

Traditional Scholarship & Modern Misunderstandings

Understanding the Ahle al-Sunnah



Abu Ammar

**Traditional Scholarship and Modern Misunderstandings:
Understanding The Ahl al-Sunna**
By Abu Ammar

Contents

- [Acknowledgements](#)
- [Preface](#)
- [Seeking assistance from other than Allah Ta`ala](#)
- [The permissibility to say 'Ya Muhammad'](#)
- [The true picture concerning the death of our Prophet](#)
- [Waseela](#)
- [Noor- The blessed light of our Prophet](#)
- [Ilm ul Ghayb- The Knowledge of the Unseen](#)
- [Haadhir Naadhir](#)
- [The concept of Bidah](#)
- [Celebrating Milaad un Nabi](#)
- [To make the Intention to travel to our Prophet Muhammad's resting place](#)
- [The excellency of the 15th night of Shabaan](#)
- [Ethal At Thawaab](#)
- [Tabarruk](#)
- [Taweez](#)
- [The life of Khidar](#)
- [Taqleed](#)
- [Criticism levelled against Imam Abu Hanifah](#)
- [Muslim Bukhari Are the only source of Sunnah](#)
- [Raf ul Yad'ain](#)
- [The debate between Imam Auzaaee and Imam Abu Haneefah](#)
- [Recitation of Ameen loudly behind Imam of Salaah](#)
- [Placing hands below the navel](#)
- [Salafi](#)
- [Sources](#)

Acknowledgements

ALL PRAISE and thanks are due to Allah: for He has helped me to compile Traditional Scholarship and Modern Misunderstandings: Understanding The Ahl al-Sunna. Nothing is possible without His help and I pray to Him that He accepts my work.

This lengthy project would also not have been completed if it were not for the time and effort exerted by those who so kindly assisted me with this book. It has all been very taxing and has required some to spare hours, weeks, months and for some, years. I would like to thank all the brothers and sisters from the deepest part of my heart for their valuable time that they all gave to this project. Among them, I wish to thank: Muhammad Ammar, Bilal Ahmad, Basharat Janjau, Rizwan Javaid, Irfan Javaid, Tarik Khan, Dr Khan, Altaf, Ismaeel Fulat, Naveed Hashmi, Haji Idrees Mears, Sister Saliha Malik, Sister Fozia Kausar and Memoonah Zainab. I would especially like to thank Aftab Malik and Hafiz Asim for their hard work and time given for this book.

I would also like to thank those who contributed financially – and for making the book that you now have in your hands possible to be printed. My deepest thanks go to them all. I pray that Allah rewards them with the best of rewards, for only He is capable of giving such gifts to His believers. Insha Allah, Allah will reward them in this life and in the Life after death. Amin.

I again like to thank Allah, The Sublime, The Majestic, for instilling in me the courage and strength to compile this book for the benefit of others. May Allah, in His infinite Grace and Mercy, accept this humble effort Amin.

Abu Ammar

14 Rajab, 1422

28 October, 2001

Preface

IN THE NAME of Allah, The Most High, The Most Gracious, The Most Merciful. All Praise is due to Allah The Most High, The Creator, The Provider. He has no Partners, and is in no need of any. He is Alone, He made the Heavens and the Earth. He knows what was before time, what is present and what is after. He shows the straight path to whosoever He wishes, and whoever He chooses to bless. He makes them the best among the best. O Allah, send salutations on our Prophet (May Allah bless him and grant him peace), who is the last and final Messenger. After him there will be no Prophets to come until the Day of Judgement. Allah The Most High has given Him the highest excellence. On the Day of Judgement when every individual will be present, our Prophet (May Allah bless him and grant him peace) will intercede on the behalf of the Muslims. Peace and blessings be upon our Prophet Muhammad (May Allah bless him and grant him peace), his family, his companions who passed on the knowledge gained directly from the Prophet to the coming generations. Blessings also be upon the scholars of Hadith who spent their lives in compiling the books of hadith and the others who continue to serve Islam until the day of Judgement.

The impetus behind writing this book, came after speaking to some young Muslims who were confused and held erroneous misconceptions as to what it meant to be of the Ahl al-Sunna. There were various issues in which they argued much over – take for instance, calling ‘Ya Rasul-Allah’; seeking assistance from other than Allah and the issue of Hadrir and Nadhir. I also found that some points of Hanafi Fiqh were being criticized without just cause. With the help of Allah almighty in this book, I have tried to clarify those issues, refute the objections and support the points with evidence from the Holy Qur`an and the hadith of the Prophet (may Allah bless Him and Grant Him peace).

Before commencing with this book, there are a few issues that need to be mentioned at the very beginning. Firstly, it should be mentioned that this book was first translated from Arabic into Urdu and then into English. As such, there will be some meanings that cannot be fully conveyed into English: Arabic is a complex language that has richness that cannot always be handled well by the English language. However, this does not mean to say that the meanings are distorted to prove a point, but rather are translated as best as possible using the words that were best found. I will be pleased if after reading this book, people write in and inform me of any incorrect translations that have been made. These will be rectified as soon as possible.

Secondly, some may raise the question as to why chapters rather than page numbers are quoted. It is from my own personal experience that I would often find it difficult to try and find what it was I was looking for by referring to page numbers: the page numbers would almost invariably differ with the plethora of different editions and publishers. As a result, I decided to use the Chapter heading, since readers would be able to easily look this up under the relevant chapters. It is interesting to note that back in the times of the great scholars of Islam, they never mentioned the source of their information – since the readers were very aware as to their status and scholarly capacity. However, in our day, references are a necessary feature, since it is very easy to claim one thing and then fabricate its source.

References thus provide an easy and ready source for the reader to check and examine for himself or herself.

Thirdly, it is important to point out that when a hadith or other narration is mentioned, it may not always be quoted in full. An explanation is of course required for this. It is simple. In many instances, in either a hadith or other narrations, a number of different subjects would be included which are not required for the particular point that I wish to convey. As a result, I have left out what does not concern the point that is being emphasized. It is very important to note that by doing this I have not left out anything that would report back contrary to the point that is being made. There is no foul play at work.

Fourthly, and very importantly, there are at some places in this book, accusations that were written against various scholars. My point here is not to resurface these gross allegations, but rather to highlight that all scholars were and are humans and capable of making mistakes. The point, more precisely being made is that there were no scholars – that did not receive some sort of criticism from other great scholars and muhadithin. It would be very difficult to prove otherwise. It is unfair to highlight the criticism of a particular scholar and then to propagate this to the world at large. It is most definitely assured that the scholar highlighting these accusations would also have received criticism from his peers. It is very unfortunate that in our time, some Muslims have taken it upon themselves to give credence to these accusations. The aim that I hope I have conveyed in these sections is that if Muslims choose to leave the rulings a scholar simply because he has been criticized, this would really mean that the Muslims would have to leave all our scholars, since at one point in time or another, they all indeed were criticised.

Finally, the muhadithin, have compiled books of hadith but, at the same time, the same scholars have also written books discussing the authenticity of the narrators of the hadith that they have mentioned in their books. For instance, Imam Bukhari wrote Sahih Bukhari and he also wrote; Tarikh al-Kabir, Tarikh al-Saghir and Kitab al-Du'fa. Similarly, Imam Muslim wrote Sahih Muslim and also wrote about his narrators in 'Kitab al-Asma' wal-Kuna. Likewise, Imam al-Tirmidhi wrote Tirmidhi but along with it he wrote Kitab al-I'lal. Moreover, apart from these scholars of hadith, the teachers of these scholars also wrote the biographies of the narrators; for example, Imam Yahya bin Mu'in, Imam Ahmad bin Hanbal, Imam Ali-Ibn al-Madini all wrote the biographies of the narrators of hadith. Such work was continued by the predecessors of the muhaddithin. For instance, Imam Ibn Abi Hatim al-Razi wrote Al Jarhu wat ta'dil; Imam Ibn Habban wrote Thiqat; Khatib al-Baghdadi wrote Tarikh al-Baghdad and Ibn al- Addi wrote Al-Kamil.

These were very informative and beautifully written books but they were very detailed books. Some scholars, therefore, summarized these books. The best summary of these books was produced by Imam al-Dhahabi, who wrote a number of books. For instance Saiyar al-'Alam al-Nubala, Tadhkarat all- Huffadh, Mizaan al- I'tidal etc. These books were then summarised further by Hafiz Ibn Hajr Asqalani, who wrote Tahdhib al-Tahdhib and Lasan al-Mizan.

In Traditional Scholarship and Modern Misunderstandings: Understanding The Ahl al-Sunnah, when mentioning the narrators, sometimes I have taken references directly from the books of the scholars from the first generation. However in the main, I have taken references from Imam al-Dhahabi and Hafiz Ibn Hajr al-Asqalani. However, when a particular narrator is being discussed, and I have used their quotes on the matter – it does not imply that these are the personal opinions of the narrators, rather, they have taken these quotes from the original books and by using the references of Imam al-Dhahabi and Hafiz Ibn Hajr al-Asqalani, this does not mean that the personal opinion of Iman al-Dhahabi and Hafiz Ibn Hajr al-Asqalani is being quoted. Because they have taken quotes from the original books of scholars of hadith that came before them, and were established for their scholarly scrutiny and capacity, such as the authors of Tarikh al- Kabir and Al Jarhu wat Ta`dil.

Seeking Assistance From Other Than Allah Ta`ala

Certain Muslims argue that one can only ask Allah directly for help, and if people were to ask help from other than Allah, then he or she would be committing shirk. The scholars of the Ahl al-Sunnah have always maintained that all help is ultimately sought from Allah. However, if an individual seeks help from the Prophets or Allah-conscious people with the intention that they are only a means of achieving help then the person asking is not committing shirk. To illustrate this point, take the example of an ill person being cured by medicine. Metaphorically, the person would say that he was cured by the medicine, but in reality, the actual cure is from Allah.

The Ahl as-Sunnah wa'l-Jamaa also say that help offered by the awliya is only by the will of Allah. No one can be of help to anyone if Allah has not willed it so. Indeed, it is a great blessing from Allah that He has given the anbiya and awliya the ability to help those seeking help. The reason why Allah has given this ability to the pious is to show their status of purity amongst the people, and it indicates their relationship with their Creator.

The argument can be summarised as thus:
Help should only be asked from Allah.

The type of help asked from a pious person should be the help that is within the sphere of human influence.

Seeking help from a pious individual who is physically not present or has passed away is kufr.

We will prove, insha'Allah, that the pious can help in ways that are beyond normal human capability and that even if they are not present and have passed away, help can still be sought.

Belief of Ahl al- Sunnah wa'l- Jamaa regarding Seeking Help through the Awliya

‘Allama Sa’eedi and ‘Allama ‘Abd al-Hakim Sharf Qadri write:

“It is better that help is sought directly from Allah, most High, and through the waseela of the anbiya or awliya. If an individual seeks help from the anbiya or awliya by means of achieving help from Allah, most High, the person is not committing kufr.”

[Sharh Muslim, ‘Allama Sa’idi, Nidaa-e-Ya Muhammad, page 30 by ‘Allama Sharf Qadri]

Shaykh al-‘Alawi al-Maliki, the mufti of Makka writes:

“When we ask help from the anbiya and awliya, as a means, it is through their supplication (du’a) that they help us. Take for example the Day of Judgment when the umma will benefit from our Prophet, (May Allah bless him and grant him peace). This is called asking for help through the anbiya and awliya and likewise to ask them to make du’a for us can be called help or istishfah or tawasul.

[Ziyarat of the Grave, page 213, by the mufti of Makka, ‘Allama Shaykh Muhammad al-‘Alawi al-Maliki al-Makki]

The Permissibility of Seeking Help from the Pious

Hafidhh ibn Taymiyya and Qadi Shawkani quote the following hadith:

‘Abd Allah bin Mas’ud, may Allah be pleased with Him, reported that our Prophet, (May Allah bless him and grant him peace), stated: “If you ever find yourselves stranded alone in a desolate place or jungle, then say, ‘O servants of Allah! Help me, Allah have mercy on you.’”

[Al-Kalim al-Tayyib, page 69, by Hafidhh ibn Taymiyya, and Qadi Shawkani in Tufhat ad-Dhakireen, page 130. Ibn Sunni, Imam Bazaar, Hafidhh al Hasamim and Imam Nawawi all quote this hadith also in their various books.]

This hadith, demonstrates that one can ask help from those who one cannot see, like the angels, the friends of Allah, the jinn, and that it cannot be said that it is a wrong act.

Mullah ‘Ali Qari writes that our Prophet Muhammad, (May Allah bless him and grant him peace), said that:

If you are in the jungle alone say, “O servants of Allah! Help me.” The servants of Allah are the angels, Muslims, jinn, or ‘abdal. This hadith is useful for travellers.

[Al Hirzu al-ThAmin, page 378, by Mullah ‘Ali Qari]

The Awliya’s Provision of Help beyond Human Capability

The Prophet Sulaiman, peace be upon him, asked his companions who could bring the throne of the Queen of Sheba to his court. Allah says, describing this in the Holy Qur'an:

An ifreet of the jinn said,
 'I will bring it to you
 before you get up from your seat.
I am strong and trustworthy enough to do it.'
He who had knowledge of the Book said,
 'I will bring it to you
 before your glance returns to you.'
And when he saw it standing firmly in his presence,
he said, 'This is part of my Lord's favour to me to test me
to see if I will give thanks or show ingratitude'.
[Surah Al-Naml, verse 39-40]

Hafidhh Ibn Kathir writes concerning this verse that the man who brought the throne was called Asif bin Barkhiyah.

[Tafsir Ibn Kathir]

There was a companion named Salamah bin Akwa, may Allah be pleased with Him, who was injured so severely on his shin that people began to fear that he would die a martyr. Salamah, may Allah be pleased with Him, states: "I went to the Messenger of Allah, (May Allah bless him and grant him peace), and told him about my wound, whereupon he proceeded to blow on it three times and I was cured instantly."
[Mishkat, chapter on Virtues of Sayyid al-Mursalin]

Hafidhh Ibn Kathir writes:

"During the khilafah of 'Umar, may Allah be pleased with Him, there appeared a fire in the desert. 'Umar, may Allah be pleased with Him, asked Tamim al-Dari, may Allah be pleased with Him, to assist him. They approached the area of the fire and Tamim al-Dari, may Allah be pleased with Him, began to gather the fire with his hands and started shoving the fire into a hole in the ground. This was a karamah of Tamim al-Dari, may Allah be pleased with Him."

[Tarikh Ibn Kathir, Vol. 6, chapter on Miracles, and Sirat un-Nabi, Ibn Kathir, chapter on Mu'jizat]

Elsewhere, Hafidhh Ibn Kathir writes:

During the khilafah of 'Umar, may Allah be pleased with Him, the governor of Egypt wrote to 'Umar, may Allah be pleased with Him, asking for help as the river Nile had failed to flood. 'Umar, may Allah be pleased with Him, wrote a letter in return and addressed the river itself. This was then placed in the Nile, and no sooner as this was done, the Nile's water began to flood.

[Tarikh Ibn Kathir, volumes 1 and 8, chapter on Rivers and chapter on Khilafah of ‘Umar, may Allah be pleased with Him.]

The above narrations prove that certain categories of humans, even though they are not Prophets, are capable of doing acts that are normally impossible. Secondly, the narrations prove that one can ask for these supernatural acts from humans. If this were not the case, why would the Prophet Sulaiman, peace be upon him, ask Asif bin Barkhiyah to bring the throne of Bilqees (Queen of Sheeba)? Why would ‘Umar, may Allah be pleased with Him, ask Tamim al-Dari to quench the raging fire? Why would Salamah bin Akwa, may Allah be pleased with Him, ask the Messenger of Allah, (May Allah bless him and grant him peace), to miraculously cure his wound? And why would the governor of Egypt ask ‘Umar, may Allah be pleased with Him, to make the Nile flood? So, in summary, it is permissible to request a person to do something impossible under ‘normal’ circumstances.

Muhammad bin ‘Abd al-Wahhab writes that the people who claim that it is permissible to seek help from the pious cite the following evidence in support of their argument:

When Ibrahim, peace be upon him, was thrown into the fire, Jibreel peace be upon him, offered his help to free him. If seeking help from other than Allah is shirk, then why did Jibril offer his assistance to Ibrahim? The answer is that the help which was being offered, was within his capability given by Allah, most High, and therefore not shirk.

[Kitab Kasfh al Shubhat, page 23]

The help that is sought from the anbiya or awliya is within their capability. For example, it is permissible for one to request a deceased person to make a du’a, as it has already been proved that the deceased can make du’a. This means that asking help from another which is out of their capacity is not shirk.

Hafidhh ibn al-Qayyim explained in his book Kitab al-Ruh.

The Pious can Help from Far Away

Muhammad bin ‘Abd al-Wahhab writes:

“One night, the Prophet of Allah, (May Allah bless him and grant him peace), was in his house and was heard to proclaim ‘I am here!’ three times and ‘You have been granted help’ also three times. Umm al-Mu’minin, Maymunah, may Allah be well pleased with her, asked the Prophet, (May Allah bless him and grant him peace), whom he had been talking to since there was no one present. He, (May Allah bless him and grant him peace), replied, ‘I was talking to a person called Rajiz from the tribe of Bani Ka’ab. He asked for help from me against the Quraysh.’ Umm al-Mu’minin, Maymunah, may Allah be well pleased with her, said that when she finished reading the fajr prayer the next morning, she heard Rajiz calling out the following in the streets of Madina: “Ya Rasul Allah! Help us and call the servants of Allah to help us.”

[Mukhtasar Sirat ar- Rasul, chapter on the Conquest of Makka]

This narration shows that the Sahaba would seek help from the Messenger of Allah from afar and He, (May Allah bless him and grant him peace), would answer their calls for help. When Rajiz asked the Prophet the following morning for help, the Messenger of Allah, (May Allah bless him and grant him peace), did not stop him from asking for this help. The Messenger of Allah was at some distance, yet he still assisted.

Hafidhh Ibn Kathir writes:

‘Umar, may Allah be pleased with Him, whilst delivering a Friday sermon in Madinah called out and said, ‘Ya Sariah! The mountain.’ That very moment, Sariah, may Allah be pleased with Him, was in a place in Persia called Nahawand, engaged in a battle with the enemy.

What ‘Umar, may Allah be pleased with Him, meant by his call was: O Sariah! Seek protection behind the mountain. Sariah, may Allah be pleased with Him, heard this and was subsequently saved. When the people heard these words during the Friday they were surprised. After winning the battle, Sariah came to Madinah. He told about how they had been under attack by the enemy. Suddenly they had heard ‘Umar’s voice and hid behind the mountain and were saved.

[Tarikh Ibn Kathir, chapter on the Khilafah of ‘Umar]

This narration demonstrates that the pious can help people who are not present with them. Also, this is why proclaiming ‘Ya Rasul Allah’, (May Allah bless him and grant him peace), is not an act of shirk, because he, (May Allah bless him and grant him peace), is aware of our call. It could be that the salutations are conveyed through the angels or that he listens to them himself. As Hafidhh Ibn al-Qayyim wrote:

The Messenger of Allah, (May Allah bless him and grant him peace), has said that when you send salutations to him from wherever you might be, he can hear your voice.
[Jal ul Afhaam, page 100, by Hafidhh Ibn al-Qayyim]

Another question that is raised is why, if it is possible to seek help and advice from the Prophet, (May Allah bless him and grant him peace), after he had passed away, the Sahaba didn’t go to his blessed grave and ask for help when there was any dispute amongst themselves?

This is only scepticism. The reality is that there was no need for the Companions to go and seek help and advice from the blessed grave of the Prophet, (May Allah bless him and grant him peace), as the Messenger of Allah, (May Allah bless him and grant him peace) had already foretold the dispute of his Companions and who would be right or wrong, therefore there was no need for the Sahaba to ask again.

Also, the Messenger of Allah, (May Allah bless him and grant him peace), did help the Companions on various occasions. Here are some examples from Tarikh Ibn Kathir:

Bilal bin Harith asked the Prophet, (May Allah bless him and grant him peace), for help during the famine in Madina during the khilafah of ‘Umar, may Allah be pleased with Him. The Messenger of Allah, (May Allah bless him and grant him peace), gave water to ‘Uthman, may Allah be pleased with Him, from a window when he was being surrounded by his enemies and, furthermore, even comforted him by giving the news that he would be martyred and would be breaking his fast with him in paradise the next day. The Prophet, (May Allah bless him and grant him peace), gave advice to Imam Hussayn, may Allah be pleased with Him, regarding the battle of Karbala -when he was departing for Kufa and then later, on the night before his death. The Messenger of Allah, (May Allah bless him and grant him peace), gave news that they would meet the next day in Paradise.

[Tarikh Ibn Kathir, chapter on Khilafa of ‘Umar; chapter on Death of ‘Uthman, and the chapter on Karbala]

It is not wajib to seek help from the pious, it is merely permissible. However, we do not encourage people to ask help from the pious and especially those who are cannot differentiate between help and Istishfah.

Those who argue that once the pious have passed away, they are unable to help, also include the Messenger of Allah, (May Allah bless him and grant him peace), in this reference. However, it is very strange that this does not apply to scholars whom they hold in high esteem. As Hafidhh Ibn al Qayyim states:

Many people saw Hafidhh Ibn Taymiyyah after his death in their dreams and asked him many difficult questions on issues of Fiqh Masaa’il and he replied to all their questions. Only those people can reject this who are ignorant of the status of the spirits (Arwah)

[Kitab-ar-Ruh, end of chapter 3., Hafidhh Ibn al-Qayyim]

If Hafidhh Ibn Taymiyya can answer questions after passing away, and solve complex fiqh issues, then why is it not possible for our Prophet Muhammad, (May Allah bless him and grant him peace), to assist his Umma?

