

A background image of a rainy garden. In the foreground, there are branches with vibrant red leaves, some of which are wet with raindrops. A stone path leads into the distance, flanked by green grass. In the background, a person is walking away from the camera. The overall atmosphere is serene and rainy.

PART TWO

**THE
RAINWATER
TREATMENT
HADITH
&
SALAFI FLOTSAM
PART 2**

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THE RAINWATER TREATMENT HADITH AND SALAFI FLOTSAM

PART 2

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THE CHARGE OF FABRICATION

The morons defending the neo-Salafi critic of Imaam Razeen's Hadith say: "*Mawlana Muhammad does not refer to the narration as a "fabrication" as claimed repeatedly.Mawlana Muhammad is only saying we are not allowed to quote it as we don't have it from a reliable source. Hence by spreading it we might be spreading a fabrication....Mawlana Muhammad says: "To quote a Hadith like the above puts one in danger of transmitting unreliable Hadiths, since there is a real chance of it being a fabrication."*

This is all a bunkum, baseless, fork-tongued defence for a defenceless position. The fellow's two page extremely deficient cut and paste job is to convey the distinct idea that the Rainwater Treatment Hadith is a *fabrication*. He employs the term, *fabrication* thrice. It has to be read in the context of the objective of the article. Every person who reads the student's *ghutha* understood from it that the Hadith is a 'fabrication'. We had numerous persons querying of the alleged 'fabricated' status of the Hadith.

The thrust of the stupid exposition was to condemn and damn the Hadith. The statement: "*Rasulullah (sallallahu alayhi wasallam) has strictly warned against spreading fabrications.*", is a clear implication of the Hadith being a 'fabrication'. What does this statement convey in the context of the discussion? It means nothing other than that the Rainwater Treatment Hadith is a fabrication, hence in terms of Rasulullah's warning it should not be spread.

The fellow clearly said: “*Caution demands that we abstain from spreading, sharing or publicising this narration.*” Why? Obviously because it is a “fabrication” according to the understanding of Salafis and neo-Salafis of the student’s ilk. The term, ‘fabrication’ in the student’s essay is directly related to the Rainwater Treatment Hadith. Now that the stature of Imaam Razeen is being highlighted, he and his moron defenders are searching an exit strategy from the gravity of their allegation. Before having made the charge of the Hadith being a fabrication or may be a fabrication, he should have applied his brains and said to himself: ‘It is quite possible that the Hadith is authentic since it was narrated by an authority of lofty standing, and it exists in a famous and fabulous Kitaab which was the very first of its kind in the history of Islam, and which constituted the fundamental basis for several later Hadith Compilations by Muhadditheen.

The supine attempt to wriggle out of an Imaani dilemma created by insolence and contumacy will not avail. The solution is *Taubah* and *Istighfaar* for the disgorgement of calumnious notoriety, the effect of branding Rasulullah’s Hadith cited by Authorities as a ‘fabrication’ and asking the Ummah to refrain from its dissemination because in the mind of this neo-Salafi miscreant it is a ‘fabrication’.

The stupidity of the danger of advocating abstention from dissemination is well borne out by the fact that great Muhadditheen and Fuqaha of impeccable *Imaani* and *Akhlaaqi* character whose *Taqwa*, *Wara’* and *Ilm* are unquestionably of the loftiest standard, have spread and publicized this Hadith without a murmur of discontent and apprehension. They did not cast the slightest aspersion on the authenticity of the Hadith. Among these illustrious Aimmah are Imaam Razeen, Muhaddith Ibnul Atheer,

Muhaddith Sulaimaan Bin Al-Faasi, Muhaddith Ibn Dabee', and the illustrious Shaafi' Faqeeh Allaamah Al-Qalyoobi.

Did all of these Authorities spread and publicize a 'fabrication' or a 'possible fabrication' by publishing this Hadith in their Kutub? Was their celestial understanding inferior to the brains of the neo-Salafi critic who appears to be indoctrinated by Salafi'ism?

In view of the dissemination of this Hadith by illustrious Authorities of Hadith, Fiqah and the Shariah in general, there is absolutely no basis for the rubbish averment that "there is a real chance of the Hadith being a fabrication". What is the basis for this hallucinated 'reality'?

No "wrong accusation" has been levelled at the student. The chickens of his contumacy have come home to roost. We reiterate with emphasis that the thrust and effect of the chap's cut and paste Salafi job are to embed in the mind of readers that the Hadith is a fabrication and that it should be discarded into the waste because his Salafi masters have categorically and baselessly declared that Imaam Razeen's so-called ziyaadaat are without basis and are fabrications.

The dissemination of this Hadith may not be described as a chance-spreading of fabrication. The subject matter of the Hadith is attributed directly to Jibraeel (alayhis salaam) via Rasulullah (sallallahu alayhi wasallam). It is not expected in one's wildest dreams that great Muhadditheen had failed to even suspect that this Hadith has any connotations of fabrication if indeed it had a such a stench. The fellow further enhances his contumacious label of fabrication with the averment:

“This narration has exaggerations which are usually found in fabricated Hadiths (mawdu’).” This rubbish places the seal on the correctness of our charge against the student. It highlights the alleged ‘fabrication’ accusation. Whilst he makes his baseless sweeping statement of ‘exaggerations’, he has failed to expound. What are the exaggerations in this hadith to justify the label of fabrication (Maudhoo’)?

Is it an exaggeration to say that pebbles and stones would offer Salaam to Rasulullah (sallallahu alayhi wasallam)? Is it an exaggeration to say that a tree trunk shed tears of grief because the Mimbar had taken its place, depriving it of contact with the mubaarak Body of Nabi-e-Kareem (sallallahu alayhi wasallam)? Is it an exaggeration to say that Rasulullah’s blessed heart was cut out and washed in a tray of water in the open desert without the use of the contraptions of medicine so vital for such an operation? Is it an exaggeration to say that Rasulullah (sallallahu alayhi wasallam) traversed the vast expanse of billions and trillions of light years in a matter of hours to undertake the sacred Tour of Mi’raaj? Yes, are all the innumerable Mu’jizaat of Rasulullah (sallallahu alayhi wasallam) and the Ambiya and the Karaamaat of the Auliya exaggerations?

Now what exactly are the exaggerations in the remedy provided by Hadhrat Jibraeel (alayhis salaam)? When Rasulullah (sallallahu alayhi wasallam) said that Surah Faatihah is a cure for every disease, and when the Sahaabah and others had practically experienced the curing property of this Surah, then what is so exaggerated about the curing properties of reciting Surahs Faatiha, Ikhlāas, Falaq and Naas, and Aayatul Kursi a multiple of

times? Does the moron deny the medicinal/curing property of Surah Faatihah and of other Surahs and Aayaat of the Qur'aan? Are these all exaggerations and hallucinations fabricated by the Muhadditheen? Is the element of Mu'jizah an "exaggeration" which constitutes a valid basis for branding a Hadith *Maudhoo*? Indeed, a large volume of Ahaadith will have to be discounted and assigned to the waste in terms of the stupid convoluted principle of 'exaggeration' hallucinated by the Salafis.

Primary and Secondary Collections

Proffering another stupid argument, the morons say:

"Regarding the "first argument", Mawlana Muhammad means that hadith only appears in these non-primary collections. If they appear in the secondary collections and the primary ones, dependence will be on the primary sources. When they appear only in secondary collections, this definitely casts doubt on their reliability. How did it miss all the muhaddithin of the first five centuries and make its way into a collection in the sixth century and that too without sanad?"

This averment reveals the gross deficiency of the research of these Salafi morons. The appearance of a Hadith in a Kitaab other than the *Sihaah Sittah*, in no way whatsoever casts any doubt on the reliability and authenticity of the Hadith. It should be remembered that there are hundreds of thousands of Ahaadith. The combined total of the *Sihaah* does not exceed about 30,000. Are the hundreds of thousands of Ahaadith which the illustrious Aimmah of Hadith had memorized all fabrications? Is their authenticity and reliability doubtful simply because they do not appear in the Six Kutub? On what principle is this *ghutha* based? In fact, it has been sucked out of Salafi thumbs.

THE HADITH KUTUB

It has already been explained that the Hadith Mustadallaat of the Aimmah Mujtahideen centuries prior to the birth of Imaam Bukhaari and the other Muhadditheen, are valid and highly authentic despite the centuries-later classification by the Muhadditheen, and despite the fact that these authentic Ahaadith may not have been included in the *Sihaah Sittah*. These Hadith Kutub were meant for posterity. They had absolutely no retrospective application for scrutinizing Masaa-il which the Aimmah Mujtahideen of the first century had acquired from the Sahaabah, and the Tab-e-Taabi'een from these Students of the Sahaabah. The Shariah which existed in the era of the Salaf of the first century cannot be re-interpreted and reconstructed in terms of the Hadith classification of the Muhadditheen who appeared on the scene centuries after the finalization and perfection of the Deen.

It should be well understood that *Saheeh* Ahaadith are not restricted to the *Saheehain* (Bukhaari and Muslim) and the other four *Saheeh* Kutub. On the contrary, these Kutub are confined to only *Saheeh* Ahaadith. Imaam Bukhaari himself said: *"I have not narrated in this my Kitaab except that which is Saheeh according to me. Verily, I have left out numerous Ahaadith from the Sihaah."* *Al-Ismaailiy* said: *"His (Bukhaari's) deletion from what he has deleted (i.e. the vast number excluded) does not mean that it (the vast majority of deleted Ahaadith) is baatil."* (*Taghleequt Ta'leeq ala Saheehil Bukhaari*)

"Saheeh Ahaadith are not confined to the Saheeh of Bukhaari and the Saheeh of Muslim. These two kutub do

not encompass all the Sihaah. On the contrary these two kutub are restricted to Sihaah.” (Muqaddimah fi Usoolil Hadith)

There are numerous Hadith Kutub consisting of *Sihaah* (authentic Ahaadith). Among such kutub are Mustadrak of Haakim, Saheeh Ibn Khuzaimah, Saheeh Ibn Hibbaan, Saheehil Haakim Al-Mustadrak, Al-Mukhtarah lil Maqdisi, Saheeh Abu Awaanah, Ibnus Sakan, Al-Muntaqa Ibnil Jaarood.

“Bukhaari said: ‘I have memorized one hundred thousand Saheeh Ahaadith and two hundred thousand Ahaadith which are not Saheeh.’ This statement appears in many kutub.

“Numerous Kutub on the basis of Saheehain have been compiled. From these, can be obtained many beneficial Ziyaadaat (Such Ahaadith not found in Saheehain), with excellent Asaaneed, e.g. the Saheeh of Abu Awaanah, Abu Bakr Ismaailiy, Burqaani, Abu Naeem Asbahaani and others. In other Kutub, the Authors have concentrated on authenticity such as Ibn Khuzaimah and Ibn Hibbaan. Both are substantially better than Al-Mustadrak, and their Asaaneed are of greater excellence.

Similarly, in Musnad of Imaam Ahmad are found such Asaaneed and Mutoon in abundance which compare greatly with the Ahadith of Muslim, in fact even with the Ahaadith of Bukhaari, and these narrations are not found by the two of them nor by any one of the two (Bukhaari and Muslim). In fact, none of the other four, namely, Abu

Daawood, Tirmizi, Nasaai' and Ibn Maajah, narrate them.” (Al-Ikhtisaaru Uloomil Hadith)

Imaam Muslim said: *“Whatever I have narrated in this Kitaab is Saheeh Ahaadith, and I do not say that whatever I have left out is Dhaeef.”*

Thus, besides the *Saheehain* there is a vast treasure of Saheeh Ahaadith, numerous of which were compiled by other Muhadditheen.

The great and grandiose task of compiling Ahaadith was initiated towards the end of the first century Hijri, centuries before the era of the later Muhadditheen who had compiled the *Sihaah Sittah*. In the year 99 Hijri, in compliance with the instruction of the Khalifah, Hadhrat Umar Bin Abdul Azeez, the Governor of Makkah, Abu Bakr Bin Hazam embarked on the task of compiling the Ahaadith of Rasulullah (sallallahu alayhi wasallam).

Probably the very first Hadith Compilation was the Kitaab of Imaam Ibn Shihaab Zuhri which he had compiled during the Khilaafat of Hadhrat Umar Bin Abdul Azeez. Following suit, illustrious (*jaleelul qadr*) Muhadditheen of other cities of the Islamic Empire also commenced their respective compilations. Some of the early Muhadditheen who had compiled Hadith Kutub centuries before the *Sihaah Sittah* are:

Ibn Juraij in Makkah Muazzamah

Imaam Maalik and Muhamad Bin Ishaaq in Madinah Tayyibah

Rabee' Bin Sabeeh, Saeed Bin Abu Uroobah and Hammaad Bin Salmah in Basrah

Sufyaan Thauri in Kufah

Auzaa-ee in Shaam
Muammar in Yemen
Laith Bin Sa'd in Egypt
Hasheem in Waasit
Jareer Bin Abdul Hameed in Ray
Abdullah Bin Mubaarak in Khuraasaan.

From this it is apparent that Hadith compilation was initiated on a systematic basis during the first century of Islam.

From the beginning of the third century, Kutub with only Marfoo' Ahaadith were compiled by many illustrious Muhadditheen. The Kutub of this phase of compilation are known as *Masaaneed*.

Ubaidullah Bin Musaa in Kufah

Musaddad Bin Musarhad in Basrah

Ya'qoob Bin Shaibah Maaliki in Egypt. His voluminous compilation consisted of about 200 volumes.

Haafiz Hasan Bin Ahmad Bin Muhammad in Samarqand. According to Zahabi, he had compiled an extremely voluminous Kitaab in which there was a treasure of 150,000 Ahaadith.

Imaam Ahmad Bin Hambal had compiled in his Musnad from the 1,750,000 which he had memorized, 140,000 narrations

The Musnad of Imaam Abu Hanifah

The Musnad of Imaam Shaafi'

Although the vast majority of these Kutub are no longer extant, the irrefutable fact is that the Aimmah Mujaahideen and Fuqaha had a vast treasure of Saheeh Ahaadith on which they had based the *Ahkaam* of the Shariah.

The Aimmah, Fuqaha and Muhadditheen of the early eras of Islam had written and compiled extremely voluminous Kutub, all based on Ahaadith utilized as *Mustadallaat* for the *Ahkaam* of the Shariah which we to this day practically implement in our daily life. Their innumerable Hadith *Mustadallaat* were of the highest degree of authenticity, proven and established long before the compilations of the *Sihaah Sittah* which have absolutely no retrospective value relative to the Masaa-il formulated by the Fuqaha-e-Mutaqaddimeen. Some of these wonderful and amazing literary achievements of the illustrious Stars of Shar'i Uloom are enumerated hereunder:

Al-Jaami' fil Math-hab – 400 Parts by Abu Abdullah Hasan Bin Haamid Bin Ali Bin Marwaan Al-Hambali.

Al-Musnadul Kabeer - 1300 Parts by Shaikh Husain Bin Muhammad Bin Ahmad Bin Maasarjis Nishaapuri (d.365 Hijri)

At-Taareekh – 5000 pages by Abu Ali Ismaaeel Bin Qaasim Bin Ayzoon Bin Haaron Bin Isaa Bin Muhammad Bin Sulaimaan Al-Qaali (d.356 Hijri).

Tafseer of Abu Abdullah Muhammad Bin Abdur Rahman Bin Ahmad Al-Bukhaari Al-Hanafī, known famously as Az-Zaahidul Alaa', the Ustaadh of the Author of Al-Hidaayah, consisted of 1000 parts.

Tafseer of Abu Abdullah Jamaaluddeen Muhammad Bin Sulaimaan Bin Hasan Bin Husain Al-Balkhi Al Maqdisi Al-Hanafī (Ibnun Naqeeb) –d 698 Hijr – consists of 99 volumes

The Works of Abu Sulaimaan Daawood Ali Isbihaani consisted of 18,000 pages.

The Tafseer of Shaikhul Islam Bazdawi Al-Hanafi consisted of 120 Volumes.

Al-Waafi bil Wafayaat -50 volumes by Shaikh Abus Safaa' Salaahuddeen Khaleel Bin Aybek As-Safadi

Bahrul Asaaneed – 300 Volumes by Haafiz Abu Muhammad Hasan Bin Ahmad Bin Muhammad Samarqandi

Tafseer of Imaam Al-Ash'ari – 500 volumes

Musnad of Abu Hurairah – 200 volumes

Musnad of Ibn Umar -200 volumes if it had to be completed.

The following elaboration is presented in the Muqaddimah of *Anwaarul Baari*:

“...The Muwatta of Imaam Maalik was compiled after the demise of Imaam A'zam. Prior to it, Imaam Abu Hanifah's *Kitaabul Aathaar* was separately compiled by Imaam Abu Yusuf, Imaam Muhammad, Imaam Hasan Bin Ziyaad and Imaam Zufar. Similarly, Imaam Abu Yusuf, Imaam Muhammad, Imaam Hasan Bin Ziyaad and Imaam Hammaad bin Imaam A'zam have narrated *Masaaneed* from Imaam Abu Hanifah. They were direct Students of Imaam Abu Hanifah without any intermediaries. In fact, they were his special Students. All of their Aathaar and Masaaneed Kutub were compiled during the lifetime of Imaam A'zam.

It is narrated that Imaam Maalik would search for the Kutub of Imaam Abu Hanifah. Imaam Maalik has acquired 60,000 Masaa-il from the compilations of Imaam Abu Hanifah.

“Illustrious Muhadditheen treasured in their possession the Masaaneed of Imaam Abu Hanifah. Imaam Sha’raani had stated with considerable pride that he had the good fortune of making *ziyaarat* of several *Masaaneed* of Imaam Abu Hanifah which bore the confirmatory signatures of many Huffaaz of Hadith. The *Asaaneed* of the Ahaadith were extremely authentic. All the *Rijaal were Thiqah*. Not a single one of them had the blemish of *kithb* (lies/falsehood). The *Isnaad* is very close to Rasulullah (sallallahu alayhi wasallam).

“In the third era of Islam, greater attention was accorded to the *turuq* (*chains of narration*) of Hadith. So much emphasis was placed on *turuq* that such narrations which were *shaaz* (*rare*) during the era of the Sahaabah and Taabieen, and which were not *Ma’mool biha* by the Fuqaha of the Sahaabah and Taabieen, became *ma’mool biha* (*practical implementation*) in the third era due to the abundance of chains of narration. For example, the Hadith of *Qullatain* which was *shaaz*, and according to the explicit mention of Ibn Qayyim and others, this Hadith was not *ma’mool biha* among the Salaf.

Similarly, the Muhadditheen of the third era had made *ma’mool biha* all those Ahaadith which were not practically implemented by the the illustrious Authorities of fatwa among the Sahaabah and Taabieen. In this manner they had substantially differed from the Salaf. On the basis of their narrations did they discard the Fataawa of the Sahaabah and Taabieen. In fact they went to the extent of saying: “*They (i.e. Sahaabah and Taabieen) were Rijaal (experts of knowledge), and we too are rijaal.*”

“According to the Fuqaha, *Amal Mutawaarith* is for us a great proof. The authenticity of numerous Ahaadith could

be ascertained on this basis. Shah Waliyullah states in *Izaalatul Khafa* that the Consensus of the Salaf and their *Tawaaruth* is a vital principle of Fiqh. Imaam Abu Daawood states in his Sunan that when confronted with two conflicting narrations, the *amal* of the Sahaabah is the determinant.....

“In *Sharh Sifrus Sa'aadat*, Hadhrat Shaikh Abdul Haq Muhaddith Dehlawi writes:

“It is narrated from the Ulama that Imaam Saahib (Imaam Abu Hanifah) had many trunks in which he had a treasure trove of Ahaadith which he had heard. He had acquired Ilm from 300 Taabi'een. The total number of Asaatizah from whom he had acquired Hadith were four thousand. Haafiz Zahabi, Haafiz Ibn Hajar and others including Shaafi' Aimmah have also mentioned this number. In Musnad Khwaarizmi too, Saiful Aimmah Saaili has narrated this number.”

“Hadhrat Shah Sahib (i.e. Allaamah Anwar Shah) said that several thousand Sahaabah had reached Kufah which was Imaam Abu Hanifah's birthplace and place of residence. *(The number of Ahaadith which these thousands of Sahaabah had narrated in Kufah was massive.)* Precisely for this reason had Affaan Bin Muslim recorded in writing fifty thousand Ahaadith in a stay of four months in Kufah, and these Ahaadith were acknowledged and accepted by the *Jamhoor*.....

“Attributed to Imaam Abu Hanifah is a total of 24 Kutub in which thousands of Saheeh Ahaadith are recorded..... In order to establish a *Muttasil* chain of narration for a Hadith, Hadhrat Shah Waliyullah would present as *daleel*

the Ittisaal of Imaam Abu Hanifah's chain of narration, and he reposed great reliance on it. Imaam Zahabi states in *Manaaqibul Imaamil A'zam* that the number of Muhadditheen and Fuqaha who have narrated from Imaam Abu Hanifah is so great that it cannot be enumerated.....It will be appropriate to say that a treasure of Ahaadith of Imaam Abu Hanifah did not reach Imaam Bukhaari. A far greater treasure of Ahaadith than the Ahaadith of Imaam Bukhaari and the Muhadditheen of that era had reached Imaam Abu Hanifah."

Allaamah Muhaddith Shaikh Muhammad Abdur Rashid Nu'maani says in his *kitaab*,

Al-Imaam Ibn Maajah:

"*Kitaabul Aathaar* is the first written compilation of *Saheeh (Ahaadith)*. Imaam A'zam had compiled in it the authentic Sunan, and he blended it with the statements of the Sahaabah and Taabieen. It was the first Hadith *Kitaab* compiled and codified in the well-known Fiqhi methodology. Imaam Maalik followed him (Imaam Abu Hanifah) in his *Muwatta*, and Imaam Thauri in his *Jaami*'. And all who came thereafter emulated him (Imaam Abu Hanifah) and them (Imaam Maalik and Imaam Thauri)."

A whole volume could be written on the service rendered by Imaam Abu Hanifah to Hadith and Fiqh, and every statement can be substantiated by the citations of Fuqaha and Muhadditheen of all variants of Math-habs. If Allah Ta'ala grants us the taufeeq, such a volume shall be prepared.

This is simple logic and common sense. Imaam Abu Hanifah flourished centuries before the era of the

Muhadditheen. He resided in Kufah which had become the homeland of thousands of Sahaabah. He lived in an era in close proximity to Rasulullah (sallallahu alayhi wasallam). It was Hadhrat Abdullah Ibn Mubaarak who has been unanimously described as *Ameerul Mu'mineen fil Hadith*, who had conferred the title of *Imaam A'zam* to Imaam Abu Hanifah by virtue of his expertise in the sphere of Hadith.

The aforementioned brief discussion has been presented to illustrate several obvious facts – more conspicuous than daylight – to intelligent unbiased persons in search of the truth:

- (1) That the commencement of Islam or original Islam was not more than two centuries after Rasulullah (sallallahu alayhi wasallam) with the advent of Imaam Bukhaari.
- (2) After the demise of Rasulullah (sallallahu alayhi wasallam), Islam was not lost to the Sahaabah nor did it atrophy and wither away during the era of the Sahaabah and Taabi'een. On the contrary, the Sahaabah spread and disseminated the Uloom of Islam par excellence in all the lands they had conquered.
- (3) The first wrung of Aimmah Mujtahideen and Fuqaha of the Taabi'een era were the direct Students of the Sahaabah. The Fuqaha of the Sahaabah and Taabi'een imparted the original Islam in its pristine purity to their respective generations of Students.

(4) The authoritative Kutub of the Shariah and/or their illustrious Fuqaha Authors are the *Sanad* of authenticity for all the Ahaadith which they cite and which they have appropriated for the *Mustadallaat* of the Ahkaam of the Shariah .

The morons in defence of their neo-Salafi compatriot say: *“Imam Razin (d.535 H) was indeed a great Maliki Andalusian muhaddith but that doesn’t mean everything he quotes is reliable.”*

This statement is indeed moronic. It was never claimed that Imaam Razeen was infallible. The contention is that all the Ahaadith in his *Tajreedus Sihaah* were acquired from the *Sihaah Sittah*. This is his explicit declaration. Thus, if the Rainwater Treatment Hadith is indeed a fabrication or baseless or whatever deprecation the morons desire to attribute to it, they should direct it to the Muhadditheen who had compiled the *Sihaah*. If they contend that this Hadith is or was not in any of the *Sihaah*, then they should state so categorically and brand Imaam Razeen a ‘liar’, ‘fabricator’, kath-thaab’, etc., etc. They should not beat about the bush to pull wool over the eyes of readers. If anything is not reliable in his Kitaab, the morons should produce their evidence.

We have explained in detail in the foregoing pages the validity and authenticity of the Hadith in question. There is no need to regurgitate the elaboration here.

***A MORONIC QUESTION -
ALL NARRATIONS ARE SAHEEH***

The morons ask: “*Where did Razin say it is sahih?*” This question beggars credulity. What is the objective of this excrescent question? The question is stupid, superfluous and dishonest. The question is underlined by an eristic motive – to score points, not to gain the truth. What if Razeen had said it is Saheeh, and what if he had made no comment?

If he had said that the Hadith is Saheeh, are the morons prepared to accept the authenticity of the narration? Obviously, NO! They posed this question feeling convinced that it cannot be substantiated that Imaam Razeen had explicitly ascribed authenticity to the Hadith. And the reason for this ill-found confidence is that *Tajreedus Saheeh* is not in print. It has hitherto not been published. Perhaps they are unaware that despite the *Kitaab* not having been published, there is at least one original hand-written manuscript extant in the world.

Well, for the edification of the morons, In the Muqaddimah of his *Tajreedus Sihaah* he states explicitly that he had acquired Ahaadith from a variety of Muwatta manuscripts, and that “*all are Saheeh.*”

Furthermore, there is no rational and no Shar’i reason for denying the then existence of different manuscripts of the other Kutub of the *Sihaah* as well. Since Razeen’s *Kitaab* is *Tajreedus Sihaah* – being an abridged compilation of the Ahaadith of the *Sihaah Sittah*, it can be asserted with certitude that every Hadith of *Tajreedus Sihaah* was

acquired from the *Six Kutub*, and the chagrin of the morons will not alter this factual position nor will Zahabi's bunkum comment pertaining to the so-called Ziyaadaat of Razeen dent this reality. We have elaborated in detail earlier and explained why Zahabi's comment is baseless and fit for debunking.

Imaam Bukhaari as well as the other Muhadditheen of the *Sihaah* had innumerable Students who had prepared written records of the Ahaadith they had heard from their Asaatizah. Thus manuscripts with variations are quite logical and factual.

In the Muqaddimah of his Tajreedul Bukhaari, Allaamah Az-Zabeed (d. 900 Hijri) states: "In all these narrations I am subservient to him (Imaam Bukhaari). If you find in some place (in his Tajreedul Bukhaari) any difference with the original Kitaab (i.e. the popular Saheeh Bukhaari version), then attribute it to different Nusakh (manuscripts)."

This is an explicit confirmation of the existence of difference of in Bukhaari Shareef.

There were many variants of Muwatta of Imaam Maalik. The largest volume is the Muwatta by Al-Qa'nabi. Al-Alaai' said in this regard: "A large Jamaat narrated Muwatta from Maalik. Among their Riwaayaat the differences pertain to anterior and posterior arrangement and to more and less (in content). The largest with the greatest number of Ziyaadaat is the Riwaayat of Mus'ab."(Bughyatul Multamis)

Ibn Hazam said: “ *In the Muwatta of Mus’ab there are about a hundred Ahaadith more than all other versions of Muwatta.(Tazkiratul Huffaaz).* “Ziyaadaat” are thus a feature of even Bukhaari and Muwatta.

