from Malik al-Dar, while al-Qurtubi has mentioned the report from Ibn al-Mubarak with the sanad back to Malik al-Dar in his *Tafsir* (18/27), as has Ibn Asakir in his *Ta'rikh Dimashq* (58/436) with his own sanad going back via ibn al-Mubarak onwards to Malik al-Dar, and al-Dhahabi mentioned it via the route of ibn al-Mubarak in his *Siyar a'lam an-Nubala* (1/456, Arna'ut edition)

Thus, most of the Muhaddithin with the exception of al-Tabari, who recorded this narration from Malik al-Dar have transmitted it via the common link of the famous Muhaddith, Abdullah ibn al-Mubarak who transmitted it with a sanad

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that goes back to Abdar Rahman ibn Sa'eed ibn Yarbu who took from Malik al-Dar. Hence, to answer the rhetorical question of the detractors quoted earlier:

“Therefore, to say that Imam Albaanee has contradicted himself is once again showing the utter foolishness of Abul Hasan/Asraar Bareilwi lack of insight and depth into the manhaj and usool of Imam Albaanee in quoting a hadeeth to be hasan! Then the Imam has different principles as to grading a hadeeth Hasan Li-Ghayree and Hasan Li-Dhaati, of course Abul Hasan/Asraar Bareilwi it would serve you good to look at the basic principles of the sheikh in verification of reports before you raise this point again. **A tip for you is to see if this report has any supports other than through the chain of Maalik ad-Daar or is Imam Albaanee relying on the precision of memory of Maalik ad-Daar before you make such futile points.**”

Instead of providing proof of their own claim regarding why al-Albani did declare this other narration from Malik al-Dar to be Hasan, they shyed away from looking at the narration at hand at close quarters even though al-Albani gave them four references that have been shown above with their individual chains of transmission! As for their so called “tip”, then the above references provided by al-Albani all have the same common link from ibn al-Mubarak back to Malik al-Dar, and thus, there is no known supporting narrations (shawahid) or follow up narrations (mutabi'at) that was quoted by al-Albani or available to mention to date.

Hence, it is not futile to respond to these detractors by unequivocally stating that al-Albani must have finally accepted that Malik al-Dar was a type of reliable narrator, and he did not declare him to be unknown in his *Sahib al-Tarhib wal Tarhib*, and for these reasons he declared this narration to be Hasan (good), meaning by itself (li-dhatihi) and not what is known as Hasan li-ghayrihi (good due to being strengthened by other separate narrations). This distinction needs

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to be made, as al-Albani did so with his gradings of the Hasan type of narration in the named work by al-Mundhiri.¹²⁶

All of this is a proof against these detractors from the pen of their own Muhaddith al-Asr, al-Albani, who seems to have finally accepted Malik al-Dar as a type of reliable narrator.



¹²⁶ The detractors may look at the first volume of al-Albani's so called *Sahih al-Tarhib* for the following places where he graded narrations to be Hasan li-Ghayrihi – p. 121, no. 36, p. 130, no. 53, p. 135, no. 66, p. 138, no. 70, p. 143, no. 80, p. 144, no. 81, p. 146, no. 88 and other places.

**THE DETRACTOR AND HIS WARPED CLAIMS
REGARDING THE WORK ON TAWASSUL BY
IMAM MUHAMMAD ABID AL-SINDI AL-HANAFI
(d. 1257 AH)**

One of the detractors said as part of his short piece on Imam Ibn Abd al-Barr and the issue of tadlees (which has already been thoroughly dealt with above):

“HERE I would like to share a common sense point and highlight the double standards and polemics of the likes of Abul Hasan, Abu Zahra and Abu Maryam. That on one hand they curse and abuse our Ulama, they hurl all sorts of slanderous, treacherous accusations all day long and when it comes to suit them, they over look everything. The Tas’heeh, Tad’eef, Jarh Wat-Tadeel of our scholars is not acceptable with you guys but when it comes to other things you are fine for example the aforementioned book of Muhammad Abid Sindhees *‘Tawassul Wa Ahkamuhu Wa Anwa’uhu’* has been reproduced via only 2 manuscripts and one of them was possessed by none other than the great Sunni Salafi Ahlul Hadeeth, Hadeeth Master, the Allaamah Muhibullaah Shaah Raashidhee d.1415H (See his Biography) which the verifier mentioned, (note producing a book with one manuscript does not raise the authenticity of the book as it has no verifying text to support it, therefore only with the Shaikhs manuscript they can quote.

النسخة الثانية :

نسخة لصاحبها السيد محب الله الراشدي السندي (في باكستان) بخط
نسخي معتاد، تقع في (٣٥) صفحة وتشتمل كل صفحة منها على (١٨)

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(Tawassul Wa Ahkamuhu Wa Anwa'uhu pg.8 of Muhammad Abid Sindhee)

ALLAAHU AKBAR, you refute our Ulama and then the VERY same books you use to refute them, are the very same books they share with you in the first place. Dear readers this is what you call a proper and utter joke and the laughing stock of the century.

So in other words you guys say, The salafis are untrustworthy, they lie, they cheat, they distort the books, they tamper with them yes ok yes but will accept and believe their manuscripts!!!!!!! Abu Maryam if you or any of your Co has any dignity or honour you should die of shame than use Muhammad Abid Sindhees book on this topic let alone have the guts to quote it to any Salafi from now on.”

Reply:

In the style of the opponents, I say, Allahu Akbar! Let the world see who are the one's who lack scholarly integrity and who are the one's in their own words are, “..The laughing stock of the century.” As well as the false premise in the conclusion made by at least one unknown individual when it was said: “..Has any dignity or honour you should die of shame than use Muhammad Abid Sindhees book on this topic let alone have the guts to quote it to any Salafi from now on.”

There is no double standard or reliance on a so-called “Salafi manuscript” of Imam Muhammad Abid al-Sindi's pro-Tawassul work. Rather, if these so called “Ahlul-Hadith” had any sense of dignity and honour in research techniques they would have been able to tell the world that of the 2 manuscripts used to print one edition of the work on Tawassul by Imam Abid al-Sindi, both of these manuscripts were not scribed by their late Shaykh, Muhibullah Shah Rashidi al-Sindi, but he merely possessed one of them as they themselves admitted! Hence, one wonders why they brought up the question of non-Salafis accusing them of

tampering with books, especially with regard to this book on Tawassul by Abid al-Sindi.

Before looking into this issue further, the reader may benefit from knowing the following point about Shaykh Abid, since the so called Ahl-e-Hadith of the Indian subcontinent have transmitted via his authority! **Imam Abid al-Sindi was a Hanafi in fiqh, Ash'ari in aqida and a Naqshabandi Sufi in practice.** This is all verified from his *Hasr al-Sharid min Asanid Muhammad Abid*, as admitted by the pseudo-Salafi editor (Khalil al-Sabi'ie) of this work. It was said earlier in this work:

“Note, Sayyid Nadhir Hussain al-Dehlawi, the leader of the “Ahl-e-Hadith” sect in India in his time, also took Ijaza from the same Shaykh Abid al-Sindi as mentioned by Shamsul Haqq al-Azimabadi in his al-Maktub al-Latif (p. 3). In the latter work, Shaykh Abid was lauded with titles like – al-Shaykh al-Allama al-Faqih al-Muhaddith (see p. 9 of the Maktub). See also Awn al Ma'bud (1/4) of al-Azimabadi for the link of Sayyid Nadhir Hussain from Shaykh Abid.”

The question is, do the detractors respect the likes of al-Hafiz Abid al-Sindi like their precursor, Sayyid Nadhir Hussain did, or do they declare him to be a misguided Ash'ari-Sufi deviant?!

These detractors also tried to use Imam Abid al-Sindi as some sort of proponent for 8 rak'ats of Taraweeh, and so they have been one again exposed for their distortions against Imam Abu Hanifa and other Imams from his Madhhab. Please see here for a full response to their so-called “volume 1” which was a pamphlet of just eight paltry pages:

<http://www.darultahqiq.com/answering-the-claim-that-imam-abu-hanifa-advocated-8-rakats-taraweeh/>

Now, looking at what the detractor quoted from the printed edition of the work on Tawassul by Abid al-Sindi, the only digital image supplied was the following from p. 8:

النسخة الثانية :
نسخة لصاحبها السيد محب الله الراشدي السندي (في باكستان) بخط
نسخي معتاد، تقع في (٣٥) صفحة وتشتمل كل صفحة منها على (١٨)

The editor of this book has also been named in this work earlier when it was said:

*The above was edited by **Abduh Muhammad Jaan al-Na'imi** who mentioned that the sanad presented in the Musannaf Ibn Abi Shayba (6/359) back to Malik al-Dar is Sahih, and he also mentioned likewise from Ibn Kathir and Ibn Hajar al-Asqalani.*

Now let us proceed at looking into this edition edited by Abduh al-Na'imi to expose the reality of this affair. What the detractor(s) failed to mention was what came on the next page (p. 9), namely this portion:

٩
بالحرف (٥)، وذكرفي آخرها تاريخ نسخها واسم ناسخها هكذا، تم على
يد فتح محمد عفي عنه ٢٥ من صفر سنة ١٣٣٤هـ.

Thus, the name of the scribe was a certain **Fath Muhammad** who completed scribing it on the 25th of Safar 1334 AH. The next question is – who was this scribe?

The answer can be found by inspecting the words of one of their Ahl-e-hadith scholars from Pakistan, namely, a certain **Thanaullah Zia**. Abu Alqama Ali Hassan Khan put together a scrawny piece of research entitled - *Tahrif in "Musannaf ibn Abi Shaybah" by Idarah Al-Quran of Karachi*, based mainly on the claims of Irshad al-

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Haqq al-Athari of Pakistan. Within this piece, Abu Alqama mentioned details of a manuscript of the Musannaf ibn Abi Shayba possessed by Rushdullah Rashidi, which was later incorporated into the Pir Jhanda collection held by the said Muhibullah Rashidi. Abu Alqama said:

“Shaykh Thanaullah gave these details of the manuscript of Pir Jandha:

*‘This copy was started by Shaykh **Fath Muhammad An-Nizamani Al-Hanafi** in 7 Sha’ban 1317 for Sayid Abu Turab Rushdullah Rashidi Sahib Al-‘Ilm Ar-Rabi’, and it was completed on Sunday 9 Rabi’ al-Awwal 1321 before Thuhr..”*

Thus, it is very clear that the second manuscript used by Abduh al-Na’imi was actually scribed by a Hanafi by the name of Fath Muhammad Nizamani, and their late Shaykh, Muhibullah Rashidi, then possessed this copy! Thus, the puncture ridden theory propounded by at least one unknown detractor is no less than a yarn that has no basis, since no one has accused al-Nizamani of tampering with the text of the Tawassul work of Allama Abid al-Sindi, and since it is generally in line with the first manuscript of this work as used by Abduh al-Na’imi, the suggestion of raising any blame or claim that Muhibullah Rashidi may have tampered with the manuscript would not even come across the mind; for these two manuscripts of the Tawassul work by Abid al-Sindi, are not the only known copies of this work as the detractor thought with his flimsy lack of research and veracity!

Thus, no one was merely relying on Muhibullah Rashidi, since he was merely the possessor of one manuscript and not the one who actually scribed it. The first manuscript used by al-Na’imi was located from *Maktaba Abdal Ghafur al Himayuni al Sindi* in Pakistan, and it is dated Dhi’l Hijjah 1228 AH, which means that it was scribed in the lifetime of Imam Muhammad Abid al-Sindi (d. 1257 AH).

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As for the other two known manuscripts of the Tawassul work by Imam Abid al-Sindi that were not used by Abduh al-Na'imi, then one of them is located in the **Khizana al-Aama manuscript library (no. 1143, Kattani section)** in Rabat, Morocco, as mentioned by Dr. Sa'id Bakdash in his biography of Shaykh Abid, entitled - *al-Imam al-Faqih al-Mubaddith al-Shaykh Muhammad Abid al-Sindi al-Ansari, ra'ies ulama al-Madina al-Munanwara fi asrihi* (p. 437).

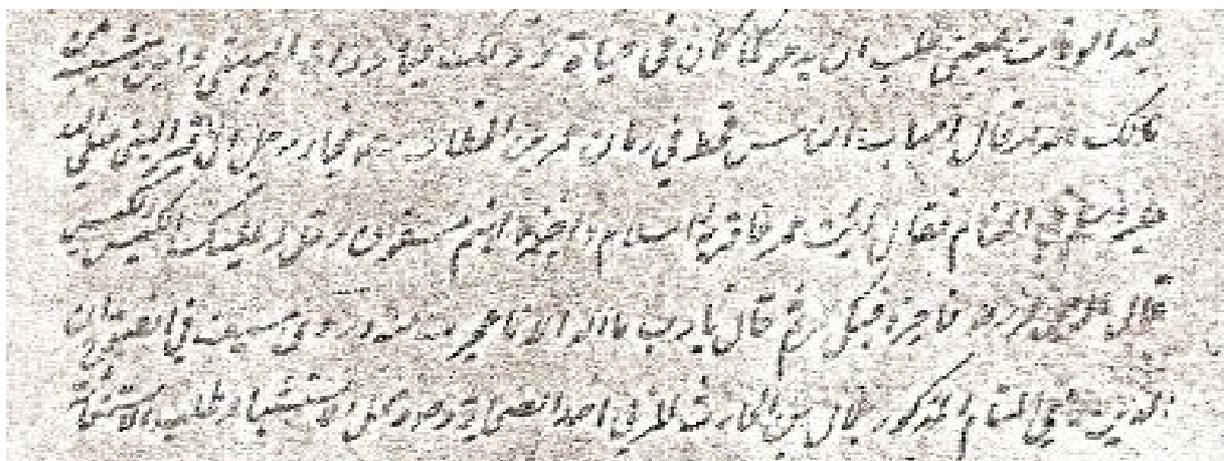
The second manuscript is located in the Raza Library¹²⁷ manuscript section in Rampur, India. Thanks to our brother, **Syed Mohammed Fazalur Rehman** of India, we have acquired a full copy of this manuscript. Here follows the details of this manuscript:

S.no	7	Call No.	1981
Language	Arabic	Folio	15 (1b-16a)
Title	Risalah fi Jawaz-il-Istighasah		
Author	Muhammad Abid b.'A.A.b.M.Murad as Sindi al Ansari al Hanafi(1257/1841)		
Subject	Rudud		

The following is a digital image of the page with the narration of Malik al-Dar that was utilised by Shaykh Abid al-Sindi from the copy of the manuscript in the Raza Library:

¹²⁷ <http://razalibrary.gov.in/Razalibnew/index.html>

The actual narration with its brief discussion is found between lines 8-12:



The above has been shown in the typed format as published by Abduh al-Na'imi in the earlier part of this reply.

Note also that the Tawassul work of Shaykh Abid al-Sindi edited by Abduh al-Na'imi using two manuscripts was published in April 2007, and another edition of this same work was published earlier on by our Shaykh, **Wahbi ibn Sulayman Ghawji al-Albani (d. 2013, rahimahullah)** in 2004, and in his edition the above image with his notes to the Malik al-Dar narration has been presented as follows in the typeset format:

House of Verification

وقد يكون التوسل به ﷺ بعد الوفاة بمعنى طلب أن يدعو كما كان يدعو في الحياة وذلك فيما رواه البيهقي وابن أبي شيبة عن مالك الدار قال : [أصاب الناس قحط في زمان عمر بن الخطاب رضي الله تعالى عنه فجاء رجل إلى قبر

والحديث صحيح كما قال مؤلف (المنارة) . وقال ابن تيمية (قاعدة جلية) حدثنا مسلم عن إبراهيم ثنا حماد بن سلمة ثنا أبو جعفر الخطمي عن عمارة بن خزيمة ، عن عثمان ابن حنيف وفيه كلام عثمان رضي الله عنه : (إن كانت لك حاجة فافعل مثل ذلك) ، قلت : القائل ابن تيمية هذا سند غاية في الصحة . (المنارة ص ١١٣) .
(١) الطبراني في المعجم الكبير (٣٥٢/٢٥) والأوسط (١٥٢/١) قال في (مجمع الزوائد) رواه الطبراني في الكبير والأوسط وفيه روح بن صلاح وثقه ابن حبان والحاكم وفيه ضعف ويقية رجاله ثقات انظر (المنارة ص ١١٥) من حديث روح بن صلاح وقال وهو حديث حسن .

١٨٧

النبي ﷺ فقال : [يا رسول الله استسق لأمتك إنهم قد هلكوا] فأتاه رسول الله ﷺ في المنام فقال : (ائت عمر فأقرته السلام وأخبرهم أنهم سيسقون وقل له عليك الكيس الكيس) فأتى الرجل عمر فبكى عمر ثم قال ما آلو إلا ما عجزت عنه^(١) .

وروى السيف في (الفتوح) أن الذي رأى المنام المذكور بلال ابن الحارث المزني أحد الصحابة رضي الله عنه^(٢) . ومحل الاستشهاد طلب الاستغاثة منه ﷺ وهو في البرزخ ، ودعاؤه لربه غير ممتنع في هذه الحالة ، وعلمه بسؤال من سأل قد ورد .

فلا مانع من سؤال الاستسقاء وغيره منه كما كان في الدنيا .

قال وقد يكون التوسل به ﷺ بطلب ذلك الأمر منه بمعنى أنه ﷺ قادر على التسبب فيه بسؤاله وشفاعته إلى ربه ، فيعود طلب دعائه إلى ﷺ تعالى وإن اختلفت العبارة .

الحال الرابع : أن يتوسل به ﷺ في عرصات القيامة فيشفع إلى ربه . وذلك مما قام الإجماع عليه ، وتواترت الأخبار^(٣) ، وروى الحاكم وصححه عن

(١) البيهقي في دلائل النبوة (٧ - ٤٧) وابن عبد البر في الاستيعاب (٤٦٤ / ٢) إسناده صحيح صححه ابن حجر كما في الفتح (٢ - ٤٩٥) وقال الحافظ ابن كثير في جامع المسانيد مسند عمر (١٢٣ / ١) إسناده جيد قوي .

(٢) قال الحافظ في الفتح (٢ - ٤٩٥) وقد روى سيف في (الفتوح) أن الذي رأى المنام المذكور هو بلال بن الحارث المزني أحد الصحابة . أقول : والصحابة عدول ثقات فالقصة صحيحة . والله أعلم .

(٣) حديث شفاعة رسول الله ﷺ حديث متواتر ، وفيه ما جاء في لفظ البخاري أنه ﷺ قال : (إن الشمس تدنو يوم القيامة حتى يبلغ العرق نصف الأذن فينتما هم كذلك إذ استغاثوا بآدم ثم بموسى ثم بمحمد فيشفع ليقضي بين الخلق) . البخاري كتاب الزكاة (٥٢) قال ابن حجر معلقاً في فتح الباري (٤٤١) وفيه أن الناس يوم القيامة يسطحبون حالهم في الدنيا من التوسل إلى الله تعالى في حوائجهم بأنبيائهم . وليعلم من لا يعلم أن التوسل والاستغاثة =

One of Shaykh Abid al-Sindi's most prominent students was the Muhaddith, **Shaykh Abdal Ghani al-Dehlawi** (d. 1296 AH) who also migrated to the blessed city of Madina. The latter has left a short commentary to the Sunan of Ibn Majah entitled *Injab al-Haja Sharh Sunan ibn Majah*. This work was reprinted alongside the commentary of Imam al-Suyuti on the same Sunan. Shaykh Abdal Ghani had to hand a copy of Shaykh Abid al-Sindi's work on Tawassul and he quoted not only the narration of Malik al-Dar directly from it, but also other narrations on this fiqhi issue. Quote:

[1385] اللَّهُمَّ إِنِّي أَسْأَلُكَ الْخَ هَذَا الْحَدِيثَ أَخْرَجَ النَّسَائِيُّ وَالتِّرْمِذِيُّ فِي الدَّعَوَاتِ مَعَ اخْتِلَافٍ يَسِيرٍ وَقَالَ التِّرْمِذِيُّ حَسَنٌ صَحِيحٌ وَصَحَّحَهُ الْبَيْهَقِيُّ وَزَادَ فَقَامَ وَقَدْ أَبْصَرَ وَفِي رِوَايَةِ فَعَلَّ الرَّجُلَ فَيَرَى ذَكَرَ شَيْخَنَا **عَابِدُ السِّنْدِيِّ** فِي رِسَالَتِهِ وَالْحَدِيثُ يَدُلُّ عَلَى جَوَازِ التَّوَسُّلِ وَالِاسْتِشْفَاعِ بِذَاتِهِ الْمَكْرَمِ فِي

حَيَاتِهِ وَأَمَّا بَعْدُ مِمَّا تَه فَقَدْ رَوَى الطَّبْرَانِيُّ فِي الْكَبِيرِ عَنْ عُثْمَانَ بْنِ حَنِيفِ الْمُقَدَّمِ أَنَّ رَجُلًا كَانَ يَخْتَلِفُ إِلَى عُثْمَانَ بْنِ عَفَّانَ رَضِيَ فِي حَاجَةٍ لَهُ فَكَانَ لَا يَلْتَفِتُ إِلَيْهِ وَلَا يَنْظُرُ فِي حَاجَتِهِ فَلَقِيَ بِنِ حَنِيفٍ فَشَكَى إِلَيْهِ ذَلِكَ فَقَالَ لَهُ بِنِ حَنِيفٍ إِنَّ الْمِيضَةَ فَتَوَضَّأَ ثُمَّ إِنَّ الْمَسْجِدَ فَصَلَّ رَكَعَتَيْنِ ثُمَّ قَلَّ اللَّهُمَّ إِنِّي أَسْأَلُكَ وَاتَّوَجَّهْتُ إِلَيْكَ بِنَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنِ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي اتَّوَجَّهْتُ إِلَيْكَ إِلَى رَبِّكَ فَتَقْضِي حَاجَتِي وَتَذَكِّرُ حَاجَتَكَ فَأَنْطَلِقَ الرَّجُلُ فَصَنَعَ مَا قَالَ ثُمَّ أَتَى بَابَ عُثْمَانَ فَجَاءَ الْبُوابَ حَتَّى أَخَذَهُ بِيَدِهِ فَأَدْخَلَهُ إِلَى عُثْمَانَ فَأَجْلَسَهُ مَعَهُ عَلَى الطَّنْفَسَةِ فَقَالَ حَاجَتَكَ فَذَكَرَ حَاجَتَهُ فَقَضَاهَا لَهُ ثُمَّ قَالَ مَا ذَكَرْتَ حَاجَتَكَ حَتَّى كَانَ السَّاعَةَ وَقَالَ مَا كَانَتْ لَكَ مِنْ حَاجَةٍ فَذَكَرَهَا ثُمَّ أَنَّ الرَّجُلَ خَرَجَ مِنْ عِنْدِهِ فَلَقِيَ بِنِ حَنِيفِ الْبَقِيَّةِ ص 99 وَلَا يَلْتَفِتُ إِلَيَّ حَتَّى كَلِمَتِهِ فِي فَقَالَ بِنِ حَنِيفٍ وَاللَّهِ مَا كَلِمَتِهِ وَلَكِنِّي شَهِدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاتَّاهُ ضَرِيرٌ فَشَكَى إِلَيْهِ ذَهَابَ بَصَرِهِ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ تَصْبِرُ فَقَالَ يَا رَسُولَ اللَّهِ لَيْسَ لِي قَائِدٌ وَقَدْ شَقَّ عَلَيَّ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آيَةُ الْمِيضَةِ

وَتَوَضَّأَ ثُمَّ صَلَّى رَكَعَتَيْنِ ثُمَّ ادَّعَى بِهَذِهِ الدَّعْوَاتِ قَالَ بِنِ حَنِيفٍ فَوَاللَّهِ مَا تَفَرَّقْنَا وَلَا طَالَ بِنَا الْحَدِيثَ حَتَّى دَخَلَ عَلَيْنَا الرَّجُلُ كَأَنَّ لَمْ يَكُنْ بِهِ ضَرَرٌ قَطٌّ وَرَوَاهُ الْبَيْهَقِيُّ مِنْ طَرِيقَيْنِ نَحْوَهُ وَأَخْرَجَ الطَّبْرَانِيُّ فِي الْكَبِيرِ وَالْمُتَوَسِّطِ بِسَنَدٍ فِيهِ رُوحُ بْنُ صَالِحٍ وَثِقَةُ بْنُ حَبَانَ وَالْحَاكِمُ وَفِيهِ ضَعْفٌ وَبَقِيَّةُ رِجَالِهِ رِجَالُ الصَّحِيحِ وَقَدْ كَتَبَ شَيْخُنَا الْمَذْكُورُ رِسَالَةً مُسْتَقَلَّةً فِيهَا التَّفْصِيلُ مِنْ أَرَادَ فَلْيُرَاجِعْ إِلَيْهَا وَذَكَرَ فِيهَا حَدِيثَ الْبَيْهَقِيِّ وَأَبْنِ أَبِي شَيْبَةَ عَنِ مَالِكِ الدَّارِ قَالَ أَصَابَ النَّاسَ قَحْطٌ فِي زَمَانِ عُمَرَ بْنِ الْخَطَّابِ فَجَاءَ رَجُلٌ إِلَى قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ اسْتَسْقَى اللَّهُ لَامَتِكَ فَإِنَّهُمْ قَدْ هَلَكُوا فَأَتَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَنَامِهِ فَقَالَ أَنْتَ عُمَرُ فَاقْرَأْ السَّلَامَ وَأَخْبِرْهُ وَالْقِصَّةُ مَذْكُورَةٌ فِي الْإِسْتِيعَابِ لِأَبْنِ عَبْدِ الْبَرِّ وَالْمَسْئَلَةُ الْمَذْكُورَةُ قَدْ

شَغِفَتْ فِيهَا النَّاسَ فِي زَمَانِنَا وَفِيهَا تَفْصِيلٌ حَسَنٌ وَلَكِنْ لَا يَلِيْقُ بِهَذَا الْمَقَامِ وَالْحَدِيثِ مَا قُلَّ وَكَفَى خَيْرٍ مِمَّا كَثُرَ وَهِيَ الْمَجَاحُ الْحَا مُتَعَلِّقَةٌ ص 99

Thus, the detractors should note that the so called, “utter joke and the laughing stock of the century” is on them as reliance is not solely upon a copy merely possessed by Muhibullah Rashidi, but using the manuscript of Fath Muhammad Nizamani al-Hanafī who was the actual scribe of one copy, and the other manuscript used by al-Na’imi which was the asl copy dated 1228 AH, as well as the copy shown above from the Raza library manuscript collection and the one located in the Khizana al-Aama in Rabat, Morocco, with an authentic first hand quote by Abdal Ghani al-Dehlawi in his *Injab al Haja* directly from his teacher, Abid al-Sindi. All praise be to Allah.