Whatever we have written above some of the narrations involve people’s dreams – and to this, people might argue that this is not a credible proof in Islam. The answer to this is that the narration's we have written are not all from dreams, and even if the narration we used are dreams, the Prophet of Allah, (May Allah bless him and grant him peace), has said: 'A Shaytan cannot form my image.' So all the dreams are true about him, (May Allah bless him and grant him peace). Also, Hafidhh Ibn al Qayyim mentions that:

When numerous people have the same type of dream and what they have seen in their dreams actually happens - to call these kinds of dreams as only dreams, this is said by the people that have no sense

[Kitab al Ruh, Chapter, 3., Hafidhh Ibn Qayyim]

The pious can help, even after their death

When the Messenger of Allah, (May Allah bless him and grant him peace), went on the Mi'raj, fifty prayers a day were initially ordered. On return Prophet Musa, peace be upon him, requested the Messenger of Allah, (May Allah bless him and grant him peace), to return to Allah and ask for a reduction in prayers. He did so and by doing this, the number of times was reduced to five prayers a day.

[Muslim and Bukhari chapter Miraj]

Prophet Musa, peace be upon him, helped the Umma of the Messenger of Allah, (May Allah bless him and grant him peace), even after he had passed away.

Some further evidence:

- Hafidhh Ibn Khathir writes that:

‘Uthman Ghani, may Allah be pleased with Him, said that when the enemy surrounded his house and stopped the household from receiving water, they were thirsty for many days. ‘Uthman said: One day I saw that the Messenger of Allah, (May Allah bless him and grant him peace), give me some water from my window. Some days later my roof parted, and the Prophet of Allah, (May Allah bless him and grant him peace) accompanied by Aby Bakr and Umar (May Allah be pleased with them, entered and gave me some water to drink, and enquired: You will break your fast with us tomorrow

[Tarikh Ibn Kathir, Chapter on the death of ‘Uthman, may Allah be pleased with Him]

- Imam al Waqdi writes that:

Abu Ubaidah, may Allah be pleased with Him, was the leader of the army of Damascus and was in Jihad. In his dream he saw the Prophet of Allah, (May Allah bless him and grant him peace), inform him that ‘ Tomorrow Damascus will be defeated,’ and He, (May Allah bless him and grant him peace), departed quickly’. I asked the Prophet ‘ Why are you returning so hastily?’ He replied ‘ Abu Bakr has died and I am going to attend his Janaza’ (funeral)

[Futuh as sham, Allama Waqdi]

- Imam al Waqdi writes;

In the battle of Damascus, a kafir became a Muslim, and began to speak Arabic in an instant. Abu Ubaidah asked him ‘ you do not know Arabic, how is it that you speak so fluently? He replied ‘ Last night I saw the Messenger of Allah, (May Allah bless him

and grant him peace), in my dream. I asked him, if you are the messenger of Allah, then supplicate for me that I may speak Arabic. When I woke up in the morning I found that I could speak Arabic’.

[Futuh as Sham, Chapter on Fath ad Dimishk, Allama Waqdi]

- Hafidhh Ibn Kathir writes that

In the 18th year of the Hijra during the Khilafa of ‘Umar, may Allah be pleased with Him, there was a famine. ‘Umar and Bilal, May Allah be well pleased with them, went to the blessed grave of the Prophet (May Allah bless him and grant him peace), and said ‘Ya Rasul Allah! Your Umma is dying (from hunger), pray for us that Allah sends us rain’. Later, Bilal, may Allah be pleased with Him, had a dream in which the Prophet of Allah, (May Allah bless him and grant him peace), told Bilal to go to ‘Umar, and convey his salaam, and to inform him that there will be rain and that he should perform Salaah Istisqa’. This is a very authentic narration.

[Tarikh Ibn Kathir, chapter Khilafa of ‘Umar, may Allah be pleased with Him]

- Hafidhh ibn Taymiyya says that:

In the time of a drought, a person came to our Prophet’s grave and complained about the drought. He then saw our Prophet, (May Allah bless him and grant him peace), who said go to ‘Umar and tell him to perform the Salaah of Istisqa. There are numerous true narrations similar to this.

[Iqtisa Sirat al Mustaqim, page 373, Also Imam Bukhari has mentioned about this in his book, Tarikh al Kabir, biography of Malik al dar]

- Hafidhh Ibn Hajar al Asqalani writes:

A person came to the grave said: 'Your Umma is dying; supplicate to Allah to send rain. Sayf says: The person who made this supplication to the Messenger of Allah, his name was Bilal Ibn al- Harith, may Allah be pleased with Him. This narration is authentic.

[Fath al Bari, Chapter on al Istisqa, Hafidhh Asqalani]

- The Scholar of Masjid an Nabawi, Shaykh Al-Jazari writes:

The narration of Bilal bin Harith concerning going to the grave and asking our Prophet, (May Allah bless him and grant him peace), to supplicate for the rain, is also recorded by Imam Bukhari in his book of Tarikh. Also, Hafidhh Asqalani recorded this in Fath al Bari; Imam al Bayhaqi included it in his Dala’il al -Nabuwat, and it also appears in the Musnaf of Ibn Abi Shayba, Ibn Abi Khusayama and in Ibn Abd al Barr - this narration has really surprised me.

[Waja a-Yarkudun, page32 by Abu Bakr al-Jazari]

If Abu Bakr Al-Jazari knew that Hafidhh Ibn Taymiyyah and Hafidhh Ibn Kathir wrote this narration, he would not have been so bewildered.

A clarification

After reading Hafidhh Ibn Kathir's, Hafidhh Ibn Taymiyya's and Hafidhh Asqalani's verifications, there is no need to discuss any further about this narration, of Bilal, may Allah be pleased with Him. However, there is a possibility that there are some Muslims who would then question the narrator of this hadith – whether he was considered weak or authentic. Lets now look at the narrators of this narration.

The narrators of this narration are:

Abu Mu'awiya
Imam A'mash
Abu Salih Abd al Rahman bin Sa'eed
Malik bin Ayyad al-Dar

The first two narrators are considered as great narrators of Hadith - all the great scholars of Hadith have taken their narrations including Imam Muslim and Imam Bukhari, so there is no doubt about their authenticity. The third and fourth narrators will be discussed now. The third narrator is Abd al Rahman bin Sa'eed al-Makhzumi.

Hafidhh Ibn Hajar al Asqalani writes:

Imam Bukhari took a narration from him in his book Juz Raf-al-yadain. Imam Abu Dawud also took a narration from him. He was a student of 'Uthman bin Affaan, the third Caliph of Islam and he took narrations from Malik Aldar, and he in turn, learned the knowledge of Hadith from his Father (i.e. Ayyad). Imam Ibn Abu Sa'eed said 'He was an authentic narrator'. Imam Ibn Hibban also listed him in the list of authentic scholars of Hadith. Imam Ibn al-Madani, who was the teacher of Imam Muslim and Imam Bukhari also made the same remarks about him.

[Tahzib-ut-Tahzib, biography of Sa'eed bin Abd al Rahman, Hafidhh Asqalani]

The fourth narrator of this Hadith is Malik bin Ayyaz Aldar.

Imam Bukhari writes:

Malik bin Ayyaz Aldar narrated that: 'Umar said 'O Allah, I am only lacking when I am powerless'. Abu Salih also narrated this from Malik Aldar.

[Tarikh al-Kabir, biography of Malik Aldar by Imam Bukhari]

Imam Ibn Abi Hatim writes:

Malik bin Ayyaz Aldar was a slave of ‘Umar and he was freed by him. He narrated from Abu Bakr and ‘Umar. He was a taba’ee and Abu Salih also narrated from him - and he was famous’.

[Al-jar-hu-wal-ta’deel., biography of Malik Aldar by Imam Ibn Abi Hatim]

Imam Ibn Abi Saad writes:

Malik Aldar was a freed slave of ‘Umar, and he narrated Hadith from Abu Bakr and ‘Umar [May Allah be well pleased with them all] and he was a famous man’.

[Tabaqat Ibn Sa’ad, biography of Malik Aldar by Imam Ibn Sa’ad]

After these references it can be seen that the third and fourth narrators of Hadith are famous, authentic and not unknown and no one can assume these narrators are weak.

- Imam al Qurtabi writes:

One Arab went to the grave of our Prophet, (May Allah bless him and grant him peace), and recited the verse from the Holy Qur’an:

‘We sent not a messenger, but to be obeyed in accordance with the leave of Allah. If they had only, when they were unjust to themselves come unto thee and asked Allah’s forgiveness, and the Messenger had asked forgiveness for them they would have found Allah indeed oft-returning, most merciful.’

[Surah An-Nisa’ verse 6]

He then began to cry and say how sinful he was, and requested to the Prophet, (May Allah bless him and grant him peace), to supplicate for him. A voice then came from our Prophet’s [May Allah bless him and grant him peace] grave, saying that Allah has forgiven your sins.

[Tafsir al Qurtabi, under Ayat 64 Surah Nisa]

- Hafidhh Ibn Kathir also recorded this event, he writes;

When an Arab came to our Prophet’s grave and said “I repent from my sins through you and ask for forgiveness, I would give my life for you”. Afterwards our Prophet, (May Allah bless him and grant him peace), appeared in the dream of Utba’, may Allah be pleased with Him, and informed him to go to the Arab and convey the message that there is a good news for him that Allah had forgiven his sins.

[Tafsir Ibn Kathir, under verse 64 Surah Nisa]

- Hafidhh Ibn Taymiyya writes:

A person came to the blessed grave of the Messenger of Allah, (May Allah bless him and grant him peace), and requested food from the Prophet and sat down. After a while a Hashmi [a member of the Prophet's (May Allah bless him and grant him peace) family came to him. He had with him a tray of food, and said, "this food has been sent by the Prophet, (May Allah bless him and grant him peace), and with it he gave a message: eat it and leave from here because whoever loves us does not make this kind of desire".

[Iqtida as Sirat al Mustaqim, page 290 by Hafidhh Ibn Taymiyya]

- Hafidhh Ibn Kathir and Hafidhh Ibn Hajar al Asqalani both write:

Imam Bukhari had lost his sight in his days as a youth, and his mother used to pray to Allah vigorously for the return of her son's sight. One night in her dream, she saw the Prophet Ibrahim, upon whom be peace, who told her that Allah had accepted her prayers because of her tears in them in front of Allah and her son's sight would be return'. When Imam Bukhari awoke in the morning, his eyesight had returned.

[Tahrikh Ibn Kathir, under biography of Imam Bukhari, and Muqadimah Fath al Bari, biography of Imam Bukhari]

Imam Daarmi writes:

- When Yazid bin Mu'awiya attacked Madinah, there was no adhan or Jam'at in Masjid an-Nabawi for three days. Sa'eed bin Musayab states, 'I stayed in Masjid an-Nabawi for the three days and pretended to be Majnun, (mad) and for every prayer, I heard the adhan from the blessed grave of the Prophet, (May Allah bless him and grant him peace).

[Daarmi, chapter on Fada'il e-Nabi]

- Hafidhh Ibn-e-Taymiyya writes that:

Ibn Musayab's listening of the adhan from the Prophet's grave or the returning of salaam from the graves of the Awliya, is haqq and we believe in it.

[Iqtida as Sirat al-Mustaqim, page 373]

- Hafidhh Ibn Hajar al-Asqalani writes:

Abd al-Wajid says that I saw the Prophet, (May Allah bless him and grant him peace), in a dream with his companions waiting at this place, like they were waiting for someone. I said, "As Salaam 'alaykum," after the reply to the salaam I asked "what or who are you waiting for?" The reply was we are waiting for Imam Bukhari, and that was the day Imam Bukhari passed away.

[Fath al Bari, chapter on the death of Imam Bukhari, and Tarikh Baghdad by Hafidhh Asqalani, and Khatib al Baghdadi]

- Hafidhh Asqalani writes:

Hafidhh Marwazi says that I was in the Ka'ba and I fell asleep. I then had a dream and in that dream I saw the Messenger of Allah, (May Allah bless him and grant him peace). Our Prophet, (May Allah bless him and grant him peace), said that you have read Imam Shafi's book and why not mine? I asked which one is yours and the reply was Imam Bukhari's book is my book.

[Fath al Bari, Hafidhh Asqalani under Biography of Imam Bukhari]

- Imam Dhahabi writes that the famous Tabi'i, Simaq bin Harb said that;

My sight was gone and I was completely blind. I prayed a lot and one night when I was sleeping, I saw in my dream Ibrahim, peace be upon him. I said to Ibrahim, 'my sight is gone and what should I do?' Ibrahim said 'go to the river Forat and wash your face in the river and your sight should return'. When I washed my face in the river, my sight returned and I saw 80 companions of the Prophet, (May Allah bless him and grant him peace), with that sight.

[Mizan al Ta'dil, biography of Simaq Dhahabi]

From all the above narrations, it should be sufficient proof that to do Istishfah (to make a request) from the Pious is permissible. They are able to help us and they are fully aware of matters that occur on the earthly plain, and this includes the Messenger of Allah, (May Allah bless him and grant him peace). From the above examples, we have proof of the Prophet, (May Allah bless him and grant him peace)

Asking for forgiveness on the behalf of others; informing of an impending victory; consoling 'Uthman, may Allah be pleased with Him, at the time of great suffering, and many others.

Hafidhh Ibn Taymiyya writes:

Some people came to the grave of our Prophet, (May Allah bless him and grant him peace), and requested something, and their needs were fulfilled. In the like manner, the pious people can also fulfill the needs of people - and we do not deny this

[Iqtida as Sirat al-Mustaqim, - page 373, Hafidhh Ibn Taymiyya]

Hafidhh Ibn al Qayyim writes:

After dying, the Ruh (Spirit) can do those things that it cannot do when the person is alive in the dunya, (world) just as one or two Ruhs defeated a large army. Many companions relate that they saw the Messenger of Allah, (May Allah bless him and grant him peace), Abu Bakr and 'Umar, May Allah be well pleased with them, in their dreams at night

fighting with them against the kuffar and winning the battle. Then it became a reality: on the following day a small army of Muslims defeated an army of many, many kafirs.

[Kitab ar-Ruh, chapter 15, Hafidhh Ibn al Qayyim]

From the above statements, they prove that the pious are able to help after their death. Their spiritual powers increase after their death.

Q: Why do we see some people asking the pious for help, rather than asking them to make dua on their behalf?

A: The meaning for this is that they say metaphorically to the pious but really they are asking the pious to make Dua for them. The companions of the Prophet (May Allah bless him and grant him peace), used to do this as well. This has been mentioned in Hadith.

Imam Bukhari and Imam Muslim quote the following hadith:

The Messenger of Allah, (May Allah bless him and grant him peace), was on his way to the battle of Khaybar with his companions and asked ‘Amir, may Allah be pleased with Him, to recite a poem. ‘Amir then recited the following:

Oh Prophet of Allah!
Allah is our Witness.
Without you we would not have had guidance.
Nor would we pray nor give zakah.
You forgive us and we sacrifice ourselves for you.
Send blessings on us and make us stand firm when fighting the enemy

[Bukhari & Muslim Chapter. - Battle of Khaybar]

Hafidhh Ibn Hajar al Asqalani and Hafidhh al Asqalani have commented upon this Hadith that

The poem’s verses are addressed to the Prophet, (May Allah bless him and grant him peace), because the word “sacrifice” cannot be used to Allah. This is because scholars have said the word ‘sacrifice’ (fida) is used in situations when one takes the place of another who is in difficulty, to remove the harm from another and take it upon oneself. This of course cannot apply to Allah - most High. The word “forgive” means that if we have gone astray obeying you, then bring us back on to the straight path. The objection to this may come from the first line of the poem - “Oh Allah!” The word ‘Allahumma’ is used to take Allah's oath to the following verses and the poet used the word ‘Allahuma’ in the beginning for baraka (blessing) and he wants to start with the word of Allah - most High. The objection to the opinion that the verses are addressed to the Prophet (May Allah bless him and grant him peace), may come from the phrases - “bless us” and “make us stand firm”. The answer to this question lies in the fact that the Prophet makes Dua to Allah for blessings to be sent to the people

[See Fath-al-Bari/Irshad-as-sari, Chapter on Khaybar by Hafidhh Asqalani & Qastalani]

Hafidhh ibn Kathir and Ibn Athir have said that ‘Amir has said these verses in the praise of the Prophet, (May Allah bless him and grant him peace).

[Sirat an- Nabi and Usd al-Ghaba, Chapter on Khaybar and the Biography of ‘Amir bin Akwah by Hafidhh ibn Kathir & Hafidhh ibn Athir]

Also, if the poetry were addressed to Allah, it would not make sense at all. The reason being that the words of the poem state, ‘without you we would not have had guidance. Nor would we pray nor give zakah’. If Allah did not exist (Which is a stupid thing to say, as what Allah is implies that He is), nothing else would exist, not only guidance, prayers, and zakah, not even ‘nothingness’ would exist, as Allah has created all. So by assuming the poem is addressed to Allah, they are not those words which would be expected of a Muslim, let alone in the presence of the Messenger of Allah, (May Allah bless him and grant him peace). The above proves that the one who is being addressed, in this poem is none other than the Prophet of Allah, (May Allah bless him and grant him peace).

Also, the poem asks for forgiveness and this does not have to be specifically directed to Allah. If ‘Amir has used these words of praise for the Prophet, (May Allah bless him and grant him peace), it does not go against the spirit of Islam. To ask the pious for help directly is not shirk as ‘Amir asked help from the Prophet, (May Allah bless him and grant him peace). The real meaning of ‘Amir’s seeking help, was to ask the Messenger of Allah, (May Allah bless him and grant him peace), to supplicate on his behalf. In the same way when an ordinary Muslim asks help from the pious, their real meaning is also the same as ‘Amir’s. The help comes through the pious’s supplication’s so metaphorically we say - the pious is helping us – when in fact, everything comes from Allah.

Q: Some people argue that once the pious have died – their ability to help anyone ceases. So, why do people still go to their graves to seek help?

A: We, the Ahl as-Sunna wa'l Jama say that when the pious die, their ability to help others does not diminish and end. They are alive in their graves and the power of their souls become stronger than when they were alive. If you cover a living person with a blanket, he would not be able to recognise those who pass by, but it has been proved from narrations that the deceased can recognise and hear the footsteps of those who pass by the grave. A living person cannot understand what the birds are saying, but the deceased can hear and understand exactly what they are saying. Also, a living person cannot travel millions of miles faster than the blink of an eye, but the deceased can travel many millions of miles faster than the blink of the eye. An example of this is when one sleeps, one can travel many miles and break the physical laws of this world. In the same way the deceased can break the laws of this world, as their spiritual bodies are stronger.

Hafidhh Ibn al Qayyim writes that the deceased are pleased with those people who attend the funeral or

those who stand at his grave. When people pass the grave and convey their salaams, he [the

person in the grave] returns the salaams and also recognises the person who has conveyed the salaam. When the birds praise Allah - most High, the person in the grave also understands the birds' praises (i.e. what the birds are saying).

The martyrs' souls are in heaven, and when people convey their salaam to them at their graves, they come back to their grave and return the salaam.

The ordinary souls at the very highest of the seven skies are at a place called Illiyin and when someone greets them with salaam, they come back to their grave, answer the salaam and also recognise the person. As in the case with people who are alive – some are strong and some are weak. In the same way, some souls are stronger than others like in the case of the pious. The more pious the person is, the stronger the soul. There could be some people who do not believe in what has been written, but Allah - most High has created those people who believe this and their hearts verify it. Every Muslim should believe that the deceased soul meets other souls, in the same way that the living people meet each other and this is proved in the Qur'an. Allah - most High says in the Qur'an, in Surah az Zumr Verse 42:

Allah takes away the souls at the time of their death and of those who don't die during their sleep. Then He with holds that against which He has decreed death and sends back the other until an appointed time

Imam Sudayy says that Allah takes souls when people are asleep, and the deceased souls and people who are alive come together and discuss issues in their dreams. The deceased souls can give the living information that other people do not know. Sometimes they can inform people when people are going to die. In different matters, they guide the living. There were two companions of the Prophet, (May Allah bless him and grant him peace), called Salman Farsi and Abd Allah bin Salam, May Allah be well pleased with them both. They both said that whoever dies first, he would inform the other what had happened to him. Abd Allah bin Salam died first and appeared in Salman Farsi's dream. Abd Allah then informed Salman Farsi that out of all of his good deeds, Allah - most High liked one particular deed the most, which was perfect reliance of God, so Salman continued having unshakable trust in Allah.