When Imaam Razeen has compiled Ahaadith from only the *Sihaah*, it is slanderous to imply the accusation that he has shoved into his *Tajreedus Sihaah* narrations from other sources as well, and surreptitiously passed them off as extracts from the *Sihaah*. If indeed Imaam Razeen was guilty of such a criminal act, then most certainly he would not have been such an outstanding Imaam of Hadith and an authority of the Shariah. But only Salafi and neo-Salafi morons are capable of entertaining such vile notions about a Muhaddith on par with Imaam Bukhaari in the sphere of Taqwa and Wara’, not necessarily in the field of Hadith.

Imaam Razeen’s complete silence – not commenting at all – on the so-called ziyaadaat, if indeed he had extracted these narrations from elsewhere, will be criminal according to the Authorities. Such a malpractice degrades and destroys the integrity of a narrator of Hadith. It is therefore inconceivable that a Kaamil Wali who is a Muhaddith of lofty stature would ever resort to the criminal, haraam act of surreptitiously passing off narrations acquired from other sources as being Ahaadith which he had extracted from the *Sihaah Sittah*. Thus, any criticism which the morons have for the Hadith in question should be directed to the Muhadditheen of the *Sihaah*, not to Imaam Razeen.

Thus, the answer to the moronic question is: Imaam Razeen did claim that the Hadith is Saheeh. His statement

is explicit in his Muqaddimah. The Hadith is from one of the *Sihaah*. The question is silly, superfluous and dishonest in view of the fact that it is not the intention of the morons to accept the authenticity of the Hadith on the assurance of Imaam Razeen. They have latched on to a dubious statement of Zahabi and have elevated it to the pedestal of wahi whilst we have discarded and dumped Zahabi's comment in this regard into the waste bin.

A GREATER MUHADDITH?

The morons say: *“Imam al-Tirmidhi was a far greater muhaddith than Imam Razin. Yet there are narrations which al-Tirmidhi quotes, and declared them to be hasan or sahih, and later scholars did not accept them as such! – considering them weak or worse. So what about a scholar as late as Razin merely quoting a hadith. How can that be a ground for accepting it or permitting the quotation of it?”*

Another moronic question vividly displaying the *jahaalat* of these chancers dabbling in a matter whose periphery they have not even discerned. The issue is not who of the two Muhaddiths is greater in the Knowledge of Hadith. The issue does not pertain to dissection of any Hadith issue or to an issue of resolution pertaining to conflicting Hadith narrations for which the adjudication of experts in the field is imperative.

There is no conflict here relevant to the classification of Ahaadith. The issue is simple and straightforward: Did Imaam Razeen perpetrate fraud for having included the

so-called *ziyaadaat* in his *Tajreedus Sihaah*, thus implying that these narrations are from the *Sihaah*? The Tirmizi dimension introduced here by the morons pertains to the classification of specific narrations in *Jaami' Tirmizi*. While Imaam Tirmizi labels the narrations *Saheeh*, others who appeared perhaps centuries after him condemn the very same Ahaadith and labelled them *Dhaeef and Maudhoo'*. In so far as the Hadith in *Tajreedus Sihaah* is concerned, the dispute centres around the *source* of the Hadith. From whence did Imaam Razeen acquire it? Zahabi and moron Salafis claim without the slightest shred of evidence, that he had thumb-sucked these Ahaadith or obtained them from other sources and surreptitiously slinked them into his *Tajreed* thereby conveying the distinct notion that the sources of the so-called *ziyaadaat* are the *Sihaah Sittah*. The analogy with Imaam Tirmizi on this issue is both stupid and fallacious. The inclusion of the Hadith in his *Tajreed* clearly implies that the source is the *Sihaah*. Thus questions and criticism of the Hadith should be referred to the Authors of the *Sihaah*, not to Imaam Razeen. He did not undertake the task of classifying the Ahaadith of *Sihaah Sittah*.

His venture is restricted to the compilation of the Six Kutub minus repetitions, *asaaneed*, etc. which are to be found in the original Kutub of Hadith. It is just unfortunate that most variants have disappeared from the scene. But there is adequate evidence in the kutub to confirm the existence of the variants in the early days. Thousands of Kutub whose authorships are confirmed are no longer extant.

Secondly, the morons have presented the posterity of Imaam Razeen in relation to Imaam Tirmizi as a criterion for discounting or blemishing his integrity. Yet they debunk their own criterion when it suits their whim and fancy. They regard the word of the “later scholars” (those who came centuries after Imaam Tirmizi) valid denunciation of Imaam Tirmizi’s classification. No one is under any rational or Shar’i obligation to accept the degrading of Imaam Tirmizi’s *Saheeh* Ahaadith by the “later scholars” regardless of who they are. What are the grounds for giving precedence to the classification of the “later scholars” who had disparaged the narrations in *Jaami Tirmizi*? What are the grounds of the morons for claiming or implying that the “later scholars” were greater muhadditheen than Imaam Tirmizi. If Imaam Razeen is not greater than Imaam Tirmizi, then what makes the “later scholars” greater than Imaam Tirmizi?

The criticism and classification or mis-classification of the “later scholars” who faulted the Ahaadith of Imaam Tirmizi should be debunked and cast overboard to disappear into oblivion. The morons had asked whether Imaam Razeen had claimed that his so-called ziyaadat are *Saheeh*. Now they should refer this very same question to the Ahaadith of *Jaami’ Tirmizi*. By the same token should they query: *Did Imaam Tirmizi claim that all his narrations are Saheeh?* Our response is: *Yes, indeed, he did so.*

In his *Kitaabul Ilal (Appendix of Jaami’ Tirmizi)*, Imaam Tirmizi says explicitly and emphatically: *”All that which is in this Kitaab of Hadith is Ma’mool bihi except two Hadiths.”* He categorically affirms that every Hadith in

his Kitaab besides the two exceptions, is for practical implementation either for *amal* or for *ih-tijaaj*. This emphatically confirms the authenticity of every Hadith according to Imaam Tirmizi regardless of what the “later scholars” trumpet.

Furthermore, the two exceptions are not because they are not Saheeh. Both these narrations too are authentic. However, since the *amal of the Ulama* is not on these two narrations, Imaam Tirmizi said that they are not *Ma'mool bihi*. Regarding the first Hadith, Imaam Tirmizi says: “*And the amal according to the Ahl-e-Ilm is that two Salaat will not be combined except during journey or in Arafah.....*”

Regarding the second Hadith pertaining to the abrogation of execution of one who consumes liquor after the fourth occasion of punishment, Imaam Tirmizi says: “*We do not know of any difference among the Ulama of former times and later times...*” That is, there is consensus of the Ulama on the abrogation of the punishment of execution in this regard. Both narrations are authentic, but the criterion for practical expression is not the *isnaad*. It is the *amal* of the Ulama – the *amal* which was transmitted to them from generation to generation from the era of the Sahaabah.

In Al-Imaam Ibn Maajah is mentioned: “Abu Isaa At-Tirmizi also adopted the method of Abu Daawood. He intended to compile everything which the Ahl-e-Ilm among the Aimmah-e-Fuqaha had adopted.Al-Haafiz Muhammad Bin Taahir Al-Maqdisi said in his kitaab, *Shurootul Aimmatis Sittah*: ‘I heard Imaam Ismaaeel Abdullah Bin Muhammad Al-Ansaari in Herat say:

“According to me, his (Imaam Tirmizi’s) Kitaab is more beneficial than Bukhaari and Muslim because only an accomplished Aalim (Al-Mutabahirul Aalim) is able to derive benefit from the Kitaabs of Bukhaari and Muslim while any person can derive benefit from the Kitaab of Abu Isaa (Imaam Tirmizi).”

Commenting on the Hadith: *“There is no wasiyyat for the heir.”*, Allaamah Anwar Shah Kashmiri states in *Faidhul Baari*: *“This Hadith is Dhaeef by Consensus, and its hukm is confirmed by Ijmaa’. For this reason has the Author (Imaam Bukhaari) narrated it in his Tarjamah, otherwise he does not narrate (in his Kitaab) Dhaeef narrations of this kind.According to some of them (muhadditheen), when a Dhaeef Hadith is corroborated by amal, it is elevated from the state of weakness to the state of Qubool (Acceptance). And that is more exalted to me although this is chagrin to those engrossed with isnaad. I have observed their condition in their conjecturing, laxity and haggling in this regard. The reality is more deserving (of adoption) than adherence to the rules. The rules are for determination in matters which are unclear.....Following the reality is best.”*

Allaamah Anwar Shah Kashmiri also said: *“The Isnaad is to (prevent) entry into the Deen of that which is not of it. (Its purpose) is not to expel from the Deen that which is confirmed by the amal of the Ahl-e-Isnaad.”*

In response and refutation of the question: *“So what about a scholar as late as Razin merely quoting a hadith. How can that be a ground for accepting it or permitting the quotation of it?”*, we say that Imaam Razeen did not “merely quote a hadith” or simply suck from his thumb the

Hadith. The truncation (i.e. discardence of the *Asaaneed*) in *Tajreedus Sihaah* by Imaam Razeen is identical to the truncation of Allaamah Zabeedi in *Tajreedul Bukhaari* and Imaam Baghawi in his *Misbaah*. The truncation is superficial and of mere face value. He has not truncated any of the Ahaadith. The *Asaaneed* are in the *Sihaah* for ascertainment and confirmation. The few so-called *ziyaadaat* too, are not without *Asaaneed*. Imaam Razeen has declared that the Ahaadith of his *Tajreed* are from the *Sihaah Sittah*, hence he named his Kitaab, *Tajreedus Sihaah*. The contention that it is a chainless Hadith is therefore palpably erroneous and baseless.

The morons should refer the very same objection to Imaam Bukhaari, for such an objection can be validly argued to have credibility relevant to the many chainless and broken-chained (*Munqati'*) Ahaadith in Saheeh Bukhaari. So if Imaam Bukhaari's mere quoting a Hadith without *Isnaad* is grounds for accepting and quoting, the same must necessarily be affirmed for Imaam Razeen. What is the basis for accepting Imaam Bukhaari's 'chainless' and broken-chain narrations?

Furthermore, it has already been explained earlier with the substantiation of the Ulama and Fuqaha that quoting from reliable kutub is valid regardless of *isnaad*.

HADHRAT MAULANA ASHRAF ALI THANVI

The morons have attempted to extravasate capital for their *baatil and ghutha* from a fatwa of Hadhrat Hakimul Ummat Maulana Ashraf Ali Thanvi. They cite the following statement of Hadhrat Thanvi:

“The narration/quotation of the seniors (of a hadith) is never evidence of authenticity. Whatever reached them, they quoted. Narrating/quoting is one thing and give (sic) the grading of authenticity is another matter.”

Firstly, this statement of Hadhrat Thanvi bears no relationship to the discussion that is being entertained in this refutation. Secondly, the morons have quoted the statement out of its context which shall soon be explained, Insha-Allah. Thirdly, Hadhrat Thanvi, in response to the question asked to him, has stated his uncertainty/doubt. Fourthly, Hadhrat Thanvi in his answer has clearly highlighted his personal opinion, hence he said: *“More than this there is nothing else in (my) mind.”* Fifthly, he advised the questioner to refer to other Ulama for further explanation. Sixthly, relative to the *Ijma*’ of the Fuqaha on the validity of citing from an Authority and Authoritative Kutub regardless of Sanad, Hadhrat Thanvi’s personal opinion depicted in the answer is an incongruity. Seventhly, this incongruous statement of Hadhrat Thanvi cannot override the *Ta-aamul* and the fourteen century *Tasalsul* of all the Akaabir Muhadditheen and Fuqaha who have narrated the Hadith stated in the question and on which Hadhrat Thanvi had ventured his personal opinion unsubstantiated by *Shar’i Daleel*. Eighthly, this statement is in conflict with Hadhrat Thanvi’s own declared Fatwa on the *Hujjiyyat* and validity of the *Ittifaq (Unanimity)* of

the Fuqaha on a mas'alah despite the *Dhu'f* (*Weakness*) of the Hadith. Ninthly, This statement is in diametric conflict with a number of explicit statements appearing in *I'laaus Sunan* which we can say without fear of contradiction, is in fact authored by Hadhrat Thanvi.

Let us now examine the question and Hadhrat Thanvi's answer to comprehend the context and the flawed nature of the response.

Question in Imdaadul Fataawa, Vol.5:

(The following caption to the question is Hadhrat Thanvi's): ***Narrating Hadith Maudhoo' is permissible***

"I am beset with a difficulty.... In the three treatises of the Mujaddid of the age, Hadhrat Shah Waliyullah, pertaining to Musalsalaat, Mubash-sharaat and Nawaadir, there are many narrations which according to the principles of the Muhadditheen are baseless..... In these circumstances (that is despite the narrations being baseless according to the Muhadditheen), the Ijaazat to narrate them is Mutadaawil since the age of Shah Saahib. Further, I have Ijaazat from Maulana Sahaaranpuri.

I am in trepidation in that according to the principles of the Muhadditheen these riwaayaat are Maudhoo-aat. On the other hand, there is permission (to narrate) according to the writings of Shah Sahib and the Ijaazat of our Akaabir. These two issues are contradictory.....Which view is to be preferred by us? Even in Hijaaz the narration is Mutadaawil according to some Mashaa-ikh.

If we do not give permission to narrate (these Ahaadith), then there is the fear of this 13 century Tasalsul (Continuous, unbroken Chain of Narration) will be destroyed, and if we give Ijaazat then there is the problem

of the warning of attributing kithb (i.e. lies to Rasulullah – sallallahu alayhi wasallam)......”

Hadhrat Thanvi’s answer

“Due to your extreme wara’ (piety/taqwa), you have accorded this issue greater importance than necessary. After all, it has been said that in Ibn Maajah and other kutub some Ahaadith are also Maudhoo’. Nevertheless, the narration of these Ahaadith has been constant without any objection/criticism. The riwaayat of the Akaabir is not daleel for authenticity in any condition. What has reached them, they have narrated. Narrating is one thing, and authenticating is another matter. *However, after narrating, it is essential to declare its unauthenticity together with the degree of its unauthenticity. Narrating Maudhoo-aat in this manner is permissible by Ijmaa’.* More than this there is nothing else in (my) mind. Furthermore, refer to other Ulama. Perhaps there will be greater elaboration than this.” (*End of Hadhrat Thanvi’s Fatwa*).

In having torn the statement out of its context in the attempt to conceal the full purport and conflict, the morons have perpetrated chicanery. A scrutiny of Hadhrat Thanvi’s Fatwa reveals the following salient issues:

(a) Quoting *Maudhoo-aat (fabrications)* is conditionally permissible. The condition for permissibility is the essentiality of declaring the unauthenticity of the narration and to state its classification, e.g. it is a fabrication, drivel, etc. Narrating maudhoo-aat in this manner is valid by Ijma’ in terms of the principles of the Muhadditheen.

But, relative to the *Tasalsulaat* to which the question pertains, not a single Muhaddith or Narrator who had participated in the narration of these Ahaadith since the age of the Sahaabah has observed the condition mentioned by Hadhrat Thaanvi. Since the age of the Sahaabah to this day, these Ahaadith have been narrated in an unbroken Chain of Narration by thousands of Ulama, including Muhadditheen who were all well aware of the specific condition and of the principles of the Muhadditheen.

The reference to this *condition* by Hadhrat Thaanvi, debunks the contention that these *Tasalsulaat* are fabrications. Furthermore, Hadhrat Thanvi did not explicitly rule that these Ahaadith are Maudhoo-aat. He has merely stated a general rule and ventured his personal opinion. It is inconceivable that thousands of Ulama and Muhadditheen since the age of the Sahaabah narrating these specific Ahaadith, and each and everyone in every successive age and generation adopting complete silence and abstaining from adverse comment. How can such a travesty of the gravest implication be ascribed to countless of thousands of Authorities from the very era of the Sahaabah? Not a single one of these Authorities related to the *Tasalsul Silsilah* had observed the *Ijmaa-ee* condition for narrating maudhoo-aat. This should be adequate for understanding that the *Tasalsulaat*, *Mubash-sharaat* and *Nawaadir* which have been narrated by Authorities of the Arab and Ajam for fourteen centuries are never fabrications.

(b) The statement grasped by the morons is simply a passing straw which a drowning person desperately tries to grab hold of. In the very same volume 1 of Imdaadul Fataawa, the question is asked about touching the Qur'aan

Majeed without wudhu. The questioner contends that the Hadith on which the prohibition is based is *Dhaeef* which, according to the Muhadditheen cannot be used as a *Mustadal*, hence *ih-tijaaj* with it is not valid. The questioner in his dilemma states that according to the *Ittifaq* of the Jamhur touching the Qur'aan Majeed is not permissible. But for the view of the Jamhur there is no daleel.

In his Fatwa, Hadhrat Thaanvi says: “*Is the Ittifaq of the Jamhur not a sign that there is (a valid) strong source for the Hadith despite the incidence of Dhu’f due to the factor of the Sanad. If you are eager for elaboration, then refer to I’laaus Sunan.*”

This is explicit confirmation of the validity of citing the *Ittifaq* of the Jamhur regardless of weakness of the *Isnaad* of the Hadith.

(c) In *I’laaus Sunan*, in Vol. 13, page 146, is mentioned: “*The shuhrat (being well-known and established) of a matter liberates us from probing the asaaneed.*” This thread is interwoven with many masaa-il in Hadhrat Thaanvi’s Kitaab, *I’laaus Sunan*.

The statement of Hadhrat Thaanvi, if understood superficially as the morons have, will be in conflict with the *Ijma’* of the Fuqaha. “At-Tabari said in His *Ta’leeq*: “*It is permissible for one who finds a Hadith in a Saheeh Kitaab to narrate it and to make ihtijaaj with it (cite it as proof)*”.

(d) The Consensus on narrating from Authorities and Authoritative Kutub regardless of *Isnaad* is confirmed as clear as daylight. But the myopism of the morons has

precluded them from awareness of this simple truth and established fact. In *Tadreebur Raawi Sharh Taqreebun Nawawi* Abu Ishaq Al-Isfiraayeeni has narrated *Ijma'* on the validity of narrating from the reliable and authoritative Kutub without need of *Ittisaal of the Sanad* to the Author. The Kutub of the Fuqaha which are authoritative, fabulous and famous in the Ummah are thus the *Saheeh Asaaneed* for Ahaadith which constitute the *Mustadallaat* for the *Ahkaam* stated in the *Mu'tamad and Mutadaawil* Kutub of the illustrious Aimmah-e-Mujtahideen and the Fuqaha-e-Kiraam who were Giants of Uloom who strode the firmament of Shar'i Uloom and Taqwa. Kutub such as the Works of Imaam Muhammad Shaibaani, Al-Mabsoot, Badaaius Sanaai', Al-Hidaayah, etc. are the *final* word of authenticity relevant to the *Isnaad*, be this chagrin to the Salafis and neo-Salafis. And, the irrational tantrums and squeals of the Salafis, neo-Salafis and the morons cannot alter this fact.

Consider the Hadith: "*It (i.e. sea water) is pure and its dead is halaal.*" According to the principles of the Muhadditheen this Hadith is "*Mursal. Its ittisaal is not authentic.....The Isnaad of this Hadith is not such that it could be hujjat according to the Ulama because two of its narrators are unknown regarding Knowledge.....*

This Isnaad, although the Ashaab-e-Sihaah have not narrated it, nevertheless, the Fuqaha of the Lands (of Islam) and a Jamaa't of the Ahl-e-Hadith are unanimous that the water of the sea is pure.....This indicates for you that a Hadith whose meaning is Saheeh is accorded acceptance and practice (Talaqqi bil qubool wal amal) and it is more confirmed than only the Isnaad." (Istizkaar –Ibn Abdul Barr)

The unanimity of the Fuqaha on the principle of *Talaqqi bil Qubool* effectively neutralizes what Ibn Hazam and Ibn Jauzi had to say. Without having applied his mind constructively, Ibn Jauzi emotionally blurted out in *Al-Ilal Mutanaahiyah*:

"It (the Hadith in question) is not Saheeh even if all the Fuqaha mention it in their kutub and rely on it, and even if its meaning is Saheeh."

It is not difficult to understand that at the time when Ibn Jauzi made this bunkum comment, he must have been in some *haal* beyond his intellectual capacity which constrained him to reject a unanimous mas'alah which was in vogue since the era of *Khairul Quroon*.

Responding to such thoughtless denial of established Shar'i facts, Ibn Hajar states in *Talkheesul Habeer*:
".....Abul Abbaas bin Alqaas has substantiated the authenticity of this Hadith on the basis of the Talaqqi bil Qubool of the Aimmah of Fiqh and Ijtihad, and this extent is independent of only narration. This is similar to the Hadith : 'There is no wasiyyat for an heir.'"

Despite this Hadith regarding *wasiyyat* being of 'damaged' *Isnaad* according to the Muhadditheen, it constitutes the basis for a very important Fardh hukm in the sphere of Inheritance.

Also in *Talkheesul Habeer*, Ibn Hajar states: *"Despite this (i.e. rejecting the authenticity of the Hadith), Abdul Barr decreed the Hadith Saheeh because of the Talaqqi bil Qubool of the Ulama. Thus he rejected it from the*

angle of Isnaad, and accepted it from the angle of meaning."

"A Jama'at of the Aimmah have authenticated the Hadith on the basis of the aforementioned letter, not by virtue of Isnaad, but by virtue of shuhrat (i.e. it is well-known and accepted by the Fuqaha).

Ibn Abdul Barr said: 'This letter is mash-hoor (well-known) to the historians. Its contents are well-known to the Ulama. The knowledge (and awareness) of it is such that its shuhrat liberates it from Isnaad because it resembles Tawaatur because of Talaqqi bil Qubool wal Ma'rifah.' (Talkheesul Habeer, Vol.4)

And, similarly, no deduction can be made with Al-Alaai's erroneous reporting of *Ijma'* on the contrary stance. Whilst acknowledging Al-Alaai's expertise and seniority, we say that he has palpably erred in his rash averment of consensus. The deficient research of the morons have induced them to latch on to Al-Alaai's claim which is devoid of substance. When undertaking a research, we advise them to adopt a panoptic gaze, but for this, these fellows need to be re-admitted to an institution which is a genuine Madrasah, not one of these hocus-pocus-bogus so-called 'darul ulooms' which stupidly labour to emulate western secular institutions, and in the process of ministering to the designs of secularism the radiance (*Noor*) of *Ilmil Wahi* is effectively smothered. Thus, we observe with bleeding hearts, so-called darul ulooms of this era specializing in the mass production of a category of human species termed '*ulama-e-soo*' who operate as agents of Iblees. In the name of Islam, they labour to dig

up the foundations of Islam. The madaaris of today are not only bereft of *Rooh*, in fact even the body – the external façade of Ilm – has also been demolished by the attitude and conduct of the authorities who operate these institutions in the name of the Deen. Thus it is seen that the so-called ‘*talaba*’ of the era are extremely deficient in even textual expertise. There is much naseehat to offer on this subject. Insha’Allah, another detailed dissertation by way of naseehat shall be prepared for the edification and benefit of the Asaatizah and Talaba of the Madaaris.

The Asaatizah-e-Kiraam should understand that the Madaaris are the very last collective bastions of the Deen. They have crumbled and their collapse has reached a critical stage. If the deplorable moral and spiritual damage will not be attended too with the cultivation of *Taqwa*, then Ulama in the meaning of the Qur’aan Majeed will never emerge from the portals of these hybrid westernized ‘*daarul ulooms*’ which have betrayed the sacred *Amaanat* which Allah Ta’ala has entrusted to them. Minus the attribute of *Khashyat*, a molvi/sheikh can never be an Aalim of the Deen regardless of the abundance of book-knowledge he is capable of flaunting in the way these Salafi and neo-Salafi morons acquit themselves.

“Verily, only the Ulama of His (Allah’s) servants fear Allah.”

Khashyat is the Waajib attribute for an Aalim. Minus *khashyat*, he remains a jaahil who will dwell and die in *jahl-e-murakkab*.

(e) Hadhrat Thaanvi’s view regarding the statements of the Akaabir has validity in specific scenarios. It was never asserted that seniors do not err. In fact, Hadhrat Thaanvi, himself, in emulation of the Fuqaha of the Salaf had

initiated a process called *Tasheehul Aghlaat* (*Correction of Errors*). He retracted and published his errors, and there were numerous. This is the Sunnah of the Salaf – the Sunnah of the Rijaal of Haqq. If Hadhrat's statement is to be accepted without *ta'weel*, then it should be assigned to the chapter of *Tasheehul Aghlaat* where a correction should be made on his behalf.

However, the statement has a specific role. If an error of a senior is established, obviously it may not be perpetuated. But the issues on which there is clarity of validity, and which are entertained and subscribed to by the Jamhur, it will be moronic to rescind or abrogate them with Hadhrat Thaanvi's statement of opinion – an opinion designed for a specific circumstance.

Hadhrat Thaanvi is among the *Rijaal* of the Shariah, and Imaam Ghazaali too is among the great, illustrious and outstanding *Rijaal* of the Ummah. Neither Hadhrat Thaanvi's view nor the view of any other Aalim is *hujjat* against Imaam Ghazaali. In his own right he is an Authority of the loftiest class. It is improper and erroneously arbitrary to brand his narrations fabrication, rubbish and drivel. Those who have done so are not aware of the sources from whence Imaam Ghazaali had acquired his narrations. No one will be in violation of the Shariah by accepting Imaam Ghazaali's narrations to be valid.

Whilst our Fuqaha Ahnaaf do not cite Imaam Ghazaali in topics of Fiqh, the Shaafi' Fuqaha of even Imaam Nawawi's likes, prolifically quote him in their Works of Fiqh. They seek support from Imaam Ghazaali. His Hadith narrations may not be written of as fabrications simply because the later Muhadditheen were unable to locate the

sources in the same way as they have been unable to locate the sources of Imaam Razeen's extraction.

The views of the detractors of even genuine Authorities who have clashed with Imaam Ghazaali are not the products of *Wahi*. There is no *Qat'iyat* in their averments. Thus, none of it may be imposed on us who are not the muqallideen of the likes of Allaamah Zahabi and Al-Alaai'.

(f) The statement of Hadhrat Thaanvi will be valid in relation to a genuine error committed by a senior. It may not be flung aimlessly at an Authority simply on account of a difference with him. In the context of this discussion, it cannot be employed against Imaam Razeen. There is no error in his inclusion of the so-called ziyaadaat in his *Tajreedus Sihaah*. His Kitaab is not a work of classification. He simply compiled the *Sihaah* minus the *Asaaneed*, repetitions, etc.

The unsubstantiated view that the so-called ziyaadaat are from sources other than the *Sihaah* is tantamount to accusing Imaam Razeen of being a 'liar' for having acquired narrations from 'dubious' sources, shoving them into his fabulous Work and claiming to have acquired these from the *Sihaah*. The net effect of this view is a monstrous slander hurled at Imaam Razeen. His Kitaab is *Tajreedus Sihaah*. It is not a 'tajreed' of other dubious works.

Citing Zahabi to promote the 'ziyaadaat' calumny against Imaam Razeen is brainless to say the least for the simple reason that Zahabi has not proffered a single valid *daleel* for rubbishing the so-called Ziyaadaat. His statement that

Razeen had included *waahi* and possibly fabricated narrations in his *Tajreedus Sihaah*, is in fact *waahi* – bunkum and drivel to be set aside as the effect of failing to have applied the mind constructively. Notwithstanding his vast knowledge of Hadith, his criticism of Razeen on this score is bereft of Shar'i substance. It is his own arbitrary contention which cannot be hoisted on to us, and which we dismiss as completely untenable.