All of this is a rebuttal of the far-fetched diatribe of the detractor who said:

“note producing a book with one manuscript does not raise the authenticity of the book as it has no verifying text to support it, therefore only with the Shaikhs manuscript they can quote”

It is said again:

It is not the unique copy of Muhibullah Rashidi that we can quote from alone, and it is not a copy that he exclusively scribed, but the Hanafi scribe, Fath Muhammad al-Nizamani, reproduced it. Hence, there are at least four manuscripts of this work by Shaykh Abid al-Sindi available today. It is agreed that to produce a good edition of a classical work an editor should use more than one manuscript of the work at hand, but by their own standards, the detractors should inform their readers how many manuscript copies did their own Muhaddith, Nasir al-Albani, himself use when publishing *al-Sunna of Ibn Abi Asim?! Was it not just one manuscript sent to him via the auspices of his friend, the late Abdal Aziz ibn Baz?*

May be they can also confirm to us if it is not true that al-Albani used to consult just singular copies of Hadith related manuscripts in the Zahiriyya manuscript collection in Damascus, and then quote certain narrations from these singular manuscripts without independently verifying them using another copy of the manuscript at hand?! They may also like to tell us if they reject the printed edition of Sahih Ibn Khuzayma, which was based on just one known manuscript copy?! The latter being utilised by Dr. Muhammad Mustafa Azami initially, when he was the first person to edit and publish it.

To conclude here, it is worth mentioning what the detractor said once again:

So in other words you guys say, The salafis are untrustworthy, they lie, they cheat, they distort the books, they tamper with them yes ok yes but will accept and believe their manuscripts!!!!!!!!!! Abu Maryam if you or any of your Co has any dignity or honour you should die of shame

than use Muhammad Abid Sindhees book on this topic let alone have the guts to quote it to any Salafi from now on.”

Suffice to say is the fact that it is these detractors who should be seriously embarrassed and feel utterly humiliated, for the reasons mentioned above in this riposte, as well as the obvious fact of what they attempted to sweep under their grimy carpet, namely, Imam Muhammad Abid al-Sindi’s whole aim in writing the work on Tawassul was to show its permissibility, and while expounding this he mentioned the narration from Malik al-Dar, without at all rejecting its authenticity, as well as saying that the Sahabi at hand was Bilal ibn al-Harith al-Muzani (ra), just as others before him like al-Hafiz ibn Hajar al-Asqalani mentioned in *Fath al-Bari*.

This is the crux of the matter and not the sideshow of distracting the reader from the truth of the matter as these meagre detractors attempted to do with their revisionist pens, lack of scholarly credentials and integrity. If the detractors were really in line with the work of Allama Abid al-Sindi, then they would have no problem with Tawassul and the narration of Malik al-Dar and others that he quoted, but alas, it is not the case, as they are in line with the arguments of al-Albani et al. If they disagree with this assertion then they can make a clarificatory response on where they stand with the contents of Shaykh Abid’s work on Tawassul.

ANSWERING THEIR FALSE CLAIM REGARDING PLAGIARISM

The unknown detractors said under their short piece on, “Ainee Hanafee on the Tadlees of A’amash from the Narration of Maalik ad-Daar.”¹²⁸

In the beginning we thought this was his way of showing his mastery at research and he was the big daddy at defending his Hanafee Madhab and everyone other than him has to be a plagiarist. Where as in reality he was the one plagiarising, lacking original research and he attempted to show this by dropping some copy and paste texts. Wow!!! Abul Hasan is an imitator and a plagiarist of Isa al-Himayri and this has been shown by the various brothers, like our brother Ali Rida and Abu Alqamah may Allaah keep them safe. Ameen

Reply:

The reader can evidently see how these pusillanimous detractors came off with the allegation that this writer apparently plagiarised from Dr. Isa al-Himyari! However, the simple matter to determine this bold contention and open lie is – Where is the proof for this?! It seems clear that the detractors were apparently fed this hyperbolic claim by none other than a vile slanderer and one shown to be

¹²⁸ This issue has already been dissected and clarified earlier in this work

an open liar against me in the past, viz; **Ali Rida Qadri**,¹²⁹ and the other being Abu Alqama Ali Hassan Khan who has been mentioned through out out this

¹²⁹ This person has been previously refuted here –

https://archive.org/details/TheCaseOfTheCuriousQadriAndTheAynaynIssue_201302

In an article entitled:

THE CASE OF THE CURIOUSLY CRASS QADRI, HIS CLAIMS ON SOME ISSUES, AND THE AYNAYN ISSUE ASCRIBED TO IMAM IBN AL-JAWZI

One may read facts about Ali Rida Qadri, some of his associates in creed, and his own claims on some creedal issues, as summarised below:

- 1) *His slander against this writer and his one time apology via email*
- 2) *His admiration for Ahmed al-Ghumari*
- 3) *Points about Imam al-Dhahabi from Imams - Ibn al-Subki and al-Ala'i*
- 4) *Ahmed al-Ghumari and Albani*
- 5) *Claims that Rabi Madkhali ("Salafi") apparently slandered the Sahaba*
- 6) *Claims that Abul Hasan al-Ma'ribi ("Salafi" student of Muqbil ibn Hadi) slandered some of the Sahaba (raa)*
- 7) *Claims that Ubayd al-Jabiri ("Salafi" authority for spubs.com/salafitalk.net) slandered the Sahabi - Ka'b ibn Malik (ra)*
- 8) *Qadri and his claims regarding Aqawil al Thiqat of Shaykh Mari'i al-Karmi al-Hanbali*
- 9) *Qadri and Sh. Shu'ayb al-Arna'ut*
- 10) *Ibn Taymiyya and his slander of some of the Sahaba*
- 11) *Ibn Rajab al-Hanbali and his Ruju (retraction) from the Taymiyyan way*
- 12) *Qadri and his claim that Imam Ibn al Jawzi apparently said that there is no difference of opinion that Allah has "Aynayn" ("Two Eyes")*
- 13) *Historical record between us and Qadri and some of his associates*
- 14) *What spubs.com say about Abuz Zubair - of the IA forum*
- 15) *The abuses of the likes of - al-Ghuzayli, Abu Khuzaima and Abu Hibban and a majhul from Toronto*

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

work as someone who was refuted back in 2006 over the narration of Malik al-Dar.¹³⁰ Despite mentioning this, one still needs to scrutinize and expose this issue a little further to see who actually created this claim of plagiarism in the first place, and how these people cannot even get their claims right!

Abu Alqama and Ali Rida Qadri were both challenged to publicly prove this claim and they **failed diabolically to establish this**, as can be seen from the forum¹³¹ they flocked to spread their sham claims. **Abu Maryam challenged Abu Alqama by simply asking:**

*Did you not tell Abu Khuzayma/Abu Hibban that Dr. Abul Hasan apparently plagiarised from al-Himyari's work on Tawassul?! If so, bring the quotes where this allegedly occurred. Abul Hasan wrote against you in 2006 if i recall, and Himyari's massive work **was published in 2007**. And here it is:*

<http://www.archive.org/download/tamil-twasil/12948361331.pdf>

16) Ibn Qayyim al-Jawziyya and Ibn Uthaymin regarding the meaning of Istiwa, plus a batil wording ascribed to the Musnad of Imam Ahmed Ali Rida has built up a despicable reputation as a fitna stirrer on various fora for more than a decade now. **See the appendix for proof of Ali Rida Qadri's own examples of plagiarism!**

Here are other articles in reply to his futility:

[Alusi Misquoting Imam al-Munawi on Ibn Taymiyya](#)

[Imam al-Qurtubi and the Claims of a Pseudo-Athari](#)

[Ta'wil of 'Saaq' from Ibn Abbas](#)

¹³⁰ See the reply here -

<https://archive.org/details/ReplyToAbuAlqamaOnHisAttacksOnANarrationFromMalikAlDarV2>

¹³¹ <http://www.ahlalhdeth.com/vbe/showpost.php?p=101983&postcount=33>

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

It has many quotes and arguments so where is the Salafi rebuttal to his work?! Look at p. 492 - 499 for the names of 52 Ulama on Tawassul. Then p. 499 onwards for the verdicts of the 4 Madhhabs (81 names), plus Mufassirin after that.

Who from the Salaf said Tawassul is Shirk, Haram or bid'a? How about quoting al-Shawkani's view or even better - the view of Imam Ahmed ibn Hanbal?!

Abu Maryam put the same question to Ali Rida when he asked:

Did you not tell Abu Khuzayma/Abu Hibban that Dr. Abul Hasan apparently plagiarised from al-Himyari's work on Tawassul?! If so, bring the quotes where this allegedly occurred. Abul Hasan wrote against Abu Alqama in 2006 if i recall, and Himyari's massive work was published in 2007. And here it is:

<http://www.archive.org/download/tamil-twasil/12948361331.pdf>

So where is the rebuttal to this work? What does your Imam - Ahmed al-Ghumari say on Tawassul and so on?!

When both of these claimants shied away from answering these simple questions with clear evidence, Abu Maryam asked Abu Alqama again¹³²:

At least answer what you and Ali Rida claimed to your colleagues (Abu Khuzaima/Hibban):

House of Verification

Where is the evidence of plagiarism from al-Himyari? May be you can ask them if they have NOT plagiarised their article on Malik al-Dar from - ZUBAIR ALI ZAT?!

Bring on the evidence, as this is the ORIGINAL topic brought forth and not specifically the Malik al-Dar narration.

If the answers are not forthcoming then i see some people are going to lose their reputations further.

¹³² <http://www.ahlalheeth.com/vbe/showpost.php?p=102040&postcount=42>

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

Let us not forget Sura al-Hujurat as translated into english as follows:

Abdul Daryabadi : ye who believe! if an evil-doer Came Unto you with a report, then inquire strictly, lest ye hurt a people in ignorance and repent thereafter of that which ye have done.

Dr. Mohsin : O you who believe! If a Fasiq (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.

Mufti Taqi Usmani : O you who believe, if a sinful person brings you a report, verify its correctness, lest you should harm a people out of ignorance, and then become remorseful on what you did.

Pickthal : O ye who believe! If an evil-liver bring you tidings, verify it, lest ye smite some folk in ignorance and afterward repent of what ye did.

Yusuf Ali : O ye who believe! if a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done.

After the above point, Abu Alqama still had no honour in proving his claim and went onto divert attention away to a sort of denial from himself and laying the original claim back to Abu Khuzaima from Birmingham, when he said to Abu Maryam:

“None is infallible and Abu Khuzaymah and others can be mistaken.”

This is not a matter of being infallible but a point where two people known as Ali Rida and Abu Alqama, need to tell the readers that they are actually not only fallacious but they concocted a lie and fed it to the detractors known as Abu Khuzaima and Abu Hibban! Or is it the fact that Abu Khuzaima/Abu Hibban have got their source names wrong?! Either way, it is a reprehensible concoction based on absolutely no foundations. If Abu Khuzaima/Abu Hibban have got

the names wrong then they still need to explain how their batil blog came up with such a false claim against myself in the first place?!

Abu Maryam replied to the above point made by Abu Alqama by saying:

If they are mistaken on their claim on Isa al-Himyari's work been plagiarised then you should admit that you and Abu Turab mislead them!

Next came the digressory reply from Ali Rida when he said to Abu Maryam:

“where is the proof of abul hasan mufari factory & co for your claim that I told them anything ? so, slowly you want to fool people with your petty lies. ! never told "they" anything about Himyari...”

By these vile and sarcastic words, it seems to be a clear denial by Ali Rida that he did not tell Abu Khuzaima/Abu Hibban, that I had apparently plagiarised from Isa al-Himyari! But now the greater question is why did the detractors who are linked to Abu Khuzaima/Abu Hibban name Ali Rida and Abu Alqama as their sources in their original claim that I apparently plagiarised from Isa al-Himyari?!

Indeed, these people are not only brazen but they cannot even verify who claimed what regarding the blatantly false allegation they made regarding myself! Indeed, it is a concoction of the counterfeit variety by a band of insincere claimants whose only motivation seems to be scoring cheap points with the most diabolical mannerisms.

Ali Rida, the one known for fitna should have asked his anti-Hanafi colleagues, Abu Khuzaima/Abu Hibban for this proof and why his name was dropped into this hogwash of a farce that they thought would lead to demonising my character via an ad hominem style.

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The final nail in the coffin to Abu Alqama/Ali Rida and their colleagues – Abu Khuzaima/Abu Hibban, are thanks to the words of Abu Maryam who said:

“It is very obvious that Abu Khuzaima/Hibban are desperately trying their best to avoid this matter and digressing onto a comedy show attempt at character assassination. I will present it below as they are too scared to answer what was asked from them on their blog. They dare not provide what was posted from me and others it seems on their blog as it is too humiliating and damning for them to show. They attempt to answer based on false premises and with puerile remarks.

They have steeped so low that they have resorted to second hand guessing by equating me with someone called "Abu Zahra" (wallahi that is not me nor have i posted anywhere with that name), and then Dr. Abul Hasan, who i know very well and he is older than myself in age and knowledge, and he is not so low as to play the games that Abu Khuzaima/Hibban have falsely accused him with.. Viz, posting with the guise of other pseudonyms. If these poor chaps from Birmingham have any evidence then I ask them to bring solid and verifiable proof.

It seems they have an inferiority complex and the only way they can let off steam is to abuse, digress, second guess and make unscholarly jibes about their opponents, even mentioning other peoples alleged professions. If one was to go down that avenue, would they care to mock the late al-Albani, who was by profession a watch maker?! How convenient of them to pick and choose, but not apply the same standards to their own Shuyukh, one of whom was also said to be a farmer by trade and a teacher of hadith as well.

This is their latest outburst (I wish they would sign off with their name (s)) so one can see who to redress directly. It seems they are jealous of Dr. Abul Hasan and his unique methodology of demonstrating ilm with sources quotes not mentioned by other writers in this age. Like he did with the Taraweeh work in reply to the named.¹³³ They have had more than 3 years to answer the facts mentioned in that

¹³³ Ironically, **Ali Rida** claimed to be a Sufi and Hanafi who also promoted the grave distortions of Abu Khuzaima and Abu Hibban on this issue as can be seen here - <http://groups.yahoo.com/group/Bewleyupdates/message/14761>

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wonderful piece, but remained very hush hush! We have not forgotten the fact that they rejected all narrations from the Thiqa Hafiz - Ali ibn al Ja'd (Shaykh of al-Bukhari and author of a Musnad)

This is the reality of these detractors who espouse the claim to be the People of Hadith (Ahlul-Hadith), but failed to provide any critical rigour in demonstrating their spurious and dupe filled assertion of plagiarism from Dr. Isa al-Himyari. May Allah guide them.



It is also strange that the last two named are bussom buddies with such a ‘Sufi-Hanafi’ like Ali Rida.

**A LIST OF NAMES WHO ACCEPTED,
REMAINED SILENT OR AUTHENTICATED THE
NARRATION OF MALIK AL-DAR THROUGH
THE AGES**

**THOSE WHO AUTHENTICATED IT OR MENTIONED SOMEONE ELSE
AUTHENTICATING IT AND THUS ASSENTING BY DEFAULT**

- 1) **Imam Imad-ud-Din Ibn Kathir** (d. 774 AH) declared its chain of transmission (sanad) to be Sahih in *al-Bidaya wal-Nihaya* (Ma'arif ed. 7:91-92=Dar Ihya' al-Turath ed. 7:105) and in his *Musnad al-Faruk* (1/222-223) he declared its sanad to be **Jayyid qawi** (good and strong)
- 2) **Imam Ahmed Ibn Hajar al-Asqalani** (d. 852 AH) declared its chain of transmission (sanad) to be **Sahih** in his *Fath al-Bari* (2/495-96)
- 3) **Imam Ali ibn Abdullah al-Hasani Al-Samhudi** (d. 911 AH) declared its chain of transmission (sanad) to be **Sahih** in *al-Wafa al Wafa bi akhbar Dar al-Mustafa*. (p. 1374 of the Darul Kutub Ilmiyya edition or vol. 5/p. 69 of the Muassasa al Furqan edition (1st edn, 2001 CE) edited by Qasim al Samara'i)
- 4) **Imam Ahmed ibn Muhammad Al-Qastallani** (d. 923 AH) declared its chain of transmission (sanad) to be **Sahih** in in his *Al-Mawahib al-*

Laduniyya. See its commentary by al-Zarqani in his *Sharh al-Mawahib al-Laduniyya* (11/150-151, Darul Kutub Ilmiyya edn)

- 5) **Imam Ahmed Ibn Hajar al-Haytami (d. 974 AH)** authenticated its text (matn) *al-Jawhar al-Munazzam* (p. 112). He also authenticated the narration at hand in his Hashiyya to Imam al-Nawawi's *Sharh al-Idah fi Manasik al-Hajj* (p. 500)
- 6) **Imam Muhammad Ibn Allan al-Siddiqi** (d. 1057 AH) also referred to the above authentication of Malik al-Dar's narration by Imam Ibn Hajar al-Haytami, as part of his discussion on Tawassul in his *al-Futubat al-Rabbaniyya* (5/36)
- 7) **Shaykh Dawud ibn Sulayman al-Baghdadi al-Khalidi (d.1299 AH/1881 CE)** declared the sanad to be **Sahih** in his *al-Minbatul Wabbiyya* (p. 97) as recorded by al-Bayhaqi (in his *Dala'il al-Nubuwwa*) and Ibn Abi Shayba (in *al-Musannaf*)
- 8) **Shaykh Ibrahim ibn Uthman al Samnudi al-Mansuri** in his *Nusra al-Imam al-Subki bi-radd al-Sarim al-Munki* (p. 115) has mentioned that its isnad is Sahih by depending on *Khulasa al-Wafa* of Imam al-Samhudi (see above). In his earlier work known as *Sa'adatul Darayn* (1/212), he has also declared the chain of transmission to be Sahih and mentioned it being recorded by Ibn Abi Shayba and al-Bayhaqi. This latter work was published in 1319 AH and the *Nusra al-Imam al-Subki* was completed in 1319 AH. It has not been possible to determine when al-Samnudi passed away, but nevertheless, he was from more than a century ago.

- 9) **Qadi Yusuf al-Nabhani (d. 1932 CE)** in his *Shawahid al-Haqq* (p. 241, Darul Kutub Ilmiyya edn) has mentioned that its isnad is Sahih by depending on *Khulasa al-Wafa* of Imam al-Samhudi
- 10) **Shaykh Jamil Effendi al-Zahawi (1355 AH/d. 1936 CE)** in his *al-Fajr al-sadiq fi al-radd `ala munkiri al-tawassul* (p. 48)¹³⁴ declared the chain of transmission (sanad) to be Sahih
- 11) **Shaykh Muhammad Zahid al-Kawthari (d. 1371 AH/d. 1951 CE)** in his *Mahq at Taqawwul fi Mas'alat al-Tawassul* (p. 13-14) declared the isnad to be Sahih based on the grading mentioned by al-Hafiz ibn Hajar in *Fath al-Bari* (2/338)
- 12) **Shaykh Abdullah al-Ghumari (d. 1993 CE)** has authenticated the narration of Malik al-Dar in his *Ithaf al-Azkiyya bi-Jawaz al-Tawassul bil-Anbiyya wal-Awliyya* (p. 18) by mentioning it to be Sahih based on the grading of al-Hafiz ibn Hajar in his *Fath al-Bari*. He also authenticated it by saying the isnad (chain of transmission) of this narration (athar) is Sahih in his *al-Radd al-Muhkam al-Matin* (p. 51) in reply to a pseudo-Salafi back in the 1950's. In addition, he mentioned its authentication by al-Hafiz ibn Hajar in his *Misbah al-Zujaja fi Fawa'id Salat al-Haja* (p. 19).
- 13) **Sayyid Muhammad ibn Alawi al-Maliki al-Makki (d. 2004 CE)** mentioned its authentication by Ibn Kathir and ibn Hajar in his *Mafahim yajibun tusabbaha* (p. 89, Dar Jawami al-Kalim edn). Salih ibn Abdul Aziz Aal-ash-Shaykh in his, "Hadhihi mafahimuna" replied to this named book. It is known that Abu Alqama Ali Hassan Khan has depended on this latter

¹³⁴ See it here - <http://www.sunnah.org/publication/fajr/fajr.htm>

book by Salih ibn Abdul Aziz. The latter book has also been counter replied to in a work known as *Al-Nafis fil radd ala Salih Aal-Shaykh* in nearly 700 pages.