Ibn Sirin, may Allah be pleased with Him, appeared in his friends dream and said that Allah, most High has given him paradise. The dreamer asked him about Hasan al Basri. He said Allah has given him a higher status than himself. There was another companion called Mas'ar and he used to appear in peoples' dreams and inform them to attend dhikr gatherings since Allah was pleased with this act. Similarly, many people have seen Hafidhh ibn Taymiyya in their dream, and they have asked him very complex fiqh questions, and Hafidhh ibn Taymiyya has answered them and satisfied them all

Some people might say that these are only dreams and we don't know whether they are right or wrong so how can we trust them? But they should know that when the deceased gives news about a person who is going to die at a particular time; or says that on a particular day rain will fall; or there will be famine; or the enemy will attack; or there will

be trouble; or if he gives that kind of news that nobody knows except him, these will become reality. These types of facts are only ignored by a person who is unaware of the power of the spirits. It is also a fact that if many Muslims see a similar dream, this becomes evidence like Prophet Muhammad (May Allah bless him and grant him peace), said to his companion: all of your dreams show that the Night of Power (Laylat al Qadr) will be on the last ten days of Ramadan.

What I have written is not all from the dreams. The Power of Souls, I have proved from the Qur'an and Sunna in the last chapter.

[Kitab ar Ruh, a summary of chapters 1, 2, 3 and 15, Hafidhh ibn al Qayyim]

On this Topic I have written everything to the best of my knowledge. May Allah The Most High and Merciful, accept this, and if in any way I have made any errors, May Allah The Most Generous, The Most Kind and the Most Merciful. Forgive me.
Amin.

The permissibility to say

'Ya Muhammad!'

[May Allah bless him and grant him peace]

The sensitive issue of whether or not Muslims can say the words 'Ya Rasool Allah' or 'Ya Muhammad!' [May Allah bless him and grant him peace] needs to be clarified, since this issue divides the Muslim community and causes a great deal of friction among the Muslims throughout the world. Basically, there appears to be what we could label as two "schools of thought". One insists that saying that stating "Ya Rasul Allah is 'shirk' and that any Muslim proclaiming it in fact goes outside the pale of Islam. Now the other School believes that it is indeed permissible to say so – based on evidences from the Salaf, and the tafsirs of later day scholars. However, they do not insist that one must proclaim this – or that it is even a fard to do so, rather, it is permissible to do so. This is, and always has been, the stance of the Ahl al-Sunna.

Those who believe that it is impermissible to say Ya Muhammad! [May Allah bless him and grant him peace] not only say that there are no evidences to support the permissibility, but also believe that the prefix of Ya, can only be used when that person [who is being called upon] is present, as opposed to being absent. The proclamation of Ya Muhammad, or Ya Rasul Allah [May Allah bless him and grant him peace] is not an innovation [bid'a] that crept in after the first three generations, but contrary to modern misconceptions, was initiated and practiced within these generations, as we shall see, Allah willing. Also, the fact that the later generations did proclaim Ya Muhammad! [May Allah bless him and grant him peace] the death of the Prophet [May Allah bless him and grant him peace], did not prevent them in doing so, even though there were great distances between them and Madina.

As we shall aim to demonstrate to the readers in this chapter, Insha' Allah, that if it is wrong today [or even Kufr and shirk as some of our brothers declare], to proclaim Ya Muhammad! [May Allah bless him and grant him peace] why then, did the Sahaba, Tab'ee in and the later generations of Muslims do so? Would those brothers who oppose the Muslims of saying Ya Muhammad! [May Allah bless him and grant him peace] apply the same criteria to the first generations of this Umma as they do for the believers of today?

The permissibility of saying Ya! For someone who is not physically present.

One of the main arguments used against the believers on this issue, is the one of the impermissibility of using the prefix Ya [Oh!] to someone who is not physically present.

Innovation in the Language

This understanding of the Arabic language [that of not being able to use Ya! For an absent person] is an innovation [bid'a] in Arabic grammar. To the minority holding this view, it appears that this is the only way of accusing the majority of Muslims to be constantly committing an impermissible deed, or even shirk and kufr as others may profess.

We first would like to invite those who hold the above view, to examine one of the most respected classical dictionaries of the Arabic language, the *Lasan al Arab* of Ibn Manzur (d. 711 hijri). Ibn Manzur states that Ya! can be applied for either a person who is near, or far from the caller.

[Ibn Manzur al-Afriqi, *Lasan al-Arab* under the word 'Ya']

Since those Muslims who often claim that saying Ya Muhammad! [May Allah bless him and grant him peace] is shirk, I now propose to examine the views of Ibn Taymiyya on this issue. Why? Well, it is mainly because these very brothers have given Ibn Taymiyya the noble title of Shaykh al Islam, and such, use him as an authority, if not, the foremost, in their attempts to practice Islam as the Salaf [pious predecessors] did. Ibn Taymiyya writes:

When someone calls upon someone else, saying Ya! it may be used in one of two ways – physically or by the knowledge of that person. An example of this is when the Messenger of Allah [May Allah bless him and grant him peace] warned the people at the time of Dajjal: “Yaa ‘ibaadillaahi Fathbutu...” (Oh servants of Allah! Keep your feet steadfast...) The Prophet, Allah bless him and grant him peace, said this to the people who would be present at the time of Dajjal, and who were not yet born.

Another example, is when Sayyidna ‘Ali, may Allah be pleased with Him, was walking through the plain of Karbalah, he said ‘Ya Abu ‘Abd Allah Hussayn, Fasbir! [Oh, (my son) Abu ‘Abd Allah Hussayn! Be patient (when facing the enemy in this place)] This was because ‘Ali, may Allah be pleased with Him, was informed by the Messenger of Allah, (May Allah bless him and grant him peace), that his son, Hussayn [May Allah be pleased with Him], would be martyred at Karbalah. Sayyidna ‘Ali, may Allah be pleased with Him, called Hussayn despite the fact that he was not present with him, and even though Hussayn

could not hear his Father ‘Ali, may Allah be pleased with Him, but remained in his thoughts.

[Ibn Taymiyya, Minhaj-as-sunna, chapter Aswad-al-Qadeem]

The above example demonstrates, as provided by Ibn Taymiyya, that at least in one way, Ya can be used in the Arabic language to call someone who is not physically present, but who is present in the thoughts of the caller, as when Sayyidna ‘Ali, may Allah be pleased with Him, remembered his son and called to him.

Evidence to support the permissibility of saying Ya Muhammad! [May Allah bless him and grant him peace]

Hafidhh ibn al Qayyim writes that the Prophet of Allah, (May Allah bless him and grant him peace) said:

Send salutations on me, but send more salutations on Friday. When you recite the salutation, your voice will reach me wherever you are. Some companions asked, “ even after your death?” The Prophet, (May Allah bless him and grant him peace) replied, “Allah has made it unlawful for the earth to decompose my body”.

[Hafidhh Ibn-al-Qayyim, Jala-ul-Afhaan page 145]

Imam Nasa’i narrates that there are specific angels who visit the earth and whose sole duties are to go to the persons who sends salutations upon the Prophet Muhammad, (May Allah bless him and grant him peace), and then to take those salutations to the Prophet Muhammad, (May Allah bless him and grant him peace)
[Mishkat chapter on Salaah al Nabi]

The above mentioned Ahadith, indicate that if anyone were to send salutations to the Prophet, (May Allah bless him and grant him peace), he himself would either hear the salutations, or an angel will convey them to him. In both cases, salutations will reach the Prophet, (May Allah bless him and grant him peace).

The Salaf used to say Ya Muhammad! [May Allah bless him and grant him peace]

Imam Bukhari, Hafidhh Ibn Taymiyya and Qadi Shawkani all posed the same question, that if a person’s foot becomes numb, what should he do? Their recommendations were the same, and included with their answer, the following hadith:

Some time after Rasul Allah, (May Allah bless him and grant him peace), had passed away, ‘Abd Allah Ibn ‘Umar [May Allah be pleased with Him] was in Najd where one day his foot became numb. As a remedy to alleviate the pain, a person said to him. “Remember the one whom you love the most!” Upon hearing this Ibn ‘Umar [May Allah be pleased with Him] said “Ya Muhammad! [May Allah bless him and grant him peace]” and his foot made an immediate recovery from numbness.

[Imam Bukhari, Adab al Mufrad al Kalim al Tayyab; Hafidhh Ibn Taymiyya and Qadi Shawkani, Tuhfah al Dakireen chapter on Khadirat Rijluhu, and also Imam Nawawi's Kitab al Adkar]

Hafidhh Ibn Taymiyya writes,

In the same way as 'Abd Allah ibn Umar's foot became numb and he remembered the one he loves the most, 'Abd Allah Ibn Abbas's foot also became numb. Someone also said to him to remember the one who he loves the most, whereupon 'Abd Allah Ibn Abbas said Ya! Muhammad [May Allah bless him and grant him peace] and his foot immediately recovered from numbness.

[Hafidhh ibn Taymiyya, Al Kalim al Tayyib chapter on Khadirat Rijluhu]

Qadi Shawkani writes:

If one is in trouble or is in distress, he should perform two nawafil rakats and then make a supplication. They should say "Ya Muhammad!" [May Allah bless him and grant him peace] and Allah most High will grant them what they requested and their problems and troubles should be resolved. The scholars of hadith say that this hadith is authentic and Tirmidhi, Hakim, Nasa'i, Ibn Majah and at-Tabarani record it.

[Qadi Shawkani, Tofah al Dhakireen chapter on Salaah al Hajah]

Hafidhh Ibn Kathir, Imam Tabari and Imam Ibn Athir all wrote [that]:

During the Khilafa of Abu Bakr as- Siddique, may Allah be pleased with Him, there was a battle against the false Prophet Musaylima [of Najd]. When the battle commenced, the Muslims lost their footing at which point Khalid bin Walid, may Allah be pleased with Him, and the rest of the companions called out "Ya Muhammad!" [May Allah bless him and grant him peace] and proceeded to win the battle.

[Tarikh at Tabari, Tarikh Ibn Kathir and Tarikh Qamil by Imam Tabari, Hafidhh Ibn Kathir and Imam Ibn Athir and Ibn Jarir in Chapter Musaylima Kadhaab]

Hafidhh Ibn Kathir and Imam Tabari both write:

During the Khilafah of 'Umar, may Allah be pleased with Him, there was a famine outside the city of Madinah. A companion called Bilal bin Harith al Muzni, may Allah be pleased with Him, said to his people "The famine is very severe, [let us] sacrifice a goat". Apart from a red bone nothing came from the goat [the goat was very thin due to famine and as such, there was no meat on the bones]. Bilal bin Harith, may Allah be pleased with Him, called out "Ya Muhammad!" [May Allah bless him and grant him peace]. The Messenger of Allah, (May Allah bless him and grant him peace), then appeared in the dream of Bilal bin Harith and informed him that there will be rain.

[Tarikh Ibn Kathir and Ibn Jarir chapter of khilafah of ‘Umar (May Allah be pleased with Him)]

As-Sayyid Mawdudi writes:

When Hajaj bin Yusuf had placed tax upon some new Muslims, they left Basra crying with their fuqaha [scholars] and they were all saying, Ya Muhammad!, Ya Muhammad! [May Allah bless him and grant him peace]

[Sayyid Mawdudi, Khilafah wa Malukiyat, page 270 and Tarikh Ibn Athir]

Hafidhh Ibn Kathir and Imam Tabari both write that

After the occasion of Karbala, Sayyida Zaynab, May Allah be well pleased with her, [the sister of Hussayn, may Allah be pleased with Him] and her company were taken as prisoners to Syria. When she passed the dead bodies she proclaimed: “Ya Muhammad!” [May Allah bless him and grant him peace] Your Hussayn is drenched in blood without a shroud or a grave, and Ya Muhammad! [May Allah bless him and grant him peace], your daughters are taken prisoners and your children have been killed

[Ibn Jarir and Tarikh Ibn Kathir in Chapter of Karbala*]

*For those of us, who have forgotten, Karbala took place in Iraq in 60AH. At that time Zaynab may Allah be well pleased with her, said ‘Ya Muhammad! [May Allah bless him and grant him peace]

Imam Waqdi writes:

During the khilafah of Abu Bakr Siddiq [may Allah be pleased with Him], there was a battle at Halb. Ka’ab. Abu Bakr [may Allah be pleased with Him] said “Ya Muhammad! Ya! Muhammad, [May Allah bless him and grant him peace] and shouted, “Oh Companions! Stay firm footed!” [‘Allama Waqdi, Futoohusham, in the chapter on the Battle of Halb]

Imam Ibn Sa'ad writes:

After the Messenger of Allah, (May Allah bless him and grant him peace), had passed away, Arwa bint ‘Abd al Muttalib, May Allah be well pleased with her, recited the: “Ya Rasul Allah! [May Allah bless him and grant him peace]. You were our place of hope.”

[Imam Ibn Sa'ad, Tabaqat Ibn Sa’ad, chapter on the Death of the Prophet]

Hafidhh Ibn al Qayyim writes:

Muhammad bin ‘Umar, may Allah be pleased with Him, relates: ‘I was sitting in the company of Abu Bakr bin Mujahid in Baghdad when Shaykh Shibli came before them. Whereupon Abu Bakr bin Mujahid stood up and hugged Shaykh Shibli, kissed his forehead and sat him by his side.’ Muhammad bin ‘Umar [May Allah be pleased with Him] enquired: “You are the Shaykh [Abu Bakr bin Mujahid] whilst the whole of Baghdad regards Shibli as Majnun [Mad] - why have you treated him with so much respect?” To this, Abu Bakr bin Mujahid replied “I have done nothing strange, I have treated him exactly as I have seen the Messenger of Allah, (May Allah bless him and grant him peace), treat him. In my dream I saw the Messenger of Allah, (May Allah bless him and grant him peace), kiss Shibli between his two eyes. I asked the Prophet, (May Allah bless him and grant him peace), “Why did you treat Shibli in this way?” to which he, (May Allah bless him and grant him peace), replied “I love him because after every Salaah he recites the last verse of Surah Tauba after which he recites Sallal la ho ‘alayka Ya Muhammad! [Peace and blessings from Allah be upon you Oh Muhammad!] Three times.

[Hafidhh Ibn-al-Qayyim, Jala-al-Afham., page 80]

The above mentioned Ahadith clearly illustrate that the Companions and others of the Salaf used to say Ya Muhammad or Ya Rasul Allah! [May Allah bless him and grant him peace] when they experienced difficulty, and that the Prophet, (May Allah bless him and grant him peace) did help us either by making supplication for their success or appearing in their dreams to comfort them. Those Companions who were ill and said Ya Rasul Allah [May Allah bless him and grant him peace] found that they would get better; and if they were in a battle which they were losing - they would soon win; and if they were facing a famine - they would soon have rain.

The last quotation from Hafidhh Ibn al-Qayyim shows that the Messenger of Allah, (May Allah bless him and grant him peace), loves the one who pronounces ‘Ya Muhammad!’ [May Allah bless him and grant him peace] to a considerable high degree. All these occurrences took place many years after the Messenger of Allah, (May Allah bless him and grant him peace), passed away. So if it was kufr to say ‘Ya Muhammad!’ [May Allah bless him and grant him peace] today and after the lifetime of the Prophet, (May Allah bless him and grant him peace), the Prophet, (May Allah bless him and grant him peace), would not have expressed any love for Shibli. Also, if this is an unreliable narration, why did Ibn al-Qayyim choose to quote it? Was he someone who supported shirk or kufr?

What has been said above supports the fact that it is not kufr or shirk to call out Ya Muhammad, (May Allah bless him and grant him peace).

However, still people will insist, despite of all the above, that to say Ya Muhammad (May Allah bless him and grant him peace) is shirk, and will deduce to the fact that this is a form of worshipping someone besides Allah. They often put forward the following ayat of the Qur’an:

And the mosques are only for Allah, so worship none with Allah
[Surah al Jinn verse 18]

This is just a doubt and a misunderstanding of the grammatical use of the words Tad`u/Yad`u in the Arabic language - since Tad`u and Yad`u have been used in two different contexts in the Qur'an: in the context of worship and also in the context of calling.

In the above verse it has been used in the context of worship and we agree that anyone who worships something besides Allah is a kafir and a mushrik. However, when a Muslim says Ya Rasul Allah! [May Allah bless him and grant him peace] he is not worshipping the Messenger of Allah, but merely calling him, as Ibrahim, peace be upon him, called all the people to Hajj [Tafsir Ibn Kathir under Surah Hajj] and as 'Umar, may Allah be pleased with Him, called Sariah. This type of calling is not worship, of which an example is provided in the Qur'an when Allah commanded Ibrahim, peace be upon him, to call the dead birds [Surah Al- Baqara, verse 260]

This should demonstrate that the word 'call' is not always used in the context of worship. Whoever says Ya Muhammad! [May Allah bless him and grant him peace] cannot be called either a kafir or mushrik because he is calling with the love of the Prophet Muhammad, (May Allah bless him and grant him peace), as was the case when the salaf called upon the Messenger of Allah, (May Allah bless him and grant him peace). His intention is not the intention to worship him.

The pious can hear from afar

- 1) The Prophet Sulaiman, peace be upon him, heard the conversation of the ants from a distance.
[Al- Qur'an Surah al Namal verse 19]
- 2) The Messenger of Allah, (May Allah bless him and grant him peace), heard the footsteps of Bilal, may Allah be pleased with Him, in Paradise. [Bukhari and Muslim Kitab-al-Manaqib., Muslim., fazail Bilal]
- 3) Hafidhh Ibn al Qayyim writes:

The Messenger of Allah, (May Allah bless him and grant him peace), stated: 'I hear the voice of every person who sends salams (peace and blessings) upon me, wherever he may be'.

[Hafidhh Ibn-al-Qayyim Jala-al-Afham page 145]

- 4) When women quarrel with their husbands who are righteous (and who go to paradise) the Hoors (fair Maidens of Paradise) listen to their arguing from Paradise whilst they are still on the earth. [Mishkat-al-Masabih in Chapter of Mu'ashirat-an-Nisa]

To conclude this chapter, we would like to state that:

From the above statements it is proved that the pious can hear from a far distance, by the grace of Allah most High.

Secondly, it is not shirk to call them using the word Ya! We would like to clarify that to call upon the pious using Ya! is simply permissible: being neither fardh, nor wajib, nor sunna.

Thirdly, as proven, the Salaf did proclaim Ya Muahammed! [May Allah bless him and grant him peace] at times of distress – and this difficulty was alleviated.

The reason for writing this article is only to clarify, to those people who shout ‘kafir’ and ‘mushrik’, to those Muslims who call using the word Ya! - that we can use the word Ya!

We also say that help should only be asked from Allah most High. We should only present the Waseela of the pious, when asking from Allah.

The true picture concerning the death of our Prophet

There are those misinformed people who believe that the Ahl as-Sunnah Wa’l Jama actually believe that the Prophet Muhammad (May Allah bless him and grant him peace) did not die!! What a gross accusation!! The true belief of the Ahle Sunnah wa’l Jama, is that the Prophet (May Allah bless him and grant him peace), did die, but he is alive in his grave.

It is in the grave, that the Prophet Muhammad, (May Allah bless him and grant him peace), is presented with our deeds, and makes supplication on behalf of the Ummah. This will be looked into further in another chapter of the book, Insha Allah. There are also instances, where the Prophet (May Allah bless him and grant him peace) will appear in our dreams and comfort us with good news and glad tidings. We also believe, that to send Salaam [salutations] to our Prophet (May Allah bless him and grant him peace), will be met with a reply back. There are many narrations that support this, which will be discussed later on in this book.

Blasphemous Belief

A great Scholar of the Ahl as-Sunnah wa’l Jama, Sayyid Ahmad Sa’eed Shah Kaazmi, writes:

‘The one who states that the Soul of the Prophet, (May Allah bless him and grant him peace), was not taken and he never died, is a Kafir and is out of the circle of Islam.
[Hayaat-un-Nabi, p8 by Sayyid Ahmad Sa’eed Shah Kaazmi]

This is the belief of the Ahle Sunnah wal Jammah but the people who say the Ahle Sunnah believe, that Prophet Muhammad, (May Allah bless him and grant him peace). has not passed away is a false accusation on us.

Shaykh ul Makkah, Shaykh Alawi says that the meaning of the Anbiya (Prophets) passing away, means that they have been taken away from us and we cannot see them just like the Angels are.

(Mafaheem page 165 by Shaykh Alawi Malki).

Proof that Prophets are alive.

Allah most High says in the Qur'aam,

“...those who have been slain in the way of Allah never think of them as dead; but they are alive with their Lord, get their subsistence” [Surah Al-Imran verse 169]

Of course, it goes without saying that the position of the Prophets, (May Allah bless them and grant them peace) is above and beyond the status of those who are martyred in Allah's way. This however implicates, that nevertheless, he (May Allah bless him and grant him peace) is alive too.

Qadi Shawkawni writes:

In the Qur'an it is mentioned that martyrs are alive and food is provided for them; The Prophets and Righteous people are a lot higher in status than them so what will be their place? It has been proven through Ahadeeth that Prophets are alive in their graves. Both Imam Tirmizi and Imam Bayhaqi have said that this is an authentic Ahadith.

[Nayl al-Awtar vol 3 page 82 by Qadi Shawkani]

Proof from the Hadith that Prophets are alive in their graves

Our Prophet (May Allah bless him and grant him peace), said: On the night of Mi'raj when I passed Prophet Musa's (Alay hissalaam) grave. He was standing in his grave and offering Salaah.

[Muslim chapter Fadha'il Musa]

Qadi Shawkawni writes:

Scholars agree that our Prophet, (May Allah bless him and grant him peace), is alive in his grave and the earth does not eat the bodies of the Prophets.