(g) The claim by the morons that none of the Akaabir supports 'our' position, is both misleading and baseless. We have already cited Hadhrat Thaanvi's statements from *Imdaadul Fataawa*, and a statement from *I'laaus Sunan* which vindicate the position which we are elaborating in this discussion. *I'laaus Sunan* and the Kutub of the Fuqaha and Muhadditheen are replete with substantiation for the position which we are expounding in this discussion. This position should not be misconstrued. It is not a position disgorged by our opinion. We are merely stating the position of the Shariah as has been elucidated by the Authorities of the Shariah. Nothing of this position is our opinion. We have no opinion on the issue, for we are not in that bracket to venture opinions and expect same to be accorded Shar'i importance and significance. We speak with conviction simply because the position we are presenting is the declared position of the Fuqaha of the Salaf on which there exists *Ijma'* as explained earlier.

THE 'WEAK' NARRATIONS IN THE SUNAN

This subject is unrelated to our discussion. It has been randomly introduced. Although it has no bearing on our subject matter, we shall very briefly touch on this unnecessary issue. In this regard the morons say:

“Discussing why Abu Dawud, Nasai and other authors of the Sunan included weak hadiths in their collections despite knowing they are weak, Hafiz Muhammad ibn Tahir Al-Maqdisi said:

“It is asked why did they insert them in their books although they are not authentic according to them? The answer is from three perspectives:

One group narrated them and drew proof from them, so they inserted them and clarified their weakness so the doubt is eliminated.”

Our response to this “perspective” is that the Fuqaha before the compilation of these Hadith Kutub were not reliant on the classifications which were developed centuries after them. The Fuqaha had relied on their own classification on which the classification of the later Muhadditheen had no impact. What was *Saheeh* to the Fuqaha of the Salaf era could have become *Dhaeef* or worse to the Muhadditheen of later years.

Thus, this perspective of Maqdisi is baseless. It would have been rational if he had made this observation in relation to those who came after the compilation of these Kutub.

“They did not make what al-Bukhari and Muslim put as a title on the cover of their books of terming it authentic. Al-

Bukhari said: "I did not extract in my book except what is authentic and I left some authentic narrations to avoid length." Muslim said: "Not every authentic hadith I put in this book, and I only extracted what they agreed upon."

Firstly, the translation is atrocious. Secondly, Imaam Bukhaari did not say: *"I left some authentic narrations."* He said: *"I left out most of the Saheeh."* Elsewhere, he is reported to have said: *"I have left out numerous Saheeh Ahaadith."* It has also been narrated that Imaam Bukhaari said: *"I have memorized one hundred thousand Saheeh Ahaadith and two hundred thousand such Ahaadith which are not Saheeh."*

"Not Saheeh" does not mean fabrication and rubbish. It means not Saheeh in terms of his stringent conditions.

The total number of Ahaadith including repetitions in Bukhaari Shareef is 7275. Minus the repetitions, there are approximately 4,000. Thus, approximately 93,000 Ahadith which are Saheeh in terms of Bukhaari's stringent demands, have been excluded. This is a far, very far cry from the "some" left out claimed by the translator of Maqdisi's statement.

Secondly, this second "perspective" is not a reason for the inclusion of "weak" narrations in the *Sunans*. The reason for not writing in their covers 'Saheeh' is another matter. What they had included in their compilations is not on account of what they had titled their Kutub. The title is subservient to the content-matter of the Kutub. Even if they did not title their Kutub, 'Saheeh', there was no incumbency to include fabrications and drivel simply

because they had decided not to designate their Kutub with the title, 'Saheeh'.

“The third (perspective) is that it is said to the one who asked this: We see the jurists and all the ulama cite evidences of the opponents in their books despite their knowledge that this is not evidence. Thus, this practice of theirs is like the practice of the jurists.”

This is palpably baseless and ludicrous. The analogy with the Fuqaha is false. The reason why the Fuqaha introduce the arguments and evidences of their adversaries (i.e. Fuqaha of the other Math-habs) is for the purpose of demolition. They cite the evidences of the opponents, then neutralize them in order to establish the correctness of their own Math-hab.

The reason why the morons have introduced this superfluous subject is to convey that just as the Kutub of these illustrious Muhadditheen such as Abu Daawood and Nasaai' contain “weak” narrations, so too is it with the Kitaab of Imaam Razeen. This impression too is baseless. There is no similarity between Imaam Razeen's *Tajreedus Sihaah* and the Kutub of the Muhadditheen. Whereas *Tajreedus Sihaah* contains the Ahaadith of the *Six Sihaah*, each one of them is an independent Kitaab with its own Hadith classification process. Imaam Razeen's Kitaab is simply a duplication of the *Sihaah*. Thus, any 'weakness' in any narration of *Tajreedus Sihaah* has to be laid at the doorstep of the Authors of the *Sihaah*. The finger may not be pointed at Imaam Razeen.

The actual fact is that the Sunan of Abu Dawood, Nasaa'i and Tirmizi consist of only *Sihaah* (*Authentic*) Ahaadith. The contention that these authoritative kutub which constitute part of the *Six Most Authentic* Hadith kutub, contain 'weak' narrations is baseless. In his Muqaddimah, Imaam Abu Dawood says to the People of Madinah:

"You have asked me to mention to you whether the Ahaadith which are in *Kitaabus Sunan* are the most authentic of (the Ahaadith) of which I am aware. Know that, verily, it is so.....In the *Kitaabus Sunan* which I have written there is nothing from any person (narrator) whose hadith is discardedI am not aware of anything after the Qur'aan which is more incumbent on people to learn besides this Kitaab. It will not harm a man if he does not write anything from Knowledge after he has written this Kitaab.....These Masaa-il are the Masaa-il of Thauri, Maalik and Shaafi'. These Ahaadith (in this Kitaab) are its Usool (Principles).

"The majority of Ahaadith which I have included in *Kitaabus Sunan* are *Mashaahir* narrations"

"I have not mentioned in my Kitaab any Hadith on which there is consensus to abstain from it."

Ibnul A'raabi said: "If someone has nothing of knowledge except the Qur'aan and the Kitaab of Abu Dawood, then he is not in need of anything else of knowledge."

Abul A'laa Al-Waadi'ri said: "I saw Nabi (sallallahu alayhi wasallam) in a dream, and he said: 'Whoever intends to adhere to the Sunnah should read the Sunan of Abu Dawood.'"

Al-Khattaabi said: "The Kitaab of Abu Dawood consists of two types of narrations: *Saheeh* and *Hasan*. There are

three classes of *Saqeem* (Damaged): *The worst is Maudhoo', then Maqloob, then Majhool.* The Kitaab of Abu Dawood is completely free from all of these kinds (of *Saqeem*).”

Imaam Al-Khattaabi says in *Ma-aalimus Sunan*: 'Know – May Allah have mercy on you – that Kitaabus Sunan of Abu Daawood is such a noble Kitaab whose likes has not been written in the Knowledge of Deen. It has been granted acceptance by all people. Thus it has become the criterion of distinguishing among the Ulama and the classes of Fuqaha relevant to the differences of their Mathaahib "

The Fuqaha and Muhadditheen have only praises for Sunan Abu Dawood. However, there remains some ambiguity about the following two statements mentioned by Imaam Abu Dawood: “*When there is in it a Munkar Hadith, I have mentioned that it is Munkar. And in my Kitaab any Hadith in which there is severe weakness, I have mentioned it.*”

While the Hadith may be *munkar* in terms of the criteria of authenticity of Abu Daawood, it does not follow that the same Hadith will necessarily be *munkar* according to other Muhadditheen whose standards of authenticity differ from the criteria of Abu Daawood. An example of this is the Hadith pertaining to the ring of Rasulullah (sallallahu alayhi wasallam).

“*Juraij narrated from Zuhri who narrated from Anas (radhiyallahu anhu) who said:*

‘*When the Nabi (sallallahu alayhi wasallam) would enter the toilet, he would remove his ring.*’ Abu Dawood said; ‘*This Hadith is Munkar.*’”

However, Imaam Tirmizi classified this Hadith *Hasan Sahih Ghareeb*. Allaamah Khaleel Ahmad commenting on Abu Daawood's classification of this Hadith, says in *Bazlul Majhood*: "...The statement of Abu Daawood: 'This Hadith is Munkar.', is apparently not correct in terms of both Math-habs (pertaining to the definition of Munkar) because Hammaam (one of the narrators) is Thiqah and a Haafiz. Shaikhain (Imaam Bukhaari and Imaam Muslim) narrate from him and make ihtijaa' with him. Therefore he is not Dha'eef nor is he one to whom has been attributed gross error or gross negligence or ignorance or flagrant fisq. Hence his Hadith is not Munkar according to both Math-habs)."

This Hadith has *Mutaaba-aat* (other corroborating narrations) which negate the Munkar classification. Another example of Abu Daawood's *Munkar* narration is the Hadith of Umrah being incorporated into Hajj. This Hadith has been narrated *Marfoo'an* by other Muhadditheen.. It also appears *Marfoo'an* in Muslim.

Every one of the few Ahaadith described '*Munkar*' in the Sunan of Abu Daawood is fit for *Istidlaal* as these Ahaadith have been differently classified by others.

Whatever may be the reason for having included a handful of such narrations, it has no impact on the authenticity of Sunan Abu Dawood. Their existence in the Kitaab is tantamount to non-existence in view of the fact, that Abu Dawood has explicitly mentioned the fact of the defect in the narration. It is not a case of Abu Dawood having erred in his understanding of the category of Hadith which had slipped into the Kitaab with him being under the impression that it is authentic. He has not included these narrations believing them to be *Saheeh* in terms of his

criteria. Thus, the claim of Abu Dawood containing weak narrations as an effect of his error is baseless. The claim would have been valid only if he had labelled the weak/damaged narrations *Saheeh or Hasan* or had adopted silence after including them. As far as his silence is concerned, he explicitly states that his silence means that the Hadith is *Saalih –valid and correct*.

THE PRINCIPLE OF TALAQQI BILQUBOOL

This principle means that a Hadith whose acceptance has become *mash-hoor* (widely well-known and accepted) in the ranks of the Ulama, is an authentic Hadith regardless of the weakness of the *sanad* of the narration. The narration gains greater strength if the Fuqaha have adopted it for a *mustadal* (basis) for the formulation of a Shar'i *hukm*. .

The authenticity of the Hadith is confirmed when the Shar'i *hukm* based on the Hadith has been accepted by the Fuqaha and the successive generations of Ulama, and the entire Ummah practises accordingly.

In Raddul Muhtaar, Vol.4, page 38, it is stated:

“When the Mujtahid makes istidlaal on the basis of a Hadith, then such istidlaal is authentication of the Hadith.”

Commenting on a famous Hadith on which very important *Ahkaam* of the Shariah have been formulated, Ibn Abdul Barr said:

“This hadith is famous to the Ulama of history and well known to the Aimmah-e-Fuqaha. Therefore, in view of it resembling Ahaadith-e-Mutawaataarah, there is no need

whatsoever for its Isnaad (Chain of Narration).(Ainul Hidaayah, Vol.4 page 604)

Allaamah Abdur Rashid Nu'maani says: “According to the Fuqaha the Mashaahir Ahaadith and its practical implementation have an effect on its status even if there is objection/query/defect in its isnaad. As-Suyuti states in *At-Tabaqaat alal Maudhu-aat* after mentioning Hanash – He is Dhaeef –from Ibn Abbaas (Radhiyallahu anhum): “*He who combines two Salaat without valid reason, verily he has approached a doorway of Kabaa-ir (major sins).*” Tirmizi narrated it and said that the *Amal* of the Ulama is on his Hadith. He indicated with this that a Hadith is strengthened with the view of the Ulama. More than one (i.e. many Ulama) have explicitly mentioned that of the proofs of authenticity is the adoption of the Ulama of the Hadith notwithstanding the fact that it has no such Isnaad on which reliance can be reposed.

As-Sakhaawi says in *Fahul Mugheeth*: “Similarly, when the Ummah has accorded acceptance to a Dhaeef Hadith, then the authentic view is that amal shall be made on it to such an extent that it will be accorded the status of Tawaatur in that Maqtoo’ could be abrogated with it.”

The paragons and bastions of the Shariah after the Sahaabah are the Aimmah-e-Mujtahideen and Fuqaha of the Taabi-een era, who were the direct Students of the Sahaabah. The next set of the Shariah’s bastions are the Aimmah-e-Mujtahideen and Fuqaha of the Tab-e-Taab’een era, who were the Students of the Students of the Taabi’een who were the Students of the Sahaabah, and it is a superfluity to say whose Students the Sahaabah were. But for gaining the barkat of the blessed name and the

thawaab of Durood, we say he, the first and supreme Ustaadh of the Sahaabah and via them of the Aimmah-e-Mujtahideen, is Muhammad Rasulullah (sallallahu alayhi wasallam).

Confirming this indisputable reality, Rasulullah (sallallahu alayhi wasallam) said:

"Honour my Sahaabah, for verily they are your noblest; then those after them; then those after them. Then after them Kizb (lies/falsehood) will become prevalent."

"The best of the Ummahs is (the Ummah of) my era; then those after them; then those after them. Thereafter will be people who will (rush) to testify without them having been called to testify. They will abuse Trust and will not be trusted. They will pledge and not fulfil (their pledges). Among them will prevail obesity (fatness – the fat they will put on as a consequence of opulence, devouring mushtabah and haraam carrion, etc. –NB the words in these brackets are ours, and not part of the Hadith – authors).

.....Then will follow a people who will love obesity (fatness)."

The cut off date for the ascendancy and prevalence of Haqq was the *Khairul Quroon* – the ages of the Sahaabah, Taabi-een and Tab-e-Taabi'een.

The later Muhadditheen are at kindergarten level relative to the Aimmah-e-Mujtahideen. The Authorities of the Shariah after the Sahaabah are the Aimmah-e-Mujtahideen and thereafter all the Fuqaha who were the Muqallideen of the Aimmah-e-Mujtahideen. Thus, never, never can the

classification of Hadith by Imaam Bukhaari, Imaam Muslim, Imaam Tirmizi, Imaam Abu Daawood, Imaam Nasaai', Imaam Ibn Maajah and the myriad of other great and small Muhadditheen subsequent to the illustrious Six Aimmah of Hadith, ever override the Hadith classification of the Aimmah-e-Mujtahideen *ala raghmi anfi (i.e.to the chagrin of)* Zay'ali, Zahabi, Ibn Hazam, etc., etc., etc. What these Muhadditheen said centuries after the departure of those noble and great Giants of Uloom – the Students of the Sahaabah – who strode the firmament of Shar'i Uloom, Wara' and Taqwa – those who possessed the highest qualifications after the Sahaabah to be the *Warathah of the Ambiya*, is insignificant and has no impact on the decrees of the Aimmah-e-Mujtahideen.

According to these noble Fuqaha and Ulama of the Deen there is *Ijma'* on the principle of *Talaqqi bil Qubool*. No one and nothing can dent this sacred and Islamically rational principle. Lest the morons seek to refute this conspicuous truth which glares brighter than the sun's rays, it is best that we attend to the stupid contention which the Salafi *juhhaal* spin to deceive and mislead the ignorant and the unwary.

The proponent of the stupidity of denial of *Talaqqi Bil Qubool* was Allaamah Ibn Hazam Zaahiri (456 Hijri). He was quite late in the field, having missed the flight by more than four centuries after the first era of *Khairul Quroon*. At the age of 26 years, he was still unaware of Tahyatul Musjid, and that it was not permissible to perform Nafl Salaat after Asr. Despite his vast knowledge and numerous kutb, he had committed monumental blunders. He sought to fly, i.e. be a Mujtahid, when he

had as yet not developed wings to fly. Initially he followed the Shaafi' Math-hab which he later abandoned for the Zaahiri math-hab of Dawood Zaahiri. Ultimately he set himself up as a Mujtahid Imaam.

His 'ijtihaad' constrained him to negate in entirety *Shar'i Qiyaas* – its *Jali and Khafi* – failing to understand that Rasulullah (sallallahu alayhi wasallam) had initiated the process of *Qiyaas* at the time when he had despatched Hadhrat Muaaz Bin Jabal (radhiyallahu anhu) to be the governor of Yemen. Ibn Hazam was rigid in superficiality with his focus riveted and confined to only the *zaahiri* text and *umoom* of the Qur'aan and Hadith.

In his numerous kutub he displayed ruthless disrespect for the Aimmah-e-Mutaqaddimeen with his abuse. His rejection of the authority of the Aimmah-e-Mujtahideen, and his puerile contention that 'authority belongs alone to Allah Ta'ala', displayed not only the shallowness of his vast textual knowledge, but also betrays *Khawaarij* leanings. Who can doubt that Authority belongs to only Allah Ta'ala as the Qur'aan Hakeem states? But, Ibn Hazam miserably failed to understand the meaning of this Aayat. Although undeniably Authority belongs to *only* Allah, it is Allah Aza Wa Jal who has invested His Rasool (sallallahu alayhi wasallam), the Khulafa-e-Raashideen and the Ulama-e-Haq in general, with authority to disseminate and administer Islam and its Shariah on earth. Thus, the Qur'aan Majeed states:

"O People of Imaan! Obey Allah, His Rasool and the Ulul Amr....."

Numerous Aayaat and Ahaadith confirm the conferment of authority to human beings— authority which the Khawaarij (the first deviant sect in Islam) vigorously negated. This is not the occasion for an elaborate refutation of Ibn Hazam's *jahaalat*-- total abnegation of authority to the *Warathah* of Rasulullah (sallallahu alayhi wasallam), hence we shall suffice with the single Qur'aanic aayat cited above for debunking the absurd and baseless supposition of Ibn Hazam and the Khawaarij.

It is indeed shocking and lamentable that a Scholar of Ibn Hazam's stature whose vastness of knowledge is not contested, but acknowledged unbegrudgingly, had miserably failed to understand the simple equation that the *authority* of the Sahaabah and Fuqaha was an *authority* commanded by Allah Azza Wa Jal. Thus, such authority vested in humans is in actual fact by Allah's authority. Denial of this fact is tantamount to denial of Allah's authority. The Saheeh Hadith states explicitly: *"Make incumbent on you my Sunnah and the Sunnah of the Khulafa Raashideen...."*

The shallowness of his spiritual comprehension constrained him to demote Muwatta Imaam Maalik to the bottom of a list of more than 30 Hadith kutub. This was the understanding he had of the status of Muwatta Imaam Maalik. This blunder constrained his ardent devotee, Az-Zahabi to comment: *"Ibn Hazam did not do justice. In fact, the status of Al-Muwatta is alongside the Saheehain (Bukhaari and Muslim) together with the Sunan of Abu Dawood and Nasaai'."*

In *Lisaanul Meezaan*, Haafiz Ibn Hajar, acknowledging Ibn Hazam's vast knowledge, says: "He was Al-Faqeeh, Al-Haafiz Az-Zaahiri, the author of books. His *hifz* was vast except that he ruined it. Feeling snug with his memory, he would vehemently assail in the matter of *ta'deel*, *tajreeh* and narrating *asmaaur rijaal*. Thus, he developed in consequence evil suspicions."

It appears that proclaiming recognized Hadith Aimmah as non-entities (Majhool) was a favourite hobby of Ibn Hazam. In this habit he displayed lamentable recklessness. While many have lauded accolades and praises on Ibn Hazam, Abu Bakr Bin Al-Arabi, in his *kitaab*, *Al-Qawaasin wal Awaasim*, has commented on him scathingly.

"There is no doubt in the fact that Ibn Hazam Zaahiri, like the *ghair muqallideen* had adopted a divergent path. He employed inappropriate terms for those who were opposed to his *maslak*. Despite his panoptic focus on Hadith, alas, *zaahiriyyat*, bigotry, baseless extremism, insulting the seniors of the Ummah and baseless audacity have curtailed and limited his benefit, leaving it deficient. We shall mention something of his understanding of Hadith by narrating a Hadith, from which it shall be seen that how far from intelligence has this great Aalim been cast as a consequence of *zaahiriyyat* or divergence from the Taqleed of the Aimmah.

"The Hadith is: *"Never should any one of you urinate in stagnant water then make wudhu with it"*. Allaamah Ibn Hazam Zaahiri has understood from this Hadith that Rasulullah (sallallahu alayhi wasallam) had forbidden

urinating in stagnant water and then using the water for wudhu and ghusl. However, according to him (Ibn Hazam), the prohibition is restricted to the one who urinated in the water. It is permissible for another person to use this water for wudhu, etc.

Furthermore, he maintains that the prohibition is restricted to urine. Should someone defecate in the stagnant water, then the defecator as well as others may use the water for wudhu and ghusl.

“When someone objected and asked him for the basis for differentiating between the urinator and non-urinator, and urinator and defecator, he (most ludicrously) responded: “Just as you differentiate between a fornicator and a non-fornicator, a thief and a non-thief, a musalli and a non-musalli, so too have I differentiated in this issue. If Rasulullah (sallallahu alayhi wasallam) had desired to prohibit even the defecator, he would have done so just as he had prohibited the urinator. Hence, it is clear that the defecator is excluded from the prohibition. (i.e. if he defecates in stagnant water, he may use it for wudhu and ghusl.).”. Some Ulama of the Ahl-e-Hadith have adopted his taqleed.” (*Anwaarul Baari*)

“Ibnul Areef said: The tongue of Ibn Hazam and the sword of Al-Hajjaaj were (abhorrently) splitting.”.....”Ibnul Imaad Al-Hambali narrating from Ibn Khalkaan said: I have seen his (Ibn Hazam’s) vile statements directed against such Sunnats which are confirmed from Rasulullah (sallallahu alayhi wasallam)..

“The meaning of Ibnul Areef’s statement, namely, “*The tongue of Ibn Hazam and the sword of Al-Hajjaaj were splitting*”, is that Hajjaaj had unjustly killed with his sword

120,000 Mu’mineen for no valid reason. Similarly, had the tongue of Ibn Hazam perpetrated with the people of the eras before him – the eras to which the Ahaadith had testified (i.e. *Khairul Quroon*), for he was a person of the year 460. Thus, those before him were those who were close to Khairul Quroon as is obvious.”

(*Ashaddul Jihaad fi Ibtaali Da’wal Ijtihad*)

Refuting the slander which Ibn Hazam levelled at Imaam Ash’ari, Taajuddin Taqiyuddin Bin As-Subki says in his *Tabaqaatush Shaafi’iyyatil Kubra*:

“Of these (bigoted persons) is Abu Muhammad Bin Hazam Az-Zaahiri, for verily, he says in his kitaab, *Al-Milal wan Nihal*: ‘A group is of the view that Imaan is only to know Allah with the heart even if one proclaims with one’s tongue to be a Yahudi or a Nasaara or any of the other types of kufr. Thus if one knows Allah with one’s heart, he will be a Muslim from among the people of Jannat. This is the view of Jaham Bin Safwaan and Abul Hasan Al-Ash’ari Al-Basri and his Ashaab.’

Allaamah Taajuddin Subki, refuting this blatant lie attributed to Imaam Ash-ari, states:

“Ibn Hazam was a man who was most audacious with his tongue and ibaadat; swift to criticize on the basis of suspicion. With his words he would severely attack the Aimmah of Islam. His kitaab, *Al-Milal wan Nihal*, is the

vilest of books. Our Muhaqqiqoon have forbidden looking in it because of his ridiculing the Ahlus Sunnah, attributing stupidities to them without producing any evidence, and slandering them with statements which they did not make.

“In this kitaab in several places, he went to the extreme of labelling Shaikh Abul Hasan Ash’ari with kufr, and in numerous places did he attribute bid’ah to him.”

The kufr which Ibn Hazam accused Imaam Ash’Ari of is a shameless lie which he (Ibn Hazam) disseminated out of bigotry or ignorance. This slanderous attribution was never the belief of Imaam Ash’Ari. Imaan, is belief in the heart accompanied by verbal proclamation. There is consensus of the Math-habs on this issue.

Ibn Hazam’s bigotry and deep-seated aversion for those whose *maslak* he rejects, makes him a highly unreliable critic. His word against the Aimmah is rejected with contempt.

“Ibn Hazam’s *tajheel of Imaam Tirmizi (labelling him an unknown entity)* is among his stupendous blunders. In fact he has made himself a non-entity with this statement. Al-Haafiz Zahabi states in *Al-Mizaan*”No attention should be accorded to the statement of Muhammad Bin Hazam, viz. *‘He (Imaam Tirmizi) is Majhool.’*, for, verily, he did not recognize who he is nor was he even aware of the existence of *Al-Jaami’ (i.e. the Sunan of Tirmizi)* and of *Al-ilal (also of Imaam Tirmizi).*”

“Al-Haafiz Ibn Katheer said in *Al-Bidaayah wan Nihaayah*: ‘The Kitaab, *Al-Jaami’*(of Imaam Tirmizi) is one of the Six Kutub of Hadith to which the Ulama of the

entire world refer. The *jahaalah* (ignorance) of Ibn Hazam regarding Abu Isaa Tirmizi does not affect him.....Verily his *jahaalah* does not demote his (Imaam Tirmizi's) status by the Ulama. On the contrary, Ibn Hazam's status has fallen by the Huffaaz."

"Among the famous personalities (Fuqaha and Muhadditheen) whom Ibn Hazam has proclaimed non-entities is Ibn Maajah, the Author of the *Sunan*."

Despite the vastness of his textual knowledge, his opinions which conflict with the Fuqaha-e-Mutaqaddimeen are devoid of substance. It is irrational and downright stupid to attempt to cancel the foundational principle of *Talaqqi bil Qubool* with the arbitrary and unsubstantiated opinions of a luminary who appeared four centuries after the Sahaabah.

Despite his rejection of *Talaqqi Bil Qubool*, Ibn Hazam was constrained to concede that authenticity of a Hadith is not solely dependent on *Isnaad*. Regarding a certain Hadith, Ibn Hazam said: "The narration from Umar – even if it is not *Saheeh* by way of *Naql* (narration), nevertheless its meaning is *Saheeh*, hence we accept it." The *Isnaad* of this Hadith contains some weak narrators. Despite this, Ibn Hazam accepts its authenticity.

Commenting on this fact, the Annotator of *I'laaus Sunan* says: "*Verily, Ibn Hazam has conceded here that the basis of the authenticity of Hadith is not confined to only the Isnaad, but sometimes it (the Hadith) is authentic by way of meaning even though it is weak by way of Isnaad.*"

Regarding *Talaqqi Bil Qubool*, Maulana Abdul Hayy says in his treatise:

*“Allaamah Saalih Bin Mahdi Al-Muqbeeli said: “Verily, Saheeh Hadith in the specific meaning of the Mutakh-khireen (the later Muhadditheen) from about the age of Bukhaari and Muslim is that which has been narrated by an uprighteous Haafiz from a similar narrator without defect (it has a specific meaning in the meaning of Hadith accreditation), and (Saheeh Hadith) in the general meaning according to the Mutaqaddimeen (of earlier times) among the Muhadditheen, **all** the Fuqaha and the Usuliyyeen is (a narration) on which there is practical adoption (ma'mool bihi).” Thus, when a Muhaddith among the Muta-akh-khireen (the later ones) says: “This Hadith is not Saheeh.”, then while it negates the special (and restricted) meaning of the term, it does not negate the general meaning (of authenticity according to the Mutaqaddimeen Muhadditheen, all the Fuqaha and Usuliyyeen). Therefore at this juncture there is the possibility of the Hadith being (of the) Hasan or Dhaeef or Ghair Ma'mool (category). On account of this possibility, it necessary to probe the Hadith. If it is established that it is Hasan or Dhaeef Ma'mool bihi (i.e. has been practically adopted by the Fuqaha), then it will be accepted. And if it is Dhaeef Ghair Ma'mool bihi (i.e. it has not been adopted for practical implementation (by the Fuqaha), then it will not be accepted.”*

What Maulana Abdul Hayy Sahib has cited in the foregoing discussion of Allaamah Saalih Bin Mahdi Al-Muqbeeli is a clear vindication of what we are saying about the function of the later (Muta-akh-khireen) Muhadditheen. The Hadith classification of Ahaadith of the later Muhadditheen does not apply to the narrations accepted and adopted by the Fuqaha who went before them. When the Fuqaha-e-Mutaqaddimeen had already

adopted a Hadith as their *mustadal* (basis for formulation of a rule), then such adoption is the *daleel* for the authenticity of the Hadith. This is precisely what is explained in the foregoing discussion of Allaamah Saalih.