14) Dr. Mahmud Sa'id Mamduh (student of the above named al-Ghumari) has defended the authenticity of the narration from Malik al-Dar in his *Raf al-Minara li-takbrij ahadith al-Tawassul wal Ziyara* (pp. 262-278, Maktaba al-Azhariyya edn, 2006 CE). On p. 263, he declared the isnad to be Sahih and mentioned its authentication by Ibn Kathir in two of his works, and by Ibn Hajar al-Asqalani (in *Fath al-Bar*). This work was written against al-Albani and others from his sect and there have been some responses to it by some supporters of al-Albani. Nevertheless, this full response should be considered also as a counter defence of this narration from Malik al-Dar, and the names presented here are a testimony against all contemporary detractors of the revisionist ilk that the vast majority of scholars have accepted its authenticity over the centuries.

15) Shaykh Wahbi ibn Sulayman Ghawiji (d. 2013 CE) mentioned in his editing to Imam Abid al-Sindi's *al-Tawassul wa Ahkamuhu wa Anwa'uhu* (p. 188, fn. 1) that the narration from Malik al-Dar was recorded by al-Bayhaqi in *Dala'il al-Nubuwwa* (7/74) and *al-Isti'ab* of Ibn Abd al-Barr (2/464), and its Isnad is Sahih. He mentioned that it was authenticated by Ibn Hajar and Ibn Kathir in the references given above.

16) Shaykh Muhammad Awwama in his editing of the *Musannaf* of Ibn Abi Shayba (17/63-64, no. 32665) has mentioned its authentication by Ibn Hajar and Ibn Kathir, as well as addressing the issue of al-A'mash and his alleged Tadlees from Abu Salih.

- 17) **Shaykh Abdullah al-Harari** (d. 2008 CE), who was the leader of a controversial movement known as the Ahabash (in Lebanon and elsewhere) declared the isnad to be Sahih in his *al-Siratul Mustaqim* (p. 119), and in the footnote he mentioned its authentication by al-Hafiz ibn Hajar al-Asqalani
- 18) **Shaykh Sarfraz Khan Safdar** (d. 2009 CE) has mentioned the narration of Malik al-Dar in his *Taskin al-Sudur* (pp. 347-350) with its sanad being declared Sahih based on the words of al-Samhudi, Ibn Hajar al-Asqalani and ibn Kathir
- 19) **Shaykh Yunus al-Jawnpuri** in his *Al-Yawaqit al-Ghaliyah fi Tahqiq wa Takhrij al-Ahadith al-'Aliyah* (2/59). Amongst the references he gave for the narration of Malik al-Dar was one to the famous Indian Muhaddith, Shah Waliullah (d. 1176 AH/1763 CE) in his *Qurratul Aynayn fi tafdil al-Shaykhayn* (p. 19), as well as the grading's on this narration being Sahih based on the words of al-Hafiz ibn Hajar al-Asqalani and Imam al-Samhudi.
- 20) **Shaykh Yusuf Khattar Muhammad** in his *al-Mawsua al-Yusufiyya* (pp. 111-2) mentioned it to be Sahih based on the verdicts of al-Hafiz ibn Hajar al-Asqalani and al-Hafiz ibn Kathir (see above)
- 21) **Dr Umar Abdullah Kamil** declared the narration to be Sahih in his *al-Tawassul bayn al-Kitab wal Sunna* (p. 28), and he also quoted Ibn Hajar al-Asqalani's grading from *Fath al-Bari*
- 22) **Shaykh Farid al-Baji al-Maliki** of *Darul Hadith al-Zaytuniyya* (in Tunisia) as part of his defence of the narration at hand in his *Takhrij hadith Malik al-Dar* mentioned it to have a Sahih sanad (chain) based on the verdicts of Ibn Hajar and ibn Kathir

- 23) Shaykh Adil Murshid** in his editing of *al-Isti'ab fi ma'rifa al-Ashab* (p. 475, fn. 5) of Imam ibn Abd al-Barr declared the sanad as recorded in the *Musannaf ibn Abi Shayba* to be jayyid (good)
- 24) Shaykh Nabil al-Ghamri** in his *Fath al-Mannan* (1/565-66) has responded to al-Albani's weakening of the Malik al-Dar narration and after mentioning that al-Bukhari mentioned it in his *Ta'rikh al-Kabir*, he came to the conclusion that since al-Bukhari remained silent on the narration then it is Sahih (authentic) to him, for if it was not the case, then he would have made a form of criticism to show why, as he did in other places of the same *Ta'rikh* with other narrators and some of their reports.
- 25) Shaykh Abdal Hadi Kharsa al-Dimashqi** in his *Is'ad fi jawaz al tawassul* (p. 28) said its isnad is Sahih by referencing it to Ibn Kathir and Ibn Hajar authenticating it.
- 26) Dr. Samir an-Nass al-Dimashqi** in his *Wasila ila fahm haqiqa al-Tawassul* (pp. 51-2) said its isnad is Sahih by depending on *Fath al-Bari* of ibn Hajar al-Asqalani. He also declared Malik al-Dar to be a thiqa (trustworthy) narrator.
- 27) Shaykh Hussain Muhammad Ali Shukri** defended the authenticity of the narration in his editing of *Shifa al-Siqam fi Ziyara khayr al Anam* (p. 379) of Imam Taqi-ud-Din al-Subki, and also mentioned those who had authenticated its chain of transmission (Ibn Kathir and Ibn Hajar al Asqalani).
- 28) Shaykh Abduh Muhammad Jaan al-Na'imi** in his editing of Imam Abid al-Sindi's *al-Tawassul wa Ahkamuhu wa Anwaubuh* (p. 70-71) mentioned that the sanad presented in the *Musannaf Ibn Abi Shayba* (6/359) back to Malik

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al-Dar is Sahih, and he also mentioned likewise from Ibn Kathir and Ibn Hajar al-Asqalani.

29) Dr. Isa al-Himyari was mentioned by the detractors (see earlier). In his *Ta'mul fi haqiqatil Tawassul* (pp. 283-87, 2007 edn) he mentioned its authentication by Ibn Kathir, Ibn Hajar and Abdullah al-Ghumari

30) Shaykh Ali ibn Na'if al-Shahud in his *al-Khulasa fi ahkam al-Istigatha wal-Tawassul* (pp. 137-156) has declared its chain of transmission to be Sahih, and quoted the authentication of both Ibn Hajar and Ibn Kathir. He has also refuted the weakening of this narration by Nasir al-Albani and finished off by stating that the narration (Athar) of Malik al-Dar is Sahih

THOSE WHO TRANSMITTED THE NARRATION OR RECORDED IT WITHOUT WEAKENING IT IN ANY WAY

- 1) Imam Ali Ibn al-Madini** (d. 234 AH) - his transmission of the report was narrated from him by Imam Al-Bukhari in his *Ta'rikh al-Kabir* (7/304-5), and also mentioned by Ibn Asakir in his *Ta'rikh Dimashq* (56/492-3)
- 2) Imam Abu Bakr Ibn Abi Shayba** (d. 235 AH) in his *Musannaf* (17/63-64, Awwama edn)
- 3) Imam Muhammad ibn Isma'il al-Bukhari** (d. 256 AH) in his *Ta'rikh al-Kabir* (7/304-5)

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- 4) **Imam Ibn Abi Khaythama** (d. 279 AH) in his *Ta'rikh* (2/80)
- 5) **Imam Abu Ya'la al-Khalili** (d. 446 AH) *al-Irshad fi Ma'rifa Ulama al Hadith* (1/313-4)
- 6) **Imam Abu Umar Ibn Abd al-Barr** (d. 463 AH) in his *al Istiab Fi Marifatil Ashab* (2/464)
- 7) **Imam al-Bayhaqi** (d. 458 AH) in his *al-Dala'il al-Nubuwwa* (7/74)
- 8) **Imam Abul Qasim Ibn Asakir** (d. 571 AH) in his *Ta'rikh Dimashq* (56/492-3)
- 9) **Imam Shamsud-Din al-Dhahabi** (d. 748 AH) in his *Ta'rikh al-Islam* (3/273, Tadmuri edn), or vol. 2/pp. 150-151 of the one edited by Dr. Bashhar Awwad Ma'ruf, and the one published by Maktaba al-Tawfiqiyya (3/56). Al-Dhahabi also mentioned it in his *Siyar Khulafa al-Rashidun* (p. 86)
- 10) **Imam Taqiud Din al-Subki** (d. 756 AH) in his *Shifa al-Siqam fi Ziyara khayr al Anam* (p. 379)
- 11) **Imam Taqiud Din al-Hisni** (d. 829 AH) in his *Daf shubah man shabbaha wa tamarrada wa nasaba dhalika ila al-Sayyid al-Jalil al-Imam Ahmed* (p. 455)

12) Imam al-Suyuti (d. 911 AH) in his *Jami al-Abadith* (25/388, no. 28209) by quoting the narration from al-Bayhaqi's *Dala'il al-Nubumma*

13) Imam Ali al-Muttaqi al-Hindi (d. 975 AH) in his *Kanz al-Ummal* (8/431, no. 23535) also by quoting the narration from al-Bayhaqi's *Dala'il al-Nubumma*.

14) Imam Muhammad ibn Abdal Baqi al-Zarqani al-Maliki (d. 1122 AH) in his *Sharh al-Mawahib al-Laduniyya* (11/150-151)

15) Shah Waliullah Dehlawi (Muhaddith of India, d. 1176 AH/1763 CE) in his *Qurratul Aynayn fi tafdil al-Shaykhayn* (p. 19). He has also mentioned the text of the narration from Malik al-Dar in his Persian work known as *Izalatul Khafa an Khilafatul Khulapha*¹³⁵ without naming him.

16) Imam Muhammad Abid al-Sindi (d. 1257 AH) in his *al-Tawassul wa Ahkamuhu wa Anwanuhu* (p. 70-71).

17) Shaykh Abdal Ghani al-Dehlawi (d. 1296 AH), in his *Injab al-Haja Sharh Sunan ibn Majah (under hadith no. 1385)*. This work was reprinted alongside the commentary of Imam al-Suyuti on the same Sunan.

18) Shaykh Mustafa ibn Ahmad al-Shatti al-Hanbali (1857-1929 CE) who opposed the doctrine of Muhammad ibn Abdal Wahhab (d. 1792 CE)

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mentioned it in his book known as *An-Nuqul ash-Shar'iyyah fir-Raddi ala'l-Wahhabiyya*

19) **Shaykh Muhammad Zakariyya Kandehlawi al-Madani** (d. 1982 CE) in his *Fada'il-e-Hajj* (p. 110)

20) **Shaykh Muhammad Abdal Hakim Sharaf** in his *Min Aqa'id Abl al-Sunna* (pp. 124-138).

21) **Dr. Umar Mas'ud al-Tijani** in his reply to al-Albani's weakening of the Malik al-Dar narration, entitled – *Kashf al-Ithar fi tad'if Khabr Malik al-Dar*.

22) **Shaykh Ali ibn Muhammad ibn Tahir ibn Yahya Ba'Alawi al-Hussaini** who wrote the work known as *Hidayatul Mutakhabbitin* in reply to al-Albani's claims on Tawassul

23) **Shaykh Sa'eed Fawda** in his abridgement of Shaykh Abdullah al-Ghumari's *al-Radd al-Mubkam al-Matin*, known as *al-Durr a-Thamin* (p. 9)

Besides the above names, probably others have been missed out. **Note also that if there are any names of a controversial nature listed above, then this author is not an endorser of their mistakes in any form.** All of this corroborates the view of the vast majority of the scholars over hundreds of years that the narration from Malik al-Dar is not only an authentic report, but also a historical account that actually took place in the time of Umar ibn al-Khattab (ra) when the people were stricken by a severe drought.

AL-HAFIZ ABDAL GHANI AL-MAQDISI AND HOW HE ATTAINED HEALING BY TOUCHING THE GRAVE OF IMAM AHMED IBN HANBAL

One of the Imams of hadith that the claimants to the Salafus-Salihin in this age admire and promote is the 6th century Hanbali Hadith Master (al-Hafiz) known as Abdal Ghani al-Maqdisi (d. 600 AH). He was put to trial by some of the people of his age that opposed some aspects of his aqida (creed) as mentioned by Imam Abu Shama al-Maqdisi¹³⁶ (d. 665 AH) in his *al-Dhayl al-Rawdatayn*.¹³⁷ He also authored some texts connected to disseminating what he considered to be the correct Islamic creed. It also seems apparent that he was of the genre of Hanbalis who were of the anti-Asharite persuasion (see below).

Amongst such works on aqida that have been published are his *al-Iqtisad fi'l I'tiqad* and *Kitab al-Tawhid*. He is also the one who compiled a large compendium detailing the background to a host of early Hadith narrators known as *al-Kamal fi asma al-Rijal*,¹³⁸ which is due for publication for the first time.

¹³⁶ One of the teachers of the famous Imam al-Nawawi (d. 676 AH)

¹³⁷ pp. 46-47

¹³⁸ The work of Hafiz al-Mizzi (d. 742 AH) known as *Tahdhib al-Kamal* is based on the named work by al-Maqdisi

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Amongst the most anti-Asharite detractors in the West who promoted Abdal Ghani al-Maqdisi in a somewhat finely predisposed tune and provided his biography in English is the following pseudo-Salafi website¹³⁹ - <http://www.aqidah.com/creed/articles/pidoc-al-haafidh-abdul-ghaniyy-al-maqdisi-d-600h.cfm>

They presented this somewhat biased biography:

He is: al-Imaam al-Haafidh Abu Muhammad Abdul-Ghaniyy bin Abdul-Waahid bin Alee bin Suroor Ibn Raafi' bin Hussain bin Ja'far al-Maqdisi al-Jammaa'eelee, then ad-Dimashqi, and he has also been given the appellation "Taqiyy ud-Deen".

He was born in Jammaa'eel, in the land of Nablus, and he was born in 541H according to Ibn Rajab al-Hanbali, and it is also said 543H, and also 544H. He was born into a family devoted to knowledge living in the precincts of the Bayt al-Maqdis. Then they traveled to Damascus. The great scholar, Ibn Qudaamah al-Maqdisi is the maternal cousin of Abdul-Ghaniyy, and Ibn Qudaamah described his association with Abdul-Ghaniyy, as occurs in Dhayl Tabaqaat al-Hanaabilah (2/11):

My friend in childhood and in seeking knowledge, and never did we race to goodness except that he would precede me to it, with the exception of [a] small [amount of occasions]

This family was responsible for aiding and spreading the Hanbali madhhab in Shaam, and they wrote books which became the dependable books for the Hanbali madhhab in fiqh - as well as treatise in aqidah which clarify and explain

¹³⁹ Some pseudo-Salafis have also mentioned that one of the key players behind this site as well as other anti-Ashari sites is the individual accused of cheating the British Tax known as VAT. See here for what they have stated about him with a number of written exposes:

<http://www.siratemustaqeem.com/phpBB/viewtopic.php?f=28&t=5709>

About VAT fraud -

<http://www.siratemustaqeem.com/phpBB/viewtopic.php?f=28&t=5400&p=21341&hilit=VAT#p21341>

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the madhhab of the Salaf. Abdul-Ghaniyyah had three sons named Muhammad, Abdullaah and Abdur-Rahmaan, all of which became prominent noble scholars.

Abdul-Ghaniyy traveled a great deal from Asbahaan in the East to Egypt in the West, and he had a great amount of teachers, and in his travels with his cousin, Ibn Qudaamah, they came and spent time with Shaykh Abdul-Qaadir al-Jeelee (al-Jeelaanee)¹⁴⁰ in his school, and they spent around fifty or so days with him. And Abdul-Ghaniyy also traveled to Alexandria and to Baghdad, and also to Hamadhaan and to Dimyaat.

Teachers and Students

The verifier of the book of Abdul-Ghaniyy "Al-Iqtisaad fil-I'tiqaad" mentions a list of forty of the shaykhs of Abdul-Ghaniyy, who are the more prominent ones, indicating that he had far many more. He also had many students, including Muhammad bin al-Waahid bin Ahmad al-Maqdisi, known as **ad-Diyaa al-Maqdisi**, who wrote a two volume biographical account of him and his cousin Ibn Qudaamah.

Ad-Diyaa al-Maqdisi said (as-Siyar of adh-Dhahabi 21/449):

He was a Shaykh, a Haafidh, never was he asked about a hadeeth except that he mentioned it, explained it, and mentioned its authenticity or weakness, and nor was he asked about a man except that he would say, "He is so and so, the son of so and so", and would mention his lineage.

And ad-Diyaa also said as occurs in Dhayl Tabaqaat al-Hanaabilah (2/7) and as-Siyar (21/448):

Al-Haafidh Abdul-Ghaniyy was the Ameer ul-Mu'mineen (Chief of the Believers) in Hadeeth.

His Works

The verifier of the book of Abdul-Ghaniyy "Al-Iqtisaad fil-I'tiqaad" lists 55 of the works of Abdul-Ghaniyyah, amongst them:

¹⁴⁰ This is the leading Hanbali Sufi of his age

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Kitaab ut-Tawheed

Al-Jaami' as-Sagheer Li Ahkaam al-Basheer an-Nadheer

Al-Ahkaam

Al-Arba'een Min Kalaam Rabbil-Aalameen

At-Targheeb fid-Du'aa al-Hathth Alayhi

At-Tawakkul was Su'aal Allaah Azza wa Jall

Al-Aathaar al-Mardiyyah Fee Fadaa'il Khayr il-Bariyyah

Al-Iqtisaad fil-I'tiqaad

Seerah an-Nabiyy

Umdat ul-Ahkaam min Kalaam Khayr il-Kalaam

Fadaa'il ul-Hajj

Fadaa'il us-Sadaqah

Fadaa'il Ashar Dhil-Hijjah

Fadaa'il Umar bin al-Khattaab

Fadaa'il Makkah

Al-Kamaal Fee Ma'rifat ir-Rijaal

Mihnah Imaam Ahmad bin Hanbal

His Trials

Abdul-Ghaniyy was put to trial on a number of occasions in his life, particularly as a result of speaking on the issue of the Attributes and the Qur'aan.

From those ill-intentioned trouble-makers were a faction of the Ash'arites. These Ash'arites hold the creed of the Jahmiyyah and Mu'tazilah that this Qur'an

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present with us, in letter and word, recited, heard and memorized is "makhloq" (created) (see here, here, here, here and here) - except that they are most adept in deception, conniving and chicanery in trying to conceal this from the people, for they believe in two Qur'ans not one, and the cousin of Abdul-Ghaniyy, Ibn Qudaamah himself had debates with these heretics, as documented here, in which the vileness of their belief and their agenda of concealment of their true doctrine became apparent.¹⁴¹

Ibn Rajab al-Hanbali mentions in his Dhayl Tabaqaat al-Hanaabilah, the jealousy of the opponents of Abdul-Ghaniyy, (the innovators who were upon the madhhab of ta'weel pioneered by the Jahmiyyah and Mu'tazilah), and when he began to speak on the subject of the Sifaat (Attributes) and the Qur'an (in Damascus), these people of ta'weel (Ash'arites) began to revile him. And they plotted and planned until they got the better of the ameer, deceiving him into believing that Abdul-Ghaniyy and his associates were trying to cause fitnah. And they tried to get him involved in a debate, trying to get him to adopt their aqidah. But he stood in their faces, debated them, and Allaah made him overwhelm and dominate them. These innovators then went further in their oppression and transgression, preventing Abdul-Ghaniyy from lessons, and preventing him and his associates from even praying in the grand Mosque. Abdul-Ghaniyy, being wise, left for Egypt, stopping into Ba'labak on the way.

And those Heretics from Damascus followed him, sending a messenger to carry their lies and fabrications upon al-Haafidh Abdul-Ghaniyy to the king, Uthmaan, but Allaah saved him from their evil plot, and Abdul-Ghaniyy remained in Egypt, supported and honoured in the protection and sanctuary of its new king, al-Aadil, despite all the efforts of the opposers in trying to harm him. When al-Aadil left for Damascus and was replaced with the new king, al-Kaamil, this new ruler tried to expel al-Haafidh Abdul-Ghaniyy from Egypt on account of the great deal that had been said by the opposers to him about Abdul-Ghaniyy. Abdul-Ghaniyy was subsequently placed under house arrest for seven nights, about which he said:

I have not found serenity in Egypt with the likes of [that found in] those nights.

¹⁴¹ If only they could have quoted what was said in Imam Abu Shama's above named book to see if their bias is of sound origin or not.

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However, when the evil intent of those heretics and ill-intentioned deviants, and the vileness of their way became apparent to the king, and that they were jealous of him and his strong adherence to the Qur'an and Sunnah in belief, the king let him free and ordered that no-one attack him.

Refer to Ibn Rajab's account in Dhayl Tabaqaat al-Hanaabilah (2/21-25, 26) and as-Siyar of ad-Dhahabi (21/459-461).

Abdul-Ghaniyy was also put to trial by an Ash'arite partisan in al-Asbahaan. It is mentioned by ad-Diyaa al-Maqdisi, that Sadr ad-Deen Abu Bakr Muhammad bin Abdul-Lateef bin Muhammad al-Khajnadee, the chief of the Shaafi'ites in Asbahaan, was grieved by Abdul-Ghaniyy's 290 or so observations on Abu Nu'ayms book "Ma'rifat us-Sahaabah", so he pursued Abdul-Ghaniyy intending to harm him, and so Abdul-Ghaniyy went into hiding. Refer to as-Siyar (21/458-459).

His creed

The creed of al-Haafidh Abdul-Ghaniyya is **Sunni, Salafi, Athari**, and he was upon the way of the Salaf of affirming the Names and Attributes whilst negating tashbeeh and takyeef from them - and this is what subjected him to trial at the hands of the innovators.

He died on Monday, 23rd of Rabee al-Awwal in the year 600H, and was buried in al-Quraafah in Egypt, the next day, and he left as a legacy to his son, Abu Moosaa which was: "To safeguard the knowledge of the science of hadeeth in which he tired himself in compiling and supporting, and the taqwaa of Allaah, the Most High, and safeguarding the obedience to Him".

Refer to "al-Iqtisaad fil-I'tiqaad", pp. 9-56, tahqeeq Ahmad bin Atiyah al-Ghaamidee, 1st edition, 1993, Maktabah al-Uloom wal-Hikam, Madinah, KSA.

Thus, it is plain that these anti-Asharites are convinced that there is no problem with Abdal Ghani al-Maqdisi al-Hanbali and his aqida. However, the decisive assessment shall follow below. It is worthwhile in mentioning also that the two

detractors, Abu Khuzaimah and Abu Hibban have also put out a short piece of twaddle entitled, *“The Evil Consequences of Taqleed, Hizbiyyah and Partisanship.”* (dated 23/2/14)¹⁴², where they stated:

Haafidh Ibn Katheer and Imaam Dhahabee also mention the trial and tribulation that befell **Haafidh Abdul Ghaneer al-Maqdisee**. In and around 595H again The grand masjid in Damascus known as Jaam’e Amawee had 4 Musallahs¹⁴³, one for each Madhab. Haafidh Abdul Ghaneer al-Maqdisee would deliver his lectures at the Hanbalee Musallah on the issue of Asmaa Was Sifaat of Allaah and Aqeedah in general.

Some of the followers of the other madhabs like Qadhee Ibn at-Turkee and Dhiyaa ud deen Khateeb ad-Daula’ee could not fathom this because they differed with him on Aqeedah as well as Fiqh as they were from different madhabs. In light of this they went to the ruler at the time who was Saarim ud deen Barghash. A debate on the issues of Aqeedah was organised and Haafidh Abdul Ghaneer al-Maqdisee debated all of them ferociously. No doubt the opposers were followers of the other madhabs and were Asharee in Aqeedah.

When Haafidh Abdul Ghaneer al-Maqdisee defeated them and the Asharees and followers of the other madhabs pushed Ameer Saarim ud deen Barghash further who in the end expelled and forced Haafidh Abdul Ghaneer al-Maqdisee into exile. The people were ordered to destroy the Minbar of the Hanbalis, their books and literature were thrown out and on the same day there was no Dhuhur prayer for the Hanbalis.