[Nayl al-Awtar chapter Hajj by Qadi Shawkani]

Hafidhh Ibn Qayyim writes:

Our Prophet, (May Allah bless him and grant him peace), has said that on Fridays send as much Blessings as you can on me. If when-one sends Blessings to me, where-ever he may be his voice will reach me. The Companions said even after your death, our 'Prophet, (May Allah bless him and grant him peace), replied affirmative. This is because Allah most High, has made the bodies of the Prophets haram (forbidden) for the earth to eat.

[Jala ul Afham page 63 by Hafidhh Ibn Qayyim]

Imam Darimi writes

'Sa'eed Ibn Al-Musayyib says, “In the days of Harrah (When Yazeed attacked Madina.) For three days in Masjid-e-Nabavi there was no Adhan, or Iqamah, I was in the Mosque

alone. I heard from the grave our Prophet (May Allah bless him and grant him peace),
grave the Adhan, and that's how I knew the time of Salaah”
[Darimi Chapter Fadhail Sayedul-Mursalin by Imam Darimi]

Hafidhh Ibn Taymiyyah says:

A group of people heard the answer of their Salaam. And Sa'eed Ibn Al- Musayyib in the days of Harrah heard the voice of our Prophet (May Allah bless him and grant him peace), saying the Adhan, from the grave. And there are more events like these and they are all true.

[Iqtidah Siratul-Mustakeem page 373 by Hafidhh Ibn Taymiyyah]

Hafidhh Ibn Kathir writes:

Abdullah Ibn Abbas, may Allah be pleased with Him, said that in his dream he saw the Prophet (May Allah bless him and grant him peace), and upon him there was dust from travelling. In his hand' was a bottle in which there was blood, I asked him: “what is this?” He replied, “My grandson Hussain and his companions have been martyred, and I have collected the blood spilt by them and I shall present this blood to Allah Ta'ala.” This is an authentic narration.

Ummul Mu' mineen Salma states: I saw the Messenger of Allah, (May Allah bless him and grant him peace), in my dream, there was dust upon his hair and beard, I asked him: “O Messenger of Allah why is there dust on you?” He replied: 'I am returning from Kerbala.
[Tarikh Ibn-e-Kathir, chapter Karbala]

The pious can talk after passing away.

Hafidhh Ibn Kathir writes:

Zaid bin Kharjah was one of the pious that talked after his death. When he died and was placed in his coffin, he started to talk, and he said I bear witness that Muhammad is Prophet of Allah and his name Ahmad was mentioned in the previous scriptures. (Old Testament and New Testament) and Abu Bakr and Umar were two Caliphs and now it is Usman's government. Four years have passed and there are two years to go and conflicts will come and Muslims will become weak. A lot of scholars verify this narration including Imam Bukhari and Imam Bayhaqi. There was another pious person who talked after his death. Abdullah Ansari reports that in the time of Ali's caliphate I was walking among the martyred and a person spoke: That Muhammad (May Allah bless him and grant him peace), and

Abu-Bakar and Usman are all true. A group of Scholars says that talking after passing away is true and these are authentic narrations.

[Tareekh Ibn Kathir and Sirat un-Nabi, chapter Al-Mujazaat by Hafidhh Ibn Kathir. Also Tareekh ul Kabeer, Tareekh Bagdad, Al-Jahrhu-Tadeel, Tahdeed al Tahdeeb, Usdul Gaba, Al Asabah biography of Zaid bin Kharjah by Imam Bukhari, Khateeb Ibn abi Hatam, Hafidhh Ibn Hajr Asqalani, Imam Ibn Atheer].

Hafidhh Ibn Kathir writes:

That there was a Tabi'ee called Ribee bin Harraash, and he said I will not laugh until I know whether I am going to go to Heaven or Hell. When he died, and was bathed and placed in the coffin, he started to smile and started to talk. He said, "I met Allah and He was pleased with me and I asked him to give me permission to go back to the people and tell them that Allah is pleased with me, and He gave me permission. I am going back. "This is in accordance with saying of the, Prophet (May Allah bless him and grant him peace), he said that, there will be a follower and after his death he will speak and he will be the best among the tabi'een.

[Tareekh Ibn Kathir, Sirat un Nabi chap on Miracles, Tareekh e Bagdad, Tahdeeb at Tahdeeb, Al Jahr hu wa Ta'deel by Hafidhh Ibn Kathir, Khateeb Baghdadi, Hafidhh Asqalani, Imam Ibn abi Khatam, biography of Ribee bin Harraash].

Hafidhh Ibn Kathir writes: that;

Ata Bin Khalid stated: My Aunt went to the grave of Hamza (May Allah be well pleased with him) and said, "Asslam u alaikum!" She heard the answer of the Sallam and the voice was coming from under the earth. She said, "I recognised the answer of my Salaam, as I recognise that Allah most High has created me. As I recognise the differences between day and night, that is how clear it was. Besides my slave and I there was no other person, which is why I was frightened."

[Sirat un-Nabi chapter War Uhad by Hafidhh Ibn Kathir]

Hafidhh Ibn Kathir writes:

A young person used to come to the Mosque for his prayers. One day a woman with bad intentions invited him to her house, when he was in her house he recited a verse from the Holy Qur'an loudly and collapsed and died from the fear of Allah. The people prayed the funeral prayer and buried him. Umar may Allah be well pleased with him, asked: 'Where is that young individual who used to come to the Mosque for his prayers?' They replied: 'He passed away and we have buried him'. Umar May Allah be well pleased with him, went to his grave and called out to him and recited a verse from the Holy Qur'an: 'But for him who fears to stand before his Lord there are two Paradises' (Surah Al-Rahman, verse 46) The young man replied from his grave 'Indeed Allah has given me two Paradises'. [Tafsir Ibn Kathir under Surah Al-'Araf, verse 202]

It is proven that our Prophet, (May Allah bless him and grant him peace), is alive in his grave. Sheikh ul Makkah, Shiekh Alawi says that the passing away of the Prophets only means that they have been taken away from us and we cannot see them, just as we cant see the angels. (Mafahim page 165 Sheikh Alawi Malki)

From the above we can conclude that the Prophets and the Righteous people are alive and can talk after they have passed away, and they can answer our Salaams after passing away. They are fully aware of the worldly matters, through the power that Allah most High, has granted them. Their life is much better than ours.

Whatever I have said may Allah Ta'ala accept this and if there is any mistakes may He forgive me. (Amin)

Waseela

It is the belief of the Ahl-as-Sunnah that it is permissible to supplicate to Allah with the Tawasul of good deeds. It is permitted to supplicate with the Tawasul of a living pious person and it is also permitted to supplicate with the Tawasul of the deceased pious person. It is this belief that we shall prove in this chapter. (Insha'allah)

The following is evidence that proves that it is permitted to seek the Waseela of the living and the deceased;

Proof from the Qur'an

Allah most High says in the Holy Qur'an:

O you who Believe! Do your duties to Allah and fear Him seek the means of approach unto him, and strive (with might and main) in His cause so that you may prosper. (Surah Mai'dah verse 35, Surah 5)

In this verse, Allah has informed us to seek ways of obtaining Waseela, a means to approach Him. Our Prophet (May Allah bless him and grant him peace), is our Waseela in this world and hereafter.

Allah Ta'ala says in the Holy Qur'an:

Before that, they were asking for victory over the infidels by means of the same Prophet. Surah Baqarah verse 89

Imam Tabari, Hafidhh Ibn ul Qayyum al Jawzi, Hafidhh Ibn Kathir and Qadi Shawkani write that before the birth of the Messenger of Allah (May Allah bless him and grant him peace), the Jews would make the Prophet, Allah's peace and blessings be upon him, a Waseela in their supplications, when asking Allah to defeat their enemies in battle. (Tafsir Ibn Jareer, Tafsir Ibn Kathir & Tafsir Fath ul Qadeer Shawkaani. Ibn Qayyum. Under, verse Baqarah 89 and Hadaya-tul-Hayara page 95 by Hafidhh Ibn Qayyum al Jawzi.

Someone may object to this by saying that this was an act of the Jews, hence it cannot be used as evidence for Muslims. However, Allah has mentioned this event in the Qur'an and did not condemn this, therefore this demonstrates that if it were impermissible the Holy Qur'an would not have mentioned it, nor left it unremanded

Proof from Hadith

Hafidhh Ibn Taymiyyah writes: When Adam (Alay hissalaam) made a mistake, he made Du'a like this: ' O Allah forgive my mistake with the Waseela of Muhammad, (May Allah

bless him and grant him peace).Allah asked the Prophet Adam peace be upon him, (rhetorically) how he knew about Muhammad, (May Allah bless him and grant him peace) Adam, peace be upon him, answered “when you created me, I lifted my head and saw: (LA ILA HA ILLALLAHU MUHAMMDUR RASU LULLAH) written on the throne. Therefore I knew that this person must be of a very high status. Other wise you would not have written his name with yours. Allah Ta'ala then said I have forgiven you. He will be the last Messenger in your children and I have created you because of him. The second narration is when Allah Ta'ala created the Sky, and the Earth. He wrote our Prophet Muhammad's, (May Allah bless him and grant him peace) name on the pillars of the throne and on the doors of paradise, and on the leafs of the trees in Paradise. It was written that Muhammad (My Allah bless him and grant him peace) would be the last Prophet. In addition to both of these narrations, are counter proofs for one another. They have the status as authentic narrations.

["Fatawa Ibn Taymiyya vol. 2 page 150" also Tareekh Ibn Kathir in Story of Adam]

Apart from Hafidhh Ibn Taymiyya, other Scholars have also written these narrations. Like Hafidhh Suyuti, Bayhaqi and Tabrani.

Qadi Ayad writes; Imam Malik was present at the blessed grave of the Messenger of Allah (May Allah bless him and grant him peace) where-upon the Caliph Haroon approached and asked him 'Which direction shall I face when I supplicate?' Imam Malik replied 'Why turn your face away from RasoolAllah [May Allah bless Him and grant Him peace] when the Prophet [May Allah bless Him and grant Him peace]is a Waseela for you as he was for your Father Adam 'Alayhissalam. Turn your face towards the Prophet [May Allah bless Him and grant Him peace]and make Istishfaa (request for Du'a).

[“Kitab As-Shifa, Chapter Ziyarat un-Nabi by Qadi Iyad”]

Du'a was even made with the Waseela of our Prophet [May Allah bless Him and grant Him peace] when he was a child.

Ibn Muhammad Bin Abdul Wahab Najdi states, when our Prophet Muhammad, (May Allah bless him and grant him peace), was a child, rain had not fallen upon Makkah for a long period of time. His Uncle Abu Talib, prayed for rain through the Waseela of our Prophet (Sallallahu’alihi wa sallam.)

“Mukhtasar Seeratur Rasul, By Ibn Muhammad bin Abdul Wahhab al Najdi”

Imam Bukhari writes that there was a famine during the Khilafah of Umar, (Allah be pleased with him), who supplicated to Allah by presenting the Waseela of the uncle of the Messenger of Allah, Abbas, May Allah be well pleased with him. He prayed to Allah by saying: 'O Allah, we used to supplicate to you with the Waseela of the Prophet (May Allah bless him and grant him peace) and you would bestow us with rain. Now we present You the Waseela of (Abbas Allah be well pleased with him), the uncle of the Prophet So please grant us rain.'

[“Bukhari in Baab-ul-Istisqaa”]

Hafidhh Ibn Taymiyyah and Imam Ibn Sa'ad have both written that during the Khilafah of Ameer Mu'awiya RadhiAllahu 'anhu there was a famine. The people came out of their houses and Ameer Mu'awiya asked them "Where is Yazeed bin Aswad Jurshi?," where upon Yazeed bin Aswad RadhiAllahu 'anhu came to Ameer Mu'awiya who then supplicated in this way 'Ya Allah we supplicate to you with the Waseela of one of the best of the people from this age'. Then he asked Yazeed bin Aswad to supplicate to Allah, for rain, and when he supplicated, it began to rain.

[“Tabqa'at Ibn Sa'ad biography of Yazeed bin Aswad & Ibn Tayymiah Al-Tawasul” page 276]

Both the above narrations prove that to supplicate with the Waseela of a pious person is permitted and is from the Ijma of the Sahaba.

The Prophet [May Allah bless Him and grant Him peace]himself said that make Du'a through my Waseela.

Hafidhh Ibn Tayymiah writes that Uthman bin Haneef RadhiAllahu 'anhu narrates that a blind person came to RasoolAllah [May Allah bless Him and grant Him peace]and said: 'Pray to Allah that He bestows me with sight'. RasoolAllah [May Allah bless Him and grant Him peace] replied: 'Perform ablution, pray two rak'at Salaah and then supplicate to Allah in this way: 'Ya Allah, I ask You through the Waseela of the Prophet [May Allah bless Him and grant Him peace]; Allah Subhana wa ta'ala returned his sight.

[“Al-Tawasul by Hafidhh Ibn Tayymiah page 80 he obtained information from these books Tirmidhi, Ibn Majah, Haakim, Imam Bukhari in Tareekh, Musnad Ahmad Ibn Hanbal and Tibraani”]

This Hadith proves that RasoolAllah [May Allah bless Him and grant Him peace] gave the permission to supplicate to Allah by presenting the Waseela of his blessed self.

Imam Bukhari writes that Prophet [May Allah bless Him and grant Him peace]said, “Help the poor, because the help and food that Allah has given to you is with their waseela.”
[Bukhari chap on Jihad]

Ibn Hajar Asqalani writes that Allah helps the Ummah and provides them with food because of the sincere du'as of the poor people.
[Fathul Bari chap on Jihad]

Imam Bukhari and Imam Muslim writes that the Prophet [May Allah bless him and grant Him peace] said, “A time will come when the non-believers will fight the Muslims. It will be asked, Is there anyone in the army who has seen the Prophet?

They will reply yes and will win the war. Another time will come when there will be another war with the kafirs and the Muslims and a question will be asked, have you anyone in the army who has seen the companions of the Prophet? They will reply yes and will win the war. Another time will come and a question will be asked, Is there anyone in the army

who has seen the person who has seen the companions' companions? They will reply yes, and will win the war. [Bukhari chapter on Jihad and Muslim chapter on Fada'il Sahaba]

Ibn Hajar Asqalani writes that these three wars will be won by the Muslims with the waseela of the Sahabah, tabi'ee and taba tabi'ee. This hadith is also verified by another hadith, where Prophet [May Allah bless him and grant Him peace] said: "My time is the best, then the companions time is the best, then the people who have seen the companions' companions time is the best."

[Fathul Bari chap on Jihad]

Hafidhh Ibn Kathir writes, that the Prophet said that seven people will always remain in my Ummah, and with their waseela, Allah will provide rain, help, and food for the Ummah. Another hadith states that the Prophet [May Allah bless him and grant Him peace] said that thirty abdaal (saints) will always stay in my Ummah, and with their waseela, Allah Almighty will provide rain, help and food. Qattadah says, Hasan al Basri was one of them.

(Tafsir ibn Kathir Surah Al-Baqarah under Verse 252).

Hafidhh Ibn Kathir and Qadi Shawkani write, Uthman bin Haneef reported that a blind person came to the Prophet [May Allah bless him and grant Him peace]. The blind person said, do du'a for me so Allah Almighty restores my sight. Prophet [May Allah bless him and grant Him peace] said if you really want to, I can do du'a for you or I can leave it. (This means that if the blind man leaves his sight as it is, he will be rewarded more on the Day of Judgement). But the blind man said insisted that the Prophet should do Du'a for him. The Prophet asked him to perform ablution and pray two rakah nafl and make following supplication: "O Allah! I ask You with the waseela of the Prophet [May Allah bless him and grant Him peace]. Ya Muhammad! I am making du'a to Allah Almighty with your waseela, so that Allah Almighty may accept my du'a. O Allah! Make Prophet [May Allah bless him and grant Him peace] as my interceder."

This hadith is written by ibn Majah, Nasai, Tirmidhi, Ahmad, Haaqim, ibn Sunni, Tibrani and ibn Huzaima. Tibrani and ibn Huzaima said this hadith is authentic. This hadith proves that it is permissible to make supplication with the waseela of Prophet [May Allah bless him and grant Him peace].

(Tareekh ibn Kathir chapter on Mowjizaat and Tuhfah Al Dhakireen chapter Salaah ul Haajah).

Imam Bayhaqi has also wrote this narration but also included an additional element of the hadith that states Uthman bin Haneef reported that the blind man followed what the Prophet [May Allah bless him and grant Him peace] said and when he returned, his sight was restored.

(chapter on Al-Mowjizaat).

It is proved from the above hadith that it is permissible to say "Ya Muhammad" and it is also permissible to make supplication to Allah with the waseela of the Prophet.

Imam Ahmed ibn Hanbal writes that Sayyidna ‘Ali narrated that, the Prophet [May Allah bless him and grant Him peace] said, “there will remain Forty Abdaal (Saints) in Syria. Through their Waseela, Allah will provide food, shelter, rain and victory over the Kaffirs. Whenever one dies, he is replaced by another.”

(Musnad Ahmed Ibn Hanbal, Musnad of Hadrat ‘Ali [Radi Allahu ‘anhu]

Hafidhh Ibn Kathir, Ibn Abdul-Barr and Ibn Sa’ad, Ibn Athir writes: 'Whenever there was a famine in Rome, then the Romans would supplicate by presenting the Waseela of Abu Ayyub Ansari RadhiAllahu 'anhu'.

(Tareekh Ibn Kathir). Tabakat Ibn Sa’d, Usdool-Gabah, Isteyab by Ibn Sa’d, Ibn Atheer and Abdul-Barr)

Hafidhh Ibn Kathir made no critical comments with regards to this. When supplication was made through Abu Ayyub Ansaari Radi Allaho making him the waseela, it did rain.

Our Prophet is our Waseela even after his Death.

Hafidhh Ibn Taymyya writes: A person came to Uthman Ghani RadhiAllahu 'anhu with regards to seeking some assistance, but he was unable to attract the attention of the Khalifah on every attempt. The same person met Uthman bin Haneef, RadhiAllahu 'anhu, and told him his problem. Uthman bin Haneef gave him some advice which was: 'Perform Wudhu, pray two rak'at Nawaafil and then supplicate in this way: " Ya Allah, I ask You through the Waseela of Your Messenger Muhammad [May Allah bless Him and grant Him peace]The person again went to Uthman bin Affan RadhiAllahu 'anhu who helped him with his work and also said 'If you ever need my help in future, I will help you (with regards to work). [Qay’da jaleelah Hafidhh Ibn Taymyyah page 96 Tabraani, Bayhaqi, Hakim]

Hafidhh Ibn Taymyya After writing this narration writes that, 'Maqdasi states that this narration is Sahih and Hakim declares that it fulfils the conditions of Bukhari, then Hafidhh Ibn Taymyyah goes on to say: 'The opinion of Uthman bin Haneef is that it is permitted to supplicate in this way even after our Prophet [May Allah bless Him and grant Him peace]passed away. But since this is not evident from any other companion it does not prove that it is Wajib.

[“Al-waseela Hafidhh Ibn Taymyyah page 98”]

It is the belief of the Ahl-al-Sunnah that it is permitted, and has never been claimed that it is Wajib. Ibn Taymyyah further adds: 'It is evident from a group of the Salaf that they held the practice of supplicating with the Waseela of the Prophet (Sallallahu’alaihi wa sallam)' He then includes the following report: 'According to Imam Ahmad Ibn Hanbal it is permitted to supplicate with the Waseela of the Prophet (Sallallahu’alaihi wa sallam.)' After writing all this Hafidhh Ibn Taymyyah makes the statement: 'If a person makes the obedience of the Prophet [May Allah bless Him and grant Him peace] the Waseela, then this is fine. But if he makes the Prophet [May Allah bless Him and grant Him peace] himself the Waseela then this is something with which we do not agree with'.

[“Al-waseela Hafidhh Ibn Taymiyah page 100”]

Even in Hafidhh Ibn Taimiyyah's books, there are dozens of narrations, which show that the Salaf would present the Waseela of RasoolAllah [May Allah bless Him and grant Him peace] when supplicating to Allah. So it is a very strange phenomenon to deny the Waseela of the Prophet [May Allah bless Him and grant Him peace] after having full knowledge of these narrations, and the practice of the Salaf.

Muhammad bin Abdul Wahaab Al Najdi writes that scholars have different opinion about making supplication du'a with the Waseela of the pious people. Some permit it, while the others, do not. So it is not right to say some one is Kafir who goes to the grave of a pious person and make Waseela.

(Majmooah ul Mu'allifat Al Qism ul Salith pg 68 by Muhammad Bin Abdul Wahaab ul Najdi)

Qadi Shawkani writes that to supplicate with the waseela of the Prophet is permissible and evidence for that hadith is narrated by Uthman bin Hanif that states that the Prophet asked a blind man to pray with his Waseela. Tirmizi, Nasai, Ibn Majah, Ibn Khuzamah and Hakim narrate this hadith. To pray with a pious person's Waseela is also permitted and Imam Bukhari gives evidence of that hadith as he writes that companions of the Prophet made du'a with the Waseela of Abbas during the time of famine in Madina.

(Tuhfa ul Dakireen chapter Adab ul Du'a by Qadi Shawkani)

These are all the proofs, that demonstrate that it is permitted to supplicate to Allah by presenting the Waseela of the pious, whether they are alive or have passed away. And success is from Allah.