Besides what the Authorities have said in this regard, it is simply rational and logical for an intelligent person having even a smattering affinity with *the Ilm* of the Deen provided he has no ulterior motive, to understand that a technical classification formulated two centuries after the age of the Fuqaha cannot negate the authenticity of the narrations accredited by the Mutaqaddimeen Fuqaha who flourished in close proximity of the era of the Sahaabah.

Continuing the exposition of the principle of *Talaqqi Bil Qubool* in his treatise, Maulana Abdul Hayy Sahib says:

“Shaikh Ibraaheem Ath-Thabrahaiti Maaliki says in Sharhul Ar-baeen An-Nawawiyah: “The occasion for not adopting Dha’eef Hadith in matters of ahkaam (formulation of laws), etc., is when the People have not accorded it (the Dha’eef Hadith) acceptance. If this is so (i.e. acceptance has been accorded), then it is confirmed, and it (the narration) becomes a proof which shall be practically adopted in matters of ahkaam, etc. as Imaam Shaafi’i has said.....”

“Haafiz Ibn Hajar says in Fathul Baari: “None of the isnaad (of the narrations) is devoid of some criticism. But on the whole the Hadith has a basis. In fact, As-Shaafi’i has explicitly stated in Al-Umm that the text of this (Dha’eef) Hadith is Mutawaatir.....”

Consider the following example, also extracted from the treatise of Maulana Abdul Hayy Sahib:

“Haafiz Bin Hajar said (about a certain Hadith), Bukhaari said: “It is not Saheeh.” The Compilers of the Four Sunan narrated it, and Haakim narrated it from the tareeq of Eesaa Bin Yoonus. Tirmizi said “It is Ghareeb’. We do not recognize it except from the narration of Eesaa Bin Yoonus from Hishaam. I (Imaam Tirmizi) asked Muhammad i.e. Imaam Bukhaari, about it. He said: “I do not regard it to be secure (i.e. its sanad).” Ibn Maajah and Haakim have narrated it from the avenue of Hafs Bin Ghiyaath, also from Hishaam. Tirmizi said: ‘It has been narrated in different ways from Abu Hurairah. Its isnaad is not Saheeh. (In spite of all this), the amal is on it by the Ulama (i.e. they have adopted it).”

In his treatise, Maulana Abdul Hayy Sahib says:

“Our Ustaadh, Allaamah Shaikh Muhammad Badr Aalam -May Allah protect him -said in the Ta'leeq on the discussion of Imaamul Asr: “I say: “.....Verily, the Shaikh does not intend with the foregoing discussion the abolition (the minimization, cancellation, discardence) of the application of Isnaad. How is this possible? If it was not for this, anyone would have said simply what he desires. On the contrary, the Shaikh intends that when a Hadith has become authentic by way of indications and it has become obvious, then to abandon it merely on the basis of a weak narrator is not correct. How can this be so when continuity of practical adoption of it is a stronger testification for its substantiation according to him”

“.....Ash-Shaikh Muhammad Yusuf Al-Binnuri said: “Verily, Shaikh Al-Anwar (Hadhrat Anwar Shah Kashmiri

- *rahmatullah alayh*). Would say: “The purpose of the *Isnaad* is to ensure that something which is not of the *Deen* does not enter the *Deen*. Its purpose is not to expunge from the *Deen* what has been substantiated of it by the practice of the *Ahl-e-Isnaad* (the *Ulama* whose *Isnaad* links up with *Rasulullah- sallallahu alayhi wasallam*).”

Our explanation on *Talaqqi Bil Qubool* and The Utility of the *Muhadditheen* which appear in our earlier book should be read in conjunction with the aforementioned comment of Hadhrat Maulana Badr-e-Aalam (*rahmatullah alayh*). This vindication of our claim is not the vindication of an independent opinion ventured by us. What we have said was merely the narration of what the Authorities have said and are saying. We did not present our personal opinion. We are *Muqallideen* of Imaam Abu Hanifah and we may not traverse beyond the confines of *Taqleed*. Any opinion which *Muqallideen* offer in conflict with the rulings and opinions of the *Fuqaha* have to be struck down and discarded into the trash. Allaamah Badr-e-Aalam (*rahmatullah alayh*) has explained the utility of the *Muhadditheen*. Their function of Hadith accreditation was never to expunge any of the *ahkaam* of the *Shariah* based on *Ahaadith* authenticated by the acceptance of the *Mutaqaddimeen Fuqaha* as Hadhrat Anwar Shah Kashmiri (*rahmatullah alayh*) affirmed.

A few more statements of the *Fuqaha* will be cited in conclusion of this discussion.

Wakee' Bin Jarraah, the renowned *Muhaddith* and expert in the field of examining narrators said:

“A Hadith which is in circulation among the Fuqaha is better than a Hadith in circulation among the Shuyookh (of Hadith).”

“When the Mujtahid employs a Hadith as a basis for formulation (of masaa-il), then (his istidlaal with it) is authentication of the Hadith.” (Raddul Muhtaar, Vol.4, page 38)

“The fame of an issue (a Deeni mas'alah) sets us free from (the need) of probing the asaaneed.” (I'laaus Sunan, Vol.13, page 146)

“Imaam Shaafi'i has written in his Risaalah that the Taab'ieen Ulama had accepted it (referring to a particular Hadith with no proven isnaad) in view of the fact that it was confirmed to them that it was the instruction of Rasulullah (sallallahu alayhi wasallam). Ibn Abdul Barr said that this instruction (referring to the Hadith in question) is well-known to the Ulama of history and the Fuqaha, hence in view of it resembling Mutawaatar, there is no need for its isnaad.”
(Ainul Hidaayah, Vol.4, page 604)

“LAM AJIDHU” – “I did not find it.”

Regarding certain Ahaadith in *Tajreedus Sihaah* of Imaam Razeen, the later Muhadditheen have commented: *“Lam ajidhu –I did not find it.”* By no means should this comment be construed to mean that the Hadith is baseless or fabricated or weak.

Hadhrat Allaamah Zafar Ahmad Uthmaani, in *I'laaus Sunan*, Vol. 21, Pages 211 and 212, writes:

“For every Hadith about which these two Haafiz (Zayla'i and Ibn Hajar Asqalaani) said: ‘Ghareeb, we did not find it.’, verily, I found (such Ahaadith) in abundance, and all praise is for Allah – I found them in Kitaabul Kharaaj of Imaam Abu Yusuf, in Kitaabul Aathaar of Imaam Abu Yusuf in Kitaabul Aathaar of Imaam Muhammad Bin Al-Hasan and in Kitaabul Hajj of Imaam Muhammad. May Allah's rahmat be on them.”

While Az-Zayla'i and Ibn Hajar Asqalaani were unable to find certain Ahaadith in the books of Hadith at their disposal, Allaamah Zafar Ahmad Uthmaani found in several authentic kitaabs many of the Ahaadith which Az-Zayla'i and Ibn Hajar shrugged off or proclaimed weak. Neither Az-Zayla'i nor Ibn Hajar encompassed each and every Hadith nor did great and illustrious Aimmah such as Imaam Zuhri (rahmatullah alayh). Thus, the claims of Az-Zayla'i and Ibn Hajar Asqalaani are not *hujjat* against the Ahnaaf or against those who maintain the superiority of Saahib-e-Hidaayah, for example, over the Muhadditheen.

If it is correct to reject the *mustadallaat* of the Ahnaaf Fuqaha simply on the basis of comments such as *“I did not find it?”*, then even Imaam Bukhaari should be labelled as one who lacks competence in Hadith and that he had included in his compilations ‘weak’ and ‘fabricated’ narrations which have no basis. Even Imaam Bukhaari who glitters in the horizon of Hadith has not been spared the epithets of those who casually issue the *fatwa* of ‘*I did not find it*’. This comment in fact testifies for the incomplete research of the examiners.

There are many of the *Ta'leeqaat* (*Truncated narrations*) of Bukhaari in his Saheeh about which the likes of Ibn Hajar say: “*I did not find it.*” Now should also the same opinion (of incompetency in Hadith) be applied to Bukhaari as has been opined about our illustrious Fuqaha of the Ahnaaf?

Imaam Zayla'i and Ibn Hajar were not the repositories of all *Uloom* . They never claimed that they had the knowledge of all the Ahaadith of Rasulullah (sallallahu alayhi wasallam). No Aalim, regardless of his greatness and regardless of him being Oceans of Knowledge, can ever claim to have encompassed all Knowledge.

Regarding the Ahaadith recorded in the kutub of the Fuqaha, Imaam Suyuti (rahmatullah alayh) writes in his Kitaab, *Shaafil Ayy alaa Musnadish Shaafi'i*:

“Verily, it has reached me that Haafiz Ibn Hajar was asked about the Ahaadith which our Aimmah (Fuqaha) and the Hanafi Aimmah cite as basis in Fiqh (for the formulation of *ahkaam* while these (narrations) are not recognized in the Books of Hadith. He replied: “Verily, numerous or most Books of Hadith became non-existent in the Eastern Lands on account of (political) upheavals. It is therefore probable that those Ahaadith were extracted from them (i.e. the destroyed books), and did not reach us. Shaikh Muhammad Abdul Maalik narrated this in his Kitaab, *Al-Mudkhal Ilaa Uloomil Hadithish-Shareef*.”

Thus, if Ibn Hajar and Zayla'i say that they have not found a Hadith, it does not follow that this is the final word and that it has the weight of *wahi* . While they may be unaware of certain narrations, there are others who were aware. In

this regard Ibn Hajar has not spared even Imaam Bukhaari from his comment, namely, ' *I have not found it*'.

Furthermore, the comment "*I have not found it*", is not a criticism nor a rejection. This comment does not mean that the narration is a fabrication or a forgery or that it has no authentic source of origin. It only registers the unawareness of the commentator -- that he is unaware of the particular narration.

It should be clear that any criticism of any Hadith by the later Muhadditheen cannot be used against the Fuqaha if such Hadith has satisfied the principle of *Talaqqi Bil Qubool* and / or has been utilized by the *Jamhoor* Fuqaha as a *mustadal* for any *hukm* of the Shariah.

AUTHENTICITY IS NOT NECESSARILY UNANIMOUS

If a Hadith is *Saheeh* (technically authentic) according to a Mujtahid, it does not necessarily follow that it will be authentic according to all the Mujtahideen. The Hadith could have satisfied the test of authenticity of the one Mujtahid while not the criteria of the others. Hence, the Hadith cannot be branded as unauthentic and unfit to be a *mustadal*. In this regard Maulana Abdul Hayy Lucknowi, in his *Tuhfatul Akhyaar*, commenting on the Hadith: "*My Sahaabah are like the stars. Whomever you follow, you will be guided.*", said that inspite of this Hadith being *dhaeef*, having

been labelled as such by the Aimmah of Hadith, Imaam Ahmad has regarded it as a *hujjat* and has relied on it.

While according to Bazzaar the Hadith is not *Saheeh* nor is it recorded in the reliable Kutub of Hadith, nor is therein a command to follow, nevertheless Imaam Ahmad has accepted it as *Saheeh*.

The Aimmah of Hadith - the Muhaddithun - have branded this Hadith weak and unauthentic, yet the great Imaam of Fiqh and Hadith, Hadhrat Imaam Ahmad Bin Hambal accepted this “dhaeef” and “unauthentic” Hadith as a fit basis for *istidlaal and hujjat*. Now deviates can blabber their calumny of accusing Imaam Ahmad of being a person who narrates fabricated and forged narrations which the great Imaams of Hadith have rejected as baseless.

A mere difference of opinion among the Mujtahideen and Muhadditheen regarding the *Sihhat* (authenticity, technically speaking), does not negate the authenticity of the Hadith nor does such difference make the Hadith unfit for being a basis for the formulation of a *Shar'i hukm*.

While the Mujtahid is aware of the differences of opinion regarding the *sihhat* (authenticity technically speaking) of a Hadith, he ignores the difference and adopts the Hadith as his *mustadal* because according to him the Hadith is *Saheeh*. The Chain of Narration by which the Hadith was transmitted to him, is without blemish, and its authenticity is confirmed to him, hence he is not concerned about what other authorities say. He is an Authority in his own right. According to Imaam As-Sakhaawi (rahmatullah alayh) if an Imaam of the Shariah cites as proof the Hadith of such a person from whom only one narrator has narrated, then the *Ihtijaa*j of the Imaam is adequate for the recognition and uprightness of the narrator. The Hadith is

authentic and fit to be a *mustadal*. (*Fathul Mugheeth, Vol.1, page 350*) Haakim, the Author of Mustadrak, too endorses this principle. This is a well-known principle to the authorities of the Shariah.

Thus, any difference which Zayla'i or Ibn Hajar or anyone else may have with any of the Ahaadith narrated in Hidaayah or the other accepted and authoritative Books of the Fuqaha does not detract from the authenticity of the Hadith nor from the validity of the *Ahkaam* formulated on the basis of those Ahaadith which have satisfied the principle of *Talaqqi Bil Qubool*.

Inspite of the baseless criticism which has been levelled against the illustrious Author of Hidaayah, Maulana Abdul Hayy states in his *Al-Fawaaidul Bahiyyah*:

“Ali Bin Abu Bakr Bin Abdil Jaleel Al-Farghaani Al-Margheenaani, the Author of Hidaayah was an Imaam, Faqeeh, Haafiz, Muhaddith, Mufasssir, the Embodiment of Uloom, Expert of all Subjects, Perfectionist (in Uloom), Great Researcher, One of great insight, Master of Subtleties, Zaahid (one who has renounced the world), Aabid, of Perfect Piety, Faadhil, Expert in Usool and Adab and a Poet. The eyes never saw his likes in Ilm and Adab. He possessed exceptional grasp in khilaaf (differences) and in the Math-hab, and exceptional ability in the Math-hab.

“I have studied Hidaayah with its shuruhaat and Mukhtaaraatun Nawaazil. Every one of his works is maqbool (accepted) and mu'tamad (reliable), especially Al-Hidaayah. Verily, it has always remained a reference for the Experts (of Ilm) and a Source for the Fuqaha.”

Indeed, what the denigrators are attributing to Saahib-e-Hidaayah is a great calumny. The actual reason for the unawareness of the Hadith Examiners in relation to some of the Ahaadith in the authoritative Books of the Fuqaha has been alluded to by Ibn Hajar himself. We have already mentioned his comments in this regard. Here we shall mention the comments of Maulana Muhammad Abdur Rashid An-Nu'maani . He states in the Introduction of Ibn Maajah:

“All the Ahaadith which our Fuqaha (rahmatullaah alayhim) have narrated in their Works, without mentioning the sanad as As-Sarakhsi does in Al-Mabsoot, and Al-Kaashaani in Al-Badaai, and Al-Margheenaani in Al-Hidaayah, are such Ahaadith and Narrations which are found in the Kutub of our Mutaqaddimeen Aimmah such as those of Imaam A'zam, his two Companions, Ibn Mubaarak, Hasan Lu'lu'i. Ibn Shuja' Thalji, Isaa Bin Abaan, Khassaaf, Tahaawi, Karkhi and Jassaas (rahmatullah alayhim).

Then came the Mukharrijoon (commenting) on Hidaayah and Khulaasah. They then searched the books which were compiled after the year 200 for these Ahaadith (which appear in the Books of the Fuqaha). When they failed to find these Ahaadith in the compiled books, they opined that these narrations were Ghareeb.

Some of these Mukharrijoon entertained evil opinions about these Fuqaha Imaams. They therefore attributed to them paucity of knowledge in the field of Hadith...”

While it is accepted that Zayla'i and Ibn Hajar Asqalaani were authorities in the field of Hadith, they slipped badly in regard to Al-Hidaayah as Hadhrat Allaamah Zafar

Ahmad Uthmaani has pointed out in *I'laaus Sunnan*. Accepting this fact should not prove to be too bitter for the morons in view of the fact that they do accept that the Authorities of the Shariah are not infallible. Therefore, if Saahibe-Hidaayah has erred, then we must expect Az-Zayla'i' and Ibn Hajar to have also erred in far greater degree. None of these two Haafiz is anywhere near to the lofty rank of Saahib-e-Hidaayah. For their edification, they should again refer to the accolades, plaudits and high praise which Maulana Abdul Hayy and other Ulama have bestowed to Saahib-e-Hidaayah.

The foremost criterion for the authenticity of Ahaadith is the acceptance and *ihitjaaj* by the Fuqaha. Earlier we have mentioned that Hadhrat Maulana Ashraf Ali Thaanvi said in *Imdaadul Fataawa*: “*Is the consensus of the Jamhoor Fuqaha not a sign (proof) for the strong basis of the hadith despite the circumstance of dhu'f (weakness) of its sanad?*” (*Imdaadul Fataawa, Vol.1, page 47*).

Allaamah Shaami states: “*When a Mujtahid makes istidlaal on the basis of a hadith, then such istidlaal (deduction to formulate rules) is the authentication of the Hadith.*”

(*Raddul Muhtaar, Vol.4, page 38*)

The *ahkaam* of *Diyaat* (laws pertaining to penalties for inflicting wounds) have been formulated on the basis of a famous Hadith which the Muhadditheen have failed to locate. The Fuqaha, long before the age of the Muhadditheen and Hadith classification had stated these laws of the Shariah on the basis of the famous Hadith which forms the basis for the laws of *Diyaat*.

Rasulullah (sallallahu alayhi wasallam) had ordered that a document pertaining to *Diyaat* and *Zakaat* be written to Amr Bin Hazam (radhiyallahu anhu). In spite of important laws (ahkaam) of the Shariah being based on this document, the Muhadditheen were unable to locate it. There is no consensus of the Muhadditheen on the authenticity of this Hadith which explains very important issues, and which has constituted the basis for the ahkaam which the Fuqaha have formulated.

The following appears in Vol.4, page 604 of *Ainul Hidaayah*:

“The Aimmah-e-Fuqaha have accepted this Hadith. Ibn Hibbaan and others have authenticated it. In his Risaalah, Imaam Shaafi (rahmatullah alayh) wrote: “The Taabi-een Ulama have accepted it because according to them it (this Hadith) is an authentic Hadith of Rasulullah (sallallahu alayhi wasallam).”

“Ibn Abdul Barr said: “This Hadith is famous to the Ulama of history, and well-known to the Aimmah-e-Fuqaha. Hence, in view of it resembling Ahaadith-e-Mutawaatarah, there is no need whatsoever for its Isnad (Chain of Narration).

Furthermore, this gracious document (of Rasulullah - sallallahu alayhi wasallam) is a comprehensive basis for different laws according to the Fuqaha. A part of it has already been dealt with in Kitaabuz Zakaat.”

The following appears in the *Muqaddimah* (Introduction) of *I'laaus Sunan*, page 38:

“Abul Hasan Bin Hasaar wrote in Taqreebul Madaarik alaa Muwatta Imaam Maalik: “When there is no liar in the sanad of a Hadith, the Faqeeh recognizes its authenticity by reconciling the Hadith with some Qur'aanic aayat or some principle of the Shariah. On this basis he accepts it (as being authentic) and he acts on its basis.”

A Hadith which is ostensibly “*Dhaeef*” (Weak) and classified as such, attains authenticity by virtue of several factors:

(1) Acceptance by a Mujtahid. He accepts the Hadith as a basis for *istidlaal* (deduction and formulating ahkaam). The fact that the Mujtahid presents this ostensibly “*Dhaeef*” Hadith as his basis and *daleel*, is evidence of its authenticity. In spite of the Mujtahid having refrained from clarifying the *sanad* of the Hadith, its authenticity is vindicated by the fact that the Mujtahid has used it as his basis. It is inconceivable that a true Mujtahid would cite as his *daleel* a Weak Hadith. It is a forgone conclusion that the Mujtahid has first satisfied himself regarding the authenticity of the Hadith. Ibn Humaam states:

“When a Mujtahid makes istidlaal with a Hadith, he thereby certifies the authenticity of the Hadith.”

(2) Universal Acceptance by the Ulama. The acceptance by the Ulama in general, elevates the Hadith to the category of *Mutawaatir*. Mutawaatir is the highest degree of authenticity of Hadith.

Regarding a particular Hadith which the Muhadditheen in general classify as weak or unauthentic, Imaam Tirmizi said:

“According to me it is Saheeh because the Ulama have accepted it.”(Stated by Allaamah Ibn Abdul Barr) (I'laaus Sunan, Vol.1, page 29)

(3) When a *Dhaeef* Hadith is supported by several different Chains of narration, it is classified as *Hasan*. It is an authentic Hadith which constitutes *Daleel* (Proof). It can be used to constitute a basis for the formulation of *ahkaam*.

(4) Differences among the Muhadditheen regarding the classification of the Hadith elevate it to the category of *Hasan*. It thus constitutes a basis and a proof. Some say that the Hadith is *Dhaeef* and some say that it is *Saheeh*. Such a narration is authentic.

(5) Narrations by the Four Imaams who themselves were great Muhadditheen as well, and who were not dependent on the compilations of anyone, are authentic irrespective of the classification by the later Muhadditheen such as Imaam Bukhaari.

Ibn Humaam states: *“When a Mujtahid makes istidlaal with a Hadith, he thereby certifies the authenticity of the Hadith.”*

Regarding the Hadith: *“It (sea water) is pure and its dead is halaal.”*, the Muhadditheen in general have deprecated it. *“The isnaad of this Hadith is not such which is valid for establishing Hujjat according to the Ahl-e-Ilm because in its sanad are two unknown narrators.....*

“This Isnaad although it has not been narrated by the Authors of the Sihaah, the Fuqaha of the Lands (of Islam)

and a group from the Ahl-e-Hadith are unanimous that the water of the sea is pure. In fact, according to them it is the basis for the purity of water..... This should indicate to you that it is a Hadith of correct meaning It has been confirmed for acceptance and amal (for practical implementation). It is stronger (more authentic) than only the isnaad.” (Istizkaar – Ibn Abdul Barr)

Ibn Hajar Asqalaani states: “And, similarly, when the Ummah accords acceptance (Talaqqi bil Qubool) to a Dhaeef Hadith, then the authentic view is that amal will be on it wujooban (incumbently), so much so that it attains the status of Mutawaatir which abrogates Maqtoo’. For this reason Imam Shaafi said regarding the Hadith: ‘Wasiyyat for an heir is not valid.’, ‘The Ahl-e-Hadith (Muhadditheen) have not confirmed it. However, it has been universally accorded Talaqqi bil Qubool, and the people practise according to it, to the extent that they (the Fuqaha) regard it (this ‘unsubstantiated’ Hadith) as Naasikh (Abrogator) for the (Qur’aanic) Aayat pertaining to Wasiyyat.” (Talkheesul Habeer, Vol.1, page 12)

Regarding the Hadith pertaining to sea water, Hafiz Ibn Hajar says that despite Ibn Abdul Barr having rejected the authenticity of the Isnaad, he has accepted the Hadith. Thus he says: “Despite this, Ibn Abdul Barr has ruled its authenticity by virtue of Talaqqi bil Qubool of the Ulama. Thus, he has rejected it from the perspective of the Isnaad, and he has accepted it from the perspective of the meaning.”

(Talkheesul Habeer, Vol.1. page 119)

Commenting on another Hadith, Ibn Hajar says: “*A Jamaa’t of the Aimmah have authenticated this Hadith of the Letter, not on the basis of the Isnaad, but on the basis of Shuhrat (well-known in the Ummah)..... Ibn Abdul Barr said: ‘This Hadith is Mash-hoor by the Ulama of History; its content is well-known (Ma’roof) to the Ulama. Its shuhrat renders it independent of Isnaad because it resembles Tawaatur because of Talaqqi bil Qubool by the People (the Ulama). (Talkheesul Habeer, Vol.4, page 58)*

There are numerous Ahaadith which the Muhadditheen have classified variously, and which do not meet their principles for validity of *Ihtijaa*j, but which constitute the *Mustadallaat* of the Fuqaha of the first century – the best and noblest of the first three eras of Islam, namely, *Khairul Quroon*. It is bizarre and moronic to even suggest that the Fuqaha of the first century – the Fuqaha who sat at the feet of the Sahaabah to acquire Knowledge – had erred by having utilized fabrications to formulate the *Ahkaam* of the Shariah, and then after another 150 years came the Muhadditheen to rectify and reform the ‘defective’ (*sic!* And doubly *sic!*) Islam which the Aimmah-e-Mujtahideen acquired directly from the *Jaleelul Qadr* Sahaabah such as Abdullah Ibn Mas’ood..

DIFFERENCES OF THE MUHADDITHEEN

There is intense argument and numerous differences on the subject of Hadith principles and classification. Those who are not well-versed in this branch of Ilm are simply confounded, confused and lost in the mire of these differences. But there is no need whatever for the people

of the Sunnah who are firmly grounded on the Path of Truth to flounder. They have the powerful Bastion of the Taqleed of the Aimmah-e-Mujtahideen in which to seek refuge from the forces of baatil and dhalaal.

In *I'laaus Sunan* it appears: “As-Sakhaawi said in *Fathul Mugeeth* regarding Abu Haatim’s statement regarding a man (i.e. a Narrator of Hadith): ‘*He is Majhool*’.....*He said regarding Daawood Bin Yazeed Ath-Thaqafi: ‘Verily, he is Majhool’*, despite the fact that a Jamaa’t (a group of Muhadditheen) narrated from him. For this reason, Az-Zahabi said: ‘This statement clarifies for you that sometimes a narrator is Majhool according to Abu Haatim even though an authentic (Thiqaat) Jamaat narrated from him.’

“Similarly, Abu Haatim has labelled a group of Narrators as Majhool while others besides him have authenticated them.....Verily, Zahabi in *Al-Meezaan* has followed Abu Haatim in labelling (a narrator) with *jahl* (*being an unknown entity*). Therefore, whoever studies *Al-Meezaan* should be cautious.”

“As-Suyuti says in *Tadreebur Raawi*: “A Jamaat of (Hadith) Huffaaz have labelled as Majhool a group of Ruwaat (Narrators) because of lack of knowledge about them whilst they (those labelled ‘Majhooleen’) are well-known for their *adaalat* (*uprightness*) to others (i.e. Muhadditheen). I shall enumerate what is in Saheehain (Bukhaari and Muslim) in this regard:

(1) Ahmad Bin Aasim Al-Balkhi: Abu Haatim has labelled him *Majhool* while Ibn Hibbaan has authenticated him, and has said: “*The people of his city narrated from him.*’

(2) Ibraaheem Bin Abdur Rahmaan Al-Makhzumi: Ibn Quttaan has labelled him *Majhool* while others have recognized him, thus, Ibn Hibbaan has authenticated him.

(3) Usaamah Bin Hafs Al-Madani: As-Saaji and Abul Qasim Al-Lalakaa-ee have labelled him *Majhool*. However, Zahabi says: 'He is not *Majhool*. The Four (viz., Nasaai', Abu Daawood, Tirmizi and Ibn Maajah) have narrated from him.'

(4) Asbaat Abul Yasa': Abu Haatim labelled him *Majhool* while Bukhaari has recogized him.

(5) Bayaan Bin Amr: Abu Haatim has labelled him *Majhool* while Ibnul Madeeni, Ibn Hibbaan and Ibn Adi have authenticated him, and Bukhaari and Abu Zur'ah have narrated from him.