Likewise and similarly they were banned and prohibited from teaching in Jaam’e Amawee and a lot of discord and dissention occurred as a result of this argumentative and quarrelsome period. (Refer to al-Bidaayah Wan-Nihaayah (13/218) and Siyar al-A’laam an-Nabula (21/463))

¹⁴² <http://ahlulhadeeth.wordpress.com/2014/02/23/the-evil-consequences-of-taqleed-hizbiyyah-and-partisanship/>

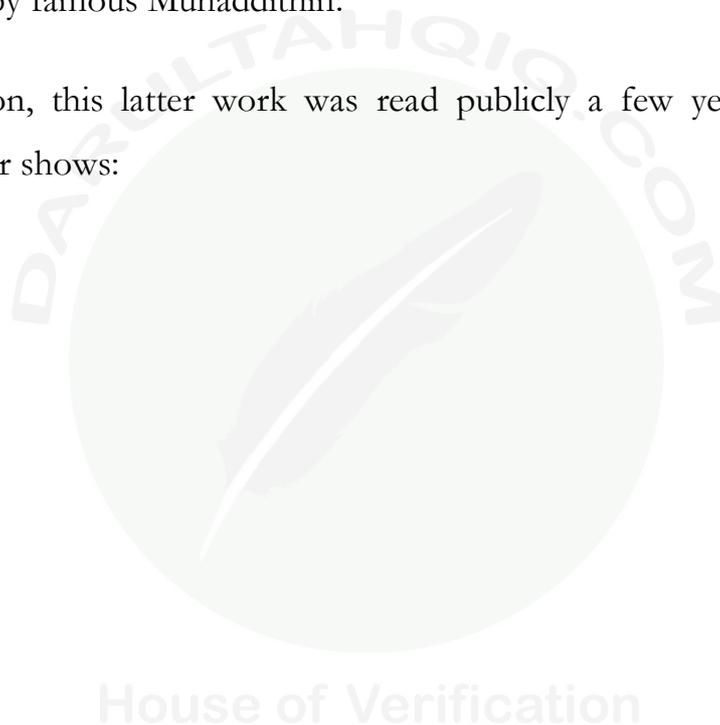
¹⁴³ One wonders where is the evidence for that claim?

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Hence, it is clear that the detractors from pseudo-Salafism are admirers of Shaykh Abdal Ghani al-Maqdisi. Thus, the onus will be upon them all to tell the world if Abdal Ghani al-Maqdisi was to them one who committed Shirk or a rejected innovation (bid'a munkara), or was he truly a **Sunni, Salafi, Athari** as someone from their sect mentioned above?! See below for what is being asserted.

Abdal Ghani's selection of ahadith known as *Umdatul Ahkam* is well known and studied till this day in mainly Arab lands, and it has attracted a number of commentaries by famous Muhaddithin.

Here in London, this latter work was read publicly a few years back as the following poster shows:



MUSLIM RESEARCH AND DEVELOPMENT FOUNDATION PRESENTS

مَقْرَأَةٌ لِعَمَدَةِ الْأَحْكَامِ
بِإِذْنِ الشَّيْخِ هَيْثَمِ الْحَدَّادِ

BROTHERS ONLY

MAQRA'AH (RECITAL) OF
'UMDATUL AHKAAM

www.maqra.iprogress.org.uk

'Umdatul Ahkaam authored by Al Imam al Hafidh Abdul Ghaniyy al Maqdisi (600h) is a collection of prophetic traditions that are agreed upon (from Bukhari & Muslim) concerned with juristic rulings. It contains 430 traditions.

This recital is aimed towards students who can read/understand the Arabic language and will be supervised by Shaykh Haitham al Haddad.

DATE: Saturday 10th May 2008
TIME: 10am-8pm
VENUE: Tayyibun Tarbiyyah Centre,
25 Hessel Street (Off Commercial Road)
London E1 2LR.

Organised by MRDF Supported by Tayyibun Institute UK

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MUSLIM RESEARCH AND DEVELOPMENT FOUNDATION

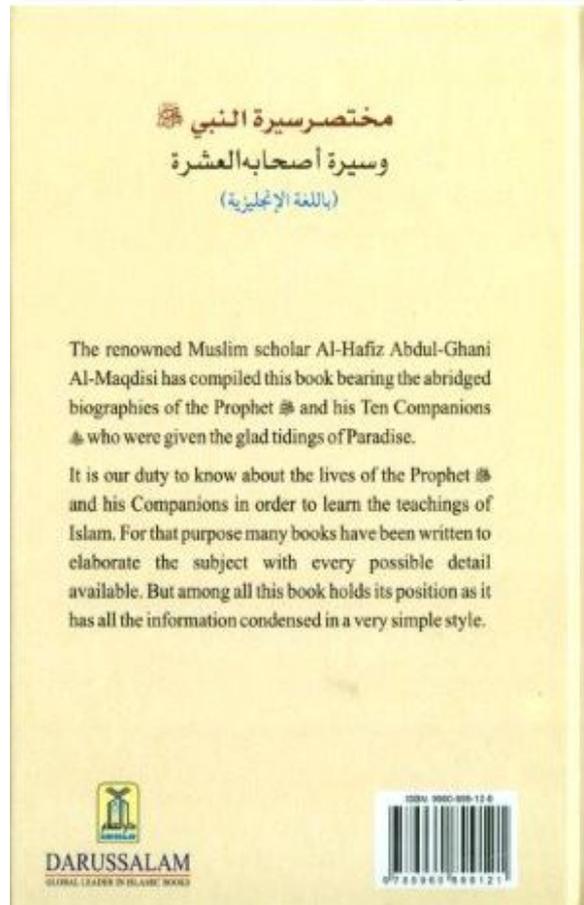
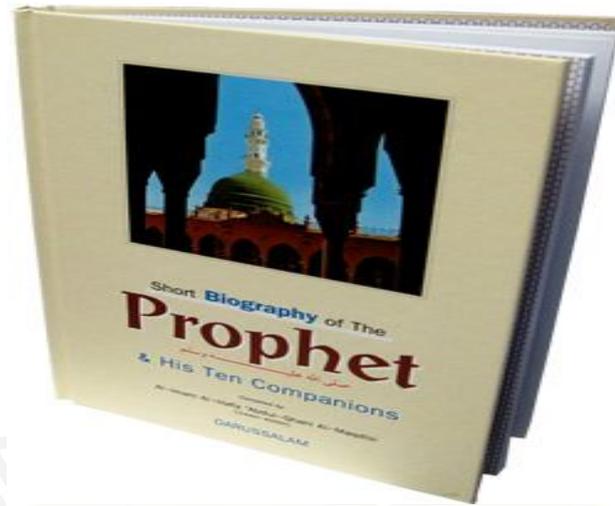
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The two detractors being refuted also have an anti-Asharite bias, and one would assume that they too have no predicament with the creed of Abdal Ghani al-

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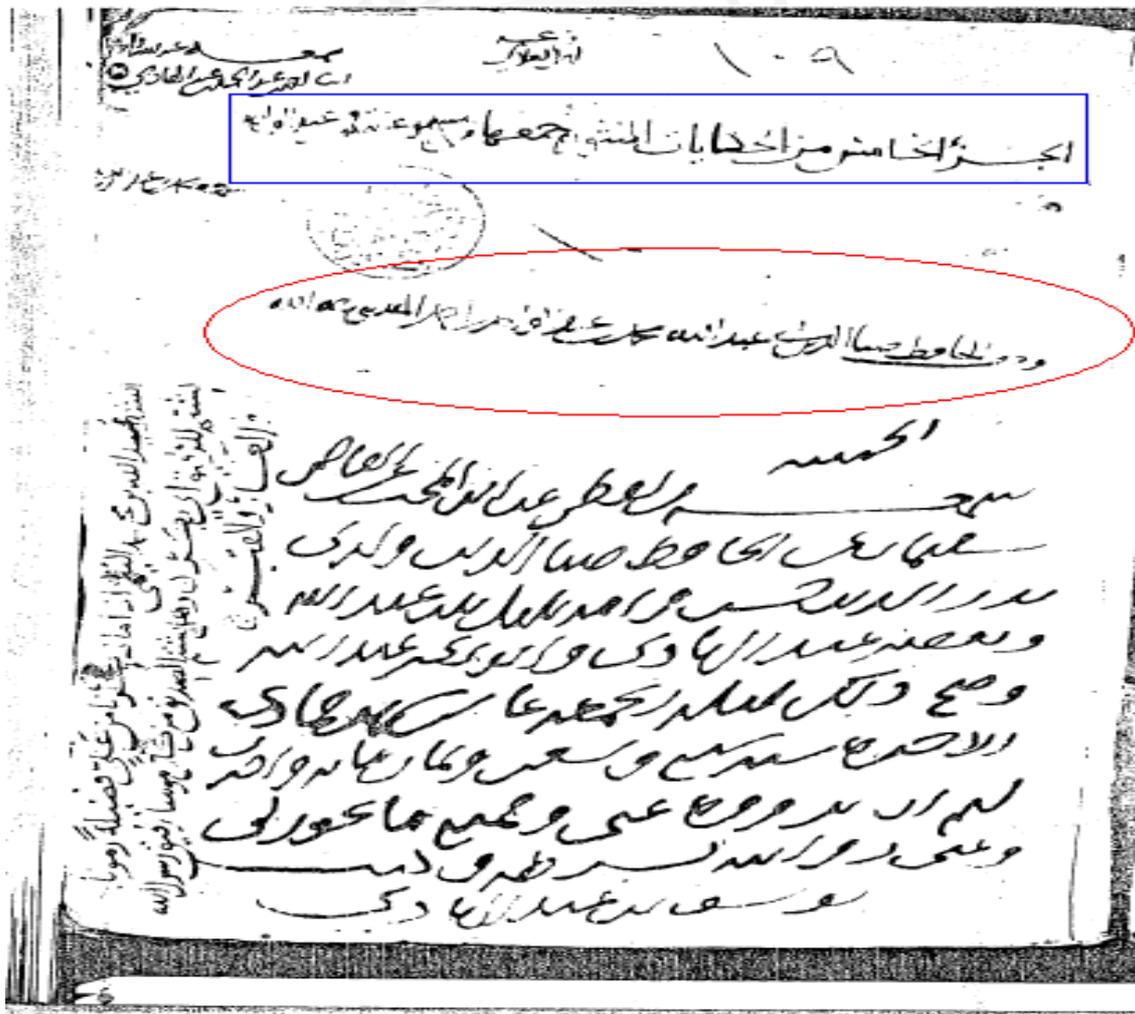
Maqdisi, for one of their “Salafi” publication houses known as Darus Salam has also published one of al-Maqdisi’s works in the English language as the following image shows:



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Moving onto the matter at hand the reader may have seen the name of another Hanbali Muhaddith known as **Diya al-Maqdisi** (569-643 AH), being named as one of the students of Abdal Ghani al-Maqdisi in the above biography presented by the latter's admirers. In the Zahiriyya library in Damascus, there is a unique manuscript in the handwriting of the named Diya al-Maqdisi known as **al-Hikayat al-Manthura** (*fifth section*) as contained in the collection known as *Majami al-Umariyya*.¹⁴⁴

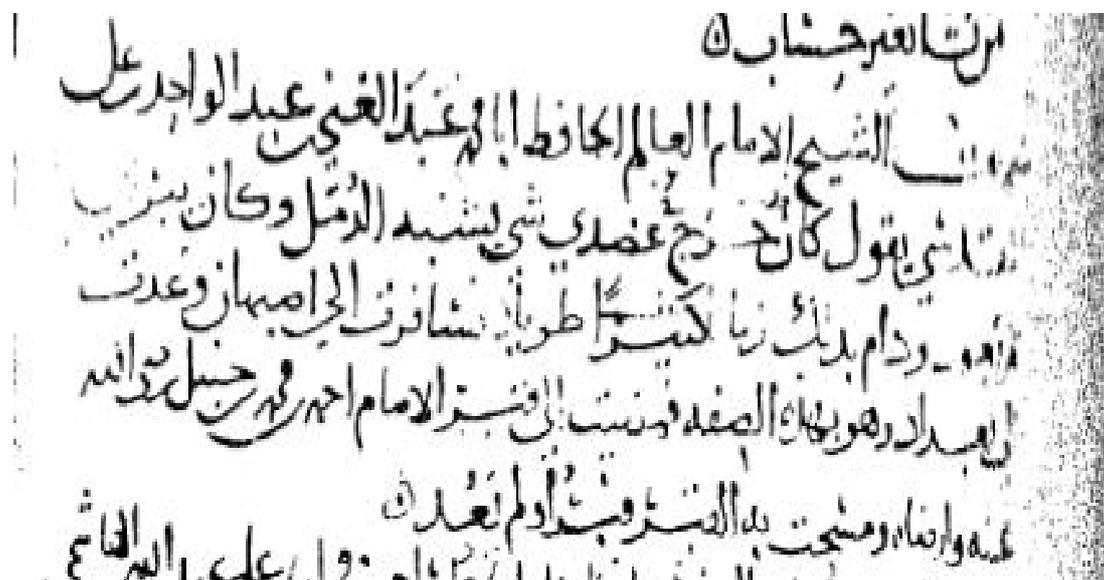
The following is a digital image of the first page of the named manuscript with the title and name of the author highlighted:



¹⁴⁴ No. 3834 no. 98, p. 109 of this collection

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Looking closer at the highlighted portion in the above image, Diya al-Maqdisi stated:



Line 2 to 6 of the above image is the focal point here, and despite the words being slightly blurred the following is a translation of what Diya al-Maqdisi stated:

*I heard the Shaykh, the Imam, the Scholar, the Ḥāfiẓ, Abū Muḥammad ‘Abdul Ghanī ibn ‘Abdul Wāḥid ibn ‘Alī Al-Maqdisī saying, ‘Something had appeared on my upper arm that resembled an abscess – and he would drink [medicine?], - and it remained that way [for a long time?] so I travelled to Asbahan and returned to Baghdad, and it was still in that condition, **so I went to the grave of Imam Aḥmad [ibn] Muḥammad ibn Ḥanbal, may Allah be pleased with him and please him, and I rubbed the grave with it and it went away and never came back.***

The natural question that arises for all the detractors from the anti-Asharite camp is:

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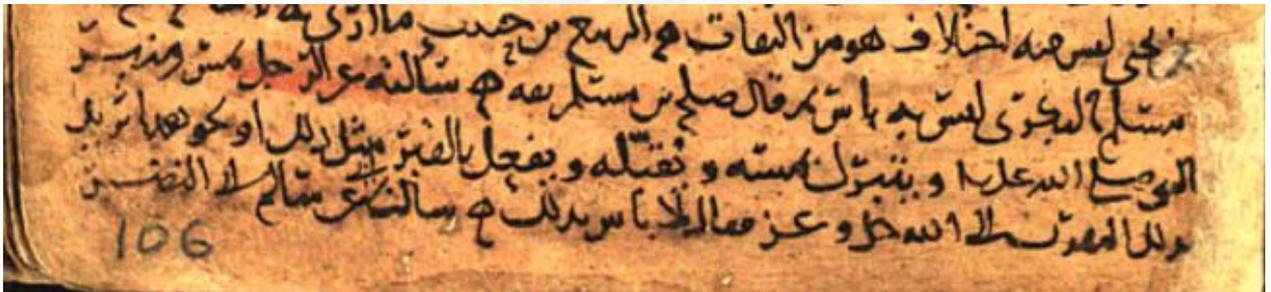
Was Abdal Ghani al-Maqdisi a Mushrik (polytheist), Muftadi (innovator) or a promoter of true Tawhid and a genuine **Sunni, Salafi, Athari** as one faction stated above?!

It may be that Abdal Ghani took his cue from a narration reported by Abdullah the son of Imam Ahmed ibn Hanbal (d. 241 AH) as recorded in his *al-I'lal wa ma'rifat al-Rijal* (2/492):

3243 - سَأَلْتَهُ عَنِ الرَّجُلِ يَمَسُّ مَنبَرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَتَبَرَّكُ بِمَسِّهِ وَيَقْبَلُهُ وَيَفْعَلُ

بِالْقَبْرِ مِثْلَ ذَلِكَ أَوْ نَحْوِ هَذَا يُرِيدُ بِذَلِكَ التَّقَرُّبَ إِلَى اللَّهِ جَلَّ وَعَزَّ فَقَالَ لَا بَأْسَ بِذَلِكَ

The above Arabic text from the original manuscript¹⁴⁵ is as follows:



Translation of the above wording:

“I asked him about the man who touches the minbar (pulpit) of the Prophet, may Allah bless him and grant him peace, seeks blessings¹⁴⁶ by touching it,

¹⁴⁵ This is from folio 106 of the Turkish manuscript located in the Aya Sofia collection (no. 3380) and it was used by Wasiullah Abbas in his edition of the work at hand. **There is no other known copy of this manuscript extant today so the detractors may wish to note this point due to what they mentioned about one manuscript (nuskha) of the work on Tawassul by Imam Abid al-Sindi that was in the possession of Muhibullah Shah Rashidi al-Sindi.**

kisses it and does things to the grave that are similar to this or that, desiring by doing so to draw nearer to Allah, Mighty and Majestic. He said, 'There is no harm in that.'"

As for Ibn Hanbal's above statement on touching the Prophetic grave, there is also a contrary report of his not knowing such an act as mentioned by Ibn Qudama al-Maqdisi in *al-Mughni*¹⁴⁷ from Abu Bakr al-Athram who was also one of Ibn Hanbal's students.

Nevertheless, Imam al-Dhahabi has given preference to the report from Abdullah the son of Imam Ahmed ibn Hanbal in his *Mu'jam al-Shuyukh* though other Hanabila have taken the stance reported by al-Athram. Here is the statement from the *Mu'jam* of al-Dhahabi:

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

¹⁴⁶ (tn): Ar. *Tabarruk*

¹⁴⁷ 5/468, Dar a'lam al-Kutub, 3rd edn, Riyadh, 1997 CE, with editing by Abdullah al-Turki and Abdal Fattah

throw ourselves on his grave as a mark of commitment, reverence, and acceptance, even to kiss it. Do you not see what Thabit al-Bunani did when he kissed the hand of Anas ibn Malik and placed it on his face saying: "This is the hand that touched the hand of Allah's Messenger"? Muslims are not moved to these matters except by their excessive love for the Prophet -- Allah bless and greet him --, as they are ordered to love Allah and the Prophet -- Allah bless and greet him -- more than their own lives, their children, all human beings, their property, and Paradise and its maidens. There are even some believers that love Abu Bakr and `Umar more than themselves...

Do you not you see that the Companions, in the excess of their love for the Prophet -- Allah bless and greet him --, asked him: "Should we not prostrate to you?" and he replied no, and if he had allowed them, they would have prostrated to him as a mark of utter veneration and respect, not as a mark of worship, just as the brothers of the Prophet Yusuf prostrated to him. Similarly the prostration of the Muslim to the grave of the Prophet -- Allah bless and greet him -- is for the intention of magnification and reverence. One is not to be accused of disbelief because of it whatsoever (*la yukaffaru aslan*), but he is being disobedient [to the Prophet's injunction to the Companions]. Let him, therefore, be informed that this is forbidden. It is likewise in the case of one who prays towards the grave."¹⁴⁸

Note also, that al-Dhahabi has also reported similar points from Abdullah ibn Ahmed ibn Hanbal in his *Siyar a'lam an-Nubala* (11/212, Arna'ut edition)

Additionally, al-Hafiz Abdal Ghani al-Maqdisi has also left behind a work on supplications based on what he considered are authentic narrations only, known as *al-Nasiba fi al-Ad'iyya al-Sabiba*. Amongst such narrations is one that advocates Tawassul:

¹⁴⁸ Al-Dhahabi, *Mujam al-Shuyukh* (1:73 #58), as quoted here -

http://www.sunnah.org/history/Scholars/al_dhahabi.htm

[ما يقول إذا خرج إلى الصلاة]

١٠٩ - وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ :
 قَالَ رَسُولُ اللَّهِ ﷺ مَنْ خَرَجَ مِنْ بَيْتِهِ إِلَى الصَّلَاةِ فَقَالَ :
 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ ، وَأَسْأَلُكَ بِحَقِّ
 مَمْسَايَ هَذَا ، فَإِنِّي لَمْ أَخْرُجْ أَشْرًا وَلَا بَطْرًا وَلَا رِيَاءً وَلَا
 سُمْعَةً وَخَرَجْتُ اتِّقَاءَ سَخَطِكَ ، وَابْتِغَاءَ مَرْضَاتِكَ ، فَأَسْأَلُكَ
 أَنْ تُعِيدَنِي مِنَ النَّارِ ، وَأَنْ تَغْفِرَ لِي ذُنُوبِي ، إِنَّهُ لَا يَغْفِرُ
 الذُّنُوبَ إِلَّا أَنْتَ ، أَقْبَلَ اللَّهُ عَلَيْهِ بِوَجْهِهِ ، وَاسْتَغْفَرَ لَهُ
 سَبْعُونَ أَلْفَ مَلَكٍ .

وفي روايةٍ « حَتَّى يَنْصَرِفَ مِنْ صَلَاتِهِ » .
 أَخْرَجَهُ الْإِمَامُ أَحْمَدُ ، وَابْنُ مَاجَةَ .

The above text mentioned:

On the authority of Abu Sa'id al-Khudri, may Allah be pleased with him, who relates that the Messenger of Allah (sallallahu alaihi wa sallam) said:

"The one who leaves his house for prayer and then says:

O Allah, I ask you by the right of those who ask you and I beseech you by the right of those who walk this path unto you that my going forth bespeak not of levity, pride nor vainglory nor done for the sake of repute. I have gone forth in the warding off your anger and for the seeking of your pleasure. I ask you, therefore, to grant me refuge from Hellfire and to forgive me my sins, for no one forgives sins but yourself. Allah will accept for his sake and seventy thousand angels will seek his forgiveness."¹⁴⁹

¹⁴⁹ Taken from the following link with an analysis of its authenticity and reply to objections:

<http://hadithproofsfortawassul.blogspot.co.uk/2005/11/whoever-goes-out-of-his-home-to-pray.html>

IMAM IBN QUDAMA AL MAQDISI AND HIS ADVICE ON PERFORMING TAWASSUL

The anti-Asharite detractors who mentioned their own biography of Abdal Ghani al-Maqdisi also mentioned the following regarding the Hanbali scholar, Imam Ibn Qudama al-Maqdisi:

“The great scholar, Ibn Qudaamah al-Maqdisi is the maternal cousin of Abdul-Ghaniyy, and Ibn Qudaamah described his association with Abdul-Ghaniyy, as occurs in Dhayl Tabaqaat al-Hanaabilah (2/11):

‘My friend in childhood and in seeking knowledge, and never did we race to goodness except that he would precede me to it, with the exception of [a] small [amount of occasions].’”

It has been shown above what was the practice of Abdal Ghani al-Maqdisi on touching the grave of his Imam, Ahmed ibn Hanbal, in order to seek a means to curing his bodily ailment; and it is also worth showing what his fellow Hanbali cousin, Ibn Qudama, had to say about Tawassul via the Prophet (sallallahu alaihi wa sallam).

Imam Ibn Qudama al-Maqdisi (d. 620 AH) said in his *al-Wasiyya* (p. 75-6):

وإذا كان لك حاجة إلى الله تعالى تريد طلبها منه فتوضئ أحسن وضوء، واركع ركعتين،
وأثن على الله - عز وجل -، وصل على محمد النبي - صلى الله عليه وسلم -، ثم قل:

لا إله إلا الله الحليم الكريم، لا إله إلا الله العلي العظيم، سبحان الله رب العرش الكريم، والحمد لله رب العالمين.

اللهم إني أسألك موجبات رحمتك، وعزائم مغفرتك، والغنيمة من كل بر، والسلامة من كل إثم.