NOOR:

The Blessed Light of Muhammad [May Allah bless him and grant him peace]

We, the Ahl As-Sunnah Wa'l Jama, believe that it is indeed permissible to call the Prophet [May Allah bless him and grant him peace] “Noor”. The Qur'an has chosen and applied this word itself to the Prophet [May Allah bless him and grant him peace]. The companions would often call him [May Allah bless him and grant him peace] “Noor”. However, it is often at this point, that those who oppose this view believe from some erroneous conviction that they hold, that we claim the Prophet [May Allah bless him and grant him peace] was not human!! This is indeed strange and a gross accusation. For those who claim that he was not a human, have clearly ventured out of the bounds of Islam, and have entered into Kuffr. The belief of Ahl As-Sunnah Wa'l Jamma is that the Noble Prophet Muhammad [May Allah bless him and grant him peace] is Noor and human - as we shall now seek to demonstrate.

Allah Ta'ala says in the Holy Qur'an.

“Undoubtedly, there has come to you from Allah a light and a Book, luminous ”.

(Surah Al-'Mai'dah' Verse 15).

Imam Tabari and Qadi Shawkani write under this verse that the meaning of Noor in this verse is used for our Prophet Sallallahu 'alaihi wa sallam as Zujaag said.
[Tafsir Tabari Tafsir Fathul Qadeer By Imam Tabari and Qadi Shawkani, under above verse]

From the above evidence we conclude that it is permissible to call Prophet [May Allah bless him and grant Him peace] “Noor” and it is not Kufr or Shirk as some people consider it to be.

Proof from the Hadith

Imam Tirmidhi wrote that when Prophet (May Allah bless him and grant him peace) smiled, it seemed as if Noor was coming from his teeth.
(Chap on Shamaa'il Tirmidhi)

Allama ibn Jawzi writes:

That when Adam (May Allah bless him and grant Him peace) was being created, the noor of Prophet [May Allah bless him and grant Him peace] was placed in Adam [May Allah bless him and grant Him peace]'s forehead and Adam [May Allah bless him and grant Him peace] saw Prophet [May Allah bless him and grant Him peace], Adam [May Allah bless him and grant Him peace] asked “who is he?” Allah Ta'ala replied “He is the last Prophet and will be the chief of your children.”
(Al Wafa chap on Birth of Prophet [May Allah bless him and grant Him peace] by Ibn Jowzi).

Hafidhh Ibn Kathir writes

Abu Huraira radhiAllahu 'anhu narrates that: 'One night RasoolAllah Sallallahu 'alaihi wa sallam asked me to take Hassan and Hussain radhiAllahu 'anhum to their mother, when I departed with them I witnessed a light which lit our path and travelled with us until we reached their doorstep.
[Tareekh Ibn Kathir and Sirat Tun- Nabi Ibn Kathir chapter on Muj'izat]

Hafidhh Ibn Kathir writes:

Muhammad bin Hamza radhiAllahu 'anhu narrates that once RasoolAllah Sallallahu 'alaihi wa sallam made my fingers glow with light. [Sirat Tun-Nabi Ibn Kathir chapter Muj'izat]

Hafidhh Ibn Kathir states that:

'When the Prophet Sallallahu 'alaihi wa sallam was born, the King of Abyssinia witnessed the Noor of the Messenger Sallallahu 'alaihi wa sallam'.
[Tareekh Ibn Kathir, vol.2, Chap Milad-un-Nabi]

Hafidhh Ibn Kathir writes:

'One companion radhiAllahu 'anhu reports that upon the occasion of Hajja-tul-Wida [the Prophets last seremon on the day of Hajj] he saw that the blessed face of RasoolAllah Sallallahu 'alaihi wa sallam was shining like the moon. [Tareekh Ibn Kathir, vol.6 chap, Moa'jeezat]

Hafidhh Ibn Kathir writes:

'Whilst Abd-ul-Muttalib was walking with his son Abdullah, a woman saw a light in the forehead of Abdullah, she approached them and offered one hundred camels so that Abdullah may marry her but they refused her offer. Some time after his marriage to Amina, Abdullah again confronted this woman but this time she made no offers to marry him and said: 'The Noor upon your forehead is no longer present'. [Tareekh Ibn Kathir, vol.2 Sirat Toon-Nabi Ibn Kathir, and Ibn Jareer Tabaree Chapter Mildun Nabi]

Hafidhh Ibn Kathir writes

'The Prophet Sallallahu 'alaihi wa sallam said: 'I am the prayer of Ibraheem 'alaihi salaam, the prophecy of Isa 'alaihi salaam. When my mother was pregnant she witnessed so much light from her body that she could see the palaces of Syria'. [Ibn Kathir, vol.2 Sirat-Tun-Nabi Ibn Kathir Muktasar Sirat-Al-Rasool Ibn Shaykh Najdee]

Ibn-al-Jawzi narrates that the Noor of the Prophet Sallallahu 'alaihi wa sallam would overcome the light of both the sun and the lamp. [Al-wafa Ibn Jawzi Chapter Al Wilaada]

Hafidhh Ibn Kathir writes

Ka'ab bin Malik radhiAllahu 'anhu recited a [na'at] poem in the presence of the Prophet Sallallahu 'alaihi wa sallam [part of which we have translated from Arabic is]:

'We have come to you and you have transformed our darkness into light and have removed the barriers' of ignorance. [Tareek, and Sirat-Tun-Nabi, Ibn Kathir Chapter Muj'izat]

Hafidhh Ibn Kathir writes:

Hassaan Bin Thaabit radhiAllahu 'anhu said: 'RasoolAllah Sallallahu 'alaihi wa sallam is that star from which even the moon of the fourteenth night obtains it light'. [Tareekh Ibn Kathir, chap Wilada]

Hafidhh Ibn Kathir writes:

From Ibn Hashaam who narrates that Hassaan Bin Thaabit RadiAllahu 'anhu who said: ' When I was eight years old, a Jew was calling to the people, they gathered around him and asked him what was the commotion, he replied: "The star of Ahmad has risen, that which is born tonight"

[Tareekh Ibn Kathir, vol.2 Sirat-Toon-Nabi Ibn Hassham chapter Milad un Nabi.]

All these references are proof of the light of RasoolAllah Sallallahu 'alaihi wa sallam, which was felt by the people and witnessed by those in his presence.

What was the first thing that Allah created?

There is a difference of opinion amongst the Scholars with regards to what was the first to be created, whether it was water, Arsh, (Throne) Rooh (noor) of Muhammad Sallallahu 'alaihi wa sallam, We say that Prophet [May Allah bless him and grant Him peace] was the first creation of Allah Almighty.

Allah Almighty says in the Qur'an,

“And O beloved! Remember when We took covenant from the Prophets and from you, and from Nuh and Ibrahim and Musa and Isa son of Maryam and We took from them a firm covenant.” (Verse 7 under Surah Al-Ahzab).

From the above verse we are shown that Allah took the covenant from His beloved Habib first and then from the other Anbiya's, even though they came before. The answer to this has been written by the following scholars:

Imam Tabari, Hafidhh ibn Kathir and Imam Qurtabi write, Qattadah reported that:

Prophet Muhammad Sallallahu 'alaihi wa sallam said that “I was created before every one and I came at the end of all the Prophets.”

[Tafsir Tabari, Tabareeh, Qurtabeah, Ibn Kathir, and under the verse of Surah Ahzab” (Qur'an)

Allah Almighty says in the Qur'an,

“Who sees you when you stand” and
“...your movements among those who offer prayers”.
(Verse 219 under Surah Al-Shuara).

Hafidhh ibn Kathir and Qadi Shawkani write that:

Abdullah bin Abbas reported that the verse

“...your movements among those who offer prayers”, means that the noor moved from one Prophet to the next and this carried on until it reached Amina's house and then the Prophet [May Allah bless him and grant Him peace] was born.

Hafidhh Ibn Kathir writes

The Prophet Muhammad [May Allah bless him and grant him peace] said that I always stayed amongst the pure and then at the end I appeared in to my Mother.

[Sirat-Un-Nabi Wiladatun-Nabi By Hafidhh Ibn Kathir]

We are now presenting the Qaseedah recited by Abbas [May Allah be pleased with Him] who was the uncle of the Prophet. Unanimous scholars such as Ibn Abdul Barr, Imam Dhabbi and Hafiz Asqalani

And many others have written this so no one can have the courage to decline this Qaseedah.

Hafidh ibn Qayyam, Hafidh ibn Kathir and ibn Mohammad bin Abdul Wahhaab al Najdi write,

Abbas radhiAllahu 'anhu narrates that on returning from the expedition of Tabuk, I said to RasoolAllah Sallallahu 'alaihi wa sallam: 'I wish to recite Qaseedah about you', upon which he replied: 'May Allah bless your mouth! I then recited this Qaseedah: (We Have Translated part of it in English from Arabic)

"Before you came into the World, you were under the leafs of Heavens trees. Prophet Adam Alay hissallam covering his body with the leafs of Heavenly trees. (when his Heavenly clothes were taken of him)

Before Adam came into the world ,your (Noor) was transferred upon his forehead.

Through Adam you came into the world, but at the time you were not human, nor a piece of flesh, not even a drop of blood.

But at the time you were only (Noor) in your fore Fathers back.

And when others were drowning your foreFather boarded Nooh (Alay hissallams) boat off,

After coming off the boat your (Noor) was transferred from one clean woman to another.

Until you came into the back of Prophet Ibraheim Alay hissalam. How can the fire burn him while you were in his back.

Then you travelled into Khindaf who was also a clean woman.

That is how you kept travelling forward, until the time of your birth came, when you were born, the Earth, the edge of the sky, all shone as they never did from your Noor. We are still travelling under the same guidance of that Noor

[Narrated and certified by Abdul Barr,Qadhi Ayyad in Al Shifa Ibn Atheer, Tibraani, Ibn Qayyim in Zad-ul-Ma'ad vol.3 pg.10, Ibn Kathir in Tareekh in end of chapter Gazwa-e-Tabuk and Ibn Muhammad bin Abdul Wahhab al Najdee in Mukhtasar Serrat-ul-Rasool. Sirat-an-Nabi Ibn Kathir, Us-dul Gabah, Ibn Aseer, Al Asaba by Askalani, Al-Isteyab Ibn Abdul Barr biography of Hoorainm Ibn Oas, Talkees Mustadrak by Hafidhh Dhabbi, Nashrut Teeb by Molana Ashraf Ali Thanwi]

Qadi AyyazIn his book As-Shifa narrated from Abdullah Ibn Abbas that Prophet Muhammad Sallallahu 'alaihi wa sallams Noor was created 2000 years before the creation of the world.

[Shifa, chapter 1 page 48]

Ibn Mohammad bin Abdul Wahhab al Najdi writes,

There is a Hadith in which RasoolAllah (Sallallahu ‘alaihi wa sallam) stated: 'I was a Prophet even when Adam 'alaihi salaam was between clay and water (i.e. in the process of being created) ["This Hadith is transmitted by Tirmidhi, Muktaser Sirat-al-Rasool by Ibn Muhammad ibn Mohammad bin Abdul Wahhab al Najdi, Baihaqi, Ahmad, Hakim and Dhahabi declare it to be Sahih"]

Prophet (Sallallahu ‘alaihi wa sallam) stated: 'I have always been amongst the good (group), and my Noor was present even before Adam 'alaihi salaam'.
["Qadhi Iyyad from Tabari Al-shifa Chap, Millad-un Nabi"]

The Companions used to call Prophet [May Allah bless him and grant Him peace] Noor

When RasoolAllah Sallallahu ‘alaihi wa sallam had passed away, the following Na'ats were recited. Imam Ibn Sa’ad writes, Hassaan Bin Thaabit RadhiAllahu 'anhu recited:

“Who can compare to the one who was Noor, the one from whom light was extracted. There were blessings in his commands and he was our guide and Warner. He was such a Noor that his light shone upon the whole of the creation. The person who has shown us the path of this blessed (Noor) attained success. He was the light, he was the Noor. It is his footsteps that we follow, and after Allah, he was our ears and eyes.'

Ka'ab bin Malik RadhiAllahu 'anhu stated: 'He was Basheerun /Nazeer and the rays of his Noor kept us enlightened. Allah saved us through his blessings of Noor, and through his mercy obtained salvation from the fire of Hell'.

Arwa Bint Abdul Muttalib radhiAllahu 'anha stated: 'If I weep, then it is for him who was the Noor for all the nations, he was the Messenger of Allah and his name was Ahmad, let me remain in this state of mind'.

Aatiqa Bint Abdul Muttalib RadhiAllahu 'anha: stated 'O my eyes! Weep! For the one who was the selected Noor, who was from the children of Hashim'.

Safiya Bint Abdul Muttalib radhiAllahu 'anha: stated 'Upon the one with whom Allah is pleased, the one upon guidance and piety, the one who brought the light of guidance after darkness'.

Hind Bint Usaasa Bin Abdul Muttalib RadhiAllahu 'anha: stated 'He was the moon of the fourteenth night, such a Noor from which light was extracted and by the Lord he was bestowed with the Book'. ["Tabqaat Ibn Sa'ad chapter Wafat-An-Nabi"]

Everything contained in this chapter is evidence in support of the fact that the Noor of RasoolAllah (Sallallahu ‘alaihi wa sallam) was present long before human creation. For this

reason the Ahl-as-Sunnah believe that although RasoolAllah (Sallallahu ‘alaihi wa sallam) was a human being (bashar), it is also justified to call him Noor.

This was the reality of the creed of Noor, which is the belief of the Ahl-as-Sunnah wa 'al Jamaa'ah. The final question we ask if it is kufr to have such belief, can all the Scholars whose names and references given, also be classified as Kaafirs?

The Knowledge of the Unseen (Ilm-ul-Ghayb)

We, The Ahle As Sunnah, believe that Allah has given the knowledge of the Ghayb (unseen), to the Prophet [May Allah bless him and grant him peace], and that it is also permissible to say that our Prophet [May Allah bless him and grant him peace] knows the knowledge of the Ghayb. However, it is not possible, nor permissible to say that the Prophet’s [May Allah bless him and grant him peace] knowledge of the Ghayb is equal to that of Allah - or even like the knowledge of Allah, since Allah’s knowledge is His own and the Prophet’s [May Allah bless him and grant him peace] knowledge has been given to him by Allah.

There are some people, who say to hold such beliefs will render that person a Kafir or an unbeliever. We will prove, with the help of Allah, that such a notion is not one of kufr.

Belief of the Ahle Sunnah about ‘ilm of the Ghayb

Mufti Ahmad Yar Khan (Allah have mercy on him) states:-

“Allah has informed His Prophets about certain things from the Unseen. The knowledge of the Prophet (May Allah bless him and grant him peace) is more than anyone else’s. Nobody can be equal to the knowledge of the Prophet (May Allah bless him and grant him peace) knowledge in the world. The five special things of the Unseen, Allah has informed some of these parts to the Prophet (May Allah bless him and grant him peace)”.
(See book Ja-alhaq, chapter Masa’la Gaib by Mufti Ahmad Yar Khan.)

Proof from the Qur’an that the Prophet Muhammad [May Allah bless him and grant him peace] has been given the knowledge of Ghayb

Allah says in the Qur’an,

“These are the tidings of Unseen that We reveal to you in secret”.
Surah-Ale-Imran, verse 44.

“Nor will He disclose to you the secrets of the Unseen. But He chooses of His Apostles (For the purpose)”
Surah-Ale-Imran, verse 179.

“The Knower of Unseen reveals not His secret to anyone. Except to His chosen Messengers”.
Surah-Al-Jinn, verse 26.

“...Allah has sent down to you the Book and Wisdom and has taught to you what you did not know, and great is the grace of Allah upon you.”
Surah Al-Nisa, Verse 113.

Imam Tabari writes under this verse:

Allah TA'ALA has told the Prophet (May Allah bless him and grant him peace), you must thank Allah TA'ALA Who has informed you of what has already happened and what will happen in the future and this is a great grace of Allah upon you.
(Tafsir Tabari under verse 113 of Surah Al-Nisa).

The above Qur'anic verses prove that Allah TA'ALA has given Muhammad (May Allah bless him and grant him peace) the knowledge of the Ghayb.

Proofs from the Ahadith that Prophet Muhammad [May Allah bless him and grant him peace] had the knowledge of the Ghayb

We find in a narration from the collection of Imam Bukhari :

Prophet Muhammad (May Allah bless him and grant him peace) stood up in one meeting and he started to tell us about events from the beginning of this world to the end and he told us about heaven and hell and about the people who were going to hell and who were going to heaven and what will be their places in heaven and hell. Of course, some people remember what he told us and some people have forgotten.
(Bukhari, Chapter Bada-UI-Khalq.)

Imam Muslim writes that:

The Prophet Muhammad (May Allah bless him and grant him peace) led the Fajr prayer and then sat on the pulpit, and until Zuhr he told the people of the things about the Unseen. After Zuhr, he sat on the pulpit and continued until Asar, then sat on the pulpit and continued until Maghrib prayer. He even informed of the dwellers of Paradise and Hell.
(Muslim chapter on Fadial).

Hafidhh ibn Hajar Asqalani in his famous commentary to Sahih Bukhari writes that:

What Prophet Muhammad (May Allah bless him and grant him peace) told in that one meeting is a miracle of the Prophet and this should not be doubted.
(Fathul Bari chap on Bada-UI-Khalq).

Imam Bukhari writes:

The Munafiqs (hypocrites- those who were outwardly Muslims but inwardly unbelievers) made an objection to the knowledge of the Prophet (May Allah bless him and grant him peace). The Prophet (May Allah bless him and grant him peace) stood on the pulpit and

said, “Ask me what you will”. One person stood up and asked, “What will be my place in the Hereafter?” The Prophet replied, “Hell”. Another person whose name was Abdullah bin Huzaifa, (people doubted whether he was a legitimate child), stood up and asked, “Who is my Father?” The Prophet (May Allah bless him and grant him peace) replied, “Your Father is Huzaifa”. (The accusation on Abdullah bin Huzaifa was cleared.) The Prophet (May Allah bless him and grant him peace) repeated, “Ask me, ask me”.

[Bukhari Kitab-ul-I'tisaam Muslim chap on Fadial].

It is evident from this Hadith that the only people who objected to the knowledge (Ilm-e-ghaib) of the Prophet (May Allah bless him and grant him peace) were the Munafiqs (hypocrites), and the belief that Allah informed His Prophet (May Allah bless him and grant him peace) of more knowledge than any one else is the belief of the blessed companions of the Prophet.

Imam Ahmad bin Hanbal quotes the following narration which provides more evidence on the Prophets knowledge :

The Prophet (May Allah bless him and grant him peace) stated, “I have seen my Lord, He put His hands upon my chest, after which everything appeared before me and I recognized everything.

[Musnad Ahmad Ibn Hanbal, vol 5, page 243]

Hafidhh Ibn Kathir writes:

A shepherd was with his goats. Upon which a wolf came and grabbed one goat and ran. The shepherd then chased after the wolf to get the goat back. The wolf then spoke to him and said, “Why do you take what food (rizq) which Allah has provided for me?” The shepherd was astonished that the wolf spoke. The wolf again said, “If you are so surprised that I can talk then go to Madina. You will find the last of the Prophets, and he can inform you of the Past and the Future”. The shepherd left his goats and went straight to the Prophet (May Allah bless him and grant him peace) and mentioned his experience. The Prophet (May Allah bless him and grant him peace) replied, “The wolf spoke the truth” Isnad (chain of narrators) for this hadith is (Jayid) Authentic.

[Taareekh: Chapter of Miracles of Prophet [May Allah bless Him and grant Him peace].

We also find the following clear cut hadith without any ambiguous meanings from Sahih Muslim:

The Prophet (May Allah bless him and grant him peace) stated, “Allah put the earth before me and I saw it from the East to the West”

[Muslim (Chapter of Excellence of the Prophet (May Allah bless him and grant him peace)]

This Hadith is a proof that the Prophet (May Allah bless him and grant him peace) was bestowed with the knowledge of the whole world.

Hafidhh Ibn Kathir and Ibn Muhammad bin Abdul Wahhab al Najdi write:

Suad bin Qarib recited a poem in front of the Prophet (May Allah bless him and grant him peace), “I bear witness that there is none worthy of worship except Allah. Allah has made you the trustee over all the ghaib.

[Sirat-un-Nabi and Mukhtasar Sirat ul Rasool, Storey on Swad bin Qariq by Hafidhh ibn Kathir and Ibn Muhammad bin Abdul Wahhab al Najdi]

Shaykh-ul-Islam, al-Hafidhh Ibn Hajar Asqalani writes that:

One of the qualities bestowed upon a Prophet is the quality that he knows what has already happened in the past and what will happen in the future.

(Fathul Bari chap on Anbiya).

From all the above Ahadith it is proven that the Prophet (May Allah bless him and grant him peace) was bestowed with more knowledge, than any other in the creation by Allah Almighty. It is also clear that he, (May Allah bless him and grant him peace), has been bestowed with the knowledge of the past and future and it is therefore permissible to say that Prophet Muhammad (May Allah bless him and grant him peace) is the trustee of the knowledge of Ghayb.

It is proven from the above narrations that Allah Almighty bestowed (that is gave) our Prophet (May Allah bless him and grant him peace) the knowledge of the Ghayb, so it is permissible to say that he, (May Allah bless him and grant him peace) knows the Ghayb. Hence if someone says that they hold the Prophet to know the Ghayb(unseen), he is not committing Kufr or Shirk by holding such a belief.

Sayyedina Khidr (Alay hissalaam) also knew the Ghayb?