The differences of the Muhadditheen in their science of Hadith classification are at times weird and mutually violently conflicting. This severity of conflict, constrained Imaam Badruddin Al-Aini to comment:

"He who has a panoptical gaze on the kutub of Asmaaur Rijaal will discover bewildering wonders therein. He will find that a Raawi (Narrator) who is among the Pillars of the Deen, but against whom there is an abundance of criticism. You will find in the kutub of *Asmaaur Rijaal* that he is depicted as a destroyer of the Deen, and in the Ummah he is portrayed as if he is like Abdullah Bin Saba' in the plot to deracinate Islam. On the other hand among the ruwaat (narrators) will be found an enemy of the Deen from the extremist Mu'tazilis and the perpetrators of *Tashayyu'* and *Rifdh*

(Shi'ism) and evil bid'ah. However, despite all of this the Muhadditheen had authenticated his narrations.”
(*Nukhabul Afkaar Sharh Ma-aanil Aathaar—Imaam Badruddin Al-Aini*)

There are even such narrators who subscribe to *Tajseem* (believing Allah Ta'ala to have anthropomorphic attributes), but their narrations have been authenticated by the Muhadditheen. While some Muhadditheen will proclaim a narrator to be *Dhaeef*, others will say that he is *Thiqah*. Some say that Ibn Ma'een's (Imaam Bukhaari's Ustaad) degrading a narrator and labelling him *Dhaeef* is not adequate for such degradation, if he does not elaborate on the basis of his view, for it has been found that Bukhaari has authenticated the very same narrator. Similarly, is it for the Muhadditheen differ in degrading (classifying as *dhaeef*) and in authenticating (classifying as *Saheeh*) Ahaadith.

Ahaadith which were Saheeh to the Fuqaha in the first century, became labelled as weak a century or two thereafter.

Despite his wide knowledge of Hadith, Ibn Hazam has labelled even Imaam Tirmizi as *Majhool* (an unknown entity) whose narrations are thus 'unreliable'. Yet, this great Imaam Tirmizi's *Sunan* is among the treasured and revered *Sihaah Sittah*.

Remember just one fact which will enable you to hang on firmly to the Rope of Allah. That fact is the Principle of *Talaqqi Bil Qubool* of the Fuqaha. If the Fuqaha have

accepted a Hadith and found it worthy to be their *Mustadal*, then confound everything else. Discard the views of all others, be it the view of Imaam Bukhaari.

It should be well understood that even the great Muhadditheen such as Imaam Bukhaari and Imaam Muslim were infants in the sphere of Islamic Knowledge in relation to the Aimmah-e-Mujtahideen of the Taabieen era. When this is so, then understand that there is absolutely no comparison between the Aimmah-e-Mujtahideen and the later Hadith examiners such as Ibn Jauzi, Ibn Hibbaan, Zahabi and the numerous others of this class.

Their views are irrelevant having absolutely no significance if they conflict with the Aimmah-e-Mujtahideen and their classification of Hadith. The fact that these illustrious Mujtahideen of the Taabieen age had accepted a Hadith as a *Mustadal*, is the final and the highest word and decree for the authenticity of the Hadith. There is no need to traverse beyond the confines of the Fuqaha. In fact, it is not permissible to even attempt to go beyond the demarcations set out by the Aimmah-e-Mujtahideen.

ISLAM'S INCEPTION AND THE KUFR PLOT

Sight should not be lost of the irrefutable fact that the inception of Islam was with Rasulullah (sallallahu alayhi wasallam), not with Imaam Bukhaari (Rahmatullah alayh) more than two centuries after Nabi-e-Kareem (sallallahu alayhi wasallam). The Hadith compilers of centuries later

had no lessons to impart to the Sahaabah nor to the illustrious Fuqaha Students of the Sahaabah. If the *ahkaam* of the Shariah adopted prior to Imaam Bukhaari's advent are faulted and assaulted on the basis of the Hadith classification of the later Muhadditheen, the logical conclusion will be that Islam was imperfect and plagued with erroneous masaa-il based on unauthentic Hadith narrations for its entire initial history from the age of the Sahaabah until the time when Imaam Bukhaari compiled his Saheeh.

This implied conclusion is kufr in that it implies rejection of the Qur'aan Hakeem which testifies to the completion and perfection of Islam during the very time of Rasulullah (sallallahu alayhi wasallam).

It is unacceptable and inconceivable that the authentic Ahaadith of Rasulullah (sallallahu alayhi wasallam) were lost to the Ummah immediately on the demise of our Nabi (sallallahu alayhi wasallam). Shiahs entertain such a corrupt belief of kufr. And, then only two and half centuries later the truth was unearthed and established by the Muhadditheen who had formulated their criteria for the authenticity of Ahaadith. This position and conclusion stemming from the lop-sided reasoning of the cardboard 'mujtahideen' of this age has to be necessarily dismissed with contempt.

The issue of concern is not only the *mas'alah* of the Rainwater Treatment Hadith. It is a subtle shaitaani plot. That plot is the concept of reinterpretation of the Shariah which every now and again some deviate

propagates in a different guise. Despite the variance in guise and method, the theme is the same. The aim is the same. The conspiracy is to dismantle the Shariah which has reliably and authentically reached us from the Sahaabah who had transmitted it to the Aimmah-e-Mujtahideen who were their direct Students. And, this pernicious, shaitaani goal is attainable only if the authority of the Aimmah-e-Mujtahideen is dented and demolished. This is the reason why deviates of a variety of persuasions always attribute the Shariah to human beings.

If they can succeed to convince Muslims that the Shariah is not the product of the Qur'aan and the Sunnah, but is the opinion of Ulama, then they feel that their goal will have been achieved. It should be understood that there was no interval or any vacuum in Islam after the demise of Rasulullah (sallallahu alayhi wasallam), in which there was no Shariah. The efforts of the Muhadditheen centuries later to compile the Ahaadith was not to re-examine and re-interpret the Shariah, nor does it mean that the process of formulation of the *Ahkaam* was initiated by them.

Undermining and destroying Islam have been the plot of a variety of deviate forces throughout the history of Islam. In the present age there are basically two forces from within the Ummah working to exterminate the Deen. The one satanic force consists of the modernists whose brains have been colonized by the western orientalist who have set up their traps in the guise of Islamic Studies faculties at universities where they produce their agents of kufr to infiltrate the ranks of the Ummah to lay their snares of *zandaqah* (concealed kufr).

This group of Satanists work consciously for the destruction of Islam. On the other hand, we have the second group of Satanists – the moron Salafis – who may not be consciously and deliberately conspiring to demolish Islam. However, shaitaan has managed to harness them too into his plot. He has convinced them of the ‘need’ to re-interpret Islam by scuttling the Shariah as presented by the Four Math-habs of the Ahlus Sunnah, and to achieve his nefarious goal and objective, shaitaan has taught the deviate Salafis the slogan of ‘*Qur’aan and Sunnah*’. He has succeeded to colonize their brains to believe that the Shariah which has been transmitted down the passage of Islam’s history is the product of opinion and generally in conflict with the Hadith.

Precisely for this reason do the Salafis also advocate re-interpretation of the Shariah. Thus, the objective of the modernists deviates and of the Salafi deviates is the same although both groups have different approaches, methodologies and intentions.

Imaam Bukhaari and all the later Muhadditheen performed Salaat, fasted, performed Hajj and executed the multitude of Shar’i *Ahkaam* in strict accordance with the *fiqhi masaail* they acquired from their Asaatizah who were Muqallideen of the Aimmah-e-Mujtahideen. These great Muhadditheen did not wait until they had gathered sufficient *Saheeh* Ahaadith before beginning to perform Salaat. They attended to their Deeni duties and obligations in accordance with the *Masaail* handed down by the Fuqaha who came before them and which were observed by the entire Ummah.

The two centuries prior to the age of the later Muhadditheen was not a period without the Shariah. Islam was not lost or overshadowed by doubt and ambiguity during the era of the Sahaabah. Such a fate had smitten the Shariat of Nabi Isaa (alayhis salaam) and the Shariat of Nabi Musaa (alayhis salaam). Thus, Saahib-e-Hidaayah did not formulate the *Ahkaam*. The Shariah was inherited whole and intact by all the Fuqaha who followed the Aimmah-e-Mujtahideen. The Aimmah-e-Mujtahideen too did not find themselves without a Shariah. These great Aimmah had for their Asaatizah the noble Sahaabah from whom the Shariah was acquired. It is therefore perfidy supreme and satanic to believe that the true Shariah came into being as a consequence of the Hadith compilation by Imaam Bukhaari, Imaam Muslim and the other Muhadditheen of the later times.

THE STUPIDITY OF THEIR 'RETROSPECTIVE' THEORY

\The Salafi deviates and their followers, the neo-Salafis, who generally masquerade as 'Hanafis' to ensnare the ignorant and unwary, have invented a new, stupid theory which they dub *retrospective application of Hadith classification*. This bunkum means that the Ahkaam of the Shariah which the Sahaabah had imparted to the Aimmah-e-Mujtahideen and the Fuqaha have to be submitted to the Hadith classification of the Muhadditheen who appeared on the scene almost three centuries after the Sahaabah. In other words, all the Ahaadith which constituted the basis of deduction (Mustadallaat) of the Aimmah Mujtahideen for the Ahkaam of the Shariah, should be examined in the

light of the classification of the centuries-later Muhadditheen, and should any Hadith employed by the Fuqaha of the first era of Islam be found to be 'dhaeef', etc. in terms of the classification of the Muhadditheen that hukm should be abrogated. This then is their compound *jahaalat* in which shaitaan has ensnared them.

The eagerness with which the Salafi deviates seek to propagate their 'retrospective relevance' theory for applying the Hadith classification to the Aimmah-e-Mujtahideen who had flourished two centuries prior to the advent of Imaam Bukhaari and other Muhadditheen should be viewed in the light of the old pernicious shaitaani plot to reinterpret the immutable Shariah. This theory is a sinister plot which originated with the orientalist some decades ago. The hybrid so-called Islamic faculties of kuffaar universities were the main substrata for this satanic plot to undermine and subvert Islam by review and reinterpretation.

The subtle manner in which the 'retrospective relevance' theory has been presented is designed to deceive and mislead unwary Muslims. The plot of this *baatil* theory which in effect is kufr in that its aim is to review and displace the *Ahkaam* of the Shariah by baseless interpretation, is not directed solely to a handful of masaa-il. The satanic aim is to reinterpret one Shar'i issue after the other until a religion of kufr has been fabricated in the name of the Shariah.

It is the Waajib obligation of the Ulama to be alert and diligently confront and expose the deviates who are out to tamper with and scuttle the immutable Shariah of Allah

Ta'ala. This Shariah is not the product of any man's reasoning. It is the product of *Wahi*. It is therefore Immutable. In relation to the Ummah right until the Day of Qiyaamah, the Sole Repositories of Islam and its Shariah and the Sunnah of Rasulullah (sallallahu alayhi wasallam) are the Fuqaha to whom applies the Hadith *'The Ulama are the Heirs of the Ambiya'*, in the highest degree.

The initially aim of this book was to refute the *baatil* opinion of the neo-Salafi student who had deemed it appropriate to follow in the deviated tracks of Salafis to refute baselessly the Rainwater Treatment Hadith which the illustrious Imaam Razeen had acquired from one of the authentic Six Books of Hadith. In the course of this refutation we had to discuss several issues pertaining to Hadith, the Muhadditheen, the Fuqaha, the Shariah, etc. At the same time, this refutation is also a brief response to the deviate Salafi sect whose mission is the displacement of the fourteen century Shariah of the Qur'aan and Sunnah handed to the Ummah by the Sahaabah. The plot of displacing this sacred Shariah is given effect in a subtle way common to all deviates of whatever persuasion their deviation may be.

The common thread which runs through the variety of deviatism is the assault on the Aimmah-e-Mujtahideen. The claim of all deviates is that the Shariah is the product of the opinion of the Aimmah-e-Mujtahideen. Hence they blurt out stupid questions such as: *'Did the Math-habs exist during the time of the Sahaabah?'* *'Were there Hanafis, Shaafis, Maaliks and Hambalis during the age of the Sahaabah?'* With such stupid questions they confuse and mislead unwary and ignorant Muslims. They

labour to create the impression that the teachings of the Math-habs are in conflict with the Qur'aan and Sunnah, hence the *Taqleed* of the Math-habs should be rejected and everyone should become a carboard/paper 'mujtahid' by resorting to Bukhaari Shareef, Muslim Shareef, Tirmizi Shareef and Nasaai' Shareef. People are hoodwinked into believing that by making a stupid 'research' of these few Hadith kutub, they will be able to practise Islam in accordance with the Qur'aan and Sunnah. But this is truly a shaitaani deception and a snare for the ruin of Imaan. It is a shaitaani snare which the carboard 'mujtaids' are setting up to entrap the masses.

Did the Math-habs exist in the age of the Sahaabah?

Firstly, we should say with emphasis: *Yes, the Math-habs did exist during the age of the Sahaabah. In fact, the Math-habs existed even while Rasulullah (sallallahu alayhi wasallam) was alive? And, yes! The Hanafi, Maaliki, Hambali and Shaafi Math-habs did exist, not only during the age of the Sahaabah, but while Rasulullah (sallallahu alayhi wasallam) was alive.*

Anything which did not exist in the time of Nabi-e-Kareem (sallallahu alayhi wasallam) and any *Shar'i Law and Principle* which are not in the Qur'aan and Sunnah are not part of Islam. The concept of Islam which the deviated Salafi sect of this age is propagating is an 'islam' which is the product of desire. It is the Math-hab of the *nafs* which is structured on self-opinion and satanic re-interpretation of the Qur'aan and Hadith to conform to the *nafs*.

By anchoring the Shariah to the Hadith kutub of the later Muhadditheen who appeared on the scene more than two centuries after Rasulullah, the implied claim is that in the interval between Rasulullah (sallallahu alayhi wasallam) and the Muhadditheen, Islam was lost. The true Islam which Rasulullah (sallallahu alayhi wasallam) had established in his 23 year mission of *Risaalat* had been transformed into an alien religion by the opinions of the Aimmah-e-Mujtahideen. This is the logical, but *faasid* conclusion stemming from the blind insistence on rejection of the Shariah taught by the Students of the Sahaabah and substituting in its place the new 'shariah' which deviates formulate on the basis of their study of the later Hadith kutub.

Since in the understanding of the followers of Deviatism the true Islam which the Sahaabah had disseminated had disappeared or was largely contaminated with man's opinion, the need arose to restructure the Shariah on the basis of 'saheeh' Hadith, hence the need for Muhadditheen such as Imaam Bukhaari. Islam 'surfaced' again only after Imaam Bukhaari, Imaam Muslim and other Muhadditheen had compiled their kutub. This is the essence of Salafi doctrine.

The contention of the Salafis and of all deviates is that the Hadith books of the later Muhadditheen should displace the Shariah as is taught by the Four Math-habs. A mere study of the Hadith books will establish one on the path of the Sunnah. In such absurd claims resulting from the teachings of the deviates, the implication is that the knowledge which the illustrious Aimmah-e-Mujtahideen had acquired from the Sahaabah

is spurious and the product of opinion. The deviates will conveniently say that it is the product of the opinion of the illustrious Fuqaha while in reality it is the knowledge of *Wahi* imparted by the Sahaabah to the Taabieen from whose ranks arose the illustrious Aimmah-e-Mujtahideen.

The *Ilm of Wahi* acquired from the Sahaabah was transmitted from generation to generation in an unbroken Golden Chain of great Fuqaha and Ulama of the highest calibre. Imaam Bukhaari and the other Muhadditheen were born into Islam and were practising Islam in exactly the same way as the masses of the Ummah knew it and practised it. The noble Muhadditheen practised Islam as they had acquired it from the Fuqaha.

The mission of Hadith compilation was not undertaken to displace the Shariah which they had inherited from their *Asaatizah*, or to submit the *Mustadallaat* of the Aimmah-e-Mujtahideen to the Hadith classification which developed two centuries later. Never did the Muhadditheen embark on any such vile mission. When Imaam Bukhaari did not rely on his Hadith compilation for his Shariah, what right do stupid deviates of this age have to hoist Bukhaari Shareef as the abrogator of the Shariah which was acquired from the Sahaabah -- the Shariah which they had inherited from their *Asaatizah*? Never did the Muhadditheen embark on any such vile mission.

The Qur'aan and Sunnah did not originate more than two centuries after Rasulullah (sallallahu alayhi wasallam) nor were they lost during this interval as were the previous religions. The religions of the other Ambiya were distorted and mutilated beyond recognition by their followers as

soon as the Ambiya had departed from the world. But Allah Azza Wa Jal has promised in the Qur'aan that He would guard Islam. Hence, Islam remained intact after the demise of Rasulullah (sallallahu alayhi wasallam).

This Islam of Muhammadur Rasulullah (sallallahu alayhi wasallam) was transmitted to posterity to each successive generation of the Ummah by a Chain of Unbroken Narration. The continuity of the Transmission Process of Islam is unparalleled and unique. Shiahs, Salafis and deviates of a variety of breeds believe in the theory of interpolation and each miserable group of deviates has had its claim of 'renaissance.' Every 'renaissance' movement in the Ummah was a movement of Kufr.

It is the incumbent obligation of the Ulama-e-Haqq to be alert and diligently confront the menace of kufr which every now and again raises its head in a different guise and comes painted in a different hue of deception. The Institution which Allah Ta'ala has established on earth for the defence of Islam is the Institution of the Ulama-e-Haqq. Insha'Allah, this Institution will remain to execute its obligation until the Day of Qiyaamah. Declaring this truth, Rasulullah (sallallahualayhi wasallam) said:

'There will ever remain a Group of my Ummah who will fight on the Haqq until the arrival of the Hour. Those who oppose them or refrain from aiding them will not be able to harm them.'

***A MASSIVE DECEPTION OF THE SALAFI
JUHALA***

Salafis are undoubtedly deviant morons who labour under the grossly false illusion of following the Path of the Sunnah when in reality their math-hab is the math-hab of the *nafs*. A careful scrutiny of their methodology will confirm that their religion commenced several centuries after Rasulullah (sallallahu alayhi wasallam), hence their inordinate insistence on adopting blind taqleed of the Hadith classification of the later Muhadditheen. This classification constitutes a cardinal doctrine of their 'ISM' which we call Salaf'ism. Their slogan of the "*Qur'aan and Sunnah!*" is a subterfuge for their math-hab of the Nafs. The instrument of Hadith classification provides a wide field for shenanigans to mismanipulate the Ahaadith which are subjected to personal opinion to forge acts and practices palatable to the Nafs.

Their bigotry in adherence to this doctrine has constrained them to blindly imply that the Shariah as imparted to the Aimmah-e-Mujtahideen and the Fuqaha is flawed. They hallucinate that the Islam of the first era of the *Khairul Quroon* is not true Islam, hence they have audaciously and moronically fabricated their stupid theory of the 'retrospective' application of the Hadith classification of the Muhadditheen who appeared on the scene three centuries after the Sahaabah.

However, due to their dishonesty and cowardice which are primary attributes of shaitaan, they lack the courage to directly assail the Sahaabah. Criticism which is intended, knowingly or unknowingly, for the Sahaabah is directed

at the Aimmah-e-Mujtahideen who are slandered with the calumny of '*raai*' (*personal opinion in opposition to the Nusoos of the Shariah*). Hence, these Salafis with their flotsam theories and drivel principles maintain that the Ahaadith which had constituted the *Mustadallaat* (*Basis of Deduction*) of the Aimmah-e-Mujtahideen and Fuqaha should be submitted to the Hadith classification which had come into existence centuries after the finalization of the immutable Shariah of Allah Azza Wa Jal.

The attack against the Aimmah-e-Mujtahideen and the Fuqaha is in reality an attack on the Sahaabah. The logical conclusion is that the attack in the final analysis is directed to Rasulullah (sallallahu alayhi wasallam). It should not be difficult for even laymen to understand this reality.

The very first premises in this syllogism is that the Sahaabah were the Students of Rasulullah (sallallahu alayhi wasallam). This is self-evident and requires no dilation whatever. The next premises is that the Sahaabah had Students, and among these Students were great and illustrious Fuqaha of the Taabi'een era. The third premiss is that the Sahaabah taught these Fuqaha what they had acquired from Rasulullah (sallallahu alayhi wasallam). It is self-evident that the Sahaabah did not impart flotsam and *nafsaani ghutha* to the Taabi'een. They imparted only what they had acquired from Rasulullah (sallallahu alayhi wasallam).

The fourth premises in this argument is that the Ahaadith which the Taabi'een Fuqaha had acquired from the Sahaabah were all *Saheeh* – authentic. Thus, whatever the Fuqaha had acquired from the Sahaabah, it was the

authentic Shariah which nothing can surpass, and nothing may be superimposed on it.

The fifth premises is that these Fuqaha Students of the Sahaabah in turn imparted the very same Shariah to their Students among whom were great and illustrious Fuqaha and Aimmah-e-Mujtahideen. The sixth premises is that in this manner by reliable transmission of a narrational Shariah from generation to generation the Shariah of Rasulullah (sallallahu alayhi wasallam) has reached us, and so will it be reliably transmitted to posterity until doomsday regardless of the chagrin of the moron Salafis.

STUDENTS OF THE SAHAABAH AND IMAAM ABU HANIFAH

The following chart presents a simple and a concise account of the Students of the Sahaabah. The names in bold print are Sahaabah. The name/s in the second line is/are the direct Student/s of the Sahaabi, and the names in the third line are the Fuqaha and Aimmah Mujtahideen of these Students, all of whom are Taab'een. In actual fact, it may be said without exaggeration that they all were the Students of the Sahaabah.

1. Sayyidina Umar bin Al-Khattaab (Radhiyallahu Anhu)

*Aswad

Ibraheem – Hammad – Abu Hanifah

*Alqamah Bin Waqqaas Al-Laithi (Student of Umar Bin Khattaab) – Muhammad Bin Ibraheem At-Taimi – Yahya Al-Ansaari – Abu Hanifah

2. Sayyidina Uthmaan (Radhiyallahu Anhu)

*Humraan

Ataa Bin Abi Rabaah -- Abu Hanifah

3. Sayyidina Ali Bin Abi Taalib (Karramallahu Wajhahu)

* Abul Hallaas –

Al-Haarith Bin Abdir Rahmaan - Abu Hanifah

4. Sayyidina Abdullah Bin Mas'ood (Radhiyallahu Anhu)

*Alqamah Bin Qais/Aswad –

Ibraheem An-Nakha'i – Hamaad Bin Abi Sulaimaan –
Abu Hanifah

5. Sayyidina Abu Zarr (Radhiyallahu Anhu)

*Al-Haitham –

Hasan Al-Basri - Abu Hanifah

6. Sayyidina Abu Hurairah (Radhiyallahu Anhu)

*Ataa Bin Abi Rabaah -

Abu Hanifah

*Abdur Rahmaan Bin Al-Hurmuz Al-A'raj (Student of
Abu Hurairah) -

Abu Hanifah

*Sa'eed Bin Al-Musayyab (Student of Abu Hurairah)–

Ibn Shihaab Az-Zuhri - Abu Hanifah

*Abu Saalih (Student of Abu Hurairah) –

Haitham Bin Habeeb - Abu Hanifah

7. Sayyidina Anas Bin Maalik (Radhiyallahu Anhu)

*Haitham Bin Habeeb

Abu Hanifah

*Muhammad Bin Al-Munkadir (Student of Anas Bin Maalik) -

Abu Hanifah

*Ibn Shihaab Az-Zuhri/Muhammad Bin Al-Munkadir (Students of Anas Bin Maalik)-

Abu Hanifah

8. Sayyidina Abdullah Bin Umar (Radhiyallahu Anhu)

*Naafi'

Abu Hanifah

*Abdullah Bin Dinaar (Student of Ibn Umar) -
Abu Hanifah

*Ataa Bin Abi Rabaah (Student of Ibn Umar) -
Abu Hanifah

*Ataa Bin Yasaar (Student of Ibn Umar) -
Abu Hanifah

*Abu Bakr Bin Abdillah Bin Abil Jahm (Student of Ibn Umar)-
Abu Hanifah

*Ibn Ya'mur (Student of Ibn Umar)–
Alqamah Bin Marthad – Abu Hanifah

*Sa'eed Bin Jubair (Student of Ibn Umar) –
Alqamah – Ibraheem An-Nakha'i – Hammad Bin Abi Sulaimaan – Abu Hanifah

9. Sayyidina Abdullah Bin Abbaas (Radhiyallahu Anhu)

*Ataa Bin Abi Rabaah –
Abu Hanifah

*Ma'n Bin Abdur Rahmaan (Student of Ibn Abbaas) –
Abu Hanifah

*Sha'bi (Student of Ibn Abbaas)–

Hammaad – Abu Hanifah

*Sa'eed Bin Jubair (Student of Ibn Abbaas) –

Alqamah – Ibraheem An-Nakha'i – Hammaad Bin Abi Sulaimaan – Abu Hanifah

10. Sayyidina Abu Sa'eed Al-Khudri (Radhiyallahu Anhu)

*Atiyyah Al-Awfi -

Abu Hanifah

*Ataa Bin Yasaar (Student of Abu Saeed Khudri) -
Abu Hanifah

11. Sayyidina Abu Musa Al-Ash'ari (Radhiyallahu Anhu)

*Abu Burdah -

Abu Hanifah

12. Sayyidina Jaabir Bin Abdullah (Radhiyallahu Anhu)

*Abuz Zubair -

Abu Hanifah

*Hammaam Bin Al-Haarith (Student of Jaabir Bin Abdullah) –

Ibraheem An-Nakha'i – Hammaad Bin Abi Sulaimaan –
Abu Hanifah

13. Sayyidina Abu Qataadah (Radhiyallahu Anhu)

*Muhammad Bin Al-Munkadir -

Abu Hanifah

14. Sayyidina Mugheerah Bin Shu'bah (Radhiyallahu Anhu)

*Sha'bi -

Hammaad – Abu Hanifah

15. Sayyidina Buraidah (Radhiyallahu Anhu)

*Abdullah Bin Buraidah/Sulaimaan Bin Buraidah -
Alqamah Bin Marthad – Abu Hanifah

16. An-Nu'maan Bin Basheer (Radhiyallahu Anhu)

*Sha'bi -
Hasan Al-Basri – Abu Hanifah

17. Sayyidina Jareer Bin Abdullah Al-Bajali (Radhiyallahu Anhu)

*Hammaam Bin Al-Haarith -
Ibraheem – Hammaad – Abu Hanifah

18. Sayyidina Mu'aaz Bin Jabal (Radhiyallahu Anhu)

*Abu Muslim Al-Khulaani -
Al-Haarith Bin Abdir Rahmaan – Abu Hanifah

19. Sayyidina Abdullah Bin Haarith Bin Jaza (Radhiyallahu Anhu)

*Abu Hanifah (Imaam Abu Hanifah heard directly from this Sahaabi)

20. Sayyidatina Aishah (Radhiyallahu Anha)

*Alqamah/Aswad -
Ibraheem – Hammaad – Abu Hanifah
*Ataa Bin Abi Rabaah (Student of Aishah)–
Abu Hanifah
*Masrooq (Student of Aishah) -
Sha'bi – Abu Hanifah
*Masrooq–
Sha'bi – Haitham Bin Habeeb – Abu Hanifah

21. Sayyidatina Umm Haani (Radhiyallahu Anha)

* Abu Saalih Az-Zayyaat -
Al-Haarith Bin Abdur Rahmaan – Abu Hanifah

The above chart is simply a sample indicating the glorious link which Imaam Abu Hanifah enjoyed with the Sahaabah. There are innumerable such short, glorious links in the Golden *Isnaad* of Imaam Abu Hanifah linking him to the Sahaabah. Among the Aimmah Mujtahideen of the Four Math-habs, Imaam Abu Hanifah was the greatest and most important bearer of the Knowledge of the Shariah imparted by the Sahaabah.

Imaam Abu Hanifah's *Isnaad* is in fact *Asah-hul Asaaneed* (the most authentic Chains of Narrations). His *Asaaneed* are more authentic than the Chains of even Imaam Bukhaari and Imaam Muslim. While Imaam Bukhari had to contend with an intervening gap of two centuries in his exercises to establish authenticity by sifting through deluges of names whereas the *Asaaneed* of Imaam Abu Hanifah were all glorious and golden – short and solid – Sahaabi to Taabi'ee to himself.