اللهم لا تدع لي ذنباً إلا غفرته، ولا همماً إلا فرجته، ولا حاجة هي لك رضا إلا قضيتها يا أرحم الراحمين.

وإن قلت: اللهم إني أسألك وأتوجه إليك نبينا محمد - صلى الله عليه وسلم - نبي الرحمة.

يا محمد إني أتوجه إلى ربي وربك - عز وجل - فتقضى لي حاجتي - ويذكر حاجته)).

وروي أن السلف كانوا يستنجحون حوائجهم بركعتين يصلحها (أحدهم)، ثم يقول: اللهم

بك أستفتح، وبك أستنجح وإليك أتوجه بتوحيديك الذي جحدته المشركون وانقاد به

لوجهك المخلصون.

بنبيك محمد - صلى الله عليه وسلم - أتوجه.

اللهم ذلل لي صعوبة أمري، وسهل لي حزونته، ويسر لي من الخير أكثر مما أرجو، أو اصرف

عني من الشر أكثر مما أخاف.

Translation¹⁵⁰:

“If you need something from Allah, exalted is He, and want to seek it from Him, do wudu and do it well, perform two rak’ahs, and praise Allah, mighty and majestic is He, bless the Prophet (sallallahu alaihi wa sallam) and then say:

‘There is no god but Allah, the Ever-Forbearing, the Generous. Glory is to Allah, the Lord of the immense Throne. Praise belongs to Allah, the Lord of the worlds. O Allah, I ask You for what obliges Your mercy and the firm resolution (to obtain) Your forgiveness, the obtainment of every act of piety and safety from every wrongdoing. O Allah, do not leave me any wrong action but that You forgive it nor any care but that You relieve it nor any need that is pleasing to You but that You settle it, O Most Merciful of the merciful.

O Allah, I ask You and turn to You by Your Prophet Muhammad (sallallahu alaihi wa sallam), the Prophet of mercy. O Muhammad, I turn by you to My Lord and your Lord, mighty and majestic is He, for Him to settle my need for me.’ Then he should mention what he needs.

It is related that the early Muslims¹⁵¹ used to seek to have their needs fulfilled by praying two rak’ahs and then saying:

‘O Allah, I seek opening by You and success by You. I turn to You by Your Prophet Muhammad (sallallahu alaihi wa sallam). O Allah, make the difficulty in my business easy for me, ease my hardship for me, make smooth for me good than I hope for and avert from me more evil than I fear.’”

¹⁵⁰ Published in English as *Al-Wasiyya – The advice of the esteemed scholar – Muwaffaq ad-Din Ibn Qudama al-Maqdisi*, translated by Aisha Bewley, Turath Publishing, London, 2008

¹⁵¹ The Salaf

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

One wonders if all the anti-Asharite detractors would heed the above advice from Ibn Qudama on performing Tawassul since according to them it is not permitted and others have gone to the extremes of calling it bid'a or shirk?!

Ibn Qudama was also somewhat of an anti-Asharite, but some of the contemporaries from pseudo-Salafism have made some negative comments on how he understood the Sifat (attributes) of Allah. In a book entitled *"Fundamentals of the Salafee Methodology: An Islaamic Manual for Reform"* ascribed to the late Nasir al-Albani with numerous footnotes, the following page was mentioned with examples of disapproval on Ibn Qudama's understanding on the Sifat:



informed about it in His Book, and that it is in a manner that befits Him. We do not go deep into it, nor feign knowledge of it, nor do we delve into its implications with negation and affirmation. Rather, we remain silent and we stop where the *Salaf* stopped.”

So he - ﷺ - separated between *kayf* (how) and *ma'naa* (meaning), but he relegated the *kayf* and affirmed the *ma'naa*. As for Ibn Qudaamah al-Maqdisee (d.620H) - ﷺ - then the phrase '*tafweedulma'naa*' occurred from him in his book *Dhammut-Ta'weel* (p. 11), when he said, "And they knew that the one who speaks with it is truthful without a doubt in its truthfulness. So they affirmed its truthfulness, yet they did not know the reality of its meaning. So they remained silent about that which they did not know." So his statement in *Lum'atul'I'tiqaad* (p. 31) supports the fact that his intent by '*tafweed*' here was *ma'naa*, not *kayf*. He said, "And it is obligatory to affirm the wording of whatever is troublesome from that and to leave off opposing its meaning. And we refer knowledge of it back to the One who spoke it and we place its trust with the one who recited it."

Indeed, some of the researching Imaams objected to him, such as Imaam Muhammad Ibn Ibraaheem aalush-Shaykh (d.1389H) - ﷺ - the former *Muftee* of the Kingdom of Saudi Arabia. He said, "As for the speech of the author of *alLum'ah*, then this statement is from that which is observed in this work of '*aqeedah*. And there have been observed from him in it a number of words that the author is reproached for. So it is not hidden that the *madhhab* of *Ahlu-Sunnah walJamaa'ah* is to have *eemaan* in whatever is confirmed from the Book and the *Sunnah* from Names and Attributes of Allaah in wording (*lafdh*), meaning (*ma'naa*) and belief (*i'tiqaad*). These Names and Attributes are affirmed in a real (*haqeeqah*) sense, not metaphorically (*majaaz*), and the real meanings befit the Majesty and Magnificence of Allaah. And the proofs for that are too many to be enumerated. The meanings of these Names are apparent and well known from the *Qur'aan* and other than it. There is no obscurity, difficulty, or vagueness concerning that. Indeed the Companions of the Messenger of Allaah (ﷺ) took the *Qur'aan* from him and quotes the *ahaadeeth* from him, and they did not find any difficulty in that." Refer to *Fataawaa wa Rasaa'il* (1/202-203) of Imaam Muhammad Ibn Ibraaheem.

Stated al-'Allaamah 'Abdur-Razzaaq 'Afee'ee - ﷺ, "The *madhhab* of the *Salaf* is *tafweed* (relegation) concerning the *kayfiyyah* of the Attributes, not the meaning. Indeed, Ibn Qudaamah erred in *Lum'atul'I'tiqaad* and spoke with *tafweed*. However, the *Hanaabilah* had bigoted allegiance towards the *Hanaabilah*. Due to that, some of the Scholars displayed bigotry in defending Ibn Qudaamah. However, the correct view is that Ibn Qudaamah was a *Mufawwid*." Refer to his *Fataawaa* (1/153).

Stated Shaykhul-Islam Ibnul-Qayyim (d.751H) - ﷺ, "The statement of Shaykhul-Islam Muwaffiqud-Deen Abee Muhammad 'Abdullaah Ibn Ahmad al-Maqdisee, the groups have agreed upon his acceptance, magnification and *Imaamah*, except for a *Jahmee* or a *Mu'attil*." Refer to *Ijtimaa'ulJuyooshilIslaamiyyah* (p. 191).

IMAM AHMED IBN HANBAL AND HIS USE OF THE BLESSED PROPHETIC HAIR DURING HIS INQUISITION FOR TABARRUK

There is little doubt from most of the adherents to Salafism in this age that Imam Ahmed ibn Hanbal (d. 241 AH) was the Imam of Ahlus Sunna wal Jama'a in his age, and the flag bearer of true Tawhid in his days. This being also the position from many of those who subscribe themselves to the Ash'ari and Maturidi schools through the ages.

The following authentic report from Salih (d. 266 AH) the son of Imam Ahmed ibn Hanbal mentioned how Imam Ahmed was about to be physically punished during his infamous inquisition (mihna), and most pertinently how the Imam had a hair or two that belonged to Allah's Messenger (sallallahu alaihi wa sallam), and the way the Imam had them on the sleeve of his clothing for Tabarruk (seeking blessings).

The following is a digital scan from the book of Salih the son of Imam Ahmed ibn Hanbal entitled, "*Sira al-Imam Ahmed ibn Hanbal*"

سيرة الإمام أحمد بن حنبل

أبي الفضل صالح بن أحمد بن حنبل
(توفي ٢٤١هـ)

مراجعة وتحقيق وتعليق
المستشار الدكتور خالد بن محمد التميمي
مركز الدراسات والبحوث - جامعة القصيم

دار السلف للنشر والتوزيع

On p. 60, Salih narrated the following directly from his father, al-Imam Ahmed ibn Hanbal:

قال : فأخذتُ وسُحبتُ ، ثم خلعت ، ثم قال : العقابين والسياط ،
فجيء بالعقابين والسياط .

قال أبي : وقد كان صار إلي شعرة أو شعرتان من شعر النبي ﷺ ،
فصررتهما كم قميصي ، فنظر إسحاق بن إبراهيم إلى الصرة في كم
قميصي . فوجه إلي : ما هذا مصر ، ورنى كمك .

فقلت : شعر من شعر النبي ﷺ ، وسعى بعض القوم إلى القميص
ليحرقه (٣٨) في وقت ما أقمت بين العقابين .

فقال لهم - يعني المعتصم - : لا تحرقوه (٣٩) ، انزعوه عنه .

قال : إنني ظننت إنه دريء عن القميص الحرق بسبب الشعر الذي
كان فيه ثم صيرت بين العقابين ، وشدت يدي ، وجيء بكرسي فجلس
عليه ، وابن أبي دؤاد قائم على رأسه ، والناس أجمعون قيام من حضر
فقال له إنسان ممن شدني خذ ناتي الخشبين بيدك وشد عليهما ، فلم أفهم

The above translates¹⁵² as follows:

[Ibn Hanbal] said: «I was seized, dragged and stripped, then he [presumably al-Mu'tasim] said: "The flogging poles ('uqabayn) and the whips (siyaty)" And the flogging poles and whips were brought».

My father said: «I had come with a hair or two of the Prophet (PBUH), and I bundled them into the sleeve of my shirt. Ishaq b. Ibrahim saw the bundle in the sleeve of my shirt and addressed me: "What is that bundle (misarr), show me your sleeve"».

[Ibn Hanbal] said: «A hair of the Prophet (PBUH), and one of them went for the shirt to tear it when I was placed between the flogging poles».

[Al-Mu'tasim] said to them: «Don't tear it, take it off him».

[Ibn Hanbal] said: «I thought that he [al-Mu'tasim] prevented the tearing of the shirt because of the hair that was in it. Then I was placed between the floggingpoles and my hands were tied. A chair was brought and he [al-Mu'tasim] sat on it, and Ibn Abî Du'àd stood right beside him, and the people that were present stood. One of the people that tied me up said to me: "Hold on to one of the pieces of wood with your hand and brace yourself. I did not understand what he said and my hands lost their grip and I did not grasp the poles during the whipping».

Abdal Ghani al-Maqdisi has also narrated it with his isnad going back to Salih ibn Ahmed ibn Hanabl in his *Mibna al-Imam Ahmed* as follows (on p. 94-5):

¹⁵² As translated in the article, "Who is the accused? The interrogation of Ahmad ibn Hanabl" (N. Hurvitz, *al-Qantara* 22,2 (2001) 359-373

العُقَايَيْنِ وَالسَّيَاطِ ، فَجِيءَ بِعُقَايَيْنِ وَسَيَاطِ .
 - قال أبي رحمه الله - : وقد كان^(٤) صار إليّ شَعْرَةً أو شَعْرَتَانِ من شَعْرِ
 النَّبِيِّ ﷺ ، وَسَعَى بَعْضُ الْقَوْمِ إِلَى الْقَمِيصِ لِيَحْرِقَهُ فِي وَقْتِ مَا أَقَمْتُ بَيْنَ
 الْعُقَايَيْنِ ، فَقَالَ لَهُمْ : لَا تَحْرِقُوهُ ، أَنْزَعُوهُ عَنْهُ - قال أبي : فَظَنَنْتُ أَنَّهُ دُرَى

عن القميص الخرق بسبب الشعر الذي كان فيه - ثم صيرت بين العقابين
 وشدت يداي^(١) ، وجيء بكرسي فوضع له فجلس ، وابن أبي دؤاد قائم على
 رأسه ، والناس أجمعون قيام ممن حضر . فقال لي^(٢) إنسان من شدني :
 تحذ ناتي^(٣) الخشبين بيدك وشد عليهما ، فلم أفهم ما قال ، فتخلعت
 يداي لما شدت ولم أمسك الخشبين^(٤) . قال أبو الفضل^(٥) : فلم يزل أبي
 رحمة الله عليه يتوجع من الرُّسْغِ إِلَى أَنْ تُوْفِيَ .

The editor mentioned under footnote no. 4 that this same report about Imam Ahmed ibn Hanbal and his use of the blessed hair is mentioned in the following references:

(٤) الخبر في ذكر المحنة لحنبل بن إسحاق : ٥٥-٥٦ ، والمناقب : ٤٠٤-٤٠٥ ، وسير
 أعلام النبلاء ١١/ ٢٤٩-٢٥٠ ، وحلية الأولياء ٩/ ٢٠١-٢٠٢ .

Hence, it was also mentioned by the nephew of Imam Ahmed, who is known as Hanbali ibn Ishaq in his own Dhikr Mihna al-Imam Ahmed ibn Hanbal (pp. 55-6), Manaqib al-Imam Ahmed (pp. 404-5) by al-Hafiz ibn al-Jawzi, Siyar a'lam an-Nubala (11/249-50) by al-Hafiz al-Dhahabi and Hilyatul Awliyya (9/201-2) by al-Hafiz Abu Nu'aym al-Isfahani.

Thus, this report about the actions of Imam Ahmed and the way he utilised the blessed hair of the Holy Prophet (sallallahu alaihi wa sallam) for what can be described as Tabarruk (seeking blessings) is an authentic report that the claimants to the way of Imam Ahmed ibn Hanbal need to explain with their conscience and so called pristine understanding of what is acceptable Tawhid.

THE BLAZING STAR IN DEFENCE OF A NARRATION FROM MALIK AL-DAR

The question for the detractors from Birmingham and claimants to the way of Imam Ahmed ibn Hanbal is:

Is such an act from Imam Ahmed acceptable to you and is it based on any Shari' based evidence such that it is not held to be a form of Shirk (polytheism), or a bid'a munkara (rejected innovation), according to your nuanced understanding of what is sound Tawhid?! What is the verdict on Imam Ahmed for carrying out such a deed with the hair?

Indeed, this type of action has a basis from the example of some of the Sahaba and Tabi'in:

In **Sahih al-Bukhari** (vol. 8/p. 168, no. 6281, M. Khan edn):

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ حَدَّثَنِي أَبِي عَنْ ثُمَامَةَ عَنْ أَنَسٍ
أَنَّ أُمَّ سُلَيْمٍ كَانَتْ تَبْسُطُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِطْعًا فَيَقْبِلُ عِنْدَهَا عَلَى ذَلِكَ النَّطْعِ قَالَ فَإِذَا نَامَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَتْ مِنْ عَرْفِهِ وَشَعْرِهِ فَجَمَعَتْهُ فِي قَارُورَةٍ ثُمَّ جَمَعَتْهُ فِي سُكٍّ قَالَ فَلَمَّا
حَضَرَ أَنَسَ بْنَ مَالِكٍ الْوَفَاةَ أَوْصَى إِلَيَّ أَنْ يُجْعَلَ فِي حَنُوطِهِ مِنْ ذَلِكَ السُّكِّ قَالَ فَجُعِلَ فِي حَنُوطِهِ.

Narrated Thumama:

Anas said, "Um Sulaim used to spread a leather sheet for the Prophet (sallallahu alaihi wa sallam) and he used to take a midday nap on that leather sheet at her home." Anas added, "When the Prophet (sallallahu alaihi wa sallam) had slept, she would take some of his **sweat and hair** and collect it (the sweat) in a bottle and then mix it with Suk (a kind of perfume) while he was still sleeping." When the death of Anas bin Malik approached, he wished in his will that some of the

Suk be mixed with his Hanut (perfume for embalming the dead body), and it was mixed with his Hanut.

In Sahih al-Bukhari (vol. 1/no. 171, M. Khan edn):

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ قَالَ حَدَّثَنَا إِسْرَائِيلُ عَنْ عَاصِمٍ عَنْ ابْنِ سِيرِينَ قَالَ قُلْتُ
لِعَبِيدَةَ عِنْدَنَا مِنْ شَعْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَبْنَاهُ مِنْ قَبْلِ أَنَسٍ أَوْ مِنْ قَبْلِ أَهْلِ أَنَسٍ
فَقَالَ لَأَنْ تَكُونَ عِنْدِي شَعْرَةٌ مِنْهُ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا.

Ibn Sirin narrated: I said to 'Abida, "I have some of the **hair** of the Prophet (sallallahu alaihi wa sallam) which I got from Anas or from his family." 'Abida replied. "No doubt if I had a single **hair** of that it would have been dearer to me than the whole world and whatever is in it."

In Sahih al-Bukhari (7/518, no. 784, Khan edn)

5446 - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا إِسْرَائِيلُ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ قَالَ أُرْسَلَنِي
أَهْلِي إِلَى أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِقَدْحٍ مِنْ مَاءٍ وَقَبْضِ إِسْرَائِيلَ ثَلَاثَ أَصَابِعَ مِنْ قِصَّةٍ فِيهِ شَعْرٌ مِنْ شَعْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ
إِذَا أَصَابَ الْإِنْسَانَ عَيْنٌ أَوْ شَيْءٌ بَعَثَ إِلَيْهَا مِخْضَبَهُ فَاطَّلَعْتُ فِي الْجُلُجُلِ فَرَأَيْتُ شَعْرَاتٍ حُمْرًا.

Narrated Isr'ail:

Uthman bin 'Abdullah bin Mauhab said, "My people sent me with a bowl of water to Um Salama." Isra'il approximated three fingers (indicating the small size)

of the container in which there was some hair of the Prophet (sallallahu alaihi wa sallam). 'Uthman added, "If any person suffered from evil eye or some other disease, he would send a vessel (containing water) to Um Salama. I looked into the container (that held the hair of the Prophet) and saw a few red hairs in it."¹⁵³

Note also that Imam Ahmed also used to write ta'wiz and he possessed a hair and bowel of the Prophet (sallallahu alaihi wa sallam) as mentioned by his son Abdullah ibn Ahmed in his Masa'il al-Imam Ahmed (1/447, no. 1622):

1622 – حَدَّثَنَا قَالَ رَأَيْتَ أَبِي يَكْتُبُ التَّعَاوِذَ لِلَّذِي يَقْرَعُ وَلِلْحَمِيِّ لِأَهْلِهِ وَقُرَابَاتِهِ وَيَكْتُبُ لِلْمَرَأَةِ إِذَا عَسَرَ عَلَيْهَا الْوِلَادَةَ فِي جَامٍ أَوْ شَيْءٍ لَطِيفٍ وَيَكْتُبُ حَدِيثَ ابْنِ عَبَّاسٍ إِلَّا أَنَّهُ كَانَ يَفْعَلُ ذَلِكَ عِنْدَ وَقُوعِ الْبَلَاءِ وَلَمْ أَرَهُ يَفْعَلُ هَذَا قَبْلَ وَقُوعِ الْبَلَاءِ وَرَأَيْتُهُ يَعُوذُ فِي الْمَاءِ وَيَشْرِبُهُ الْمَرِيضُ وَيَصُبُّ عَلَى رَأْسِهِ مِنْهُ وَرَأَيْتُ أَبِي يَأْخُذُ شَعْرَةً مِنْ شَعْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَضَعُهَا عَلَى فِيهِ يَقْبَلُهَا وَاحْسَبُ أَبِي قَدْ رَأَيْتُهُ يَضَعُهَا عَلَى رَأْسِهِ أَوْ عَيْنِهِ فَيَغْمِسُهَا فِي الْمَاءِ ثُمَّ شَرِبَهُ يَسْتَشْفِي بِهِ وَرَأَيْتُهُ قَدْ أَخَذَ قَصْعَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بِهَا إِلَيْهِ أَبُو يَعْقُوبَ بْنِ سُلَيْمَانَ بْنِ جَعْفَرٍ فَيَغْسِلُهَا فِي جَبِّ مَاءٍ ثُمَّ شَرِبَ فِيهَا وَرَأَيْتُهُ غَيْرَ مَرَّةٍ يَشْرِبُ مِنْ مَاءٍ زَمْرَمٍ يَسْتَشْفِي بِهِ وَيَمْسَحُ بِهِ يَدَيْهِ وَوَجْهَهُ

¹⁵³ The translator said in a footnote: "Um Salama would dip those hairs into the vessel and return it to the patient to drink that blessed water or wash himself with it, seeking to be healed."

Translation¹⁵⁴:

He ('Abdullah ibn Ahmad ibn Hanbal) narrated to us, saying: I saw my father [Ahmad ibn Hanbal] writing *Ta'awidh* [pl. of *Ta'widh*] for the one who was bald, as well as for his family and relatives for fever. He would write [them] for a woman when labour became difficult for her in a vessel or something delicate, and he would write the hadith of ['Abdullah] ibn 'Abbas [radhiallahu 'anh]; except that he would do that when an affliction occurred. I did not see him do this before an affliction occurred. I saw him reciting incantation in water and giving it to a sick person to drink and pour part of it over his head. And I saw my father holding a strand of the Prophet's hair (sallallahu 'alaihi wasallam), and he placed it on his mouth kissing it, and I believe I saw him placing it on his head or his eye. Then he dipped it in water and drank it, seeking cure from it. I saw him taking a bowl of the Prophet (sallallahu 'alaihi wasallam) which Abu Ya'qub ibn Isma'il ibn Sulayman ibn Ja'far sent to him. He washed it in a cistern of water, and then drank from it. I saw him, on more than one occasion, drinking some Zamzam water, and seeking cure from it, as well as wiping his hands and face with it.

The above point from Abdullah ibn Ahmed ibn Hanbal was mentioned in an abridged manner by al-Hafiz al-Dhahabi in his *Siyar a'lam an-Nubala* (11/212):

ومن آدابه:

قال عبد الله بن أحمد: رأيت أبي يأخذ شعرة من شعر النبي - صلى الله عليه وسلم - فيضعها على فيه

يقبلها.

¹⁵⁴ Courtesy of - <http://studentofthedeem.wordpress.com/2014/04/18/imam-ahmad-ibn-hanbal-would-write-tawidh-possessed-bowl-hair-of-prophet/>

وأحسب أني رأيته يضعها على عينه، ويغمسها في الماء ويشربه يستشفى به.

ورأيته أخذ قسعة النبي -صلى الله عليه وسلم- فغسلها في حب الماء، ثم شرب فيها، ورأيته يشرب من

ماء زمزم يستشفى به، ويمسح به يديه ووجهه.

قلت: أين المنتفع المنكر على أحمد، وقد ثبت أن عبد الله سأل أباه عمن يلمس رمانة منبر النبي -صلى

الله عليه وسلم- ويمس الحجرة النبوية، فقال: لا أرى بذلك بأسا.

أعاذنا الله وإياكم من رأي الخوارج ومن البدع.

The detractors may wish to pass a verdict on the above narration and its contents also. In closing, it is worth mentioning that despite al-Albani not approving of Tawassul using the means of the rank and status of Allah's Messenger (sallallahu alaihi wa sallam), he admitted that Imam Ahmed ibn Hanbal and Qadi Shawkani (d. 1250 AH) approved of it. He said in his book on Tawassul: Its types and its rulings (p. 38):

*“Even though some of them have been allowed by some of the scholars, so [for instance] **Imaam Ahmad allowed tawassul by means of the Messenger (sallallahu alaihi wa sallam) alone, and others such as Imaam ash-Shawkaanee allowed tawassul by means of him and other Prophets and the Pious.**”*

Note, al-Albani has been refuted on this issue in a number of works that have been mentioned in this work.

IBN TAYMIYYA AND HIS PREDICTING OF FUTURE EVENTS!

In closing this section on the actions and views of certain Hanbalis promoted by many from Salafism in this age, it is also worth mentioning an incident regarding the Shaykh al-Islam of the detractors, Ibn Taymiyya (d. 728 AH), and how he took on the role of fortelling a future event!