Imam Tabari, Imam Qurtabi and Qadi Shawkani quote the following narration:

Ibn Abbas reported that Khidr was a man who did all his work with the knowledge of the Ghayb because he knew the Ghayb.

[Tafsir Tabari, Tafsir Qurtabi, Tafsir Fathul Qadir, by Imam Tabari, Qurtabi and Qadi Shawkani].

The above statement proves from a narration from a Sahabi, which is accepted by leading and reputable classical authorities, that it is permissible to say about Khidhr that he knew the Ghayb, so how can it possibly be wrong to say that Prophet Muhammad (May Allah bless him and grant him peace) also knows the Ghayb.

Hafidhh ibn Kathir and Muhammad bin Abdul Wahhab al Najdi wrote;

Malik Bin Aouf Nazri has written a Poem about our Prophet (May Allah bless him and grant him peace) and has written

I have not seen any one like you in this world that I can compare with.

Who always fulfill all that he promises.

There is no one more generous than him,

When you ask him some thing he will inform you of what is going to happen tomorrow.

[Sirat an Nabi Ibn Kathir and Muktasar Sirat al Rasool chapter Gazwa Hawazan by Hafidh ibn Kathir and Ibn Shaykh Najdy]

We will now examine some doubts that are raised by the opponents of the above Qur'anic and Ahadith based beliefs, and then by the grace of Allah, will answer their doubts so that the truth may become clear, Insha'allah.

Q) How can you say that Muhammad (May Allah bless him and grant him peace) has been given the knowledge of the Ghayb when Allah Almighty says in the Qur'an that there are five things of which no one has any knowledge about?

The relevant verse of the Qur'an is as follows:-

“Undoubtedly, Allah has the knowledge of the Hour, and He sends rain and knows what is in the wombs of the mothers and no soul knows in what land it will die. Undoubtedly, Allah is the Knower, All Aware”. (Surah Luqman Verse 34)

There are two answers to this:

The word used in this verse in Arabic is Adri, which refers to that knowledge which someone can attain by guessing. Of course the knowledge of the Unseen of the Prophet (May Allah bless him and grant him peace) was not by guessing. Allah informed this to him.

Hafidhh Ibn Kathir (who met and briefly studied with Ibn Taymiyya) has written in his famous commentary to the Qur'an, 'Tafsir Ibn Kathir', the meaning of this ayaat, namely, that no-one can find the knowledge of these things on their own endeavor. Only Allah can give this knowledge, for example Allah gives knowledge to the Angels whose duties are to control rain, and therefore on the command of Allah it rains.

Also Allah commands an Angel who goes into the mother's womb and hangs a record around the child's neck what he/she will do in their lifetime. This knowledge is not attained by the Angel but rather it is given by Allah Himself.

If the literal and direct meaning is taken from the above quoted ayaat, then it will mean that only Allah knows what is in the mothers womb but today, we can discover quite easily if the child is a male or female by modern scanning techniques.

If the Angels have some knowledge on the five Unseen things - given to them by Allah, why is it strange if the Prophet (May Allah bless him and grant him peace) also has some of this knowledge - again bestowed by Allah.

During the battle of Badr, the Prophet mentioned the names of the kafirs that were to die the next and also described the manner in which the companions would achieve martyrdom.

These are clear and authentic examples of the Prophet, (May Allah bless him and grant him peace), informing his ummah about future events, hidden from all else (ie ghayb), [Taken from Sahih Bukhari chapter on the Battle of Badr and also Tafsir Ibn Kathir on Surah Luqman Ayaat 34.]

(Q) Did Prophet Muhammad (May Allah bless him and grant him peace) not stop people from saying that he [May Allah bless him and grant him peace] had the knowledge of tomorrow?

On one occasion our Prophet (May Allah bless him and grant him peace) went to a wedding. There, the girls were singing about the battle of Badr. When they saw the Prophet (May Allah bless him and grant him peace) coming they stopped singing about Battle of Badr and started to sing that: "There is a Prophet amongst us that knows about tomorrow". The Prophet (May Allah bless him and grant him peace) said carry on singing what you were singing before. [Miskat chapter Nikah]

If he [May Allah bless him and grant him peace] knew about tomorrow, then why did he stop them from singing it?

The Answer to this is:

These poems were written by a Companion [Sahabi], and had it been incorrect, he [May Allah bless him and grant him peace] would have instructed them to stop immediately and not to repeat.

This means the poem was right. The reason he told them to stop singing was because a wedding celebration was taking place and he wanted them to sing the poem that they were singing before, and secondly he did not want them to praise him in the presence of himself. That was one of the beauties of our Prophet (May Allah bless him and grant him peace), that he didn't like to be praised.

Everyone knows that our Prophet (May Allah bless him and grant him peace) did know about the future events up to the Day of Judgment and even after, how else could he have told us about the Mahdi, the Dajjal, the second coming of Jesus, the questions to be asked in the grave, the bridge over Hell which everyone will have to cross to get to Heaven, the Meezan (scales) where everyone's actions will be weighed etc etc.

There are countless more proofs which show without a shadow of a doubt that the Beloved Messenger of Allah, (May Allah bless him and grant him peace), had been given the knowledge of the Ghayb (Unseen) and ALLAH is the knower of all things!

Haadhir & Naadhir

We, the Ahle Sunnah Wal Jammah, believe that the Prophet [May Allah bless him and grant him peace] is Haadhir and Nadhir, which simply put means that he views our actions and in this way we are presented to him. He [May Allah bless him and grant him peace] is Nadhir, since he views our actions, both good and bad.

Definition of Hadhir/Nadhir

Mufti Ahmad Yaar Khan and Allama Ghulam Rasool Sa'eedi write:

Haadhir Nadhir does not mean that the Prophet [May Allah bless him and grant him peace] is present. Rather, it means that the Prophet [May Allah bless him and grant him peace] views the actions of his Ummah whilst he is in his grave. He can go from his grave to other places where he likes spiritually. He prays for us.

[Tawzeeh-ul-Bayaan Sharh Sahih Muslim vol 1 Chapter on Mi'raj Ja al-Haqq chapter Al Haadir-u-wannadir by Mufti Ahmad Yaar Khan]

Proof of Hadhir/Nadhir

Allah Ta'ala says in the Qur'an

"O Prophet! [May Allah bless him and grant him peace] no doubt, We have sent you as a witness, bearer of glad tiding and a Warner"

[Surah Al-Ahzab, verse 45.]

The Qur'an refers to RasoolAllah [May Allah bless him and grant him peace] as 'Shahid'(witness) and the witness is someone who sees whilst being present. [Mufradaat, Imam Raghib, under the word Shahid]

Allah sent the Prophet [May Allah bless him and grant him peace] as Shahid. It is for this reason we refer to him as metaphorically being Haadhir/Nadhir and that he is not Hadhir/Nadhir in the way that are the Angels Kiraman, Katibeen. (The Angels who are constantly present on the right and left shoulder of every human being.)

Proof of Haadhir & Nadhir from Hadith

Hafidhh Ibn Kathir writes:

Imam Qurtubi writes: The angels present the actions of the Ummah to the Prophet [May Allah bless him and grant him peace] every single day. This is not correct, but the truth is that the actions of the Ummah are presented not every day but every Friday. [Tafsir Ibn Kathir Surah Al-Nisa'a under verse 41]

Hafidhh Ibn Qayyim writes:

It is true that our Prophet, [May Allah bless him and grant him peace] in his grave, is presented with the actions of his Ummah. This is from un-authenticated Ahadeeth and it is not something to be surprised by, because when our parents pass away from this world, our actions are presented to them to view. However, with our Prophet [May Allah bless him and grant him peace], he is presented with the actions of the all humans and the Jins. [Qaseedah Nounia 13 by Hafidhh Ibn Qayyim]

Hafidhh ibn Kathir writes: that;

When a parent of a muslim dies, then their children's actions are presented to them. If the actions are good then they are happy, but if their actions are bad, then they pray to Allah TA'ALA so that He may forgive them. [Tafsir ibn Kathir under verse 105 of Surah al Taubah by Hafidhh Ibn Kathir].

Hafidhh Ibn Rajab: also says on this subject;

Deeds of the humans are presented in front of our Prophet [May Allah bless him and grant him peace], that is why a person should be ashamed of themselves from doing bad deeds. [Lataef-ul-Mahrif Hafidhh Ibn Rajab pg 91]

Some people may have difficulty in comprehending how the Prophet [May Allah bless him and grant him peace] could have so much power to the extent that he views the actions of his Ummah every day or once a week. Firstly such a thing can never be difficult for the Prophet [May Allah bless him and grant him peace], and secondly there is nothing to be surprised by when Allah grants his special servants abilities of such nature.

Hafidhh Ibn Kathir writes:

An example of this would be of the Angel Izra'eel Alaihi salaam, who at all times has the Lawh-e-Mahfooz (guarded tablet) in his sight, and it is through this he sees the whole world. He even visits every house on land and under water five times a day. [Tafsir Ibn Kathir, Surah Sajdah, under verse 11. Also in Tareek Ibn Kathir vol.1, Chapter on Lawh-e-Mahfooz]

Apart from his servants, Allah has even given power to Shaytaan, who sits on his throne in the sea and sees you wherever you may be. [Surah Al-'Araaf, under verse 27]

So if Allah can bestow such powers to a Kafir then why is it so difficult to believe that He can bestow such powers to the most beloved of his creation - Our Prophet [May Allah bless him and grant him peace]?

The evidence provided above, was to demonstrate that the Prophet [May Allah bless him and grant him peace] is a witness over the whole of his Ummah - and this is what is meant by Hakhir/Nakhir.

The Prophet [May Allah bless him and grant him peace] stated:

"My life is better for you, you narrate Ahadith and Ahadith are narrated for you. When I pass away it will continue to benefit you because your actions will be presented before me. If I see a good deed I shall praise Allah Soobha Nahu Wata'ala, If I see a bad deed of yours I shall ask Allah Soobha Nahu Wata'ala to forgive you. [Majma-uz-Zwaa'id, vol.9, pg.24]

All this implies, that the Prophet [May Allah bless him and grant him peace] is Hakhir/Nakhir over our actions.

Hafidhh Ibn Kathir writes: On the Day of Judgment, the Prophet [May Allah bless him and grant him peace] will be a witness over our actions and the actions of the previous Ummahs. Even the Ummah of the Prophet [May Allah bless him and grant him peace] will bear witness to the fact that the previous Prophets conveyed the message of Allah Soobha Nahu Wata'ala to their respective Ummahs. To this, the people from the previous Ummahs will say: 'How can they testify when they were not present at that time?' The Ummah of the Prophet [May Allah bless him and grant him peace] will reply: 'We were

informed by our Prophet [May Allah bless him and grant him peace] that the previous messengers had all conveyed the message from Allah Soobha Nahu Wata'ala.' Then RasoolAllah [May Allah bless him and grant him peace] will himself bear witness to the fact that all the Prophets before him had conveyed their message from Allah Soobha Nahu Wata'ala to their respective Ummahs. [Tafsir Ibn Kathir, Surah Baqarah, under verse 143]

On the Day of judgment there will be an objection to the certification of the Ummahs ,but there will be no objection to the word/certification of the Prophet [May Allah bless him and grant him peace]. In fact it will be used as a decision, since the certification of the Ummah would be from what they heard (from Qur'an and Sunnah) but the certification of the Prophet [May Allah bless him and grant him peace] will be from what he had witnessed. Imam Bukhari Rahmatullah states:

The Prophet [May Allah bless him and grant him peace] saw all the previous Prophets and their followers. This is the difference in the testimony of the Prophet [May Allah bless him and grant him peace] and that of his Ummah. [Sahih al Bukhari Chptr Al-Manaqib]

From the above, it can be understood that the witness of Prophet Muhammad [May Allah bless him and grant him peace] will not be challengable on the Day of Judgement, because his witness will be observable.

Concept of Bid`ah in Islam

Bid'ah is a word that has been misused so often today, that its definition needs to be explained clearly.

Definition of Bid'ah

Bid'ah, literally means innovation. In special terms it means carrying out actions which displease Allah ta`ala and his messenger.
[Tirmizi chapter II]

Qadi Shawkani writes "In Islam there are two kinds of Bid'ah: Bid'ah Say'iah and Bid'ah Hasana. If a new thing opposes the Qur'an and Sunnah then it is Say'iah, but if it is not against the Shari'ah then it is Hasanah.
(Nayl-ul-Autaar, Qadi Shawkani chapter Salaah Al Taravee).

Imam Nawawi writes that there are certain types of Bid'ah. Two of them are Bid'ah Sayyiah and Bid'ah Hasanah. Bid'ah sayyiah is a Bid'ah that opposes the Qur'an and sunnah and Bidah Hasanah is a Bid'ah that is not against the Qur'an or Sunnah. For example:

To invent the usool (principle) of Hadeeth, usool of Fiqh, usool of Tafsir etc.
[Tahzeeb al Asma wal lughaat word Bid'ah by Imam Nawawi]

Hafidhh ibn Rajjab defines bida to mean new things that have no basis in the Qur'an or Sunnah. If a new practice has evidence from the Qur'an or Sunnah it will not be Bid'ah

Shari'ah, but it will be Bid'ah Logaviyya (linguistic).
(Jaami' Al Uloom Al Hukkam page 252 by Hafidhh ibn Rajjab).

Hafidhh Asqalani writes if a new thing is against Islam, it will be bad. If it is not against Islam, it will be hasanah (Good).
(Fathul Bari chap on Taravi by Hafidhh Asqalani).

Hafidhh ibn Taymiyyah writes that bid'ah is always bad, but some scholars say that there are two kinds of bid'ah, that one is good and one is bad. If a new thing has origin in the Qur'an and Sunnah it will be called Bid'ah Logaviyya (verbally) but not Bid'ah in Shari'ah. Only the word bid'ah will be used on the new things. Like, the Qur'an was collected in one book after the Prophet Muhammad [May Allah bless Him and grant Him peace], and the congregational Taravi prayer was started in Sayyidna Umar's time but these two things have an origin in the Sunnah. Therefore, it will be called bid'ah verbally.
(Iqtidah al Sirat al Mustaqeem chap on Bid'ah by Hafidhh ibn Taymiyya).

From the above, the conclusion is that if a new thing has been started, and it neither goes against the Qur'an or Sunnah, then it can be declared a 'good' innovation. However, if a new act is initiated against the Qur'an and Sunnah, that will be called bad bid'ah, or a reprehensible innovation.

Definition of BID'AH SAYYIAH

Bid'ah say'iah is a new thing, introduced to and made part of the Deen (Islam) that has no origin what so ever from the Qur'an or the Sunnah of Rasoolallah [May Allah bless Him and grant Him peace]

Imam Bukhari and Imam Muslim write that there was some companions talking and the Prophet was listening. One of them said: 'I will make prayers (Salaah) all night long.' The second said: 'I will fast (sawm) all the time.' The third said: 'I will never marry.' When our Prophet [May Allah bless Him and grant Him peace]heard them say this he said: 'I am the most God conscious of Allah (Ta`ala) than any of you. I pray (Salaah,) I fast (sawm) as well, and I do marry woman too. And who so turns his face from my Sunnah, cannot be of my Ummah'.

[Mishkat Muslim, Bukhari chapter Ihtisam]

The reason why our Prophet [May Allah bless Him and grant Him peace]stopped them from doing what they wanted to do was because it was against Sunnah(his way). What ever we do which is against the way of our Prophets [May Allah bless Him and grant Him peace] Sunnah is a Bid'ah Say'iah.

RasoolAllah [May Allah bless Him and grant Him peace] stated: "On the Day of Judgement, some people will come to me when I will be standing by Haudh-e-Kausar (Well). They will be grabbed and taken towards the Hellfire. I shall say: "These are my people" but in reply I will be told: "These are the people who introduced innovations after you, so they are unbelievers."

[Bukhari & Muslim, Kitaab-ul-Haudh]

From the above Hadith we learn of the innovations from which we have been warned. Such innovations that make a person Murtad (a non believer.) A few examples of innovations, which cause a person to become Murtad:- A person claiming to be a Prophet, deny giving Zakaat. Perform Haj at a place other than the Ka'ba, or to introduce any other new belief which is in opposition to Qur'an or Ahadith.

A person once sent salaam to Abdullah Ibn Umar radhiAllahu anhu who replied: I do not accept his salaam, as this person has innovated by becoming Qadriyyah (A sect which does not believe in destiny) [Mistake, Kitaab-ul-Iman wa-al-Qadr, transmitted by Abu Dawood, Tirmidhi and Ibn Majah]

The above narration emphasises the fact that Bid'ah is to hold such an Aqeedah which is in direct opposition to the Qur'an and Sunnah, i.e. to become Qadriyyah, Jabriyya etc.

RasoolAllah [May Allah bless Him and grant Him peace] stated: "Every innovation leads astray and every creator of the astray goes in the Fire."
[Muslim chapter Al-jumah]

An example of this Bid'ah is given by Hafidhh Ibn Al-Qayyim who writes: 'The one who denies the punishment of the grave is an innovater'.
[Kitaab-ur-Rooh chap10]

PROOF OF BID'AH HASANA

Allah Ta'ala says in the Holy Qur'an:

"And we ordained in the hearts of those who followed him Compassion and Mercy. But the Monasticism which they innovated for themselves which we did not prescribe for them"
Surah Al Hadeed, verse 27"

This verse points out that when something new is invented to please Allah Ta'ala then it is permissible, and Allah Ta'ala gives reward for it. Those who do not fulfil the requirements then Allah Ta'ala will not reward them.

RasoolAllah [May Allah bless Him and grant Him peace] stated: "The person who introduced a good thing in Islam, shall obtain the reward for it and also the reward for those who adopt it. As for the one who introduces a bad thing (Bid'ah Sayyi ah) he will obtain the punishment for introducing it and also for those who adopt it, will also be punished."
(Sahih Muslim in Kitaab-uz-Zakaat Tirmidhee chapter Eleleven).

This Hadith gives proof of the fact that it is permissible to introduce a good act in Islam, also it gives permission to follow that deed with the intention of reward.

Even our Prophets (Sallallahu'alaihi wa sallams) companions introduced new things in Islam that the Messenger of Allah himself had not done, and our Prophet [May Allah bless Him

and grant Him peace] did not stop them. If by doing something new without the permission of our Prophet [May Allah bless Him and grant Him peace] was Bid'ah then these people would not have done so. Yes it was important for them to remember that, not to start something new which would be against our Prophet [May Allah bless Him and grant Him peace] sunnah in any way.

There are many examples, but for the moment we shall highlight two:

- Our Prophet [May Allah bless Him and grant Him peace] asked Bilal radiAllahu unho "What do you practice that from which you look forward to a lot of reward from Allah Subha Nahu Wata'ala. The reason being I heard your footsteps in Paradise. (junnaah") Bilal radiAllahu unho replaid: "Whenever I do Ablution (Wudhu,) after it I always say a Prayer (Nafil Salaah")

["Bukhari, Kitab Tahajud"]

This new practice that Bilal RadiAllaho unho started by himself was so much accepted by Allah Ta'ala that our Prophet [May Allah bless Him and grant Him peace] heard his foot steps in paradise.

Ibn Hajr writes in his commentary to worship at a set time is permissible.
[Fathul bari by Hafidhh Asqalani]

2) In a Mosque in Quba an Imam used to lead congregation prayers in every rakat (cycle) after reciting Surah Al Fatiha and a verse of the Qur'an he also recited Surah Al Ikhlas as well. When our Prophet [May Allah bless Him and grant Him peace] asked him: 'Why do you do this? He replied: 'I love reading Surah Al Ikhlas'. Our Prophet [May Allah bless Him and grant Him peace] said: 'This love will take you towards paradise'. [Bukhari Kitab as Salaah]

Our Prophet [May Allah bless Him and grant Him peace] did not stop either of these two companions, but instead gave them inspiration of the glad tidings they were going to receive.

Imam Bukhari writes Umar [May Allah be pleased with Him] ordered that congregational Taravi prayer should be offered together. When the people started this and Umar saw this he said This is a good bid'ah. [Bukhari Kitab-us Taraweeh]

Umar RadiAllaho unho ordered the people to offer congregational prayers of Taraweeh, and called this "Bid'ah Hasana." From this we can prove two things.

1) After our Prophet [May Allah bless Him and grant Him peace] any new thing that was initiated and was not against his sunnah or the Qur'an is called Bid'ah Hasana.

2) To start something new in Islam, which is not already there and does not affect the sunnah then this will be the Sunnah of Umar radiAllaho unho.

This Hadith supports the fact that if a new thing does not oppose the Qur'an or Ahadith then it is a Bid'ah Hasana.

During the Khilafa of Abu Bakr Siddique RadhiAllahu anahu, Umar RadhiAllahu anhu

came to Abu Bakr Radiallahu and said: "In the Battle of Yamama many Hufaad of Qur'an have been Martyred. I fear that if the Hufaad continue to die in such battles the Qur'an could disappear. I recommend that you command for the Qur'an to be collected". Abu Bakr RadhiAllahu anhu replied: "How can I do a thing, which was not a practice of (Rasoolallah Sallallahu' alaihi wa sallam)" Umar RadhiAllahu anhu replied: "By Allah this is a good thing." Umar RadhiAllahu anhu mentioned this many times to the Khalifa. Later Abu Bakr RadhiAllahu anhu said: "Allah has opened my heart to the fact that this was not an action of (Rasoolallah Sallallahu' alaihi wa sallam) but this is a good thing". Abu Bakr Radiallahu unhu then told Zaid RadhiAllahu anhu to start collecting the Qur'an who questioned the Khalifa by asking: Abu Bakr Radiallahu Why are you doing something which was not an action of (Rasoolallah Sallallahu' alaihi wa sallam?)" Abu Bakr Radiallahu replied: "By Allah this is a very good thing". Zaid RadhiAllahu anhu later said: "Allah Subha Nahu Wata'ala opened my heart to the fact that this was a good thing so I started collecting the Qur'an until it was collected." (Bukhari in Kitaab Fadhaa il-ul-Qur'an).