“Illustrious Muhadditheen treasured in their possession the Masaanieed of Imaam Abu Hanifah. Imaam Sha’raani had stated with considerable pride that he had the good fortune of making *ziyaarat* of several *Masaaneed* of Imaam Abu Hanifah which bore the confirmatory signatures of many Huffaaz of Hadith. The *Asaaneed* of the Ahaadith were extremely authentic. All the *Rijaal* were *Thiqah*. Not a single one of them had the blemish of *kithb* (lies/falsehood). The *Isnaad* is very close to Rasulullah (sallallahu alayhi wasallam). *Anwaarul Baari*

In his *Kitaabul Meezaan*, Imaam Abdul Wahhaab Ash-Sha’raani, who was a Shaafi’, says:

“My Sayyid (Master), Ali Al-Khawwaas (rahima hullaahu ta’ala) said: ‘If the Muqallidoon (followers) of Imaam Maalik and Imaam Shaafi’ (radhiyallahu anhum) acquit themselves with justice, then none of them would find any fault (weakness) in any of the statements of Imaam Abu Hanifah (radhiyallahu anhu), after they have heard the praises of their Imaams for him (Abu Hanifah).

Imaam Maalik had said: ‘If Abu Hanifah had to debate with me, arguing that half of this pillar is of gold and half of silver, most certainly he would be able to establish proof for it.’ Imaam Shaafi’ said: ‘All people (i.e. all the Fuqaha of all Math-habs) are the children of Abu Hanifah (radhiyallahu anhu) in Fiqh.’

If there was nothing else to vouch for the loftiness of his (Abu Hanifah’s) status except that Imaam Shaafi’ had omitted the Qunoot in the Subh (Salaat) when he had performed Salaat by the Qabr of Imaam Abu Hanifah despite Imaam Shaafi maintaining the Istihbaab of Qunoot, then this would have sufficed for the incumbency of respecting him and his Muqallideen.

While I was writing the kitaab, *Adillatul Mathaahib*, I searched by the grace of Allah for the statements of Imaam Abu Hanifah and his Ashaab (Students). I did not find any statement (or view) of Imaam Abu Hanifah or of his followers except that it was based on an Aayat (of the Qur’aan) or on a Hadith or on an Athar (of a Sahaabi) or a Dha’eef Hadith of many Turuq (Chains of Narration) or Saheeh Qiyaas based on a valid principle. Whoever wishes to become aware of this, should study my aforementioned Kitaab. In brief, the respect of the Aimmah Mujtahideen for Imaam Abu Hanifah has been

confirmed. Therefore, no consideration should be accorded to the statements of others regarding Imaam Abu Hanifah and his followers.

Know, O my Brother! Verily, by the grace of Allah, I have researched the *Adillah* (*proofs and evidences*) of the Four Math-habs, particularly the *Adillah* of the Math-hab of Imaam Abu Hanifah (radhiyallahu anhu). I selected it (his Math-hab) with greater care. I researched in this regard the Kitaab *Takhreej Ahaadithil Hidaayah* of Haafiz Zaila'ee, and other Kutub of *Shurooh* (*Commentaries*). I found the *Adillah* of Imaam Abu Hanifah and the *Adillah* of his Ashaab being Saheeh or Hasan or Dha'eef of multiple turuq (chains of narrations) elevating the status to Hasan or Saheeh for validity of *Ihtijaaj*. The (corroborating) *Turuq* were either three or more until ten.

Verily, the Jamhoor Muhadditheen made *Ihtijaaj* with Dha'eef Hadith with multiple *Turuq*. They then linked it (the Dha'eef Hadith) sometimes with Saheeh, and sometimes with Hasan. This class of *Dha'eef* is found in abundance in Kitaab As-Sunanul Kubra of Baihqi which he had compiled with the intention of *Ihtijaaj* for the statements (views) of the Aimmah and of their Ashaab.....Thus, on the assumption of the presence of *Dhu'f* in some of the *Adillah* of the statements of Imaam Abu Hanifah and of his Ashaab, then this is not exclusive with them (the Ahnaaf). In fact, all the Aimmah (of all Math-habs) join him (Abu Hanifah) in this. Only the one who makes *istidlaal* with such a *Waahi* (exceptionally weak narration) with only one chain may be criticized.

.....

I (i.e. Allaamah Sha'raani) have mentioned earlier that I do not vindicate Imaam Abu Hanifah emotionally and by merely entertaining a good opinion as others do. On the contrary, I speak on his behalf after having searched and researched the *Adillah* of his statements and of those of his Ashaab.....

Verily, Allah Ta'ala has bestowed a favour upon me (by granting me the opportunity) to research the authentic Kitaabs of the Masaaneed of Imaam Abu Hanifah. On them were the (confirmatory) signatures of the Huffaaz, the last of them being Al-Haafiz Ad-Dimyaati. I observed (in his Masaaneed) that narrations were only from the noblest, uprighteous and trustworthy Taabi'een from the Khairul Quroon (the noblest ages) which are confirmed by the Shahaadat (Testimony) of Rasulullah (sallallahu alayhi wasallam). Among them were Al-Aswad, Alqamah, Ataa', Ikrimah, Mujaahid, Makhool, Al-Hasan Al-Basri and others of their stature (radhiyallahu anhum – ajma-een). All these Ruwaat who were between him (Imaam Abu Hanifah) and Rasulullah (sallallahu alayhi wasallam) are most virtuous, most trustworthy and the best of the noblest.....

Every Hadith we found in the Masaaneed of the three Imaams is Saheeh. If it had not been Saheeh, he would not have made *istidlaal* with it.....Sufficient for us is a Hadith (for its authenticity) if a Mujtahid had made *istidlaal* with it....

O my Brother! Abandon (your) bigotry against Imaam Abu Hanifah and his Ashaab (radhiyallahu anhum), and

beware of following those who are ignorant of his states.....“ (*End of Allaamah Sha’raani’s discourse*).

It will now be quite easily comprehended that *all* the *Riwaayaat* which constitute the *Mustadallaat* of the Ahkaam of the Hanafi Math-hab are Ahaadith of the highest degree of authenticity, and only Salafi morons are capable of flaunting their *jahaalat* by denying facts clearer than the sun's light.

This chart also answers the oft-asked Salafi flotsam stupid question: Did the Hanafi Math-hab exist during the age of the Sahaabah? Yes, most certainly, it had existed. Imaam Abu Hanifah imparted what the Sahaabah had taught, hence his Math-hab is the Math-hab of the Sahaabah. In the same way, the other three Math-habs (Maaliki, Shaafi' and Hambali Math-habs) are also the Math-habs of the Sahaabah. Any Math-hab which does not have its roots and branches in the era of the Sahaabah is not a valid math-hab of Islam such as the baatil math-hab of the Salafis whose math-hab was formulated by Ibn Taimiyyah six centuries after Rasulullah (sallallahu alayhi wasallam), and the closest the Salafi math-hab can approach the age of the Sahaabah is Bukhaari two and half centuries after the Sahaabah. That is the starting point plotted for Salafi'ism in the sixth century by Ibn Taimiyyah.

In *Anwaarul Baari*, Allaamah Anwar Shah Kashmiri says: "The reality is that the *Muta-akh-khireen* (*the centuries later Muhadditheen*) did not receive all the Saheeh Ahaadith narrations which the *Qudamaa'* (*the Fuqaha of the Taabi'een age*) had received via powerful and authentic sources. Such sources were not available to the later Muhadditheen. The deficiency in the chains has

been incremental and so will it continue (with the passage of time).....The treasure of Saheeh Ahaadith by Imaam Abu Hanifah did not reach Imaam Bukhaari. Furthermore, the treasure of Ahaadith by Imaam Abu Hanifah was substantially greater than the treasure of Ahaadith of Imaam Bukhaari and the Muhadditheen after him."

IMAAM ABU HANIFAH A FEW RANDOM TESTIMONIES AND ACCOLADES

Imaam Abdullah Ibn Mubaarak sad: "Abu Hanifah was *Afqahun Naas (the one who had the greatest understanding of Fiqh)*. I did not see the likes of him." (*Manaaqib, Muwaffaq wal Intisaar*)

Imaam A'mash said: "Abu Hanifah was aware of such masaa-il of which Hasan Basri, Ibn Seereen and Qataadah nor any one else besides them, were not aware of. (*Intisaar wa Manaaqib Kurduwi*)

Sa-eed Bin Uroobah said to Sufyaan: "From the information reaching us from your city it appears that there is no greater Faqeeh than Abu Hanifah. I wish that the Knowledge which Allah Ta'ala has bestowed to him be granted to all Muslims. Allah Ta'ala has granted him victory in Fiqh. It is as if he was created for this. (*Muwaffaq, Intisaar Kurduwi*)

Yahyah Bin Saeed Al-Qattaan would frequently comment: "Regarding developing expediencies, besides Abu Hanifah there is no one else to explain the Hukm of the Shariah."

Uthmaan Al-Madeeni said: "Abu Haneefah is a greater Faqeeh than Hammaad, Ibraahim, Alqamah and Ibn Aswad (they were jaleelul qadr Fuqaha and Aimmah-e-Mujtahideen who were the Asaatizah of Imaam Abu Hanifah)." (*Muwaffaq, Intisaar*)

Jareer Bin Abdullah said: "Mugheerah advised me: 'Remain in the Circle of Abu Hanifah, and you will become a Faqeeh. Even Ibraaheem Nakha'i would be in his Circle if he was here.'" (*Muwaffaq, Kurduri*)

Mis'ar said: "I did not see in Kufah a greater Faqeeh than Imaam Abu Hanifah. I envy his *fikaahat*." (*Muwaffaq, Intisaar*)

Muqaatil said: "I have seen the Taabi'een and Tab-e-Taabi'een, but I did not see anyone with such *Baseerat* (*spiritual insight*) and intellectual discernment as Abu Hanifah." (*Muwaffaq, Intisaar*)

Yahya Bin Aadam said: "There is consensus of all the Fuqaha and Men of Wisdom that there is no greater Faqeeh than Abu Hanifah. No one before him has laboured so much in this field (of Fiqh), hence Allah Ta'ala has opened up the Way for him." (*Muwaffaq, Intisaar, Kurduri*)

Imaam Shaafi' said: "Whoever desires the Knowledge of Fiqh should cling to Abu Hanifah and his As-haab (Students). All are his children in Fiqh." (*Muwaffaq, Intisaar*)

Wakee' said: "I did not meet an Aalim who is a greater Faqeeh than Imaam Abu Hanifah." (*Muwaffaq, Intisaar, Kurduri*)

"If someone after visiting Imaam Abu Hanifah, went to Sufyaan Thauri, he would say: 'There is no greater Faqeeh on the surface of the earth than the one from whom you have come.'" (*Al-Khairaatul Hisaan*)

Imaam Ja'far Saadiq said: "Abu Hanifah is the greatest Faqeeh of Kufah."

Hasan Bin Ammaarah was the Ustaadh of Sufyaan Thauri. Abdullah Ibn Mubaarak narrated, that Hasan Bin Ammaarah whilst holding the reins of Imaam Abu Hanifah's horse said: "By Allah! I have not seen a greater Faqeeh and a more eloquent and intelligent person than you. You are the chief of all the Fuqaha. Those who criticize you, do so because of envy." (*Tabyeeidhus Saheefah and Al-Khairatul Hisaan*)

Ishaaq Bin Raahwaih who was among the very senior Shuyookh of Imaam Bukhaari said: "I have not seen a man who is more aware of Ahkaam and Qadhaaya than Imaam Abu Hanifah." (*Muwaffaq, Intisaar*)

Isaa bin Yunus advised his Students: "Never believe anyone who speaks ill of Imaam Abu Hanifah. By Allah! I have not seen a superior person and a greater Faqeeh than him." (*Al-Khairatul Hisaan*)

These few comments of illustrious Authorities of the Shariah more than suffice to testify to the greatness of Imaam Abu Hanifah.

REJECTION OF DHA-EEF AHAADITH – A SALAFI BID'AH

Hoodwinking the unwary and ignorant, Salafis propagate the idea that the Ahaadith which the Muhadditheen have classified '*Dhaeef*' are baseless and are not evidence for a law of the Shariah. This notion is utterly baseless

Innumerable ahkaam of the Shariah are based on such Ahaadith which according to the criteria of the later Muhadditheen have been classified '*Dhaeef*'. The objective of classifying Ahaadith as *Dhaeef* was never rejection of the narrations. Those lacking the knowledge of Hadith classification and its effects will better understand this issue from practical examples which are presented here.

(1) Imaam Tirmizi records in his Sunan a Hadith narrated by Ibn Umar (radhiyallahu anhu) pertaining to payment of Zakaat on honey. Tirmizi labels the sanad of this Hadith weak and adds that there is no Saheeh Hadith on this matter. Even Imaam Bukhaari said that there is no Saheeh Hadith regarding payment of Zakaat on honey.

However, despite the unreliability, technically speaking of the Sanad of the Hadith, Tirmizi adds: "*The amal is on it according to the majority of the Ulama. Imaam Ahmad and Ishaq also concur with it.*" This '*dhaeeef*' Hadith has been accepted by the Fuqaha for practical implementation.

(2) In a Hadith narrated by Tirmizi, Rasulullah (sallallahu alayhi wasallam) informed a man that Hajj becomes

compulsory when a man has sufficient means and travel arrangements for the journey. This Hadith despite it being *Dhaeef* and although there are no other narrations to corroborate it, Tirmizi says that the *amal* of the Ulama is on it. According to the Fuqaha, Hajj becomes incumbent in terms of this Hadith notwithstanding it being *Dhaeef*.

(3) At the time when Ghailaan Bin Salmah Ath-Thaqafi (radhiyallahu anhu) accepted Islam he had ten wives. Together with him, all his wives accepted Islam. Rasulullah (sallallahu alayhi wasallam) ordered him to keep only four. According to Imaam Bukhaari and Imaam Tirmizi this Hadith is *Dhaeef*. However, despite the 'weakness' of the Hadith, Imaam Tirmizi says: *"According to our Ashaab, Shaafi' being from them, Amal is on the Hadith of Ghailaan Bin Salmah (radhiyallahu anhu). From them are Shaafi', Ahmad and Ishaq."*

(4) Ibn Mas'ood (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: "Whoever spends lavishly on his family on the Day of Aashura, Allah will be lavish to him the entire year."

According to the Muhadditheen this Hadith is exceptionally *Dhaeef*. Some have even labelled it *Maudhoo' (fabricated)*. Despite the exceptional weakness of this Hadith even the ghair muqallideen have accepted it for practical implementation.

(5) In a Hadith in Tirmizi, narrated by Abdullah Ibn Umar (radhiyallahu anhu), Rasulullah (sallallahu alayhi wasallam) said that Zakaat on wealth acquired during the course of the year, will become incumbent only after a full year passes. Imaam Tirmizi has classified this Hadith

Dhaeef. According to Imaam Ahmad Bin Hambal, Ali Bin Adi and other Muhadditheen the Hadith is *Dhaeef*. Despite this fact, Tirmizi says: “*This is the ruling of Maalik Bin Anas, Shaafi, Ahmad Bin Hambal and Ishaq.*”

(6) Similarly, the Hadith pertaining to dead animals in the sea, the Hadith regarding certain rules of Zakaat and the Hadith on which is based the ahkaam of Diyaat are weak according to the Muhadditheen. Nevertheless, they have not been rejected. On the contrary, ahkaam of the Shariah have been structured on them. There are many examples of this kind. Elsewhere too in this treatise has this topic been dealt with.

Thus, the notion which the Salafis disseminate, namely, *Dhaeef* Ahaadith are totally rejected and unfit for *Istidlaal*, is baseless. The facts of the Shariah and its authorities dismiss this notion of the Salafis. All Authorities of the Shariah of all Math-habs utilize *Dha'eef* Ahaadith for *Istidlaal* when such narrations are supported by different chains (*Turuq*). However, in order to scuttle the established Shariah which has been transmitted from generation to generation from the era of the Sahaabah, the moron Salafis have kicked up considerable dust and blow much hot air on the issue of *Istidlaal* with *Dha'eef* supported by several *Turuq* which elevate the status to *Saheeh* or *Hasan*.

Furthermore, many *Asaaneed* of Ahaadith which were *Saheeh* to the Aimmah-e-Mujtahideen of the first century, were demoted to *Dha'eef* a century or two later due to the many additional links which became attached to the short, golden Chains which had linked the Aimmah Fuqaha to

Rasulullah (sallallahu alayhi wasallam) during the very initial age of *Khairul Quroon*.

The so-called *Dha'eef* Ahaadith of Imaam Abu Hanifah were all Saheeh either initially or when elevated by other *Turuq*. Shaikh Muhammad Abdur Rashid An-Nu'maani says in his kitaab, *Al-Imaam Ibn Maajah*:

“All Ahaadith and Aathaar narrated by our Fuqaha (rahima humullaah) in their Kutub without Sanad as was the practice of As-Sarakhsi in *Al-Mabsoot*, Al-Kaasaani in *Al-Badaai'* and Al-Murgheenaani in *Al-Hidaayah*, are such narrations which are found in the Kutub of our Mutaqaddimeen Aimmah such as Imaam A'zam, his two Companions, Ibnul Mubaarak, Al-Khassaaf, Al-Hasan Al-Lu'luee, Ibn Shujaa' Ath-Thalji, Isaa Ibn Abaan, At-Tahaawi, Al-Karkhi and Al-Jassaas (Rahima humullaahu ta'ala).

Then appeared the *Mukharrijoon* (examiners) of Al-Hidaayah, Al-Khulaasah, etc. They searched for these narrations in the kutub which were compiled after 200 years by the Muhadditheen. Then when they could not locate these narrations in these (later) kutub, they summarily attributed *gharaabah* (deficiency/weakness) to them. Some of them (examiners) entertained evil notions about these Aimmah Fuqaha, hence they ascribed paucity of Hadith knowledge to them. On the contrary, As-Sarakhsi, Al-Kaasaani and Al-Murgheenaani had relied in this matter on their Aimmah who were well-known for their Hifz, Thiqah and Amaanat just as Al-Baghawi had relied in his *Masaabeeh* on the Authors of the famous Hadith Kutub.

The Haafiz of the Age, Qaasim Bin Qutlubugha said: “Verily, the Mutaqaddimeen of our Ashaab (Hanafis) – rahimahumul laahu) would write the Masaa-il of Fiqh with their Adillah from the Ahaadith of the Nabi (sallallahu alayhi wasallam) together with their *Asaaneed*, such as Abu Yusuf in the Kitaab, *Al-Kharaaj* and *Al-Amaali*, Muhammad in *Kitaabul Asl* and *As-Siyar*. Similarly, was it the practice of At-Tahaawi, Al-Khassaaf, Ar-Raazi and Al-Karkhi except in *Al-Mukhtasaraat*.

Thereafter came those who relied on the Kutub of the Mutaqaddimeen, and they recorded Ahaadith without mentioning the *Sanad* or the *Makhraj* (*Source*). Thus the people adhered to these Kutub. The same applies to the Compilations of the Ashaab of Imaam Maalik (radhiyallahu anhu). Among them was Abdullah Bin Wahab who was an Imaam and a Haafiz among the very senior Ashaab of Imaam Maalik.

Regarding him, Zahabi and others said that they found in his Kutub 1020 Ahaadith from his narrations, and among his Ahaadith is not found even one Munkar, leave alone Saaqit and Maudhoo’.

Hadith Compilations were abundantly and widely available during the second era. It was in this era that the Hanafi and Maaliki Fiqh were formulated in the light of the Ahaadith and Aathaar which had gained acceptance from the Aimmah of Fatwa of the Sahaabah and Taabi’een. The Ashaab of Abu Hanifah and Maalik (radhiyallahu anhuma) had filled the earth with Knowledge -- Fiqh and Hadith. Bukhaari and the other Compilers (rahima hullaahu ta’ala ajmaeen) of the Six Usool had not yet been born.”

We have only touched on this new bid'ah of the Salafis. A whole volume could be written on the refutation of this drivel bid'ah act of rejecting Ahaadith simply on the basis of classification of the later Muhadditheen. Even the classification is subject to scrutiny due to the intensity of differences among the Muhadditheen.

Allaamah Abdul Wahhaab Sha'raani Ash-Shaafi' states in his *Kitaabul Meezaan*:

“Verily, the Jamhoor Muhadditheen made *Ihtijaaj* with Dha'eef Hadith with multiple *Turuq*. They then linked it (the Dha'eef Hadith) sometimes with Saheeh, and sometimes with Hasan. This class of *Dha'eef* is found in abundance in *Kitaab As-Sunanul Kubra* of Baihaqi which he had compiled with the intention of *Ihtijaaj* for the statements (views) of the Aimmah and of their Ashaab.....Thus, on the assumption of the presence of *Dhu'f* in some of the *Adillah* of the statements of Imaam Abu Hanifah and of his Ashaab, then this is not exclusive with them (the Ahnaaf). In fact, all the Aimmah (of all Math-habs) join him (Abu Hanifah) in this. Only the one who makes *istidlaal* with such a *Waahi* (exceptionally weak narration) with only one chain may be criticized.”

THE AHAADITH OF THE SIHAAH SITTAH – ALL SAHEEH

We reiterate that all the Ahaadith in the *Sihaah Sittah* as well as in other authentic Hadith kutub are valid for *istidlaal*. All the Ahaadith of these Kutub are *Saheeh*. In denying this, a deviate refers us to Maulana Abdul Hayy Sahib. In response we say that we are not the muqallideen of Maulana Abdul Hayy Sahib. If he had concluded the contrary, it is his opinion which is not binding on anyone. If Maulana Abdul Hayy's opinions conflict with the opinion of our Akaabireen, we conclude that such opinions of his are erroneous and devoid of Shar'i substance.

While there are valid differences among the authorities on this question, the contention we have made is not baseless. It cannot be baseless because it is not our opinion. We have not assumed this. On the basis of what the Akaabireen have said, we emphasise that all these kutub of Hadith contain Ahaadith which are valid for *Istidlaal*. By this we mean that *every Hadith* in the *Sihaah Sittah* and in other kutub annexed to the authentic Six, is a valid basis for formulating Shar'i rules.

The contention that according to some authorities most of these kutub contain many *Dha'eef* narrations, hence it is erroneous to claim that every Hadith in these kutub is fit for *istidlaal*, does not alter the position. If our contention sounds like a "sweeping claim" for the deviate, it is as a result of his defective research.

It goes without saying, that while certain narrations in this and that Compilation are *Dha'eef* to some Muhadditheen, they are *Saheeh* and *Hasan* and worthy of *istidlaal* according to other Muhadditheen. The verdict

of one Muhaddith who is a Mujtahid in Hadith Knowledge, is not a *hujjat* against another Mujtahid in the same sphere. Ahaadith which Imaam Abu Hanifah regarded as authentic and which he used as *mustadallaat*, are dismissed as 'weak' or *Dhaeef* by Imaam Shaafi' and the same is true vice versa. If the deviate cites a dozen Muhadditheen to bolster his claim, namely, that certain narrations in Tirmizi, for example, are not *Saheeh*, then there are other authorities who regard those self-same Ahaadith as being *Saheeh*.

Furthermore, inspite of some Ahaadith being recorded as weak in the Hadith Kutub of the later Muhadditheen, they were *Saheeh* according to the Aimmah-e-Mujtahiddeen decades and even centuries before.

We are not contending that there is unanimity among the Ulama on the claim we have made. But we had put forward a valid claim-- a claim which the Ulama have made--yes, great Ulama, even if the deviate is unaware of them due to his defective research. The fact that he is aghast at this revelation, and that when he read it in our book it was the first time he became aware of such a contention, speaks volumes for the "*knowledge*" of this cardboard 'mujtahid' and for the "level of his academic competence".

The deviate and all of his ilk should understand that the illustrious Muhadditheen were not compilers of fables and fairy tales. They were not writing some silly 'thesis' for some silly 'doctorate' degree. They were men created by Allah Ta'ala for a sacred purpose -- to compile the *Saheeh* Ahaadith of Rasulullah (sallallahu alayhi

wasallam) for the benefit and for the safety of the Imaan of posterity. The suggestion or implication that Imaam Tirmizi, Imaam Ahmad Bin Hambal and other Aimmah-e-Hadith of this calibre included forgeries, fabrications and unreliable Ahaadith in their *Sihaah* is indeed lamentable and revulsive. Will an Imaam of Hadith of the status of Imaam Hambal and Imaam Tirmizi include unreliable narrations in their Works of Authenticity? No, never! This satanic implication can never be accepted.

The technical and academic arguments on the categories of the narrations are entirely different issues, not open for satisfying the desires of deviates to scuttle *ahkaam* of the Deen. Imaam Ahmad Bin Hambal (rahmatullah alayh) was not dense in the mind nor a forger to include forgeries in his *Saheeh*. Imaam Tirmizi (rahmatullah alayh) was not a novice in the field of Hadith accreditation. He knew what all the deviates and all the pious Ulama of this age and ages beyond do not and did not and will not know about Hadith accreditation until the Day of Qiyaamah. To blabber in a manner which assails the lofty status and integrity of such Aimmah by targeting their *Saheeh* Compilations on the basis of technical factors such as *idhtiraab* and *dhu'f* is a display of a tendency of kufr which lurks concealed in the heart.

We state with the greatest degree of emphasis, conviction and without the slightest fear for contradiction which may emanate from the *mudhilleen*, *zanaadaqah* and *mulhideen*, that **every** Hadith in the Compilations of Imaam Ahmad, Imaam Tirmizi, Imaam Abu Daawood, Imaam Nasaa'i and other Aimmah Mujtahideen of this calibre, is *Saheeh* and worthy of *istidlal* notwithstanding

the technicalities of *ilal* (defects) in the chains of narration. Elevation and promotion of lesser categories of narrations is a branch of this science of *Usool-e-Hadith* which has hitherto been beyond the scope of the defective 'research' of the deviate. It is precisely for this reason that he not only refutes a Hadith when he sees the terms *idhtiraab* and *'dhaeef*', but he actually gloats.

By denying the validity of the claim we have made, the short-sighted deviate is aiding in the process of opening the avenue for the destruction of the Deen. It is the ludicrous contention of the modernist *zindeeqs* and *mulhids* (all products of kuffaar universities) that the Shariah is the edifice which the Ulama erected from Ahaadith, the whole lot of which is 'spurious'. According to the *zindeeqs* and *mulhids*, 'only' the Qur'aan, i.e. only its text, is Islam and nothing else. Obedience to the Rasool which the Qur'aan commands is of no significance in the religion of kufr of these modernist deviates. But, such obedience is submission to the Ahaadith from which the practical *Sunnah* is derived. And, this Divine Immutable Sunnah of Rasulullah (sallallahu alayhi wasallam) is not confined to the Compilations of Imaam Bukhaari and Imaam Muslim in the unanimous ruling of the Fuqaha, Ulama and Muhadditheen of all times. This reality has been explicitly asserted by these two illustrious Imaams of Hadith as well.

Denial of this contention of the Ulama, which we have stated, is to open the way for modernists, deviates, morons, mulhids and zindeeqs to simply dissect these kutub at whim and fancy and to discard just any Hadith of

Rasulullah (sallallahu alayhi wasallam) which is unpalatable to their westernized palates.

For the benefit of the deviates, our contention does not posit that every Hadith in each one of these kutub is valid for *istidlaal* or acceptable for *istidlaal* to each and every one among those qualified to formulate *ahkaam*. It means that the very same Hadith which has been set aside by one authority on the basis of his assessment, can be a valid *mustadal* for another qualified person. The process of *istidlaal*, however is not available to deviates who believe that they are among the *Mujtahideen*. Indeed the vile manner in which freelancers with their defective 'research' have made a toy out of the *Sihaah Sittah* and the other Hadith kutub more or less of the same level of authenticity, is despicable. They have exposed themselves to kufr. The *ikhtilaafaat* of the Muhadditheen may not be seen as latitude and licence for justifying personal and nafsaani opinions of *baatil and shaitaaniyat* --to legalize haraam, as the deviates are guilty of.