Ibn Qayyim al-Jawziyya mentioned the following with regard to his teacher, Ibn Taymiyya in his *Madarij al-Salikin*.¹⁵⁵

ثُمَّ أَخْبَرَ النَّاسَ وَالْأُمَرَاءَ سَنَةَ اثْنَتَيْنِ وَسَبْعِمِائَةٍ لَمَّا تَحَرَّكَ التَّتَارُ وَقَصَدُوا الشَّامَ: أَنَّ الدَّائِرَةَ
وَالْهَزِيمَةَ عَلَيْهِمْ. وَأَنَّ الظَّفَرَ وَالتَّنَصُّرَ لِلْمُسْلِمِينَ. وَأَقْسَمَ عَلَى ذَلِكَ أَكْثَرَ مِنْ سَبْعِينَ يَمِينًا.
فَيَقَالُ لَهُ: قُلْ إِنْ شَاءَ اللَّهُ. فَيَقُولُ: إِنْ شَاءَ اللَّهُ تَحْقِيقًا لَا تَعْلِيْقًا. وَسَمِعْتُهُ يَقُولُ ذَلِكَ. قَالَ:
فَلَمَّا أَكْثَرُوا عَلَيَّ. قُلْتُ: لَا تُكْثِرُوا. كَتَبَ اللَّهُ تَعَالَى فِي اللُّوحِ الْمَحْفُوظِ. أَنَّهُمْ مَهْزُومُونَ
فِي هَذِهِ الْكِرَّةِ. وَأَنَّ التَّنَصُّرَ لَجُيُوشِ الْإِسْلَامِ. قَالَ: وَأَطْمَعْتُ بَعْضَ الْأُمَرَاءِ وَالْعَسْكَرِ حَلَاوَةَ
التَّنَصُّرِ قَبْلَ خُرُوجِهِمْ إِلَى لِقَاءِ الْعَدُوِّ.

¹⁵⁵ 2/458, published by Dar al-Kitab al Arabi, Beirut, 3rd edn, 1996 CE

وَكَاثَتْ فِرَاسَتُهُ الْجُرِّيَّةُ فِي خِلَالِ هَاتَيْنِ الْوَاقِعَتَيْنِ مِثْلَ الْمَطْرِ.

Translation:

“Then he informed the people and the rulers, in the year 702 [AH], when the Tatars had mobilised and were heading for the Levant¹⁵⁶: ‘Indeed, they will be surrounded and defeated, and triumph and victory will be for the Muslims.’ He swore more than seventy times that this would happen. It was then said to him, ‘Say, “If Allah so wills.”’¹⁵⁷ He thus replied, ‘If Allah so wills, but by way of confirmation, not as a condition.’ I heard him saying that. He said, ‘When they insisted that I say it, I said, ‘Allah the Exalted has written in the Preserved Tablet that they will be defeated in this attack and that victory will be for the armies of Islam.’ He said, ‘The sweetness of victory nourished some of the rulers and the army before they went out to meet the enemy, and his partial discernment in the course of these two events was like the rain.’”

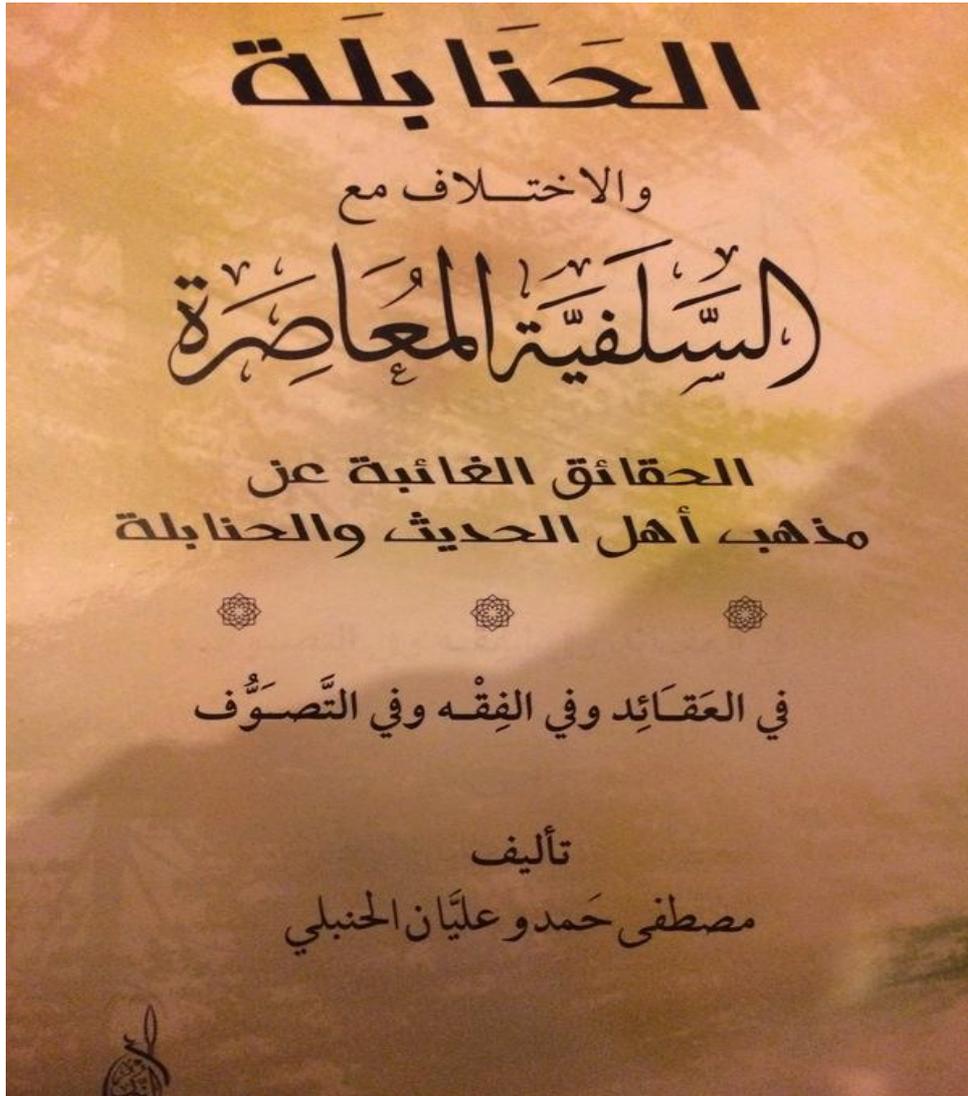
This is what many Sufis would consider as an act of *Firasa* (discernment/foresight) or *kashf* (spiritual unveiling), but one wonders if the detractors accept this type of *Firasa* from other notable Sufis after the time of the Sahaba, and other Ulama of the past, or do they consider it *kufr*, *shirk* or *bid'a*?! They may wish to explain how *ibn Taymiyya*'s above statements fit into their current understanding of *Tawhid* and *Ilm al-Ghayb* (knowledge of the unseen).

To see the differences between real Hanbalis and pseudo-Salafis who advocate the so-called Hanbali way of *ibn Taymiyya*, *Ibn Abdal Wahhab al-Najdi* and their

¹⁵⁶ (tn): *Shām*

¹⁵⁷ (tn): *in shā' Allah*

likes, one may refer to the following work published in over 800 pages in 2013
CE:



EPILOGUE

To conclude this rejoinder to the detractors from Birmingham, it is worth summarising for the benefit of the readers, who from the past and present scholars, and writers of various schools of jurisprudence authenticated the narration of Malik al-Dar, as well as those who mentioned it without rejecting its authenticity in any way. In listing the names, we are not advocating anyone who may be branded as being a controversial writer, but merely mentioning their verdict on this specific narration at hand.

In this riposte, the following issues and points have been detailed:

- i) Abu Khuzaima and Abu Hibban have not shown originality in many of their claims, but have merely plagiarised whole source references, and several quotes from two short articles mentioned earlier by their late authority – [Zubair Ali Za’i](#) (d. 2013)
- ii) Their contention that al-Imam al-A’mash al-Kufi committed Tadles when reporting from Abu Salih al-Samman was shown to be unproven, and quotes from the likes of [Ahmed ibn Hanbal](#), [al-Fasawi](#), [al-Humaydi](#) and [al-Dhahabi](#) were brought forth to disprove their counter arguments
- iii) Malik al-Dar is not unknown (majhul), but should be considered as a type of reliable narrator based on the expressions quoted from al-Bukhari, Ibn Sa’d, Ibn Hibban and al-Khalili. While he is known as a Tabi’, some like al-Dhahabi and ibn Fahd considered him to be a Sahabi.

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- iv) The report from Malik al-Dar is supported from the identical report emanating from the known Sahabi, Anas ibn Malik (ra)
- v) No one from the reputable Hadith scholars or jurisprudents of the past was named by the detractors to have weakened the narration from Malik al-Dar. They took their cue from the late Nasir al-Albani (d. 1999) and those who are from the same mentality in creed or jurisprudential approaches in this age after him, like Zubair Ali Za'i et al.
- vi) Nasir al-Albani was refuted by one from his own sect; namely, the late [Nasib al-Rifa'i](#) on this very narration at hand. Al-Albani was also refuted on this narration by other contemporaries like –
- (a) [Dr. Umar Mas'ud al-Tijani](#) in his *Kashf al-Ithar fi tad'if Khabr Malik al-Dar*
- (b) [Shaykh Ali ibn Muhammad ibn Tahir ibn Yahya Ba'Alawi al-Hussaini](#), who wrote the work known as *Hidayatul Mutakhabbitin* in reply to al-Albani's claims on Tawassul,
- (c) [Dr Mahmud Mamduh](#) in his *Raf al-Minara li-takbrij ahadith al-Tawassul wal Ziyara* and
- (d) [Shaykh Ali ibn Na'if al-Shahud](#) *al-Kbulasa fi ahkam al-Istigatha wal-Tawassul* (pp. 137-156)
- vii) Despite al-Albani weakening this specific narration from Malik al-Dar mentioned above, it is surprising to note that al-Albani has also declared another narration via the route of Malik al-Dar to be Hasan (good) in his editing of Imam al-Mundhiri's (d. 656 AH) *al-Tarhib wal Tarhib*.

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viii) Of the major scholars of the past before the first Islamic millennium who authenticated the narration from Malik al-Dar (be its sanad or its matn), the following names have been mentioned earlier:

- 1) Al-Hafiz ibn Kathir (d. 774 AH)
- 2) Al-Hafiz Ibn Hajar al-Asqalani (d. 852 AH)
- 3) Imam Al-Samhudi (d. 911 AH)
- 4) Imam Al-Qastallani (d. 923 AH)
- 5) Imam Ibn Hajar al-Haytami (d. 974 AH)

ix) Amongst those that knew of this narration explicitly and mentioned it in either full, abridged format, or by agreeing or mentioning it to being authentic (see the relevant section for full references) included the following Imams and lesser known writers of the past and present:

- 1) Imam Muhammad Ibn Allan al-Siddiqi (d. 1057 AH)
- 2) Shaykh Dawud ibn Sulayman al-Baghdadi al-Khalidi (d. 1299 AH)
- 3) Shaykh Ibrahim ibn Uthman al Samnudi al-Mansuri
- 4) Shaykh Jamil Effendi al-Zahawi (1355 AH)
- 5) Qadi Yusuf al-Nabhani (d. 1350 AH)
- 6) Shaykh Muhammad Zahid al-Kawthari (d. 1371 AH)
- 7) Shaykh Abdullah al-Ghumari (d. 1993 CE)

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- 8) Sayyid Muhammad ibn Alawi al-Maliki al-Makki (d. 2004 CE)
- 9) Dr. Mahmud Sa'id Mamduh
- 10) Shaykh Wahbi ibn Sulayman Ghawiji (d. 2013 CE)
- 11) Shaykh Muhammad Awwama
- 12) Shaykh Abdullah al-Harari (d. 2008)
- 13) Shaykh Sarfraz Khan Safdar (d. 2009 CE)
- 14) Shaykh Yunus al-Jawnpuri
- 15) Shaykh Yusuf Khattar Muhammad
- 16) Dr Umar Abdullah Kamil
- 17) Shaykh Farid al-Baji al-Maliki
- 18) Shaykh Adil Murshid
- 19) Shaykh Nabil al-Ghamri
- 20) Shaykh Abdal Hadi Kharsa al-Dimashqi
- 21) Dr. Samir an-Nass al-Dimashqi
- 22) Shaykh Hussain Muhammad Ali Shukri
- 23) Shaykh Abduh Muhammad Jaan al-Na'imi
- 24) Dr. Isa al-Himyari
- 25) Shaykh Ali ibn Na'if al-Shahud

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x) Those who transmitted or recorded the narration without explicitly weakening it or rejecting it in some way include the following names:

- 1) Imam Ali Ibn al-Madini (d. 234 AH)
- 2) Imam Abu Bakr Ibn Abi Shayba (d. 235 AH)
- 3) Imam Muhammad ibn Isma'il al-Bukhari (d. 256 AH)
- 4) Imam Ibn Abi Khaythama (d. 279 AH)
- 5) Imam Abu Ya'la al-Khalili (d. 446 AH)
- 6) Imam Abu Umar Ibn Abd al-Barr (d. 463 AH)
- 7) Imam al-Bayhaqi (d. 458 AH)
- 8) Imam Abul Qasim Ibn Asakir (d. 571 AH)
- 9) Imam Shamsud-Din al-Dhahabi (d. 748 AH)
- 10) Imam Taqiud Din al-Subki (d. 756 AH)
- 11) Imam Taqiud Din al-Hisni (d. 829 AH)
- 12) Imam al-Suyuti (d. 911 AH)
- 13) Imam Ali al-Muttaqi al-Hindi (d. 975AH)
- 14) Imam Muhammad ibn Abdal Baqi al-Zarqani al-Maliki (d. 1122 AH)
- 15) Shah Waliullah Dehlawi (d. 1176 AH/1763 CE)
- 16) Imam Muhammad Abid al-Sindi (d. 1257 AH)
- 17) Shaykh Abdal Ghani al-Dehlawi (d. 1296 AH)
- 18) Shaykh Mustafa ibn Ahmad al-Shatti al-Hanbali (1857-1929 CE)
- 19) Shaykh Muhammad Zakariyya Kandehlawi al-Madani (d. 1982 CE)
- 20) Shaykh Muhammad Abdal Hakim Sharaf
- 21) Dr. Umar Mas'ud al-Tijani
- 22) Shaykh Ali ibn Muhammad ibn Tahir ibn Yahya
- 23) Shaykh Sa'eed Fawda

In concluding this epistle in reply to the detractors and their like-minded writers from the same sect, the names and testification of literally dozens of scholars and

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writers of various schools of jurisprudence is a testimony that the narration from Malik al-Dar is free of weakness in its chain of transmission, and its wording is thus authentic (Sahih) to the vast majority. Additionally, it is strengthened by the corroboratory report mentioned in this work from the Sahabi, Anas ibn Malik (ra).

The following appendices have been attached to show the reality of these detractors as opined from the advice of their late Muhaddith, Nasir al-Albani (d. 1999 CE). The last piece was compiled by another person from their sect who exposed the reality of one of these detractors known as Abu Hibban Kamran Malik for his reprehensible behaviour that lead him to a period behind bars.

Peace and blessings be upon our Prophet Muhammad

Abul Hasan Hussain Ahmed

Darul-Tahqiq, London, UK

27th Ramadan 1435 AH/July 25th 2014

“THE SALAFI DA’WAH IS NOW IN DISARRAY”: AL-ALBANI

Nasir al-Albani (d. 1999 CE), who was one of the major proponents and outspoken representatives of a modern day sect that describes itself as “Salafiyya”, spoke with some beneficial truth regarding a fact that was well known about many of those attached to his very own sect; namely that his sect has very few capable scholars, and many general followers lack good manners and upbringing, as well as the fact that his sect is in total disarray and filled with subdivisions.

The following is his description and judgement as translated and propagated by one of his own admirers on the disarray and downright shallowness of many of those linked to pseudo-Salafism. Note also that he was describing the situation before his death in 1999, and since that time Salafism has gone via more turbulent disintegration into further factionalism which is often at odds with each other and waging written and oral attacks against each other has become a daily reality. This is especially visible to any simple researcher who visits Arabic or English websites and forums run by subdivisions within its ranks globally.

It is indeed a bitter reality of how many of these Salafi sect members behave and strut around pompously in various parts of the world with the catch phrase – “A return to the Qur’an and Sunna”, while acting as though they have been given the divine right to spread their ideology, methodology and distorted creed (aqida) on certain matters, with their warped and distorted understandings of the sources of Islamic law (Qur’an, Sunna, Ijma and

Qiyas), and all the while misleading their own souls as well as many unsuspecting Muslims into the false sense of belief that they can do away with the real and classically accepted Mujtahid Imams like Abu Hanifa, Malik ibn Anas, Muhammad ibn Idris al-Shafi'i and Ahmed ibn Hanbal, and thousands upon thousands of scholars attached to these 4 Madhhabs for well over 12 long centuries of Islamic History, who truly explained the Shari'a with the right tools of taqwa (God-fearingness), qualified scholarship and abstention (zuhd) from this temporal world.

Before one reads al-Albani's own words, it is recommended that the readers also take a look at the following links to see more on why this sect callings itself "Salafi" as well as hijacking the name of the real Ahlus Sunna wal Jama'a for its ends should not be taken seriously or accepted in any way as representing the way of the Saved Sect (Firqatun Najiyya) in this age:

[Books Refuting al-Albani Directly or by Inference](#)

[Differences between al-Albani, Ibn 'Uthaymin and Ibn Baz – In Fiqh and Aqida](#)

[Albani's Aberrations & Errors – Shaykh Habibur Rahman A'zami](#)

It is pertinent to note that al-Albani himself quoted the following in one of his responses that is applicable to many of those linked to Salafism and other deviated sects of this era:

And he صلى الله عليه وسلم said as is reported in *Saheeh* al-Bukhaari and Muslim, from the hadith of 'Abdullaah ibn 'Amr ibn al-'Aas, ***“Verily, Allah does not take away knowledge by snatching it from the people but He takes away knowledge by taking away the scholars, so that when no scholar remains, the people turn to the ignorant as their leaders. Then they are asked to deliver religious***

verdicts and they deliver them without knowledge—so they go astray [themselves], and lead others astray.”

The following is from a [blog](#) on al-Albani:

Questioner: What is your Excellency’s opinion about ... the *Salafi da’wah* in general, and specifically in [Kuwait](#), [Egypt](#) and [Saudi](#)?

Al-Albaani: I say that unfortunately the *Salafi Da’wah* is now in disarray, and I attribute the cause of that to the hastiness of many of the Muslim youth to claim knowledge: so he will have the audacity to pass *fatwas*, and to declare things to be *haram* and *halaal* before he knows.

Some of them, as I have heard on numerous occasions, *can’t even recite an aayah* from the Quraan properly—even if the Noble *Mushaf* were [open] in front of them—let alone the fact that he will make many mistakes when [simply] reading a *hadith* of the Prophet صلى الله عليه وسلم. And so that proverb that is well-known in some countries is applicable to him:

إنه تزبب قبل أن يتحصرم

“He became a raisin before [even becoming] a sour grape.”

You know what *الحصرم* is, is this word used amongst you? When a grape starts out it becomes a green berry, this is what *الحصرم* is referring to, and it is very sour, so before he even reaches this stage of being a sour grape, he makes himself out to be a raisin.

Thus for many of these people to prop up their heads and be hasty in [both] claiming knowledge and writing when they haven’t even traversed half the

way on the path to knowledge is what now unfortunately makes those who attribute themselves to the *Salafi da'wah* split into groups and factions.

And so there is no cure for this except for these Muslims to fear their Lord, the Mighty and Majestic, and for them to know that it is not for everyone who starts off seeking knowledge to take the lead in declaring *fatwas* about things being *halaal* and *haram*, or declaring *hadiths* to be authentic or weak except after a long lifetime, a lifetime in which he practices learning how *fatwas* are delivered and how [verdicts] are derived from the Book and the *Sunnah*.

And in this respect these callers or *Salafis* must comply with that third check which I mentioned before when speaking about beneficial knowledge and righteous actions, saying that beneficial knowledge must be according to the methodology of the *Salaf as-Saalih*.

So nowadays when many of the Islamic callers depart from this check, the third check which Imaam Ibn al-Qayyim, may Allaah have mercy on him, indicated in his poetry when he said:

“*Knowledge is, ‘Allaah said ... His Messenger said ...
The Companions said ...’ and it is not hidden.*”

Not paying heed to what our *Salaf as-Saalih* were upon makes the people go back, after having been united, to disunity which separates them as it had done with many Muslims before, turning them into groups and factions, each faction pleased with what it has. This is my opinion of the situation.

So if, as we hope, they are sincere they must cling to the correct knowledge-based principles, and that the person who has not reached the level of having correct knowledge does not have the audacity to ... that he keeps himself out

of sight from [delving into] that and he entrusts knowledge to the one who knows it [i.e., the scholars].

... in this regard [there] is a narration which has been reported in the books of *hadith*, I think it was 'Abdur-Rahmaan ibn Abi Layla, may Allaah have mercy on him, who was one of the major scholars of the *Salaf as-Saalih*, he said, "In this mosque ..." and maybe he was referring to the Prophet's Mosque, "... I met ..." and then he mentioned a [specific] number of Companions, I forget the number now, "... so when one of them would be asked ..."

Interjection: Seventy.

Al-Albaani: Maybe it was. "I met seventy Companions in this mosque, when one of them would be asked a question or asked for a *fatwa*, he would wish that another one of the scholars from those Companions who were present would shoulder the responsibility for it," and the reason for that was because they feared that they would make a mistake and thus [as a result] would cause other people to fall into making a mistake. So they would wish to not have to take this responsibility and that someone else would.

As for now, then the situation, most unfortunately, is the polar opposite.

And that is because of one reason, which is something I always mention: that this blooming which we now see for the Book and the *Sunnah* and the Salafi Da'wah is something new, this blossoming which they call an awakening **has not been going on for a long time** such that these people can reap the fruits of this awakening or blossoming in themselves, namely, by being nurtured on the foundations of the Book and the *Sunnah* and for them to then inundate, with this correct nurturing based upon the Book and the *Sunnah*, others who are around them, [calling] those closest [to them firstly] and then those after them.

So the cause is that **the effects of this *da'wah* have not become apparent because it is new to this time in which we live**, for this reason we find the situation to be the opposite of what 'Abdur-Rahmaan ibn Abi Layla reported about those Companions who would be cautious of being asked questions and who would wish that someone else would be asked, and the only reason that would make them answer a question would be because they knew that it was not allowed for them to hide knowledge—but in the depths of their hearts they used to wish that someone else would bear that responsibility.

As for now, **in many *Salafi* gatherings** let alone non-*Salafi* ones, a person who it is assumed has more knowledge than other people present is asked a question, **and all of a sudden you will see that so and so has started to speak even though he wasn't asked, and so and so has started to speak even though he wasn't asked**—what makes these people do that?

It is the love of fame. It is self-centredness, “I am here,” i.e., “I have knowledge. *Maa shaa Allaah* about me.”

This shows that we have not had a *Salafi tarbiyyah*. We have grown up with *Salafi* knowledge, each according to his efforts and striving towards that knowledge, but as for *tarbiyyah*, then we have not yet acquired it as an Islamic, *Salafi* community ...

... so we are now in an awakening in terms of knowledge but we are not in an awakening of correct upbringing [*tarbiyyah*]. That is why many times we find individuals, some callers, that can be benefitted from in terms of knowledge **but not in manners**—because he brought himself up on knowledge but was not in a righteous environment in which he was raised from childhood, and for this reason he lives carrying the manners which he inherited from that society in which he exists and in which he is found, and it is a society which without

doubt is not an Islamic one, but he was able to, by himself or with the direction of some of the people of knowledge, follow the path of [obtaining] correct knowledge, but the effects of this knowledge are not seen in his manners, in his behaviour, in his actions.