The above Hadith goes a long way in proving that the introduction of a good thing (which was not an action of Rasoolallah Sallallahu' alaihi wa sallam) is the Sunnah of the Sahaba RadhiAllahu Ta'ala Ajma'een.

During the time of RasoolAllah Sallallahu' alaihi wa sallam, seven different types of Qir'aat (recitation techniques) were used to recite the Qur'an. But Uthman RadhiAllahu anhu united the people to one type of Qirat. This was a thing not done by the Prophet SallAllahu alaihi wasallam, Abu Bakr nor Umar RadhiAllahu anhum but by Uthman RadhiAllahu anhu.

[Bukhari in Fadhaa il-ul-Qur'an]

Some examples of Bid'ah Hasana.

Punctuation in the Qur'an
 Names of Surahs written in the Qur'an
 Mihrabs in the Mosques
 Minarets of Mosques
 Taqleed of the four schools of Fiqh
 Fixing congregational prayer times with the clock times

These are all Bid'ah Hasana and have been accepted by the whole of the Ummah.

In the Haramian (Makkah and Madina) they celebrate on the 27th of Ramadan "Lai latul qader", it is not establishd in Hadith. Is there any set date for Lai latul Qadar or even to congregate for hours on end? To give the Ka'aba a bath twice in a year is not mentioned in the Qur'an.

So why do all these Muslims from the whole world join them in prayer there. In what Hadith does this say that to recite the whole of the Qur'an in Salaah (Taraweh) and finish on the 27th of Ramadan?

In which Hadith does it say that Bukhari is the next book after the Holy Qur'an, or did any of our Prophets [May Allah bless Him and grant Him peace] companions say this?

In Saudi Arabia they do celebrate their National day. They hang the picture of the King every where even on the Riyals where does this derive from? So then it would be right to say that to assent that Bukhari is the second Highest book (kitab) after the Qur'an is Bid'ah? Usool-Tafsir, Usool-Hadith, Usool-Fiqh, and Asma e Rijal, which companions of our Prophet Salalla ho alhi wasallam started this. So this means that this is also Bid'ah?

Our Prophet [May Allah bless Him and grant Him peace] and his Companions used to call Saudi Arabia "Jaziratul Arab" but the present Government has taken that name out and changed it to Saudi Arabia.

These are some new actions done by the Sihaba and the pious which were not counted as Bidah

Hafidhh Ibn Taimiyyah writes: "Imam Ahmad Ibn Hanbal would place his hand on the grave of a person who had just died and then supplicate to Allah". He also says: "There were some people from amongst the Salaf who would never narrate a Hadith of (Rasoolallah Sallallahu' alaihi wa sallam) without performing wudhu (ablution)". [Ibn Taimiyyah in Al-Tawasul page 90]

Hafidhh Ibn Taimiyyah did not refer to the above as innovations even though both acts are not evident from the life of (Rasoolallah Sallallahu alaihi wa sallam,) or the rightly guided Khalifa s. This clearly proves that the Salaf believed that it was permitted to do something which did not oppose the Qur'an and Sunnah of the Messenger (Sallallahu'alaihi wa sallam)

It is in this same book of Hafidhh Ibn Taimiyyah where it mentions many other cases where the Sahaba started things that were not present during the time of (RasoolAllah Sallallahu' alaihi wa sallam)

A few examples of these are:

Abu Hurairah radhiAllahu anhu would do masah (wiping) of his neck during wudhu. Umar radhiAllahu anhu would put water in his eyes and do masah of the ears, Abdullah Ibn Umar radhiAllahu considered it virtuous to walk along the same routes which the Prophet [May Allah bless Him and grant Him peace] used in his lifetime also to stop where the Prophet [May Allah bless Him and grant Him peace] stopped, and to perform wudhu where (RasoolAllah Sallallahu' alaihi wa sallam) performed it. Abdullah Ibn Umar would also touch with his hands the places where (Rasoolallah Sallallahu'alaihi wa sallam) sat to obtain Baraka (blessings).

[Qaydah Jaleelah page 223 by Hafidhh Ibn Taymiyyah]

All of this is evidence in support of the fact it is permitted to do something not done by the

Prophet [May Allah bless Him and grant Him peace] so long as it does not oppose the Sunnah and is intended for reward alone. As this was the practice of the Sahaba radhiAllahu anhum.

The objection, which could arise, is that: 'The Companions had the authority to start something new but we do not.'

Firstly: Not all the things mentioned earlier were started by the Companions.

Secondly, Hafidhh Ibn Taimiyyah writes: "Apart from the Prophet [May Allah bless Him and grant Him peace] no one has the right to introduce anything new to the Deen (Religion) and then call it Sunnah, the Khulafa Rashideen followed the Sunnah, therefore their way is called the way of the Prophet [May Allah bless Him and grant Him peace]. Wajib is only what Allah has made Wajib and Haraam is only that which Allah and his Messenger has forbidden, the authority of classifying Mustahab (Desirable), Mubaah (permissible), and Makrooh (Disliked), is with the Prophet [May Allah bless Him and grant Him peace] alone. No others have such authority". He continues by saying, "The majority of Scholars do not consider the (above) practice of Abdullah Ibn Umar to be permitted" ["Hafidhh Ibn Taimiyyah]

[Qaydah Jaleelah chap action of Sihabah by Hafidhh Ibn Taymiyyah]

According to Hafidhh Ibn Taymiyyahs statement we can see that the sunnah can only be something that was practised by the Prophet not by anyone else. Some people consider something to be Bid'ah, which was not practised by the Prophet, or His Companions. According to the above statement they cannot say this as the Prophet [May Allah bless him and grant him peace] only had such Authority to do so.

In the following pages we will discuss some of the issues, which are considered as 'Bidah' by some of the Muslims.

Celebratng Milaad-un-Nabi or Mawlid

When we celebrate Milad, we gather, in order to send salutations (Esal-e-Swaab) to the Prophet [May Allah bless him and grant Him peace], give charity to the poor (Sadaqah Khairat) and remember wilaadah(Birth) and virtues of the Prophet [May Allah bless him and grant Him peace]. The Ahl as-Sunnah does not say that one must celebrate "Milad" only on 12 Rabee'-ul-Awwal, in fact it can be celebrated at anytime of the year. Generally Milad-un-Nabi is celebrated, on the 12th of Rabee'-ul-Awwal, by Muslims all over the world. In every Muslim country, there is a public holiday for "Milaad-un-Nabee", except one country, but even in that country, the people celebrate "Milaad" individually. The birth of the Anbiyaa' has been mentioned in the Qur'an. For example, Adam, Musaa, Eesaa, and Yahyaa (May Allah bless them and grant them peace). If it is wrong to talk about the birth of the Prophet (May Allah bless him and grant him peace), then why has Allah TA'ALA mentioned it in the Qur'an?

Evidence of Milaad-un-Nabi from the Qur'an

Allah Ta'ala says in the Holy Qur'an:

Say: "In the bounty of Allah, and his mercy;- Therein let them rejoice." That is better than what they Amass.

(Yunus, 58)

In this verse, Allah Almighty tells us that we should be happy when we receive blessings and mercy from Him. Without doubt, the Prophet [May Allah bless Him and grant Him peace] is the greatest mercy and blessing of Allah Almighty

Allah Almighty says in the Qur'an:

"And we sent not to you but a mercy for all the worlds" (Al'Anbiyaa', 107)

Allah Almighty says in the Qur'an:

Oh Prophet! The communicator of unseen news. We have sent you as a present beholder and bearer of glad tidings and a warner.

And an inviter towards Allah by His command and a brightening sun.

And give glad tidings to the believers that for them is great bounty of Allah.

(Al-aHzaab, 44-47)

Allah Almighty says in the Qur'an:

...remind them of the day of Allah...

(Ibraaheem, 5)

Hafidhh Ibn Kathir and Qadi Shawkani write that:

"the day of Allah" refers to the day on which Allah Almighty has done a favour on mankind. For example, the freedom of Bani Isra'il from the slavery of Fir'awn.

[Tafsir Ibn Kathir, and Fath-ul-qadeer, by Hafidhh Ibn Kather and Qaadee Shawkaanee]

Allah's greatest favour on mankind was the birth of the Prophet [May Allah bless him and grant Him peace]. This means that the Milaad of the Prophet [May Allah bless him and grant Him peace] is a "day of Allah", therefore we should remember it.

Hafidh Ibn Rajab writes that:

It is recommended to fast on those days on which Allah Almighty has sent blessings on us. The greatest favour which Allah Almighty has bestowed us with, is the sending down of the Prophet [May Allah bless him and grant Him peace]. Allah Almighty says in the Qur'an:

"I have favoured among nations and sent to you a Prophet from among you"(ltaa'if-ul-ma'rif, page 111, by Hafidh Ibn Rajab)

Some other evidences of Milaad

Our Prophet [May Allah bless him and grant Him peace] celebrated the birth of his son Ibraaheem by freeing a slave. (Tareekh Ibn Kathir, “Birth of Ibraaheem”).

Imam Muslim writes that the Prophet [May Allah bless Him and grant Him peace] was asked about the fast on Mondays, which he used to keep, the Prophet replied “This is the day of my birth”.

(Muslim, “Kitaab-us-Sawm”)

This proves that the Prophet [May Allah bless Him and grant Him peace] kept fast on Mondays to show gratitude for his birth.

Imam Bukhari writes that:

when Abu Lahab died, someone from his household saw him in a dream, they asked him what happened in the grave he said “I am being punished severely, but on Mondays, I get water from my finger with which I am freed Thuwayba,

(Bukhari, “Kitaab-un-Nikaah”)

Friday is a special day for Muslims because this is the day that Allah created Aadam[May Allah bless him and grant him peace]

(The Muslim book of Jum’ah, also Tareekh Ibn Kathir, vol.1, “Story of Aadam (May Allah bless him and grant him peace)])

Hafidhh Ibn Kathir writes that Abu Lahab freed Thuwayba on the day that the Prophet [May Allah bless Him and grant Him peace] was born.

(Sirat-un-Nabee, “Birth of Prophet May Allah bless him and grant Him peace]”, by Hafidh Ibn Kathir)

This proves that a kaafir, Abu Lahab, was happy on the day of the birth of the Prophet [May Allah bless Him and grant Him peace] and was rewarded by having his punishment reduced. If this is true, then indeed Allah will bless a Muslim who rejoices the birth of the Prophet [May Allah bless Him and grant Him peace]. This Hadith has been used by many ‘Ulamaa’, to justify the celebration of Milad.

Allama Ibn Hajar Asqalani writes that Sohaily said that Abbaas Radi-Allahu-unhu, who was the uncle of the Prophet [May Allah bless Him and grant Him peace], had the above dream. Apart from this, other Muhadditheen have also attributed this dream to Abbaas Radi-Allahu-unhu. (Fath-ul-baari, “Nikaah”, by Hafidh Ibn Hajar Asqalaanee)

A person may ask, “When did Abbaas Radi-Allahu-unhu have this dream? Was it before or after he embraced Islam?” The answer to this is that he had this dream after coming into the fold of Islam (Seerah-Ibn-Hashaam) Abu Lahab died after the battle of Badr before which Abbaas Radi-Allahu-unhu embraced Islam.

Fatwa of Scholars for Milad

Hafidhh Ibn Taymiyyah writes:

“Those people who celebrate Milaad through the love and respect of the Prophet [May Allah bless Him and grant Him peace], will be rewarded by Allah.
[Iqtidaa’ us-siraat-il-Mustaqeem, page 294]

He also writes that:

If someone celebrates Milaad with the love and respect of Prophet [May Allah bless him and grant Him peace], he will have a “big reward”. He says that in Muslim communities, Milaad-un-Nabi gatherings are only done with the respect and love of the Muslims for the Prophet [May Allah bless him and grant Him peace]
[Iqtidaa’ as-siraat-il-Mustaqeem, page 297, by Hafidhh Ibn Taymiyyah]

Hafidhh Ibn Kathir wrote that:

There was once a King, Abu Sa’eed Malik Muzaffar - a man of good deeds. In his kingdom, wherever he saw a lack of water, he would build a well. He also established many Islamic study centers. Every year, he would spend half a million dinars on hosting a gathering of his people to celebrate the birthday of the Prophet [May Allah bless Him and grant Him peace]
[Tareekh Ibn Kathir, see story of King Abu Sa’eed, Volume 13]

Ibn Muhammad bin Abdul Wahhab Najdi, in his book, writes:

“Thuwaiba, who was the freed slave of Abu Lahab fed Rasolallah Sallalalhu ‘alaihi wa sallam milk. Abu Lahab freed Suwaiba at the time when she informed him that a son has been born at your brother’s house. After the death of Abu Lahab he was seen in a dream, in which he said ‘I am in severe punishment but this is lessened on Mondays, he showed his forefinger, and said that he would suck from it. This is so because it was with this finger that I freed Suwaiba when she informed of the birth of the Prophet, and she also fed the Prophet Sallalalhu ‘alaihi wa sallam milk”. Ibn Jawzi states: Abu Lahab is that kaafir who has been specially referred to, in the Qur’an. If such a person can be rewarded for celebrating the Milaad of the Prophet Sallalalhu ‘alaihi wa Sallam, then imagine how great the reward would be for a Muslim when he celebrates it.
[Mukhtassar Sirat-ur-rasool, “Milaad-un-nabi”, by Ibn Muhammad bin Abdul wahhaab Najdi].

The above is evidence that celebrating the birthday of the Prophet [May Allah bless Him and grant Him peace] in the form of a gathering is permissible. Otherwise Hafidhh Ibn Kathir would not have referred to it as a good deed and Hafidhh Ibn Taymiyyah would not have said that there would be a “big reward” for doing so.

Some people have the opinion that King Abu Sa'eed introduced the celebrating of this occasion. This is not true because Hafidh Ibn Kathir states that in the 5th Century hijree, a King named Malik Shah celebrated it also with a gathering [Tareekh Ibn Katheer biography of Malik Shah]

Some people even argue that the Holy Prophet was not even born on the 12th Rabbi Awwal. This argument is baseless, as Hafidh Ibn Kathir has discussed this in Sirat-un-nabi. He states that the majority of the scholars agree that the Prophet was born on the 12th of Rabee'ul-Aawal. The evidence of the people who do not accept this is weak. (As-Sirat-un-nabi, vol.1, "Birth of the Prophet [May Allah bless him and grant Him peace]")

Muhammad Ibn Is-haaq states that the Prophet was born on the 12th of Rabee'ul-Awwal. (Seerah Ibn Hashaam, "Chapter Birth of the Prophet [May Allah bless him and grant Him peace]")

Ibn Is-haaq was a Taabi' and was born in 75 Hijrah. His book is the oldest book available of seerah in Islamic history. The first book of Seerah was written by Musa bin Uqba. This book is no longer available for reference.

The Ahl as-Sunnah celebrate the Milaad of the Prophet [May Allah bless Him and grant Him peace] with love and respect. If someone does not celebrate it, we do not call them a kaafir because the matter of Milaad does not affect the 'Aqeedah of a person. The celebrating of this should not cause any divisions among Muslims.

Hafidhh Salaahuddeen Yoosuf [A great follower of Hafidhh Ibn Taymiyyah and Shaikh Najdee] writes:

On the birth date of the Prophet [May Allah bless him and grant him peace], to give charity to the poor or to build a Masjid. We agree in this type of celebration of Milaad. (Milaad-un-nabi, by Hafidhh. Yoosuf, page 92)

Hafidh Ibn Kathir writes: "On the day of the birth of Prophet[May Allah bless Him and grant Him peace], Shaytaan cried a lot." (Sirat-un-nabi, "Birth of the Prophet [May Allah bless him and grant Him peace]", by Hafidh Ibn Kathir)

From Ibn Kathirs narration we can see that to feel unhappy on the Birthday of the Prophet [May Allah bless him and grant him peace] is the way of shaytaan not the way of a Muslim!

Some questions raised concerning the Milaad

Although the Prophet was born on the 12th of Rabee'ul-awwal he also died on the same date. How then can the 12th of Rabee'ul-awwal be a happy day?

Mourning for someone's death should not be more than three days, except for a woman, who has lost her husband. The Prophet's [May Allah bless him and grant Him peace] death

was over 1400 years ago, so the period of mourning has passed. But, after someone dies, his death is remembered by reciting the Qur'an, remembering his merits, giving alms, and making du'a for him. Even if the period of mourning for the Prophet's [May Allah bless him and grant Him peace] death exists, all the actions mentioned above are included when people gather for Milaad-un-nabee. For this reason, there is not need to separate the celebration of the Prophet's [May Allah bless him and grant Him peace] birth, and the mourning of his death.

How can there be an Eid Milaad-un-nabi when there are only two Eids (Al-Fitr and Al-AdhHaa)?

Allah Almighty says in the Qur'an:

Prophet Isa [May Allah bless him and grant Him peace] prayed to Allah Almighty "Oh Allah, our Lord, send down to us a tray of food from the Heavens so that it may be an occasion of Eid for us for the first and the last of us." (Al-Maa'idah, 114)

Imam Hakim writes that the Prophet [May Allah bless him and grant Him peace] said "Friday is also an Eid day". Once, in the Prophet's time Eid came on Friday and the Prophet [May Allah bless him and grant Him peace] said "Allah has given you two Eids today". (Mustadrak, "Jum'ah" by Imam Haakim and summary by Imam Dhahabi).

Imam Tirmidhee writes

"Abdullah-bin-Abbaas was reciting verse 3 of surah maa'ida, from the Qur'an. A Jew, sitting close-by heard it and said to Abdullah "If that verse which you recited, was revealed to us, we would make that day an Eid day". Abdullah-bin-Abbas replied "When this verse was revealed, there were two Eids on that day. One of them was the Hajj day and the other Friday".
[Tirmidhee, "Tafsir", and also Tafsir Ibn Kathir, surah 5, verse 3]

From the references above, it is proved that the term "Eid day" does not specifically apply to the two Eid days (Al-fitr and al-adhHaa), but instead, it could be used for any Islamic holy day. This means that we can refer to "Milaad-un-Nabi" as "Eid-Milaad-un-nabi"

Books on Milaad-un-Nabi

Imam Tirmidhi, in his book even gives the title of one of this chapters, the name "Milaad-un-Nabee". (Tirmidhi, shamaa'il)

Imam Waaqdi (A second century Scholar) also wrote a book entitled "Milaad-un-Nabi". The original copy can be found in Cairo.

Allama Ibn Al-Jawzi, wrote a book called "Milaad-un-Nabi" in which he gives very strong proofs permitting the celebration of Milaad.

To make the Intention to travel to our Prophet Muhammad [May Allah bless him and grant him peace] resting place.

When ever Muslims are fortunate enough to travel to Makkah and Madina, i.e. for Hajj or Umrah after visiting the Ka'bah, they would then go towards Madina to visit our Prophet [May Allah bless Him and grant Him peace] blessed resting place.

Some people argue that when they do go, they should not intend to see our Prophet's [May Allah bless Him and grant Him peace] grave, because it is not permissible. They argue, that the people should only intend for Salaah (Prayer) in Masjid-e-Nabawi (Green Dome Mosque) and when they get there they can visit our Prophet [May Allah bless Him and grant Him peace] grave as well.

The Ahl-Sunnah believe that it is permissible to make the Intention to travel to visit our Prophet [May Allah bless Him and grant Him peace] grave.

We shall, with the help of Allah, provide proof that it is Permissible to travel to our Prophet's [May Allah bless Him and grant Him peace] grave with Intention to see his grave.

Allah Subha nahu wataala says in the Holy Qur'an:

When they were unjust to themselves, they come unto thee and ask Allah's forgiveness' and the messenger asked forgiveness for them they would have found Allah indeed Oft-returning most merciful. [Surah Al-Nisa verse 64]

From this we can say that it permissible to visit our Prophet's [May Allah bless Him and grant Him peace] grave. Some people say that this Ayat was only applicable when our Prophet [May Allah bless Him and grant Him peace] was alive but not now.

The answer to this doubt is that he (May Allah bless him and grant him peace) is still alive in his grave, to go to see his grave is same as going to see him alive.

Proof from Hadith

Imam Muslim writes when Prophet (May Allah bless him and grant him peace) went to Mir'aaj, he saw Prophet Musa [May Allah bless him and grant Him peace] was standing in his grave performing Salaah.

(Muslim, Chapter on Fadil Mousa)

Qadi Shawkani writes:

“Some of the highest scholars say that our Prophet [May Allah bless Him and grant Him peace] is alive in his grave” So then it would make it the same as travelling to see our Prophet [May Allah bless Him and grant Him peace] when he was alive.

[Nayl-lul-Avtar chap Al-Hajj by Qadi Shawkani]

Our Prophet [May Allah bless Him and grant Him peace]'s companions used to travel to his grave.