Every modernist deviate who possesses some 'doctorate' degree acquired from kuffaar institutions or some westernized institution of 'Islamic' theology feels himself competent to expunge from the Shariah just any immutable *hukm* of Allah Ta'ala. In justification of such kufr the deviates cite the '*dhuf*' and the '*idhtiraab*' of Saheeh Ahaadith.

For almost any *mustadal* there is scope for criticism. Deviates will for example produce the comments of some Muhaddith to refute the *mustadallaat* of a particular Math-hab, not because they happen to be followers of another

valid Math-hab, but in order to expunge the *hukm* from the Shariah.

We shall cite here just one reference to enlighten the deviate on the issue of the *Istidlaal* - value of all the Ahaadith in the *Sihaah Sittah*.

Imaam Suyuti says :

“Everything contained in these five kutub (Bukhaari, Muslim, Saheeh of Ibn Hibbaan, Mustadrak of Haakim and Al-Mukhtaarah of Al-Maqdeesi) is Saheeh.....Similarly, is it with whatever is in Muwatta of Maalik, the Saheeh of Ibn Khuzaimah, Saheeh of Abu Awaanah, of Ibn Sakan and Al-Muntaqa of Ibn Jaarud, and Al-Mustakh-rajaat.....And, everything that is in Musnad Ahmad is acceptable because the Dha’eef therein approximates Hasan.”

(I’laaus Sunan, Vol. 19, pages 67, 69)

QUESTIONS AND ANSWERS

(1) Question

When a Hadith is accepted on the basis of the principle of *Talaqqi bil Qubool*, what then is the Hadith categorized? Can it be said that it is *Saheeh* even if technically the term *Saheeh* does not apply?

Answer

The principle of *Talaqqi bil Qubool* applies to Ahaadith which have reached us from the highest echelons of the Shariah, viz., from the Sahaabah and the Aimmah-e-Mujtahideen and the Fuqaha of the very first wrung of the golden era of *Khairul Quroon*. The technicality of Hadith classification is a centuries-later accretion which has

absolutely no effect on the *Mustadallaat* of the Fuqaha who had sat at the feet of the sacred personalities of the Sahaabah. Regardless of any classification of the later Muhadditheen, which may demote the *Isnaad* of such a Hadith, it (the Hadith) will enjoy the highest category of authenticity if it constitutes a *Mustadal* of the Fuqaha-e-Mutaqaddimeen regardless of the chagrin of some bigoted critic who surfaced on the horizon a couple of centuries after the highest class of *Warathatul Ambiya* had departed from this ephemeral earthly abode.

(2) Question

It is stated that Imaam Abu Hanifah, Imaam Ahmad, Imaam Abu Dawood and many others consider *dha'eef* Hadith to be *awlaa* (better and more preferable) than *qiyaas*. In such a case when the *dha'eef* Hadith is employed instead of *qiyaas*, what is the status of the Hadith – *Saheeh, Hasan or Saalih*?

Answer

Sight should not be lost of an overriding principle for establishing authenticity of a Hadith regardless of the later classification. That principle is the acceptance by the Mujtahid Imaam of the narration to act as a *Mustadal* for a *Hukm* of the Shariah. The Fuqaha were not morons. They were not mediocre 'duktoors'. Their *Ilm* of the Deen was not gleaned from kitaabs. In addition to being paragons of *Wara and Taqwa*, the *Ilm* was a NOOR in their hearts – a *Noor* which emanated from the *Mishkaat (Niche)* of *Nubuwwat*. It is a *Noor* from Allah Azza Wa Jal – a *Noor* which dispels the *zulmat* of the *nafs* – a *Noor* by which the Faqeeh is able to distinguish between Haqq and baatil.

Thus when these illustrious Aimmah said that a *Dha'eef* Hadith is *Awlaa* to *qiyaas*, they were convinced of the

Sihhat (authenticity) of the Hadith. The *dhu'f* is related to others whose focus is on superficiality. The actual meaning of this conundrum is: *Alaa sabeelit tasleem (in assumption)* that the Hadith is *Dha-eef*, it is still superior to *qiyaas*. Hadith is the word of Rasulullah (sallallahu alayhi wasallam) while the effect of *qiyaas* is the product of the human mind. In reality such a Hadith is not *Dha-eef* to the Faqeeh who uses it as his *Mustadal*. The heart of the Faqeeh radiant with the *Noor of Nubuwwat*, understands that the so-called 'dha-eef' Hadith is in fact a Saheeh Hadith of Rasulullah (sallallahu alayhi wasallam).

What was the reason for Imaam Bukhaari, after exhausting all his textual knowledge and stringent Hadith authenticating criteria, taking a ghusl and performing two raka'ts Salaat before including a Hadith in his Saheeh? He sought a directive from Allah Azza Wa Jal. His reliance was not only on his noble Brain. This Ilm of the Deen is the product of *Wahi*, hence the spiritual dimension is inseparable and indispensable.

In fact, Imaam Abu Hanifah discarded *qiyaas* in entirety in the formulation of certain *ahkaam* of the Shariah, and despite the absence of a Hadith *Mustadal*, he relied entirely on the spiritual dimension. His fatwa on *Al-Maaul Musta'mal (Used Water)* is a conspicuous commentary of the principle of *Roohaaniyat* of Imaam Abu Hanifah. Based on what his spiritual eyes (his Baatin) discerned in the used water of people, he issued the Fatwa. There are many other similar examples. Thus, the issue of a *Dha-eef* Hadith constituting the *Mustadal* of these great Aimmah is superficial. Acceptance of the Hadith by the Faqeeh is the final word for its authenticity regardless of what a myriad of Muhadditheen and critics had to say centuries

later. Islam did not come into existence with the era of the later Muhadditheen.

(3) Question

It is mentioned that a slightly or moderately *dha-eef* Hadith can be accepted in the avenue of *Fadhaa-il (Virtues and Significances)*, however, we see that even a *dha-eef* Hadith is employed in *Ahkaam*. What is the answer for this?

Answer

The Hadith which the Fuqaha had employed may be *dha-eef* in terms of the criteria of the later Muhadditheen. It was not *Dha-eef* according to the Fuqaha-e-Mutaqaddimeen. If the Fuqaha had employed a Hadith as a *Mustadal*, then it will be *Saheeh* regardless of the later classification. Such a 'dha-eef' Hadith will not be the 'moderate dha-eef hadith' of the later classification process. And, even it is so, we shall set it aside and take the directive of the Fuqaha, not of the Hadith compilers.

(4) Question

In *I'laaus Sunan*, Allaamah Zafar Ahmad Uthmaani states that the *Dha-eef* Hadith in this case (as mentioned in No.3 above), is not the *dha-eef* according to the terminology (*Istilaah*) of the Muta-akh-khireen. According to them it is the Hasan class. Does this mean that in the *Istilaah* of the Mutaqaddimeen a Hasan Hadith was also classified as *dha-eef*?

Answer

Your difficulty of comprehension stems from confusing the two sets of *Istilaahaat*. If according to the one group, a Hadith described as *dha-eef* by another group, is classified as *Hasan*, such classification is in terms of the different

criteria of the respective groups. Thus we find that while a Muhaddith has classified a Hadith as *Saheeh*, another classified it as *Hasan or Ghareeb or even Dha-eef*. Of overriding importance is to remember that regardless of whatever is said and how a Hadith is classified, if the Fuqaha employed it as a *Mustadal*, it will be authentic – literally speaking – out of the context of the variety of technical criteria formulated by different Muhadditheen for ‘authenticity’.

(5) Question

Is it correct to say that *Saheeh* can be inferred from a Hadith being used for *Istidlaal* although its *Sanad* is not *Saheeh*?

Answer

This is as clear as daylight. If the Hadith is not *Saheeh* to the Mujtahid, obviously he will not use it for *Istidlaal* purpose. And, by *Saheeh* in this context is meant, literally authentic. It does not mean *Saheeh* in terms of the variety of criteria of the later Muhadditheen.

(6) Question

When a Hadith is *Ma'mool bihi* does it not elevate the Hadith to *Saheeh*?

Answer

The question of ‘elevation’ of the category of the Hadith simply does not apply. The fact that the Hadith is *Ma'mool Bihi*, testifies to the authenticity *par excellance* of the Hadith. A Hadith can never be *Ma'mool Bihi* to the Fuqaha if it is damaged. Imaam Tirmizi states in the *Muqaddimah* of his *Sunan*, that every Hadith in his Kitaab, barring two, are all *Ma'mool Bihi*. This declaration vouches for the *Sihhat (authenticity)* of every Hadith in

Sunan Tirmizi. Furthermore, the two exceptions, despite not being *Ma'mool Bihi*, are not unauthentic in terms of his criteria. This illustrious Imaam of Hadith simply made *Taqleed* of the Fuqaha by whom the two exceptions were not *Ma'mool Bihi*. This attitude of this great Muhaddith demonstrates that the *Amal* of the Fuqaha overrides the classification of the Muhadditheen.

(7) Question

Did the Math-habs exist during the time of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah?

Answer

This is a popular stupidity with which Salafis confuse and mislead ignoramuses. This drivel does not require academic refutation. Nevertheless, due to the confusion created by Salafis and the resultant misguidance, the drivel has to be answered for the edification of the ignorant and unwary who are quickly misled by even stupidities.

All four Math-habs, and many more Math-habs, existed during the time of Rasulullah (sallallahu alayhi wasallam). Besides the Four Math-habs, the other Math-habs of Haqq have disappeared into oblivion. Due to numerical inferiority, many Math-habs were not perpetuated.

Salafis mislead ignoramuses because the names, Hanafi, Shaafi, Maaliki and Hambali were not in vogue during Rasulullah's time. However, the absence of the designations is not grounds for claiming that the Masaa-il – the Shariah – taught by the Math-habs did not exist during the time of the Sahaabah. Masaa-il which did not exist during that era are not part of Islam. Everything taught by the Math-habs existed during the time of the

Sahaabah. After Rasulullah's demise, the Sahaabah fanned out into the Islamic World and wherever they settled, they initiated their Darul Ulooms, generally in Musaajid from whence they imparted the Ilm of the Deen. Thus, the differences in the Math-habs are in reality the teachings of the different Sahaabah about whom Rasulullah (sallallahu alayhi wasallam) said: *"My Sahaabah are like the Stars. Whomever you follow, you will be guided."*

Unifying the Ummah on a single Math-hab always was and will always remain a total impossibility. The differences were the teachings of Rasulullah (sallallahu alayhi wasallam), and these differences were disseminated in the different parts of the Islamic Empire by the Sahaabah. Thus, when the Khalifah of the time had decided to establish in the Empire only one Math-hab, viz., the Maaliki Math-hab, Imaam Maalik forbade him.

The following statement of Imaam Maalik throws much light on the differences of narrations which explain the existence of the different Math-habs. The Khalifah Haroon Rashid, highly pleased and enamoured with Muwatta, had requested Imaam Maalik for permission to hang his Muwatta on the Ka'bah for the benefit of the masses. Imaam Maalik responded: *"Do not do so, for verily the Sahaabah of Rasulullah (sallallahu alayhi wasallam) differed regarding the Furoo' (particular masaa-il), and they scattered in the lands (of Islam). And all of them were correct."* Haroon Rashid complied with this order of Imaam Maalik.

In his statement, Imaam Maalik confirmed the existence of the Hanafi, Shaafi', Maaliki and Hambali Math-habs from the era of Rasulullah (sallallahu alayhi wasallam), and he

further confirmed that the originators of the Math-habs in the different lands of Islam were the Sahaabah. And this in turn confirms that the First Originator of the numerous Math-habs was Rasulullah (sallallahu alayhi wasallam) from whom the Sahaabah had acquired the different teachings which they imparted to the Ummah wherever they had settled.

On another occasion during the Khilaafate of Al-Mansoor, the same plan of establishing for the Ummah one single Math-hab was broached. Again Imaam Maalik vetoed it.

Ibn Sa'd mentions in his *At-Tabaqaat* from Imaam Maalik that when the Khalifah Al-Mansoor came for Hajj, he said to Imaam Maalik: *"I have resolved to have manuscripts of your Kitaab prepared, and to send a copy to every city of the Muslimeen. I shall order them to learn what is therein and not to refer to any other kitaab besides it (i.e. Muwatta).* Imaam Maalik responded: *"Do not do so. Verily, many versions have reached the people. They have heard (a variety of) Ahaadith and have narrated them. Every community has adopted what has reached them and ordered their Deen accordingly. Therefore, leave the people and what every city has adopted for themselves."*

Imaam Maalik was fully aware of the differences among the Sahaabah. It would be a haraam interference in the Deen to prohibit the differences which Rasulullah (sallallahu alayhi wasallam) himself had taught to the Sahaabah. Since all the different versions were valid and correct, Imaam Maalik proffered his advice in rejection of the Khalifah's proposal to establish a single Math-hab.

Now only morons, especially Salafi juhhaal, are capable of posing the *ghutha* of the existence of Math-habs during the age of Rasulullah (sallallahu alayhi wasallam). Most certainly, the Math-habs, more than Four, had existed from the very beginning of Islam.

8 Question

Imaam Abu Hanifah as well as other Aimmah-e-Mujtahideen are reported to have said: “*When the authenticity of a Hadith is confirmed, it is my Math-hab.*” On the basis of this and similar statements, the Salafis contend that any mas’alah of the Math-habs which conflicts with a Saheeh Hadith should be abrogated. What is the response for this?

Answer

Imaam Abu Hanifah was not speaking to moron Salafis, juhhaal in general and to duktoors basking in their extremely shallow and superficial textual knowledge. Imaam Abu Hanifah was addressing primarily his Students who were Aimmah-e-Mujtahideen and Muhadditheen. Morons were not part of the audience Imaam A’zam was addressing when he issued his order.

The Aimmah-e-Mujtahideen such as Imaam Abu Yusuf, Imaam Muhammad, and others of this lofty calibre gave practical expression to the Command of their illustrious Ustaadh, Imaam Abu Hanifah. That era was the age when all the Ahaadith had not yet been compiled. Furthermore, there never was an Imaam nor a Sahaabi who had ever laid claim to have encompassed all the Ahaadith.

Whilst Imaam Abu Hanifah was a Haafiz of more Ahaadith than Imaam Bukhaari, it was just logical that

there were numerous more Ahaadith which did not reach him. Hence, it was imperative for him to issue the instruction to the Aimmah-e-Mujtahideen of the time. Thus, when any of his illustrious Students acquired a Saheeh Hadith with which a Fatwa/view of Imaam Abu Hanifah conflicted, he would address the issue and formulate the correct Fatwa as commanded by Imaam Abu Hanifah.

The Kutub of the Ahnaaf bear considerable testimony to the many differences between Imaam Abu Hanifah and his two greatest Students, Imaam Abu Yusuf and Imaam Muhammad. Dangling the chimera of Imaam Abu Hanifah's statement, cited completely out of its context, for achieving the objective of *Admut Taqleed*, is stupid twaddle peddled by the moron Salafis and juhhaal modernists of the age. There is absolutely no substance in the question disgorged by the juhhaal Salafis. No one in this age has the right to review any mas'alah of the Math-hab in the light of the Ahaadith we have with us today. Any such attempt will be a shaitaani ploy to undermine the Shariah.

9 Question

The great Muhaddith Ibn Mubaarak (rahmatullah alayh) said: “According to me Isnaad is part of Deen. Had it not been for Isnaad, everybody would have narrated whatever he desired. Now when he is questioned as to who narrated it, he is silenced.” Imaam Muslim (rahmatullah alayh) in his muqaddimah also mentions the same. Please comment.

Answer

There is consensus on what Hadhrat Ibn Mubaarak (rahmatullah alayh) said. No one has ever contested the correctness of his statement. *Isnaad* is, undoubtedly, essential. No one says that narrations without *Isnaad* are acceptable. If you carefully study the arguments and facts in this treatise, you will then understand what is really meant by truncation. Truncation in the context of this discussion does not mean Ahaadith without *Asaaneed*.

However, the conception of *Isnaad* is not what Salafis have understood. While every moron deems it appropriate to find fault with the *Mustadallaat* of the Ahnaaf Fuqaha, they fail to apply the same standard to their own narrations which they attribute to the Authorities. For example, you mention a statement which you have attributed to Abdullah Ibn Mubaarak. What is your *Isnaad* for this attribution? You expect all and sundry to offer blind *taqleed* to all the morons of this age who quote from this kitaab and that kitaab without stating their *Isnaad*, yet the *Isnaad* of the Aimmah-e-Mujtahideen, especially of the Ahnaaf, is subjected to stupid microscopic examination by chaps who are spiritually blind and whose physical vision is oblique.

If the meaning of *Isnaad* is what the moron Salafis wish us to swallow, we are afraid that all discussion in this sphere will come to a dead halt. The Salafi who quotes for us Alaai', for example, may not proceed with his argument before having provided his *Isnaad* – a *Muttasail Isnaad* – not a *mursal* or *munqati'* one - linking him up with Alaai' all the way a couple of centuries into antiquity.

The Salafi's factual position is that he has gleaned Alaai's baseless contention of *Ittifaaq* from someone's kitaab which is not even among the *Kutub Mutadaawilah*,

then he expects us to be victims of stupid deglutition and believe that his citation is *Saheeh*. Even if it is *Saheeh*, in terms of his own concept of *Isnaad*, his riwaayat is maudhoo', waahi, and mardood because he presents a statement minus *its sanad*.

Similarly, you have cited Ibn Mubaarak without stating your *Isnaad*. Under which criterion are we obliged to accept the citation to be *Saheeh* when you have not recited the litany of your ruwaat to link you up with Ibn Mubaarak? The simple, logical answer is that you have acquired the statement from a *Thiqah* or from a *Mash-hoor* Kitaab, and that *Thiqah* or that *Kitaab* is your *Sanad*. Now apply this same logic to Imaam Abu Hanifah, Imaam Muhammad, Imaam Sarakhsi, Hidaayah and all the other *Mash-hoor Kutub Mutadaawilah*, and the stupid conundrum created by the Salafis will disappear into oblivion.

10 Question

When a Hadith is accepted on the basis of *talaqqi bil qubool*, what is the Hadith then categorized as? Can it be said that it is Saheeh whereas the technical term of Saheeh does not fit it?

Answer

A Hadith which is *Ma'mool Bihi* and accepted on the basis of *Talaqqi Bil Qubool*, is undoubtedly authentic (*Saheeh*). If it was not *Saheeh*, the Aimmah-e-Mujtahideen would not utilize it as a *Mustadal* for formulating a Shar'i hukm.

To which technical term do you refer? The definitions and the classification processes of the Muhadditheen who appeared two and more centuries after the Sahaabah and Aimmah-e-Mujtahideen of the first century, do not apply to them. They were independent of the Hadith

classification system of the later Muhadditheen. This subject has been discussed in some detail in this kitaab. As far as definitions and meanings of terms are concerned, there prevails intense difference among the Muhadditheen themselves.

In *Imdaadul Fataawa, Vol.1, page 147*, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) says:

“What! Is the Ittifaq of the Jamhoor not the sign for the Hadith having a Qawi Asl despite the incidence of Dhu’f (i.e. Dhu’f in terms of the classification of the Muhadditheen).”

In *I’laaus Sunan, Vol.13, page 146*, it appears:

“The shuhrat (fame) of the issue has liberated us from investigating the Isnaad.”

Your question is answered in greater detail in the section dealing with *Talaqqi bil Qubool* as well as in other sections. *Talaqqi bil Qubool* establishes the *Sihhat* (Authenticity) of the Hadith.

11 Question

It is stated that Imaam Abu Hanifah, Imaam Ahmad, Imaam Abu Daawood and many others consider a *Dha’eef* Hadith to be *Awla* than *qiyaas*. In such a case when the *Dha’eef* Hadith is employed instead of *qiyaas*, what is it categorized as – Saheeh, Hasan or Saalih?

Answer

Firstly, the *Dha’eef* Hadith which is employed by the Mujaahid Imaam is ‘*Dha’eef*’ according to his own conception, not according to the classification of two centuries after him. The attempt to reconcile for example Imaam Abu Hanifah’s employment of *Dha’eef* with Imaam Bukhaari’s classification, for example, is incongruent and untenable. The criteria of the centuries-

later Muhadditheen had no relationship with the classification by the Mujtahideen of the first century. Therefore, the attempt to scale the early Mujtahid's conception of *Dha'eef* on the later definitions is improper.

If in terms of the principles of the later Muhadditheen *Dha'eef* is unfit for *Istidlaal*, then this principle may not be applied to the Aimmah Mujtahideen of the first century who had made *Istidlaal* with Ahaadith which they themselves had categorised as *Dha'eef*. There are two reasons for this:

- (1) The term '*Dhaeef*' had different definitions and connotations for the two groups of Ulama. What was *Dha'eef* to the later Muhadditheen could have been *Saheeh* to the Fuqaha, and what was *Saheeh* to the Mujtahideen could have been *Dha'eef* for the Muhadditheen.
- (2) *Dha'eef* being *Aula* than *Qiyaas* is a principle of the early Mujtahideen. This is a principle which they employed.

Now when a Hadith is *Dha'eef* in terms of the conception of Imaam Abu Hanifah, for example, he simply resorted to the *Asl* (*Principle*) thereby giving preference to *Dha'eef* Hadith. Regardless of whether this principle is comprehensible to anyone or not, the Fuqaha simply invoked the principle, and in so doing they acted rationally.

It is simply accepted that the Aimmah had sound reasons for having formulated this principle. If we resort to cognitive ratiocination, the *illat* for this principle is

easily identifiable. Hadith consists of the words of Rasulullah (sallallahu alayhi wasallam). As long as there is no conclusive evidence for the narration to be a gross fabrication (*Maudhoo'*), the real probability of the narration being a Hadith of Rasulullah (sallallahu alayhi wasallam) remains an indisputable fact. And, whatever Rasulullah (sallallahu alayhi wasallam) said was the effect of *Wahi* as confirmed by the Qur'aan. This is the first premiss.

Hence, it should not be said that the Hadith is *Dha'eef*. Rather, it should be said that the *Isnaad* is *Dha'eef*. In this regard, it is mentioned in *Tadreebur Raawi*: “When you see a Hadith with a *Dha'eef Isnaad*, then it devolves on you to say: ‘It is *Dha'eef* with this *Isnaad*.’ Do not say: ‘It is *Dha'eeful Matan*’, or ‘*Dha'eef*’. You should apply the ‘*dhu’f*’ to that particular *Isnaad* because it may have another *Saheeh Isnaad*, except if an *Imaam* says that it is not narrated in any *Saheeh* way.....”

The second premiss in this syllogism is that *qiyaas* is the effect of the human mind which is often the victim of the vagaries of fluctuating opinion which is generally influenced by a variety of factors of the physical and spiritual realms – the *zaahir* and the *baatin*.

The third premiss is quite logical. While the Hadith is ‘*Dha'eef*’, the product of the human mind, namely, ‘*qiyaas*’ is ‘*Adh'af*’. The weaker of the two is therefore *qiyaas*, hence, when confronted with a conflict between *Dha'eef* and *Adh'af* (*Qiyaas*), the logical as well as the Shar'i imperative is to opt for *Dha'eef*.

Furthermore, according to both groups of Ulama, *Dha'eef* is elevated in status to become fit for *Istidlaal* by virtue of external factors (*Qaraa-in*). Therefore, even if the status remains '*Dha'eef*', by virtue of the external factors, the Hadith becomes *Ma'mool Bihi*. Thus literally this type of *Dha'eef* Hadith is authentic and a confirmed subject for *Istidlaal*.

In *I'laa'us Sunan*, it is mentioned: "*When the turuq of a Dha'eef Hadith is multiple, even if it be only one (additional way), then by the cumulative effect of this, the status is elevated to Hasan, and with it Ihtijaaj is made.*"

Although there is difference of opinion on this issue, some refuting this, the fact is that it is a view of many of the Ulama.

The state of the *Dha'eeful Isnaad* Hadith is ascertained by the Mujtahid in the light of *qiyaas* or the statements of the Sahaabah and Taabi'een or Dalaalatun Nass, variety of *turuq*, *Talaqqi bil Qubool*, *Ijma'* etc. A *Dha'eeful Isnaad* Hadith is not destined for discardence. It is not a fabrication. All authorities accept *Dha'eef* narrations for *Ihtijaaj* and *Amal* when certain conditions are fulfilled.

Commenting on the Hadith: "*There is no wasiyyat for the heir.*", Allaamah Anwar Shah Kashmiri states in *Faidhul Baari*: "*This Hadith is **Dhaeef by Consensus, and its hukm is confirmed by Ijmaa'**. For this reason has the Author (Imaam Bukhaari) narrated it in his Tarjamah, otherwise he does not narrate (in his Kitaab) Dhaeef narrations of this kind.According to some of them (muhadditheen), when a Dhaeef Hadith is corroborated by amal, it is elevated from the state of weakness to the state of Qubool (Acceptance). And that is more exalted to me although this is chagrin to those engrossed with*

isnaad. I have observed their condition in their conjecturing,, laxity and haggling in this regard. The reality is more deserving (of adoption) than adherence to the rules. The rules are for determination in matters which are unclear.....Following the reality is best."

When there is no Shar'i factor (principle, tenet, etc.) to negate a *Dha'eef* Hadith then such a Hadith will have priority and preference over *Qiyaas*. *Dha'eef* to the Mujtahid is not *baatil*, *maudhoo'* and *kithb*. It too is a category of *Saheeh* and *Hasan*.

The initial categorization of Hadith was only *Saheeh* and *Dha'eef*, the latter being of several classes. In the absence of any prohibitive factor, the Mujtahid gives preference to *Dha'eef* over *Qiyaas*. And, this is the standard practice of the Fuqaha and Muhadditheen. The conundrum injected into this issue, is the effect of the nonsense of Salafis who portray *Dha'eef* as false and fabricated narrations, hence *amal* with them is *haraam* in terms of their convoluted understanding. In *I'laa'us Sunan* it is mentioned:

"The meaning of Dha'eef Hadith according to the Salaf is not the same as the meaning of Hadith Dha'eef according to the Muta-akh-khireen. On the contrary, narrations which the Muta-akh-khireen classified as Hasan are sometimes termed Dha'eef by the Mutaqaddimeen....."

The meaning of Dha'eef according to our (Ahnaaf) Ashaab, namely: 'Dha'eef Hadith has priority over qiyaas.', is that which the Muta-akh-khireen categorized 'Dha'eef fi zaatihi –Hasan li ghairihi when it is corroborated by other factors.

If you probe (and examine) the Ahaadith which Ibn Qayyim, for example, has said are such Dhaeef

narrations which Abu Hanifah had preferred over Qiyaas, you will find them all to be of the Hasan class, either fi zaatiha or li ghairiha."

"Imaam Suyuti said: 'Amal will be even with Dha'eef if there is ihtiyaat (precaution) in it."

What has been explained here is the tip of the iceberg of intense differences among the Muhadditheen. There are widely divergent views. In this branch of knowledge there is considerable *Idhtiraab* (muddle, confusion and disarray).

12 Question

Is it correct to say that *Saheeh* can refer to *Istidlaal* of a Hadith being *Saheeh* although its *Sanad* may not be *Saheeh*?

Answer

When a Mujtahid uses a Hadith for *Istidlaal*, such Hadith is in fact *Saheeh* even if its *Sanad* may not be *Saheeh*. This fact has been explained in several sections of this treatise. In question No.11, above, is an example of a Hadith whose *Sanad* is by consensus *Dha'eef*, yet it has been accepted for *Istidlaal* by all authorities.

13 Question

When a Hadith is *Ma'mool Bihi*, does this not elevate the Hadith to *Saheeh*?