The cause of this manifestation which we are talking about now is that we have not matured/fully developed in knowledge except a few individuals.

And secondly, individuals, even more so, have not been brought up according to a correct Islamic upbringing and that is why you will find that many of the beginners in seeking knowledge will prop themselves up as a head ... the head of a *Jamaa'ah* or faction, and it is here that an old piece of wisdom which expresses this manifestation applies, it says, “The love of fame will break one’s back,” so the cause of [all of] this goes back to a lack of a correct upbringing on that correct knowledge.

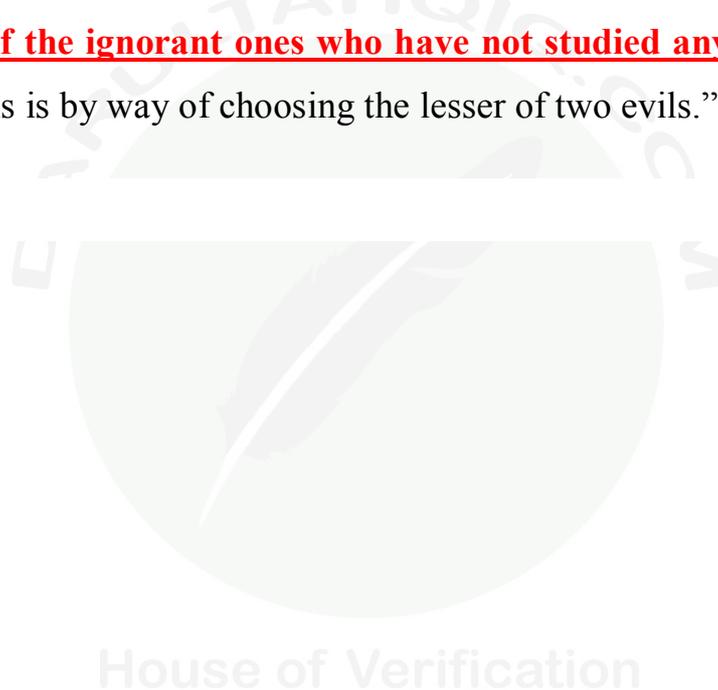
Al-Hudaa wan-Noor, 188.

Is there a solution for this type of disarray and pompousity in behaving like the real people of ilm (knowledge) according to the words of Nasir al-Albani himself? Indeed, in another [post](#) by his admirer the following were the words of al-Albani:

“Everyone who hears a statement from the Book or the *Sunnah* ... not understanding anything from the Book and the *Sunnah* except a few phrases and words which he hears from some of the callers [*daa'ees*]-words which may be true and some of which may be incorrect ... because of that [i.e., the few phrases he may have picked up, some of which are correct and some of

which are not] he sees himself as having become a scholar, it being permissible [now] for him to say, ‘I think that ... my opinion is that ... I think that this statement is incorrect ...’ and he interferes in every major and minor issue—all the while not being able to read a *hadith* correctly.

This [situation] has its dangers. And if the affair, and this is my personal opinion, if the affair hinges between following one of the four *madhhabs* and being rigid on it and between every Muslim becoming a claimant to knowledge and to *ijtihaad*, **then there is no doubt that remaining upon what the forefathers were upon in following the *madhhabs* and discarding the opinions of the ignorant ones who have not studied any knowledge, is better.** And this is by way of choosing the lesser of two evils.”



AL-ALBANI ON ‘THE SAPLINGS’ IN HIS SECT

The Saplings: On the Innovation of People and Youngsters Who Have Barely Finished Secondary School Propping Themselves Up As ‘Daa’ees’ When They Know Only Simple Rulings and Maybe Some Aayahs and A Few Hadiths

Questioner: Virtuous, kind father, we would like you to explain to us what the correct methodology in the *Salafi da’wah* is, especially in this time in which tribulations have increased and knowledge has decreased, and what is the difference between organising ...? We would like a clarification, may Allaah reward you with good.

Al-Albaani: Concerning *da’wah*, then none except the people of knowledge who maintain justice are to carry it out. As for what has become widespread in this time where lots of people who have been given an amount of knowledge that can hardly [even] be mentioned call themselves, ‘Callers to Allaah,’ then—and maybe you will find this surprising but I take the responsibility for what I [am about to] say—in my opinion this is one of the innovations of the present age.

It is from the innovations of this day and age that thousands of callers have spread out amongst the people who do not have knowledge of the Book nor the *Sunnah* or the narrations of the *Salaf*, in fact, [they do] not [even have knowledge concerning] the existent *madhhabs* that are blindly-followed today.

All they know are a few simple rulings and maybe some *aayahs* and some *hadiths*—which even someone from the people who has the least amount of knowledge can say—and then they prop themselves up as callers.

When they are then asked about a topic they are at a loss and are not able to answer, and they may go and answer based upon manifest ignorance, this is from the blights of the present day and age.

And it doesn't stop at these sprouting youth, rather we may find old men who have not been given an abundant share of knowledge who have become famous as callers to what? To Islaam, but they [in fact] fight Islaam by fighting the *Sunnah* of Allaah's Messenger ﷺ without which a Muslim cannot understand Allaah's Book, so how can someone who is ignorant of the knowledge of the *Sunnah* and who fights some of it, [who] at the very least [fights it] in *'aqeedah*, [how can someone like that] be a caller to Islaam?

... likewise today there are callers who have not been given an abundant amount or a lot of knowledge of the *Sunnah* according to which the Noble Quraan can be explained correctly.

So what is one to say about people like these?

In fact, what are we to say about the **present day saplings who have barely finished secondary school let alone obtained a more advanced certificate from ... even a professor's certificate ... even in *Sharee'ah* ... what are we to say about these people who have propped themselves up to call to Islaam?**

And he ﷺ said as is reported in *Saheeh* al-Bukhaari and Muslim, from the hadith of 'Abdullaah ibn 'Amr ibn al-'Aas, *“Verily, Allah does not take away knowledge by snatching it from the people but He takes away knowledge by taking away the scholars, so that when no scholar remains, the people turn to*

the ignorant as their leaders. Then they are asked to deliver religious verdicts and they deliver them without knowledge—so they go astray [themselves], and lead others astray.”

... before everything, calling to Allaah must be done based upon knowledge:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

“And who is better in speech than he who invites to Allaah and does righteous deeds and says, ‘I am one of the Muslims.’” [Fussilat 41:33]

If he is not a scholar who acts upon his knowledge then he will not be a righteous scholar, and someone who does not have something, as was said in the past, cannot give it.

So it is obligatory that the caller be a scholar, and this [too] is not enough, he must be a scholar of the Book and the *Sunnah* and not of some of the *fiqh* opinions of those who came later ...

... this is the first thing, that he be a scholar, and secondly that he be a scholar of the Book and the *Sunnah* on the methodology of the *Salaf as-Saalih*. And lastly that he acts upon his knowledge, because even if calling to Allaah were done correctly one hundred per cent but is not coupled with that caller's actions then it will not have the desired effect on the masses because people pay heed to following the actions of the people of knowledge and excellence more than they do their statements.

Is there a solution for this type of disarray and pompousity in behaving like the real people of ilm (knowledge) according to the words of Nasir al-Albani

himself? Indeed, in another [post](#) by his admirer the following were the words of al-Albani:

“Everyone who hears a statement from the Book or the *Sunnah* ... not understanding anything from the Book and the *Sunnah* except a few phrases and words which he hears from some of the callers [*daa'ees*]-words which may be true and some of which may be incorrect ... because of that [i.e., the few phrases he may have picked up, some of which are correct and some of which are not] he sees himself as having become a scholar, it being permissible [now] for him to say, ‘I think that ... my opinion is that ... I think that this statement is incorrect ...’ and he interferes in every major and minor issue—**all the while not being able to read a *hadith* correctly.**

This [situation] has its dangers. And if the affair, and this is my personal opinion, if the affair hinges between **following one of the four *madhhabs*** and being rigid on it and between every Muslim becoming a claimant to knowledge and to *ijtihad*, **then there is no doubt that remaining upon what the forefathers were upon in following the *madhhabs* and discarding the opinions of the ignorant ones who have not studied any knowledge, is better.** And this is by way of choosing the lesser of two evils.”

ALI RIDA QADRI¹⁵⁸ AND HIS PLAGIARISATION OF QUOTES FROM OTHER “SALAFIS”

An internet troll calling himself *Abu Turab Ali Rida Qadri* has been following our posts for several years now and has gone to the extremes of criticizing and condemning this compiler on more than one occasion with abominable language and calumnies. Indeed, he admitted this albeit in his own watered down way though he has shown himself to be time after time a notoriously obnoxious writer with obfuscating shenanigans to his pitiful credit.

It is not from our usual style to divulge personal correspondence, especially if it is via email, but back on the 15th of February 2009 I received an email from him asking for a meeting with an apology of sorts. Indeed, he knows very well that I did not respond back to him as I did not think it would be constructive or conducive to meet such an individual who has thought of us in a very bad light for many years with atrocious thoughts of expression and language. This is all factually evident from his previous posts on pseudo-Salafi sites like ahya.org (see the forum section), or the Islamic awakening forum, or his own sunnipress forum. Indeed, it has now been proven conclusively that his spots have not changed in his real intentions to demonize and remonstrate with this compiler with a barrage of digressory invectives.

¹⁵⁸ He claims to be a Hanafi and Sufi. In the following link he signed himself off as

أبو تراب علي رضا – مجددي قادري الأثري الحنفي

Abu Turab Ali Rida – Mujaddidi Qadri al-Athari al-Hanafi

See here - <http://majles.alukah.net/t104304/>

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Before divulging what Qadri said, it is also relevant to show external evidence that he admitted his contacting of myself with his own form of act of contrition. This half-baked expression of regret is now clarified by himself to be a thoroughly insincere one due his written actions after sending the email dated 15/2/09. On sunniforum.com one individual with the user name – “sunnipress” said the following in his digressory spasms that only exposed his own folly:

See <http://www.sunniforum.com/forum/showthread.php?79121-Question-Regarding-Abu-Yusuf-Riyadh-ul-Haq&p=686873&viewfull=1#post686873>

Quote:

Abul Hasan Hussain Ahmad we contacted you via email for a meeting but you never responded. If you are on truth what are you scared of ? Let us have a debate or discussion. But you have to stop your silly games of posting under dozen names¹⁵⁹ and posting on wahhabi/salafi forums begging them for ijazas then coming to english forums to distort and slander them.

Brothers and Sisters, this person is pseudo-scholar and dubious person¹⁶⁰ who takes research from Arabic forums and translates bit and pieces and claims this his own research. This can see from his posts on Multaqa Ahl Hadeeth and then coming here and there posting it on english. Few brothers have emailed us archive of Kabbani forum where this guy used to post as Abul Hasan and we know him and Karim Abdullah and the resemblance about the claims on Ibanah. We have

¹⁵⁹ This is another one of his counterfeit claims made up to dishonour me

¹⁶⁰ Rather this person is a dubious charlatan with no known scholarly heritage as he hides behind his computer monitor in some unknown location. We have never seen him teach in public so that one can actually see his literal presence or even know of his scholastic credentials. The same applies to Abu Hibban Kamran Malik and Abu Khuzaimah Imran Masoom who are from Birmingham.

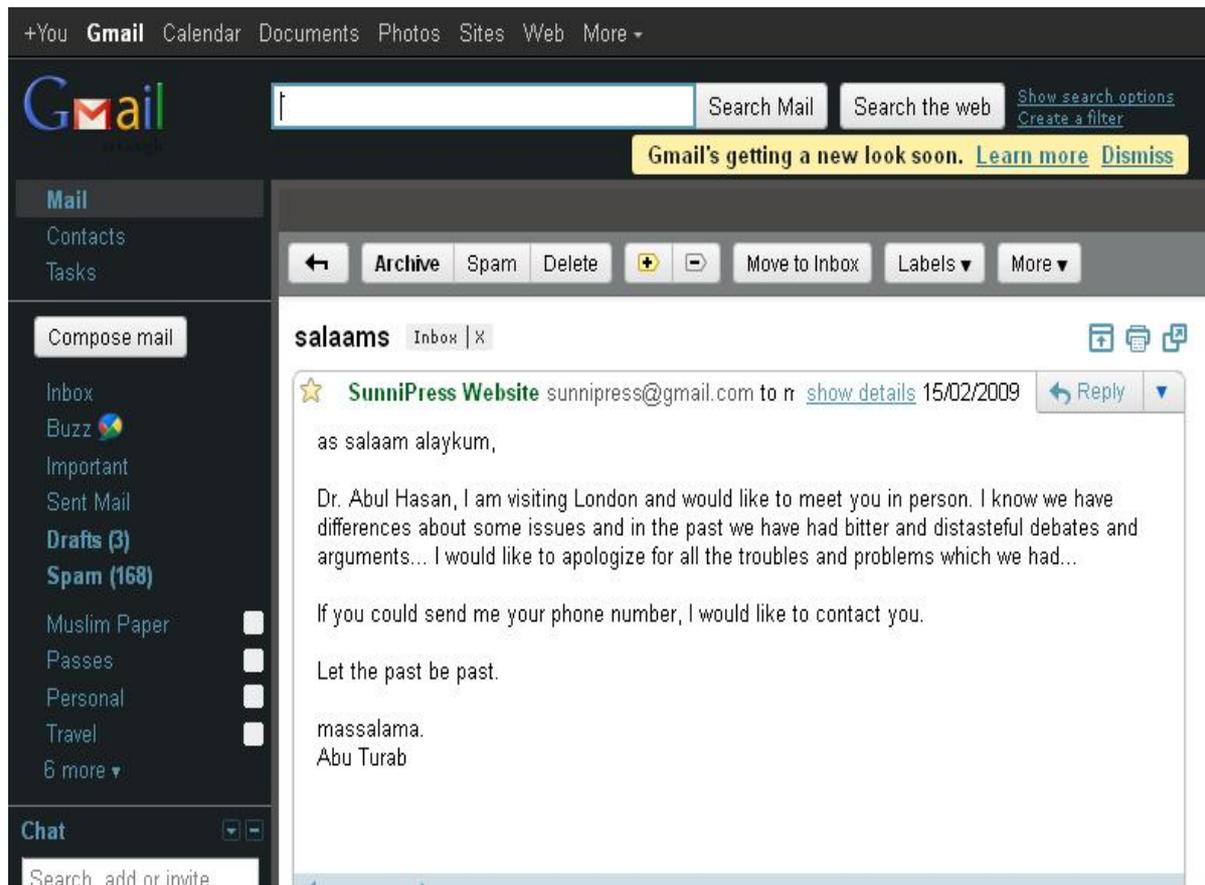
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those articles.

Abu Turab Ali Rida Hanafi Qadri Mujadaddi (silsilah aliyyah imamiyah)

Sunnipress

He sent this email to me back on the 15th of February 2009:



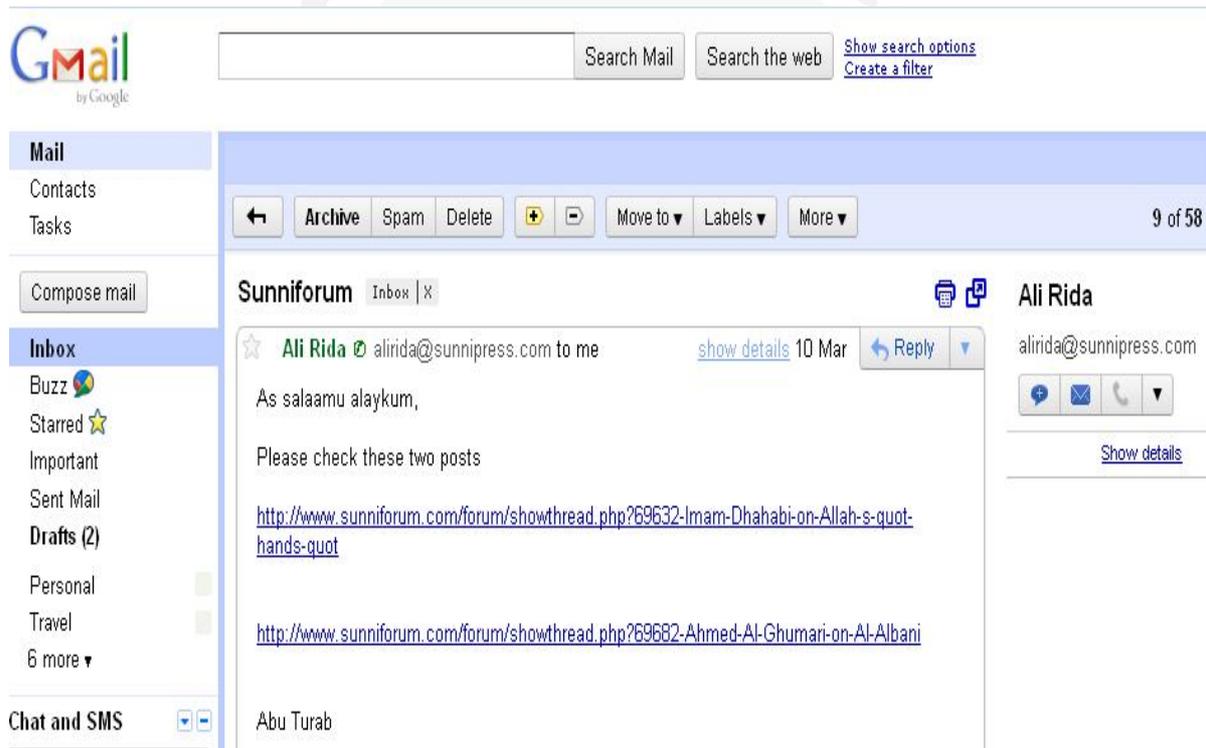
The reader can clearly see that Abu Turab said that he would merely like to meet me in London and his apology is clear to see... Can one now really believe his last words: "Let the past be past."?! He also claimed that he contacted me 3 times via email as he stated in the following thread:

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<http://forums.islamicawakening.com/f15/tafweedh-madhab-salaf-shaykh-sayf-ibn-ali-52598/index5.html>

Where he claimed: “I have myself emailed Abul Hasan Hussain Ahmad three times to meet and have a discussion.”

I say: I do not recall receiving three specific emails¹⁶¹ from you to meet and have a discussion! But merely one, of which the other was nothing to do with a request to meet at all. Rather, it was connected to Ahmed al-Ghumari and al-Dhahabi. This is the actual email that either you or someone connected to you sent me on 10/3/11:



The screenshot shows a Gmail interface. The search bar at the top contains "Search Mail" and "Search the web". The left sidebar shows the "Mail" menu with options like "Contacts", "Tasks", "Compose mail", "Inbox", "Buzz", "Starred", "Important", "Sent Mail", "Drafts (2)", "Personal", "Travel", and "6 more". The main content area displays an email from "Ali Rida" (alirida@sunnipress.com) to "Abu Turab" (Abu Turab) on 10 Mar. The email body contains the following text:

As salaamu alaykum,
Please check these two posts
<http://www.sunniforum.com/forum/showthread.php?69632-Imam-Dhahabi-on-Allah-s-quot-hands-quot>
<http://www.sunniforum.com/forum/showthread.php?69682-Ahmed-Al-Ghumari-on-Al-Albani>

¹⁶¹ Unless he is referring to what he said here about sending an earlier email (post no. 5) - <http://www.sunniforum.com/forum/showthread.php?3194-Shaykh-Mahmud-Saeed-Mamduh-versus-Amr-Abdal-Mun-im-%28al-quot-Salafi-quot-%29&p=31417&viewfull=1#post31417> - which I cannot recall seeing and what the contents were about with the supposition that he sent it to my correct email address in the first place!

One can clearly see from the above email that he never asked for any meeting but he tried to get me involved in some debates on sunniforum.com.

AR Qadri has been keeping up his counterfeit campaign to attack and oppose my writings and contentions in his usual ad hominem style. It seems likely that either he or someone connected to him have become so frantic to score cheap points even though their arguments are mainly grand distortions and digressions that they have attempted to make up anonymous¹⁶² blogspots to discredit myself, and some websites promoting my work. The fact that he apologised in his own way and then continued to insult me is a manifest proof of his treachery and two-facedness.

If these people were truly seeking the haqq and had manliness in their manners, they would have had the fortitude to mention their factual names, and what is their actual status in the Islamic sciences. Rather, the opposite has been witnessed from him or his allies, namely, cowardliness and calumny. The witnessing and claims of the unknown (majahil) ignoramuses are not an

¹⁶² A dastardly and anonymous coward using the basic screen name “*Abdullah*” has created this and many of his claims reek of the style of writing used by Ali Rida Qadri, and so it sounds like the same charlatan at hand. To the extent that some of my own phrases and expressions used in my personal articles have been plagiarised by this monstrosity of an excuse of being “scholarly” in his absolute failure to discredit my writings. This is also an absolute proof of how shallow and desperate he has become in trying to refute me. He can obviously hide his cowardly face behind some anonymous blogspot, but how he will fare on the day of Qiyama with all of his vile slanders shall be an interesting moment indeed for those he has wronged. Indeed, he has also attacked other writers besides myself that have not had any direct dealings with him. An old adage goes:

Sticks and stones may break my bones

But names will never hurt me

independent proof (hujja) for the real Ahlul-Hadith through all the Islamic centuries.

PROOF OF QADRI'S PLAGIARISATION OF TWO PARAGRAPHS FROM FALAH MANDAKAR

On the 4th of Shawwal 1433 AH which was approximately 21st August 2012 C.E, **Ali Rida Qadri** put out an article in Arabic on the following forum:

<http://majles.alukah.net/t104304/>

Another brother who happened to come across it alerted me about the contents of the above weblink. Having scanned via the article he put together which was targeted at myself and others by name it became very quickly visible to me that virtually all of the paragraphs were mainly mere cut and paste quotes from various sources. Nevertheless, in the middle of all this it became apparent that the style of presentation suddenly changed and having noticed this two paragraphs stood out like a sore thumb! If one clicks on the above link then one may spot the following two paragraphs as copied and pasted by Ali Rida Qadri:

فإن الأشاعرة والأشعرية فرقة كلامية طارئة في الأمة، نشأت بعد القرون الفاضلة، وتنسب إلى أبي الحسن علي بن إسماعيل الأشعري، وهو مؤسسها، وقد كان معتزليا بالاتفاق حتى بلغ الأربعين، أي حتى سنة 300هـ، ثم انتقل إلى الطريقة الكلابية، نسبة إلى مؤسسها أبي محمد عبد الله بن سعيد بن كلاب القطان البصري، كان في زمن الإمام أحمد رحمه الله، ويوصف بأنه فارق إجماع أهل البدع في مسألة

الكلام النفساني حيث خالف النقل، والعقل، والفطرة، والعرف، واللغة، وجاء بشيء لم يعرفه أحد من قبله، فأشبهه بذلك النصارى في قولهم بالتثليث والكلابية من حيث الجملة مذهب وسط بين الاعتزال (وبين أهل السنة (أو الصفائية أو المشبهة والمشبته كما يسموهم هم وقد نص شيخ الإسلام ابن تيمية، والذهبي، والمقرئزي، وغيرهم أن الأشعري لما رجع من الاعتزال سلك طريق ابن كلاب، وخلاصة مذهب ابن كلاب يصفه شيخ الإسلام بأنه يميل فيها إلى مذهب أهل الحديث والسنة، ولكن فيها نوع من البدعة لكونه أثبت قيام الصفات بذات الله، ولم يثبت الأمور الاختيارية بذاته، أي أن ابن أبي كلاب أثبت لله تعالى الصفات الذاتية اللازمة- خلافا لمذاهب أهل الاعتزال- إلا أنه وافق المعتزلة في إنكار الصفات الاختيارية التي تتعلق بمشيئة الله تعالى وقدرته، فهو وإن وافق أهل السنة في أمور، إلا أنه وافق المعطلة في أمور أخرى في باب الأسماء والصفات

Now, the way the above two paragraphs have been presented by Ali Rida Qadri with no references to any other authors writings in anyway suggests with no little doubt, that he attempted to give the impression to his readers that it was his own efforts in compiling those two demeaning paragraphs! A simple placement of a short line from each of the two paragraphs into a good search engine lead to the following original link:

<http://www.al-sunna.net/articles/file.php?id=104>

If one clicks on the link one will be able to see when the article was written and by whom. It was dated 30/7/2008 and written against the Ash'ari School by a "Salafi" known as **Falah Isma'il Mandakar**. The cut and paste job by Qadri was posted around 21/8/2012, which was more than 4 years after Mandakar's piece was uploaded. The original piece by Mandakar was dated 5/3/2007.