Answer

A *Saheeh* Hadith is not in need of elevation for being *Ma'mool Bihi*. It is *per se* a valid subject for *Istidlaal*. If the Fuqaha employ a *Dha'eeful Isnaad* Hadith for *Ihtijaa*j, then obviously it is elevated to the status of *Sihhat*.

14 Question

The employment of a Hadith by a Mujtahid is *Tasheeh* of the Hadith as is stated in Usoolul Hadith. When

Imaam Abu Daawood says that all the Hadith of his Sunan are the *Mustadallaat* of the Fuqaha, does this not qualify all the Hadith in his Kitaab as *Saheeh*?

Answer

Yes, all the Ahaadith which were employed by the Fuqaha as *Mustadallaat* are *Saheeh*. This question is explained in greater detail in the chapter: *The Ahaadith of the Sihaah Sittah are all valid for istidlaal*.

DUA FOR HIFZ OF THE QUR'AAN MAJEED

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3570 - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدِّمَشْقِيُّ، قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، وَعِكْرَمَةَ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ: يَا أَبَايَ أَنْتَ وَأُمِّي، تَفَلَّتَ هَذَا الْقُرْآنُ مِنْ صَدْرِي فَمَا أَجِدُنِي أَقْدِرُ عَلَيْهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا أَبَا الْحَسَنِ، أَفَلَا أَعَلَّمْتُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهِنَّ، وَيَنْفَعُ بِهِنَّ مَنْ عَلَّمْتَهُ، وَيُثَبِّتُ مَا تَعَلَّمْتَ فِي صَدْرِكَ؟ قَالَ: أَجَلُ يَا رَسُولَ اللَّهِ فَعَلَّمَنِي. قَالَ: إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ، فَإِنْ اسْتَطَعْتَ أَنْ تَقُومَ فِي ثُلُثِ اللَّيْلِ الْآخِرِ فَإِنَّهَا سَاعَةٌ مَشْهُودَةٌ، وَالْدُّعَاءُ فِيهَا مُسْتَجَابٌ،

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وَقَدْ قَالَ أَخِي يَغْقُوبُ لِبَنِيهِ {سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي} يَقُولُ: حَتَّى تَأْتِيَ لَيْلَةُ الْجُمُعَةِ، فَإِنْ لَمْ تَسْتَطِعْ فَقُمْ فِي وَسْطِهَا، فَإِنْ لَمْ تَسْتَطِعْ فَقُمْ فِي أَوَّلِهَا، فَصَلِّ أَرْبَعَ رَكَعَاتٍ، تَقْرَأُ فِي الرُّكْعَةِ الْأُولَى بِفَاتِحَةِ الْكِتَابِ وَسُورَةِ يس وَفِي الرُّكْعَةِ الثَّانِيَةِ بِفَاتِحَةِ الْكِتَابِ وَحَمِ الدُّحَانِ، وَفِي الرُّكْعَةِ الثَّالِثَةِ بِفَاتِحَةِ الْكِتَابِ وَالْم تَنْزِيلِ السَّجْدَةِ، وَفِي الرُّكْعَةِ الرَّابِعَةِ بِفَاتِحَةِ الْكِتَابِ وَتَبَارَكَ الْمُفَصَّلُ، فَإِذَا فَرَغْتَ مِنَ التَّشَهُّدِ فَاحْمَدِ اللَّهَ، وَأَحْسِنِ الثَّنَاءَ عَلَى اللَّهِ، وَصَلِّ عَلَيَّ وَأَحْسِنُ، وَعَلَى سَائِرِ النَّبِيِّينَ، وَاسْتَغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَاخْوَانِكَ الَّذِينَ سَبَقُوكَ بِالْإِيمَانِ، ثُمَّ قُلْ فِي آخِرِ ذَلِكَ: اَللّهُمَّ ارْحَمْنِي بِتَرْكِ الْمَعَاصِي أَبَدًا مَا أَبْقَيْتَنِي، وَارْحَمْنِي أَنْ أَتَكَلَّفَ مَا لَا يَعْينِي، وَارْزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي، اَللّهُمَّ بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْعِزَّةِ الَّتِي لَا تُرَامُ، أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ تُلْزِمَ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي، وَارْزُقْنِي أَنْ أَتْلُوهُ عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي، اَللّهُمَّ بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْعِزَّةِ الَّتِي لَا تُرَامُ، أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ تُنَوِّرَ بَكِتَابِكَ بَصْرِي، وَأَنْ تُطْلِقَ بِهِ لِسَانِي، وَأَنْ تُفَرِّجَ بِهِ عَن قَلْبِي، وَأَنْ تَشْرَحَ بِهِ صَدْرِي، وَأَنْ تَغْسِلَ بِهِ بَدَنِي، فَإِنَّهُ لَا يُعِينُنِي عَلَى الْحَقِّ غَيْرُكَ وَلَا يُؤْتِيهِ إِلَّا أَنْتَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ،
يَا أَبَا الْحَسَنِ

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فَافْعَلْ ذَلِكَ ثَلَاثَ جُمُعٍ أَوْ خَمْسًا أَوْ سَبْعًا تُحِبُّ بِإِذْنِ اللَّهِ، وَالَّذِي
بَعَنِي بِالْحَقِّ مَا أَخْطَأَ مُؤْمِنًا قَطُّ قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: فَوَاللَّهِ مَا
لَبِثَ عَلَيَّ إِلَّا خَمْسًا أَوْ سَبْعًا حَتَّى جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فِي مِثْلِ ذَلِكَ الْمَجْلِسِ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي كُنْتُ فِيمَا
خَلَا لَا آخُذُ إِلَّا أَرْبَعَ آيَاتٍ أَوْ نَحْوَهُنَّ، فَإِذَا قَرَأْتُهَا عَلَى نَفْسِي
تَفَلَّتَنَ وَأَنَا أَتَعَلَّمُ الْيَوْمَ أَرْبَعِينَ آيَةً أَوْ نَحْوَهَا، وَإِذَا قَرَأْتُهَا عَلَى نَفْسِي
فَكَأَنَّمَا كِتَابُ اللَّهِ بَيْنَ عَيْنَيَّ، وَلَقَدْ كُنْتُ أَسْمَعُ الْحَدِيثَ فَإِذَا رَدَدْتُهُ
تَفَلَّتَ وَأَنَا الْيَوْمَ أَسْمَعُ الْأَحَادِيثَ فَإِذَا تَحَدَّثْتُ بِهَا لَمْ أَخْرَمْ مِنْهَا حَرْفًا،
فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ: مُؤْمِنٌ وَرَبُّ
الْكَعْبَةِ يَا أَبَا الْحَسَنِ. هَذَا حَدِيثٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ
الْوَلِيدِ بْنِ مُسْلِمٍ.

TRANSLATION

“Ibn Abbaas (radhiyallahu anhu) narrated: ‘While we were by Rasulullah (sallallahu alayhi wasallam), Ali Bin Abi Taalib (radhiyallahu anhu) came, and said: ‘May my father and mother be sacrificed for you! This Qur’aan has escaped from my breast. I do not find myself able to grasp it.’ (After memorizing some verses, he quickly forgot and could not retain it in his memory).

Rasulullah (sallallahu alayhi wasallam) said: 'O Father of Hasan! Should I not teach you some words with which Allah will benefit you and with it will benefit whomever you teach, and it will solidify in your breast what you learn?' He (Ali) said: 'Yes, O Rasulullah! Teach it to me.' Rasulullah (sallallahu alayhi wasallam) said:

'When it is the night of Jumuah, and if you are able to stand up during the last third of the night (then do so), for verily it the hour of the presence (of Malaaiakah), and dua is then readily accepted. Verily, my Brother, Ya'qoob (Nabi Ya'qoob – alayhis salaam) said to his sons: 'Soon shall I seek forgiveness for you from my Rabb.' He said so until the night of Jumuah arrived. (He waited specifically for the night of Jumuah.)

If you are unable (to stand in the last third of the night), then stand up in the middle of the night, and if you are unable, then stand in the first portion of the night. Then perform four raka'ts. In the first raka't recite Surah Faatihah and Yaaseen. In the second raka't recite Surah Faatihah and Haa Meem Ad-Dhukhaan. In the third raka't recite Surah Faatihah and Alif Laam Meem Tanzeelus Sajdah, and in the fourth raka't recite Surah Faatihah and Tabaarakal Mufassal (Surah Mulk).

After you have completed Tashahhud then recite the Hamd and Thana of Allah beautifully. Then recite Durood on me and on all the Ambiya beautifully. Recite Istighfaar for the Mu'mineen, Mu'minaat and for your brothers who have preceded you with Imaan. Then at the end of this, say:

O Allah! Have mercy on me (enabling me) to shun sins forever for as long as You keep me alive. Have mercy on me so that I do not indulge in that which is futile for me. Grant me a beautiful gaze in that which will please you about me.

O Allah! The Creator of the heavens and earth; The One of Splendour, Grace and such Honour which does not perish. O Allah! O Merciful One! I ask You by the medium of Your Splendour and the Light of your Countenance that You embed in my heart the Hifz of Your Kitaab as You have taught me, and enable me to recite it in a way which will make You pleased with me.

O Allah! The Creator of the heavens and earth, The One of Splendour, Grace and Honour which do not perish. O Allah! O Merciful One! I ask You by the medium of Your Splendour and the Light of Your Countenance that You brighten my eyes with Your Kitaab, and that You endow my tongue to speak with it, and that you expand my heart and breast with it, and that You enable my body to practise with it, for verily, besides You none can aid me on the Haq nor can anyone bestow it to me except You.

There is no power and no strength except with Allah, The High and the Great One.'

(End of Dua)

'O Father of Hasan! Do this for three or five or seven Jumuah, you will be answered by the permission of Allah. I take oath by Him Who has sent me (as the Nabi) with the Haqq! It (Dua) never escapes from a Mu'min." (The Dua of the sincere, pious Mu'min is always accepted. It does not go in vain.)

Abdullah Ibn Abbaas (radhiyallahu anhu) said: 'By Allah! After five or seven Jumuah, Ali came to Rasulullah (sallallahu alayhi wasallam) in a similar gathering as the first occasion, and he said: 'O Rasulullah! Previously I could learn about four aayaat, and when I recited it to myself, they (the verses) escaped. Today I learn about forty verses, and when I then recite these (forty) verses, it seems as if the Kitaab of Allah is in front of me. I used to hear Hadith, and when I repeated it, it escaped. Today I listen to Ahaadith, and when I narrate it, I do not omit a single letter.'

Then Rasulullah (sallallahu alayhi wasallam) said:

'You are a Mu'min. By the Rabb of the Ka'ba! O

Father of Hasan!"

(The Dua of the true Mu'min is always accepted.)

**TO RECITE AFTER TASHAHUD IN THE
FOURTH RAKA'AT**

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ
الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ
وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ
وَلَا قُوَّةَ إِلَّا بِاللَّهِ

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ
مُحَمَّدٍ صَلَوةً تَكُوْنُ لَكَ رِضًى وَحَقِّهٖ
اَدَاءٌ وَاَعْطِهٖ الْوَسِيْلَةَ وَالْمَقَامَ
الْمَحْمُوْدَ الَّذِى وَعَدْتَهُ وَاَجْزِهٖ عَنَّا مَا

هُوَ أَهْلُهُ وَاجْزِهِ عَنَّا مِنْ أَفْضَلِ مَا
جَزَيْتَ نَبِيًّا عَنْ أُمَّتِهِ وَصَلِّ عَلَى
جَمِيعِ إِخْوَانِهِ مِنَ النَّبِيِّينَ وَالصَّالِحِينَ يَا
أَرْحَمَ الرَّاحِمِينَ

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ
وَالْأَمْوَاتِ

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا
لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ

اللَّهُمَّ ارْحَمْنِي بِتَرْكِ الْمَعَاصِي أَبَدًا مَا
 أَبْقَيْتَنِي، وَارْحَمْنِي أَنْ أَتَكَلَّفَ مَا لَا
 يَغْنِيَنِي، وَارْزُقْنِي حُسْنَ النَّظَرِ فِيمَا
 يُرْضِيكَ عَنِّي، اللَّهُمَّ بَدِيعَ السَّمَوَاتِ
 وَالْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْعِزَّةِ
 الَّتِي لَا تُرَامُ، أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَنُ
 بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ تُلْزِمَ قَلْبِي
 حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي، وَارْزُقْنِي
 أَنْ أَتْلُوهُ عَلَى النَّحْوِ الَّذِي يُرْضِيكَ
 عَنِّي، اللَّهُمَّ بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ

ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْعِزَّةِ الَّتِي لَا
 تُرَامُ، أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَنُ بِجَلَالِكَ
 وَنُورِ وَجْهِكَ أَنْ تُنَوِّرَ بِكِتَابِكَ
 بَصَرِي، وَأَنْ تُطْلِقَ بِهِ لِسَانِي، وَأَنْ
 تُفَرِّجَ بِهِ عَن قَلْبِي، وَأَنْ تَشْرَحَ بِهِ
 صَدْرِي، وَأَنْ تَغْسِلَ بِهِ بَدَنِي، فَإِنَّهُ لَا
 يُعِينُنِي عَلَى الْحَقِّ غَيْرُكَ وَلَا يُؤْتِيهِ إِلَّا
 أَنْتَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
 الْعَلِيِّ الْعَظِيمِ،

End of the Dua

REJECTING AHAADITH SOLELY ON THE BASIS OF GHARAABAH

*Gharaabah: beyond comprehension, amazing,
preposterous, exaggeration, etc.*

This Masnoon Dua too is the victim of Salafi ridicule and rejection. In the Salafi convoluted conception of Hadith authenticity, there is their theory of ‘exaggeration’. If in terms of their deficient understanding and spiritual aridity they believe that contents of the Hadith are ‘exaggerations’, then they brand the Hadith a fabrication or unreliable despite the authentic *Isnaad* of the Hadith. This is precisely the attitude which even Zahabi has displayed regarding this particular Hadith.

Dumbfounded by the authenticity of the Hadith, Zahabi comments: “*It is Munkar. The excellence of the Isnaad of this Hadith bewilders me.*” Despite acknowledging the extremely authentic *Isnaad*, he felt uncomfortable with the contents of the Hadith, hence summarily and baselessly branded the Hadith *Munkar*. In doing so, he irrationally ignored the authenticity of the superb *Isnaad*. The Hadith contains such so-called “exaggerations” which do not find favour with Zahabi. On the contrary, the theory of “exaggeration” is invoked to demote and denounce the Hadith.

Despite conceding, albeit with extreme reluctance, the excellence of the *Isnaad*, Zahabi comments with irrational subjectivism: “*This Hadith is Munkar and Shaaz. I fear that it is Maudhoo’. Verily, Wallaah! The excellence of its Sanad has bewildered me.*” This irrational emotionalism

devoid of any Shar'i evidence, and having no substantiation in *Usoolul Hadith*, emanates from an Allaamah whose vastness of knowledge in the field of Hadith and Asmaaur Rijaal is acknowledged. However, the incongruity of some of his beliefs due to his inclination towards *Tajseem*, has clouded his rational perception of a matter which requires academic *dalaa-il* for a verdict, not conjecturing and hallucinating.

The Hadith is reported in Tirmizi and many other Kutub. Imaam Razeen too has included it in his *Tajreedus Sihaah*. Tirmizi comments: "*This Hadith is Hasan Ghareeb.*" The *gharaabah* of the Hadith is not on account of any *Dh'uf* of the narrational links in the *Isnaad*, but due to the Hadith reaching Imaam Tirmizi via one Chain. Thus, Imaam Tirmizi comments: "*We do not know it except by way of the Hadith of Al-Waleed Bin Muslim.*" Despite this, the inclusion of the Hadith in the Sunan of Tirmizi, the excellence of its *Isnaad*, the several corroborating narrations of other Muhadditheen, and the higher classification by other Muhadditheen dispel the factor of *gharaabah*, and confirm that the Hadith is *Saheeh* beyond rapproach.

Unable to present any rational and academic argument for his subjectivism, Zahabi states in *Meezaanul I'tidaal*: "*Despite the clarity (excellence) of its Sanad, it is extremely munkar. There is some reservation in my heart about it.*" Zahabi had resorted to pure conjecturing, and despite his inability to assail the highly authentic and excellent *Isnaad*, he casts baseless aspersions in his attempt to scuttle the Hadith.

All those who have decried this Hadith, have failed to provide any rational argument. The views wildly

fluctuate between extremes in the discussion of this Hadith.

Al-Munthiri says in *At-Targheeb Wat Tarheeb*: “*The Turuq of the Asaaneed of this Hadith are Jayyid (excellent, superb), and its matan (text) is very ghareeb.*”

Al-Haafiz Ibn Katheer says in *Fadhaailul Qur’aan*: “*Undoubtedly, its Sanad from Al-Waleed is in terms of the criteria of Shaikhain.....*”

“As-Sakhaawi said: Al-Munthiri said: ‘The Turuq (Chains) of the Asaaneed of this Hadith are *jayyid* and its *matan* is very *ghareeb*. The truth is that there is no defect in this Hadith except the factor of *an-anah* (i.e. term عن) predicated to Ibn Juraij and Ataa’. Several persons have informed me that they practised the Dua and they found it true (and effective).” (Tanzeehush Shariah)

(An Isnaad in which appears the term عن is described as *an-anah*. It is of technical significance, which produces no defect in this Hadith. On the basis of other factors, the *an-anah* Isnaad could be defective. But here, it has no such effect.)

There is considerable conflict in the classification of this Hadith. Its status oscillates between *Saheeh* and *Maudhoo*’. There is no certitude in the ranks of the Hadith classifiers regarding the status of this Hadith. While one Muhaddith may label a narrator honest, trustworthy and highly authentic, another Muhaddith will brand him a liar and unreliable.

Zahabi and others have meted out to this Hadith treatment similar to the treatment of the Rainwater Remedy Hadith. Although there are principles formulated for assessing the authenticity of narrations, these are often not adhered to. Emotion gets the better of the scholar, and he then emotionally fixes a tag according to his whims and fancies. Then, even the best and most excellent of *Asaaneed* are simply discarded into the waste, and the personal attitude and narrative of the scholar determine the classification of the Hadith. The *Jayyid Isnaad* then holds no meaning, and by emotional interpretation, the highly authentic Hadith is simply rubbished.

Despite the shenanigans which have been employed to portray it as a fabrication, Haakim says: *“This Hadith is Saheeh on the basis of the criteria of Bukhaari and Muslim although they did not source it.”*

The sole factor, and that too, based on conjecture and emotionalism, on which the dismissal of this Hadith (as well as the Rainwater Hadith) is based is ‘*gharaabah*’ which the pseudo-salafi student critic of Imaam Razeen has defined as ‘exaggeration’.

When content matter of a Hadith appears to be amazing, difficult to logically comprehend and preposterous, then *gharaabah* is attributed to the Hadith, hence the examiners say illogically: *“The Sanad is exceptionally superb, excellent, authentic, but its matan (the content matter) is ghareeb.”*

Since they do understand that this irrational conclusion and rubbishing of the Hadith is itself full of *gharaabah* and highly problematic, they go to improper lengths to

assail the integrity of the virtuous, trustworthy and reliable Narrators in the *Isnaad* which even an examiner such as Zahabi who subjects Ahaadith narrations to ruthless and even reckless treatment, has been constrained to concede: “*The Sanad of this Hadith is jayyid (excellent, impeccable). I am bewildered by the joodat (outstanding and faultless excellence) of its Sanad.*”

Dismissing a Hadith on the basis of *gharaabah of matan* has dangerous implications, for it rubs off detrimentally on Aqeedah (Belief). Its consequence can lead to rejection of the authentic Words of Rasulullah (sallallahu alayhi wasallam). Just as it is imperative to guard against attribution of fabrications and lies to Rasulullah (sallallahu alayhi wasallam), so too is it of imperative importance to guard against denouncing and dismissing the Ahaadith of Rasulullah (sallallahu alayhi wasallam), especially on such a flimsy basis as *gharaabah*. This attitude itself is beset with *gharaabah*, for it is Islamically illogical to reject any tenet, teaching, practice, belief or narration of the Deen purely on the basis of *gharaabah*.

While an authentic Hadith may not be *Ma'mool Bihi*, that is, it is not practically implemented, it may not be denounced as a fabrication or unreliable simply on the basis of *gharaabah*. *Amal* on it is set aside on the basis of the ruling of the Sahaabah and the Fuqaha of the first century, not on the basis of *gharaabah*.

The critics have proffered absolutely no explanation for the *gharaabah of the matan* of this Hadith or for the Rainwater Treatment Hadith. The moron Salafis have arbitrarily and stupidly rubbished the Rainwater Hadith, saying that it contains “*exaggerations*”. But, the aspects of

‘exaggeration’ are not enumerated, mentioned and explained.

If rejection of Ahaadith has to be implemented on the basis of *gharaabah*, there will remain then no Deen. The entire basis and edifice of Islam will have to be demolished and scuttled because the *gharaabah* in the *Zaat* and *Sifaat* of Allah Azza Wa Jal, in relation to our puny and defective minds with its limited, finite understanding, is intense.

There is no greater *gharaabah* than the *gharaabah* in the Ahaadith reporting the event of Rasulullah’s Mi’raaj. Traversing trillions of light years (Allah Alone knows) through space in a matter of hours, and journeying through the heavens to behold the stupendously wonderful *Makhlooq* and *Qudrat* of Allah Ta’ala, are strewn with *gharaabah*. In fact this *gharaabah* was so preposterous, and mind-bogglingly ludicrous that the mushrikeen of Makkah had felt confident that the Mir’aaaj claim would this time destroy the integrity of Rasulullah (sallallahu alayhi wasallam). Thus they hastened to Hadhrat Abu Bakr (radhiyallahu anhu) who had as yet not been informed of the Mi’raaj event, and related to him this so-called ‘preposterous’ claim made by Rasulullah (sallallahu alayhi wasallam). They felt confident that on the basis of the extreme *gharaabah*, Hadhrat Abu Bakr (radhiyallahu anhu) would now reject his new found Deen of Islam.

However, Hadhrat Abu Bakr (radhiyallahu anhu) was not concerned with the *gharaabah* of the episode. He was focused on the *Sanad*, and the Narrator was Muhammadur Rasulullah (sallallahu alayhi wasallam). Hence, not the slightest concern was shown for the *gharaabah* of this

wonderful episode. On the contrary, he announced that he had already accepted and believed in an event whose *gharaabah* was greater than the *gharaabah* of the Mi'raaj. And that was the *gharaabah* of Jibraeel (alayhis salaam) coming to earth with *Wahi* from Allah Azza Wa Jal to a mortal.

In the light of the *Qudrat* of Allah Azza Wa Jal there is no *gharaabah* whatsoever in any of the mind boggling contentions made by Rasulullah (sallallahu alayhi wasallam). All of this *gharaabah* nonsense came about many centuries after Rasulullah's departure and perfection of the Deen.

The Ascension into the heavens of Nabi Isaa (alayhis salaam) and his living there to this day, his second coming to earth, the appearance of Dajjaal with his demonstration of supernatural feats, Nabi Yunus (alayhis salaam), alive in the belly of the whale/fish for three days, the splitting of the sea by Nabi Musaa (alayhis salaam), the splitting of the moon by Rasulullah (sallallahu alayhi wasallam), the stones and trees greeting Rasulullah (sallallahu alayhi wasallam) and the innumerable Mu'jizaat of Rasulullah (sallallahu alayhi wasallam) and of all the Ambiya (alayhimus salaam) are wrapped in extreme *gharaabah*.

The advent of Qiyaamah, Jannat, Jahannam and the events which will transpire on the Day of Qiyaamah, the Athaab in the Qabr, the questioning of Munkar and Nakeer, and the numerous other miraculous issues pertaining to *Aalamul Ghaib* are all laden heavily with *gharaabah*. Thus, rejection of Ahaadith on the basis of hallucinated *gharaabah*, from the Imaani angle is unintelligent and

haraam. And, the incongruity of such rejection intensifies when the Hadith is substantiated by a *Sanad* of impeccable worth, excellence and authenticity.

CONCLUSION

The dust which the neo-salafi critic of Imaam Razeen had kicked up regarding the Rainwater Treatment Hadith, and the vindication of his stance by some stupid Salafis were totally uncalled for. There is so much evil, bid'ah, fisq and fujoor engulfing the Ummah, yet these Salafi morons do not venture to execute the obligation of Amr Bil Ma'roof Nahyi Anil Munkar. But they deem it appropriate to initiate an unnecessary controversy on a non-issue.

If anyone adopts the Rainwater Treatment prescription or the Hifz prescription, there is no violation of the Shariah committed thereby. No principle or tenet of the Shariah is trespassed. No bid'ah is committed. The Hadith informing of these practices has adequate grounding in the Shariah. Acting in accordance with Ahaadith of this kind does not culminate in any Deeni or moral corruption. The prescription in these Ahaadith are nothing but goodness,

The prescriptions consist of Salaat, Thikr and Dua. Even very 'Weak' Hadith narrations are unanimously valid in the sphere of *Fadhaa-il, Thikr and Dua*. These Hadith prescriptions have not reached the confines of Bid'ah, hence there is absolutely no need to campaign against them. In fact, these practices are largely unknown in the Ummah. There is no insistence on giving practical expression to the acts mentioned in these Ahaadith. Thus, there is no need for invocation of the Fiqhi principle of abstention and abandonment of *Istihbaab* (a

Mustahab/Sunnah practice) when it has assumed the status of *Wujoob* by virtue of custom or attitudes..

These Ahaadith have a solid basis in authenticity and have been narrated by Ulama, Fuqaha and Muhadditheen of lofty calibre as the discussion in this treatise has shown. In view of these practices having a valid basis in the Ahaadith, and since no Shar'i violation or excess is committed, there is no need for the type of stupid reaction displayed by the Salafi critics who have a penchant for squandering time and initiating controversies on non-issues and futility.

Whoever adopts these practices with *Yaqeen*, shall, Insha-Allah, derive the promised benefits. And Allah knows best.

THE RAINWATER TREATMENT HADITH - THE MOST WONDERFUL REMEDY

Rasulullah (sallallahu alayhi wasallam) said:

“Jibraeel taught me a medicine which obviates the need for any other medicine or for a physician.”

Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Uthmaan and Hadhrat Ali (radhiyallahu anhum) eagerly asked: “And, what is that medicine? We are in need of it.” Rasulullah (sallallahu alayhi wasallam) said:

“Take some rainwater and recite on it Surah Faatihah, Surah Ikhlaas, Surah Falaq, Surah Naas and Aayatul Kursi. Each one seventy times (and blow on the water). Then drink of this water morning and evening for seven days.

I take oath by That Being Who has sent me as the Nabi with the Haqq! Jibraeel said to me: ‘Verily, whoever drinks from this water Allah will eliminate from his body every disease and protect him against all sicknesses and pains. Whoever gives it to his wife to drink, then sleeps with her, she will become pregnant by the permission of Allah. It cures the eyes, eliminates *sihr (magic)*, cures chest pains, toothache and urine stoppage, etc., etc.....” (*End of Hadith*)

COMMENT

There can be absolutely no doubt in the efficacy of this wonderful remedy prescribed by Jibraeel (alayhis salaam) by the Command of Allah Azza Wa Jal. It has been handed to the Ummah by As-Sadiq (The Truthful), Muhammad Rasulullah (sallallahu alayhi wasallam).

Its efficacy is dependent on two conditions just as the efficacy of all kinds of remedies is reliant on certain conditions, e.g. diet, dosage, etc.

The two essential conditions for its efficacy is:

(1) Taa-at (Obedience). Abstention from sin –fisq and fujoor, and cleansing the heart from malice, etc.

(2) Yaqeen – firm faith.

The ultimate result is the decree of Allah Ta'ala with which every Mu'min has to incumbently be pleased. Allah does as He wills.