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Now the above two paragraphs as presented by Qadri is no doubt found in the earlier compilation by Mandakar. Here are screenshots of the two passages that Qadri plagiarised and passed off as his own “academic” words!

In the opening paragraph by Mandakar:

فإن الأشاعرة والأشعرية فرقة كلامية طارئة في الأمة، نشأت بعد القرون الفاضلة، وتنتسب إلى أبي الحسن علي بن إسماعيل الأشعري، وهو مؤسسها، وقد كان معتزليا بالاتفاق حتى بلغ الأربعين، أي حتى سنة 300هـ، ثم انتقل إلى الطريقة الكلاية، نسبة إلى مؤسسها أبي محمد عبد الله بن سعيد بن كلاب القطان البصري، كان في زمن الإمام أحمد رحمه الله، ويوصف بأنه فارق إجماع أهل البدع في مسألة الكلام النفساني حيث خالف النقل، والعقل، والفطرة، والعرف، واللغة، وجاء بشيء لم يعرفه أحد من قبله، فأشبه بذلك النصارى في قولهم بالتثليث والكلاية (من حيث الجملة مذهب وسط بين الاعتزال وبين أهل السنة (أو الصفائية أو المشبهة والمثبثة كما يسمونهم هم).

This passage is what Qadri plagiarised in his cut and paste hatchet job and shown above in red writing! As for the part above highlighted in blue writing, then Qadri plagiarised that also from the same article by Mandakar. Screen shot:

وقد نص شيخ الإسلام ابن تيمية، والذهبي، والمقريزي، وغيرهم أن الأشعري لما رجع من الاعتزال سلك طريق ابن كلاب، وخلاصة مذهب ابن كلاب يصفه شيخ الإسلام بأنه يميل فيها إلى مذهب أهل الحديث والسنة، ولكن فيها نوع من البدعة لكونه أثبت قيام الصفات بذات الله، ولم يثبت الأمور الاختيارية بذاته، أي أن ابن أبي كلاب أثبت لله تعالى الصفات الذاتية اللازمة- خلافا لمذاهب أهل الاعتزال- إلا أنه وافق المعتزلة في إنكار الصفات الاختيارية التي تتعلق بمشيئة الله تعالى وقدرته، فهو وإن وافق أهل السنة في أمور، إلا أنه وافق المعطلة في أمور أخرى في باب الأسماء والصفات.

It seems clear that other so-called Salafis have issues with Falah Mandakar. See here for what is said about Ali Rida Qadri's authority here - <https://groups.yahoo.com/neo/groups/SalafisOfFlorida/conversations/topics/4217>

Quote:

[Shaykh 'Usāmah Ibn 'Atāyā al-'Utāybi advises Ahlus Sunnah Not to take knowledge from Falah Ismail Mandakar: http://maktabah-alfawaaid.blogspot.com/2013/07/shaykh-usamah-ibn-ataya-al-utaybi.html](http://maktabah-alfawaaid.blogspot.com/2013/07/shaykh-usamah-ibn-ataya-al-utaybi.html)

Question: There are some from the brothers - after Shaikh Ahmad Bazmool refuted Shaikh FalaH - (who) said they have made Tawaqaf. So they said they won't listen to him or take from him knowledge until the scholars speak upon him. So is this speech correct?

Shaikh Usaamah ibn 'Ataayaah al-'Utaaybee (hafidhahullaah) answered: "Shaikh FalaH has manifested a position in Tunisia which violates the rulings of the Salafi Methodology with regard to the principles, with regard to the men.

So the likes of these matters right now are not to be taken from him. Therefore, the youth are to be advised to refrain taking anything from him because right now he is in a state of fitnah. He has a problem - until his situation becomes clear, and he refers to what is correct, and returns back to the truth and guidance. Na'am."

As if this plagiarisation was not bad enough, Qadri also plagiarised a whole chunk from another lengthier anti-Ashari piece of digressory drivel. Qadri cut and pasted the following quote:

وقال الإمام أبو بكر ابن خزيمة كما في سير أعلام النبلاء(380/14) لما قال له أبو علي الثقفي : (ما

الذي أنكرت أيها الأستاذ من مذاهبتنا حتى نرجع عنه؟

قال: ميلكم إلى مذهب الكلابية، فقد كان أحمد بن حنبل من أشد الناس على عبد الله بن سعيد بن

كلاب، وعلى أصحابه مثل الحارث وغيره ا.هـ—

فكيف لو أدرك من جاء بعدهم من الأشاعرة الذين ازدادوا سوءاً إلى أشاعرة زماننا الذين تميع فيهم

هؤلاء المفتون وطار بفتواهم إذاعة ونشراً موقع الإسلام اليوم تحت نظر ورعاية من مشرفه سلمان العودة , فإن الأشاعرة كلما تأخروا زادوا بعداً عن السنة قال الإمام ابن تيمية في شرح الأصفهانية (ص 107-108)، : فإن كثيراً من متأخري أصحاب الأشعري خرجوا عن قوله إلى قول المعتزلة أو الجهمية أو الفلاسفة) وقال في الدرء (97/7) : وهذا الكلام في الأصل-أي تقديم العقل على النقل- هو من قول الجهمية المعتزلة وأمثالهم وليس من قول الأشعري وأئمة أصحابه وإنما تلقاه عن المعتزلة متأخرو الأشعرية لما مالوا إلى نوع التجهم بل الفلاسفة وفارقوا قول الأشعري وأئمة أصحابه الذين لم يكونوا يقرون بمخالفة النقل للعقل بل انتصبوا لإقامة أدلة عقلية توافق السمع ولهذا أثبت الأشعري الصفات الخيرية بالسمع وأثبت بالعقل الصفات العقلية التي تعلم بالعقل والسمع فلم يثبت بالعقل ما جعله معارضاً للسمع بل ما جعله معاضداً له وأثبت بالسمع ما عجز عنه العقل ا.هـ.

The above passage was plagiarised by Qadri with no sense of academic decorum from the following article filled with the usual diatribe of drivell:
<http://islamancient.com/ressources/docs/104.pdf>

If one looks at p. 13 of the last linked file one may observe the following which is exactly what was plagiarised by Qadri (even the bit highlighted mentioning the name of Salman al-Awda can be seen above as Qadri cut and pasted it from the pdf file above!):

وقال الإمام أبو بكر ابن خزيمة كما في سير أعلام النبلاء (٣٨٠ / ١٤) لما قال له أبو علي الثقفني :
(ما الذي أنكرت أيها الأستاذ من مذاهبنا حتى نرجع عنه؟
قال: ميلكم إلى مذهب الكلالية، فقد كان أحمد بن حنبل من أشد الناس على عبد الله بن سعيد
بن كلاب، وعلى أصحابه مثل الحارث وغيره. هـ
فكيف لو أدرك من جاء بعدهم من الأشاعرة الذين ازدادوا سوءاً إلى أشاعرة زماننا الذين تميم
فيهم هؤلاء المفتون وطار بفتوهم إذاعة ونشراً موقع الإسلام اليوم تحت نظر ورعاية من مشرفه
سليمان العودة، فإن الأشاعرة كلما تأخروا زادوا بعداً عن السنة قال الإمام ابن تيمية في شرح
الأصفهانية (ص ١٠٧-١٠٨)، : فإن كثيراً من متأخري أصحاب الأشعري خرجوا عن قوله إلى
قول المعتزلة أو الجهمية أو الفلاسفة) وقال في الدرء (٩٧ / ٧) : وهذا الكلام في الأصل-أي
تقديم العقل على النقل- هو من قول الجهمية المعتزلة وأمثالهم وليس من قول الأشعري وأئمة
أصحابه وإنما تلقاه عن المعتزلة متأخرو الأشعري لما مالوا إلى نوع التجهم بل الفلسفة وفارقوا قول
الأشعري وأئمة أصحابه الذين لم يكونوا يقرون بمخالفة النقل للعقل بل انتصّبوا لإقامة أدلة
عقلية توافق السمع ولهذا أثبت الأشعري الصفات الخبرية بالسمع وأثبت بالعقل الصفات العقلية
التي تعلم بالعقل والسمع فلم يثبت بالعقل ما جعله معارضاً للسمع بل ما جعله معاضداً له
وأثبت بالسمع ما عجز عنه العقل. هـ

All of this goes to show what type of person Abu Turab Ali Rida Qadri really is, and the level of his academic dexterity! It is doubtful that he has a high level grasp of the Arabic language as he attempted to make out for most of what he filled the above Arabic forum with was merely a string of quotes from others!! He is not the only one to plagiarise as has been shown, but this too is the trait of his buddies in faith: The convicted criminal, Kamran Malik and his sidekick, Imran Masoom, based on the way they pass off the original research of their late authority, Zubair Ali Za'i as if it was their own!!

These brazen ones will probably never admit to this type of intellectual deception, as it is not in their personal interests to do so. This is sufficient proof to show that they are not academically orientated writers who can put together

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independently-researched monographs, but merely poor re-hashers of the works and quotes already plugged by other pseudo-Salafi writers.

Ali Rida Qadri has also been the subject of attention of the following articles by this author:

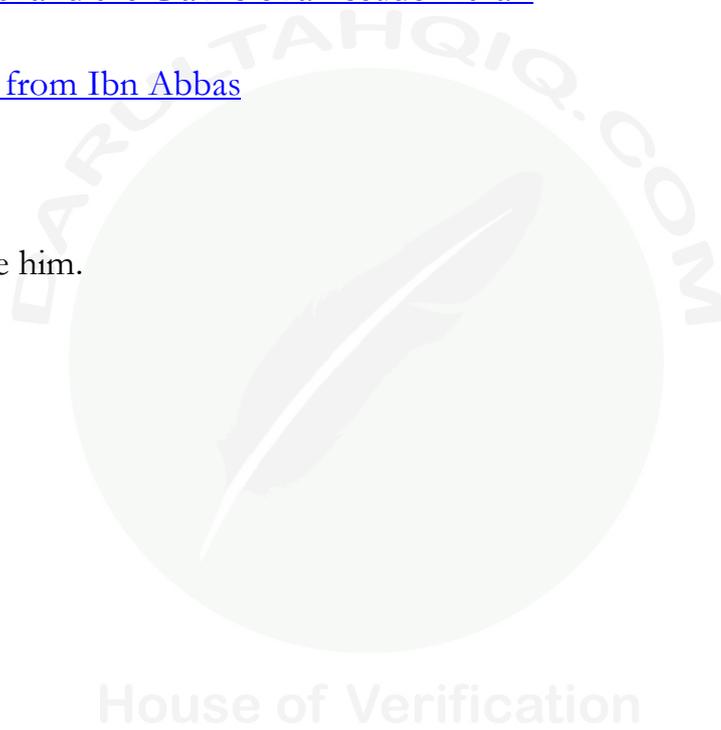
[The Case Of The Curious Qadri And The ‘Aynayn Issue](#)

[Alusi Misquoting Imam al-Munawi on Ibn Taymiyya](#)

[Imam al-Qurtubi and the Claims of a Pseudo-Athari](#)

[Ta’wil of ‘Saaq’ from Ibn Abbas](#)

May Allah guide him.



2001: CHICKENS COME HOME TO ROOST IN 2014 FOR KAMRAN MALIK (ALUM ROCK)

By Abu Khadeejah Abdul-Wahid February 13, 2014

Dawah History in the West, Refutations

In the name of Allaah, Most Merciful, the Bestower of Mercy

LATEST NEWS

Solicitor 'coerced witness' in multi-million pound fraud exoneration attempt



A Birmingham solicitor on trial for a multi-million pound mortgage fraud tried to exonerate himself by forcing a key witness to sign a false statement at an Italian restaurant in Sparkbrook.



Kamran Malik was one of four men sentenced for fraud offences after being arrested in 2010 for conning bank lenders into loaning money for over-inflated property.

But the 35-year-old saw an extra 12 months bolted on to his four year prison sentence for fraud at Birmingham Crown Court on Friday (6 February) after he was found guilty of conspiring to pervert the court of justice.

A jury heard that Malik, of Hancock Road, Alum Rock, coerced a witness into going to La Favorita on Albert Road, where he showed him a pre-prepared statement.

He forced him to sign the false account, just five days before the trial, in a bid to exonerate himself of the fraud charges.

The witness immediately reported the incident to police, prompting a second major investigation which resulted in Malik's arrest in May last year.

Although he admitted writing the statement, he continued to lie to police – denying any wrongdoing and insisting the witness signed it voluntarily because it was "the truth".

He was ultimately charged with conspiracy to pervert the course of justice along with his friend – 42-year-old Olubunmi Olalekan of Bierton Road, Yardley– and both were found guilty at Birmingham Crown Court on 3 January.

Back in 2001 and 2002, a group arose in Birmingham with associations with Luton Masjid Ghurabaa (Abdul-Qadir, et. al), Green Lane Mosque (becoming staunch defenders) and other opponents of this blessed da'wah. They would write on AHYA – a website run by people of misguidance, who have hatred and revilement against the Salafis and their scholars. Kamran Malik in particular was **very** close to the likes of Zulfikar Memoni and Mohamed Abdul-Rauf (both with the discredited **madeenah-dot-com**). In fact in 2004 they worked collectively to turn Shaikh Wasi'Ullaah Abbaas against Salafi Publications which resulted in Shaikh Wasi'Ullaah attending the offices of Salafi Publications to debate with the brothers – and along with him were these two “reliable” transmitters: Zulfikar Memoni and Kamran Malik. Shaikh Wasi'Ullaah relied heavily on the information transmitted to him from Kamran Malik, who we considered to be an outright barefaced liar.

It would not be an exaggeration to say that Kamran Malik was from those who spearheaded one the most underhanded, unscrupulous and vicious campaigns against Salafi Publications and the du'aat in the UK. He united with any rag-tag group who helped him in his goal.

Kamran Malik travelled to Saudi Arabia in 2003/2004 and visited ash-Shaikh al-Allaamah Rabee' b. Haadee (hafidhahullaah) at his house along with other dubious characters. By the decree of Allaah, Shaikh Zaid ad-Dawsaree (may Allaah preserve him) from Kuwait happened to be present and later narrated that **Kamran Malik was chastised by Shaikh Rabee' who commanded him with truthfulness**. Ignoring the advice he moved on to Kuwait and tried to convince the Kuwaiti Shaikhs.

The only one who listened and was convinced (from Kuwait) was [not surprisingly] Saalim at-Taweel, now refuted, alhamdulillah! Saalim at-Taweel was remarked as saying whilst falsely accusing Maktabah Salafiyyah,

that he received his news from “thiqaat” (trustworthy) narrators, referring to none other than Kamran Malik and his group!

Saalim at-Taweel from that moment onwards led a ruthless and biased attack upon Maktabah Salafiyyah, accusing them [amongst other things] of engaging in “wife-sharing” wherein a da’ee would take a wife, divorce her and pass her on to the next until they had all taken their share! And Allaah’s refuge is sought from such lies! May Allaah give him what he deserves for such blatant fabrications. Saalim since that day till now has launched an unabated attack against the Salafis and their Shaikhs, such as his attacks upon Shaikh al-Anjaree, Shaikh Ahmad as-Subay’ee and Shaikh Ahmad Baazmool.

Kamran Malik and his band at GLM (Green Lane Mosque) have spent over a decade undermining the efforts of the Salafis in the West – they raised the banner of the hizbiyyah of Suhaib Hasan, Abdul-Haadee Omari and Green Lane Mosque. They rented a room on top of a shop on Ladypool Road, Birmingham and called it: “Markaz Muhammad ibn Abdul-Wahhaab”. Saalim at-Taweel Kuwait was [of-course] impressed and gave it his support. Needless to say, it folded a short time later. But Kamran Malik and his group did not stop. Their goal: to bring down Salafi Publications at any cost. They contacted anyone and everyone they could: Dawood Adeb, Moosaa Richardson, Abu Talhah Dawood Burbank and umpteen other students of knowledge. Alhamdulillah they received no support from the students of knowledge.

We advised this man and his group, in private, in public, on his own, and collectively. We wrote to Kamran Malik and his band in 2002 a lengthy letter beginning with:

This is a naseehah to those young and inexperienced youths of ‘Alum Rock’ who have created a great deal of fitnah amongst the Salafees due to their

foolishness of youth, hasty impetuous behaviour, and their lack of realisation of their own limitations, and their working to spread doubts amongst the Salafees concerning others – and who in the process of having fallen into many blameworthy things, [and have] set out to merely save their own “honour”.., without giving any regard, concern or remorse over the great resultant evil from their misguided actions...

The reason for this naseehah comes after a long history of experience with these individuals and patience upon their mistakes and misconduct and the realisation of what they have been up to in the background of undermining other Salafees and spreading evil speech about them...

Fast Forward to 2014: “The Chickens Come Home To Roost”

Meaning: *“Bad deeds or words return to discomfort their perpetrator.”*

February 2014: DC Richard Causier, from West Midlands Police’s Economic Crime Unit, was the lead investigator. He said:

“It was an extremely complex investigation, which was only compounded by Malik’s lies and his blatant attempt to bully a witness so he could save his own skin. Perverting the course of justice is a grave offence for anyone to commit but Malik was a solicitor, someone who was supposed to respect and uphold the law, which makes his crimes all the more shocking. He is quite rightly facing a lengthy spell behind bars.

“These men conned banks out of millions of pounds between them, something which ultimately impacts on each and every law abiding citizen in the land –fraud of this type is widely regarded as a victimless crime, but that is absolutely not the case.”

The West Midlands Police website states:

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Kamran Malik, 35, of Hancock Road, Alum Rock – found guilty of four counts of conspiring to commit fraud by false representation, four counts of conspiracy to convert or transfer criminal property and one count of conspiracy to pervert the court of justice. Sentenced to five years in prison on Friday 6 February.

Source: <http://www.west-midlands.police.uk/latest-news/news.aspx?id=314>

An end of another rueful chapter, alhamdulillah. **Those that supported Kamran Malik from his companions in the UK should hang their heads in shame, and repent.**

I repeat here the sturdy advice we gave this criminal and his “gang” back in 2002 – and that is to sincerely repent to Allaah, the Most High, seek His forgiveness and right the wrongs committed. We advised them:

Allaah the Most High says,

“Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.” [al-Baqarah:160]

House of Verification

And from this ayah, and other proofs, the ulemaa derive the conditions of tawbah they are well known:

1. To make sincere tawbah to Allaah
2. To abandon the sin from which one is making tawbah
3. To showing remorse and regret for ones deeds
4. To vow not to return to the sin ever again
5. To makes amends if someone’s rights have been violated.

And as for myself: I seek refuge with Allaah from tribulations (*fitan*); those which are apparent and those which are hidden; and I ask Him to nourish us with ikhlaas and sidq.

And all praise is due to Allaah, Lord of the worlds – and may the peace, salutations and blessing of Allaah be upon the Messenger, his family, his Companions and his true followers.

ADDED NOTE: *Repelling a Doubt: Are You Exposing a Muslim's Sins?*

السلام عليكم ورحمة الله

1. I did not expose him since that implies I was the “one” who uncovered his sins, when in reality it was “West Midlands Police” and the courts. It was already in the public arena long before I spoke of it.

2. He was found guilty in open court which is public record, just as it is in Muslim countries for those convicted of crimes. An example is the hizbee Aa'idh al-Qarnee who made money after stealing a complete book from a woman and benefitting from it financially. The Saudi courts found him guilty and that is a record of his fraud made public by the court authorities.

3. The *adaalah* of a muslim is harmed by open and major sins and his narrations are rejected as is well known in the field of the Sciences of Hadeeth. So since this individual was the source of numerous [false] narrations, this conviction merely proves his narrations are rejected. This should highlight that what he was narrating years ago cannot be accepted from him [as we have always stated].

4. In the field of hadeeth a man's narrations are rejected due to his *bid'ah* and major sins (*fisq*). So how much worse is a person who has combined between the two evils as this man has done.

5. The books of the al-Jarh wat-Ta'deel and its sciences contain narrators who are mentioned with sin and thus their reports are rejected.

6. It is permitted in the Deen to refute open committers of sin, whether that sin be bid'ah, kufr or fisq. And this is even more so if his sins harm others such as a person who steals from the people or from public institutions or defrauds them, as has occurred in this case. This refutation serves as a protection to society from their evil.

7. As for the one who's sin is secret and is restricted to himself and does not harm others, and he conceals it, then we also conceal it for him, and that is the origin. May Allaah conceal our sins and forgive us.

So I did not expose him. Indeed it was the West Midlands Police on their website! Then the Courts who found him guilty, and then the newspapers and press who reported that. My article actually revolves around his crimes against the da'wah if you read it correctly. And this conviction merely proves why his narrations are rejected under the guidelines of the principles of hadeeth.

Furthermore he was chastised by Shaikh Rabee' who commended him to be truthful in his speech. Shaikh Zaid ad-Dawsaree also exposed him. Shaikh Ahmad as-Subay'ee said a person's trustworthiness ('adaalah) is destroyed by his sins and his opposition to the Deen as is well known to Ahlul-Hadeeth and the Muhadditheen.

Baarakallaahu feekum.

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The above story surrounding the conviction of Abu Hibban Kamran Malik was also mentioned in the following source:

<http://www.birminghammail.co.uk/news/midlands-news/solicitor-coerced-witness-bid-avoid-6700881>

See also: <http://www.todaysconveyancer.co.uk/solicitor-adds-to-sentence-cms-13967>

In the following link from 2011, it mentioned an earlier trial where Kamran Malik was spared the humiliation of being found guilty. His date of birth (17/1/79) was also given:

<http://www.sfo.gov.uk/press-room/press-release-archive/press-releases-2011/two-jailed-for-50-million-mortgage-fraud.aspx>

In the following link it mentioned: "*Malik was charged with three counts of obtaining a money transfer by deception.*" <http://www.lawgazette.co.uk/60802.article>

In the following link it mentioned: "*Prosecutors allege that Rooney along with two Birmingham men – Tahir Shah and Kamran Malik – fraudulently attained a £1,815,000 mortgage for the purchase of a college in Oldham in 2009.*"

http://www.bridgingandcommercialdistributor.co.uk/newsstory?id=793&type=newsfeature&title=conveyancer_faces_trial_for_5_25m_mortgage_fraud

Here is a story of Kamran Malik being charged back in 2010 for his fraud:

<http://www.mortgagestrategy.co.uk/two-solicitors-charged-in-50m-mortgage-fraud/1007072.article>

Quote:

"Two solicitors have today appeared at City of London Magistrates Court after being charged with offences in connection with a series of high value commercial mortgage frauds. Mark Knights of Cheshire and Kamran Malik of Birmingham are charged with three counts of obtaining a money transfer by deception contrary to section 15A (1) Theft Act 1968. The proceedings are to be transferred to Southwark Crown Court."

Lahawla wala quwwatta illa billah