Hafidhh Ibn Taymiyyah writes:

Abdullah Ibn Umar, radiallahu unho, when he would return from travelling, he would visit the grave of Prophet [May Allah bless Him and grant Him peace].

[Hafidhh Ibn Taymiyyah in Al-Tuwassul and Iqtidah Seratul Mustaqeem Chapter Zirah Qabar un Nabi Muatta Imam Muhammad chapter on Hajj]

Hafidhh Ibn Kathir writes:

Ka'ab (Ta'bee) said to Aysha radiallahoha unha that 70,000 angels visit the grave of our Prophet (Sallallahu' alaihi wa sallam's) in the morning and the same in the evening who recite Durood (Blessing) on our Prophet (Sallallahu' alaihi wa sallam.)

Tafsir Ibn Kathir, Surah Al-Ahzab under verse 56

Hafidhh Ibn Taymiyyah's statement which he stated in his book called Ar-rad-ul-akh-Nai that it is not permitted to travel to visit the grave of our Prophet Sallallahu' alaihi wa sallam is derived from Hadith about travelling: You can travel to the three Mosques, i.e. Haramain in Makkah, Masjid Nabwi in Madina, Masjid Aqsa in Jerusalem, the real meaning of this hadith would be that no one can say to pray in this or that Mosque is more rewarded. The understanding of Hafidhh Ibn Taymiyyah is wrong about visiting our Prophet [May Allah bless Him and grant Him peace] grave.

Imam Abu Hanifah Rahmatullah writes that when a person attends the grave of our Prophet [May Allah bless Him and grant Him peace] the person should face the grave and make du'a.

[Musnad, Imam Abu Haneefa chap Hajj]

Qadi Shawkani writes that:

After our Prophet [May Allah bless Him and grant Him peace] passed away Bilal radi Allahu unho moved to Syria (Sham), one night in his dream our Prophet Sallallahu' alaihi wa sallam said Oh Bilal what kind of friendship is this that you do not come to see me. When Bilal radi Allahu unho woke up in the morning, he made his way towards our Prophet (Sallallahu' alaihi wa sallam.) At that time his intention was to go to our Prophet [May Allah bless Him and grant Him peace] grave, quite a lot of the (Sahabas) Companion were alive at that time but none of them said that this is Haram, this event is (Sanad Jayyeed) true. From this we learn that to have intention to visit our Prophet [May Allah bless Him and grant Him peace] grave is permissible. [Nail lau tahri chptr Hajj By Qadi Showkanee. Hafidhh Ibn Athir also writes this event as well.]

Allamah Ibn Jawzi writes that:

Our Prophet [May Allah bless Him and grant Him peace] said: To come and see me while I am alive, is called Hijrat, and it is the same as to come to see me after I have passed away. [Talbis-Iblis page 200]

Muslims have been travelling to visit our Prophet's [May Allah bless Him and grant Him peace] grave from the beginning and will do so till the end.

When Muslims reach our Prophet [May Allah bless Him and grant Him peace] grave they read their sallams and make Du'a through (Waseela) our Prophet [May Allah bless Him and grant Him peace] - and they also make Du'a that help us on the day of Judgement, and this is all permissible.

Hafidhh Ibn Qayyim writes:

'Whenever you are present at our Prophet [May Allah bless Him and grant Him peace] grave, cry as much as you can when you are making your Du'as. Because on the day of Judgement your tears will be weighed in the scales, to visit our Prophet [May Allah bless Him and grant Him peace] grave is the best thing you can do to receive a very high reward than any other. [Qaseedah-Nu-numia page 180 by Hafidhh Ibn Qayyim]

Shaykh Alawi Maliki writes:

That some people have wrongly interpreted what Imam Malik Rahamatullah has stated: He said that: 'I do not like people saying that I have visited the Ka'ba, or that I have visited our Prophet [May Allah bless Him and grant Him peace] grave. The answer to this is that Imam Malik Rahmatullah did not say: do not visit our Prophet [May Allah bless Him and grant Him peace] grave, he did not like the word Ziarah as Ibn Rusan Maliky wrote on this that the word visit (Ziyarah) is used when addressing ordinary deceased, so this is not suitable for our Prophet (Sallallahu' alaihi wa sallam.)

[Shifa-Al-Favar page 130 by Shaykh Alawiy al Maliki Makki]

Hafidhh Asqalani says that:

The Scholars have said, "How can Hafidhh Ibn Taymiyyah say that it is Haraam to visit our Prophet [May Allah bless Him and grant Him peace] grave". In this instance the Scholars have really rebuked Hafidhh Ibn Taymiyyah. And on this saying of Hafidhh Ibn Taymiyyah it created a lot of disagreement between the Ummah. As all the Scholars agree unanimously that it is permitted to travel to visit our Prophet (Sallallhu' alaihi wa sallams) grave. The evidence Hafidhh Ibn Taymiyyah gave was of Imam Maliks saying that he did not like people saying that they have visited our Prophet (Sallallhu' alaihi wa sallams) grave. As the Maliki Scholars have cleared this by saying that Imam Malik did not like the word Visit (Ziyarah) being used, he was not against the actual visiting of the grave. Imam Malik knew about visiting our Prophet (Sallallhu' alaihi wa sallams) grave is the best sort of

worship you can do to become closer to Allah Ta'ala. And he also knew that the whole of the Ummah is together on this issue.

[Fathul Bari chapter Al-Masajid by Hafidhh Asqalani]

Qadi Shawkani says:

That there are a lot of different Fatwa'as on visiting our Prophet's grave (Sallallahu' alaihi wa sallam.) It is permitted by the majority of them, In the eyes of Maliki, and some of the others it is Wajib to visit, to Hanafis it is very close to being Wajib to visit our Prophet (Sallallahu' alaihi wa sallams) grave. And Hafidhh Ibn Taymiah says it is not permitted to travel to visit the grave intentionally. Some of the Hambaly Scholars have rebuked Hafidhh Ibn Taymiah on this. [Nayl-ul-Awtar chapter Hajj By Qadi Showqani]

From all this we can say it is permitted to travel with the intention to visit our Prophet (Sallallahu' alaihi wa sallams) grave. Only Hafidhh Ibn Taymiyyah and some people are against it, so we cannot follow Hafidhh Ibn Taymiyyah's saying, but to follow the great noble people of the Ummah.

I make Du'a that may Allah Subha Nahu Wata'ala take all the Muslim's to Makkah and Madina, and on the day of Judgement may they get help from our Prophet [May Allah bless Him and grant Him peace] (To do their Intercession) Amin.

The Excellency of the 15th Night of 'Shabaan'

Many Muslims in various countries pray on the 15th night of Shabaan, and ask for forgiveness of their sins and on the following day proceed to fast. To do this is in no way against the Qur'an nor the Sunnah. There are many narrations that support its validity.

There is one night in the year when Allah (Soobha Nahu Wata'ala) gives the knowledge to the Angels, about what is going to happen in the following year, for example, who is going to die, who will be born, who will be ill and how much food people will have in the year, etc.

The Majority of the scholars of Islam say:

That night is Laila-tul-Qadar in the month of Ramadan but the other scholars like Ikramah who is student of Abdullah bin Abbas (Radi allahu unho) says that night is 15th of Shabaan. There is a Hadith which Imam Tabari (Radi allahu unho) writes: Prophet [May Allah bless Him and grant Him peace] said, 'From Shabaan to Shabaan there is a decision made of who is going to die, be married and some people get married but their names are written in the death program. [Tafsir Tabari, under Surah Dukhan, verse 1 by Imam Tabari]

This narration is Ikrama's, the other scholar's statements are proven that 15th night of Shabaan is a holy night but there is no doubt that Allah (Soobha Nahu Wata'ala) gives the full knowledge to the Angels in the night of Laila-tul-Qadar, which is in the month of Ramadan.

If we read all the narration's regarding Laila-tul-Qadar and the 15th night of Shabaan we can reach the conclusion that the yearly program started on the 15th night of Shabaan and completed on Laila-tul-Qadar. There might be a suspicion as to 'why does a year program take so long from Shabaan to Ramadan? The answer is Allah knows the best. No one can understand for sure the philosophy of Allah's work. He made the worlds in six days. Who knows why He took six days to make the worlds. To examine all of the above statements consult these books:

“Tafsir Tabari, Fathul Qadeer by Qadi Shawkani, Tafsir Qurtabi, Tafsir Bagawi, Tafsir Mazhari, Tafsir Ma'ah riyful Qur'an, Tafsir Ibn Kathir, Tafsir Zia-ul-Qur'an under the verse of Surah Al- Dokhan verse 1 to 5”

There are some other narrations that inform us about the Excellency of the 15th night of Shabaan.

Imam Ibn Majah states:

It is narrated by Ali (Radi allahu unho) that the Prophet [May Allah bless Him and grant Him peace] stated; “ when it is the 15th night of Shabaan, do Qiyaam in the night, and fast in the morning, and ask for forgiveness. Because on that night Allah calls: ‘Is there anyone who is asking for forgiveness so that I can forgive them, who is in distress that I may relieve his distress, is there anyone who needs (rizq) food that I may give it to him.’ And this continues till the morning.” [Ibn Majah chapter Salaah]

Imam Tirmidhi writes:

Aisha Radi Allahu unha said: “On this night the Prophet [May Allah bless Him and grant Him peace] went to Jannat-ul-Baqee to make du'a, I followed him. The Prophet [May Allah bless Him and grant Him peace] said to me: Allah puts His attention towards the first Heaven, and forgives the sins of the people, even if they were equivalent to the hairs of the goats of Bunn Qalb. (A tribe who at the time had a lot of goats)
[Tirmidhi , Kitab-us-Siyaam]

Imam Bukhari has objected upon one narrator but this is compensated by the fact that Ibn Maja has narrated it with different narrations (chains).

Allama Dhahabi, and Hafidhh Ibn Kathir quoted from Hafidhh Abu Zurah that only 30 Hadith in Ibn Majah are weak. [Tadhkaratul- Hufaadh by Hafidhh Dha'ha'bi and Tareek Ibn Kathir biography Ibn Majah

Some other people have stated that more than 30 Hadith are da'eef, (weak) but the narrations we have are not amongst those 30, that is why these Hadith can be used to support the validity of 15th Shabaan night.

Even Imam Tirmidhi's narration is weak but this does not belittle the subject, when it concerns its merits and excellence - since weak narrations are still acceptable. However, we

would like to ask those people who are so against the Mid Shabaan, wether they have even a weak hadith to disprove the prayers on the 15th of Shabaan? In reality they have no narration against the 15th night of Shabaan. If there are any they should prove it. Those who are against the 15th night of Shabaan usually say ‘Why do you celebrate the 15th night of Shabaan?’ The answer is why do all of the Saudi Arabian scholars celebrate Laila-tul-Qadar on the 27th of Ramadan in Haramain (Makkah and Madinah). ‘Did the Prophet [May Allah bless Him and grant Him peace] and his companions' celebrate the Laila-tul-Qadar on the 27th of Ramadan?’ The answer is no, they did not. So if this is permitted the 15th night of Shabaan is also permitted as well.

The Ahl-Sunnah say this is a permissible act, but it is not a Sunnah. There is enough proof that if the majority of the Muslims consider it to be good then it is sufficient. As the Prophet [May Allah bless Him and grant Him peace] stated: The thing that group of a Muslims says is good, it is accepted to Allah.

[“Mishkat chapter Ihtisaam”]

Two great followers of Ibn Taymiyah and Muhammad bin Abdul Wahhab Al Najdi, are Hafidhh Abdullah Rawpari and Thanaa’ullah Amritsari, both state that to worship on the 15th night of Shabaan is not Bid’ah and the person who does Ibada (Worship) on this night will obtain reward for it. The narrations concerning this night are weak but this does not matter since weak Ahadith are acceptable for virtuous actions.

[Fatawa Ahl-e-Hadith by Hafidhh Rawpari and Fatawa Thanaa’iya by Thana’ullah Amritsari, chapter on fasting]

Hafidhh Ibn Taymiya writes:

The excellency regarding the 15th of Shabaan is an area of dispute between the Scholars, some of them say that there is no significance of this night, but Imam Ahmed recognises the excellency of this night, our other Hanbli Scholars also agree with Imam Ahmed. There are Ahadith on this night being significant, some of them are from Sunnan

(Tirmizy, Ibn Majah) and the other Ahdeeth books as well

[Iqtidah Siratul Mustaqeem page 203 by Hafidhh Ibn Taymiyah]

The people who reject the significance of this night argue that the holy Qur’an was not revealed on this night so that is why there is no significance of this night It is true that the Holy Qur’an was revealed in Ramadan, but the significance is because the Ahadeeth that tells us bout the reward one will get if he/She worshipped on 15th night of Shabaan. We pray to Allah if everything stated is correct except it, but if there is any mistake may Allah forgive us. (Amin)

Ethal At Thawaab

To put simply, Esal e Sawab is nothing other than to ask Allah for the forgiveness of our sins, and to raise the spiritual status of the deceased. This may be achieved through various practices, such as the offering of du’as [supplications], to recite the Qur’an, to offer Qurbani

[at Eid al Adha], and also, to perform a compulsory Hajj [fard] on the behalf of the deceased.

As this chapter will seek to demonstrate, Insh Allah, by using the Qur'an and the Sunnah as evidence, and by examining the fatwawa's of the scholars of Islam, we shall indeed discover that this is not an innovative practice [bid'a], but something that has been practiced by Muslims throughout the centuries, and secondly, which is permissible.

Evidence from the Qur'an

Allah (Almighty.) has ordered the Muslims (believers) that you pray for your parents as follows:

O' My Lord [Allah (Almighty.)], have mercy on my parents like they have bought me up through my childhood.

(Surah Isra, Verse 24)

Allah (Almighty.) has praised those Muslims who ask for forgiveness of the deceased. They ask for forgiveness in the following manner:

O' Allah (Almighty.) forgive us and forgive our Muslim brothers and sisters who have passed away.

(Surah Hashir, Verse 10)

The above mentioned verses demonstrate that if anyone prays on behalf of another person, the latter will receive the [spiritual] benefits - Allah Willing. This also demonstrates that if it was the wrong action Allah would not have ordered us to pray for other people, nor would He have stated that those who ask for forgiveness for the deceased, receive praises from Allah.

Evidence from the Sunnah

Imam Bukhari and Imam Muslim write that:

A man came to the Prophet Muhammad [May Allah bless Him and grant Him peace] and said 'My mother has suddenly died and she did not leave any will, but I suspect that if she did that then she would have told me to give something to charity. Now if I offer something in charity on her behalf, will she get the reward?' Prophet Muhammad [May Allah bless Him and grant Him peace] said 'Yes'. Then the man said that I make you, the Prophet, as my witness, that I offer my garden full of fruits to charity.

(Bukhari Muslim, Chapter Al-Wasiha)

This hadith, as can be clearly read, proves that to offer a charity on behalf of the deceased will result in the deceased obtainig a benefit.

Imam Bukhari writes that:

Prophet Muhammad [May Allah bless Him and grant Him peace] has said, The status of the deceased is raised (during their time in the grave), and the deceased ask Allah (Almighty.) why has this happened, Allah (Almighty.) replies that your son has prayed for your forgiveness. (Al-Adab, Al-Mufid Chapter Excellency of the Parents by Imam Bukhari)

From this particular hadith, it can be understood that not only charity, but the offering of prayers (making duas) and the giving of alms, will also benefit the deceased.

After providing evidence from the primary and secondary sources, we shall now move onto the evidences provided by some of the scholars on this topic.

Hafidhh Ibn Taymiyyah writes:

From the authentic Hadith, there is evidence pointing out that the deceased person will gain rewards from all the good deeds carried out on his/her behalf by others. Some people raise the objection that a person can only gain reward from their own actions, and refer to the Qur'an [for evidence]. This is not correct. Firstly, because a Muslim receives the reward of those deeds that he /she has never done themselves [for example]: like Allah says in the Qur'an that the Angels of the Throne of Allah, glorify Allah and ask for forgiveness on behalf of all the Muslims. It is also evident from the Qur'an: [that] Allah (The Almighty) ordered Prophet Muhammad [May Allah bless Him and grant Him peace] to pray for his Ummah, since his du'a is the peace of mind for the Ummah. In the same way the d'ua is offered in the funeral prayer, also when visiting the grave and offering d'ua for the deceased.

Secondly, we know that Allah (Almighty.) rewards us through the deeds of other people, which are carried out on our behalf. An example is where the Prophet Muhammad [May Allah bless him and grant him peace] said "Whenever a Muslim prays for other Muslims, Allah (Almighty.) appoints an Angel to say Amin", i.e., the angel asks Allah (Almighty.) for the acceptance of the prayer. Sometimes Allah (Almighty.) blesses the participants of the funeral prayer in response to the prayer from the deceased and vice versa.

(Mujmua Al-Fatawa vol:7, page 500 & vol:24, page 367) Published by Hafidhh Ibn-e-Taymiyyah in Saudi Arabia

Hafidhh Ibn Qayyam writes:-

"If a Muslim recites Qur'an, performs Hajj, offers du'a, gives in charity on the behalf of the deceased, then the deceased gets the benefits of it. Some innovators say that the deceased do not get any such reward, which is wrong according to the authentic Hadith. The proof is in the Qur'an that Allah (Almighty.) has praised those who ask for forgiveness for their Muslim brothers. Authentic Hadith proves that Prophet Muhammad [May Allah bless him and grant him peace] replied to a question saying that to offer alms on behalf of a deceased person earns benefit. Some individuals suspect that the earlier Muslims did not do Esal-e-

Sawab. This is because of their own ignorance or lack of knowledge. The earlier Muslims did not do these to show off. The Prophet Muhammad [May Allah bless him and grant him peace] himself gave permission to offer Alms, so it is right to say that Esal-e-Sawab is right. The ayah in the Qur'an which states that only the own deeds are rewarded, means that he is righteous to get rewarded, which means that he is righteous to receive reward, but a present from someone else is also rewarded to the deceased by Allah (Almighty.).

(Kitab-ur-Rooh; by Hafidhh Ibn-ul-Qayyam Chapter 16)

Qadi Shawkani writes:

According to the Sunni faith, a deceased receives rewards from others praying, performing Hajj, offering Alms, but the "Mutazala" refuse to accept this. if it is wrong to offer these to the deceased, then Islam would not have allowed us to say "Salaam" (peace be to you) to the deceased when visiting or entering the graveyards. (Nal-Al-Autar, chapter: Janaiz by Qadi Shawkani).

These above references prove our argument for Esal-e-Swab and that the suspicion that people harbour in that it has no basis in either the Qur'an or the Sunnah, is not true.

Origins and Development

The origin of Esal-e-Swab is in the Qur'an but it is carried out in different manner in different communities. For example, to preach Islam to invite others to the Deen is proven but the methods are different for different situations. For example Islamic circles are held on Saturday's or Sunday's some but it is not mentioned in the Qur'an or Hadith that they should be held on these evenings. In the same way, the origin of Esal-e-Swab is in the Qur'an and Hadith and to call it an innovation is not right. Now we will discuss a few things concerning with Esal-e-Swab to which according to some people are, innovations

- 1) When a person dies, Muslims offer Alms, "Sadaqa", on his behalf and pray in congregation. In these gatherings Islamic teachings are preached; This serves as a way to preach or spread Islam. Through these gatherings, the deceased receive benefit because Muslims pray for his/her forgiveness and others get knowledge of Islam. The poor get benefit from these Alms or charity. As you can see if you look at it from any angle, it is not an innovation.
- 2) Some people raise the question that a day should not be fixed for this, in that fixing such a day is "Haram" in Islam. The answer to this question is that "fixing a day" is Haram, Esal e sawaab will be haraam if it is said that outside of this day it will not be Esal-e-Sawab, (like Qurbani, Hajj and Salaah times are fixed), but Esal-e-Sawab on a fixed day is just for convenience of relatives and friends for "Du'a". Like any Islamic conference, the date of it is fixed in advance. Alternatively, like Salaah "Jamat" time is unlike fixed. No one can become an innovator because of this. in the same way, to fix a day for "Du'a" for the deceased is not an innovation.

In Islam is it permissible for a person to fix a time, or date for voluntary (Nafal) prayer?

Imam Bukhari writes one day after the Fajar prayer, the Prophet Muhammad [May Allah bless him and grant him peace] asked Bilal [May Allah bless him and grant him peace], tell me what good deeds you do because I heard your foot steps in Jannat. Bilal replied the only thing I do is after I make Wudu I pray Nafal how much Allah (Almighty.) wills me to do.

(Bukhari: Chapter of Salaah)

Hafidhh Asqalani writes in his commentary on this Hadith. We can understand from this Hadith that it is permissible for a person to fix a time for his/her voluntary prayer.

(Fath-ul-Bari Book of Salaah)

There is a prayer (Du'a) said for the deceased for this we can fix a time that suits our self. We can give charity for them, keep fast for them and also we can get together and read Qur'an for them. For the people who get together and read Qur'an, we could be hospitable by providing for them by giving food and drink. This is all done with the intention of Sawab (blessings). For example, when Islamic circles are held, there are usually refreshments held after and this is carried out with the intention of blessings. This is one way of doing Esal-e-Sawab. There are many other ways of doing Esal-e-Sawab. One of them is urs.

Urs

Urs, is done annually for a saint by his disciples (Mureeds). They hold this Urs in the mosque near the grave of the saint. They recite the Qur'an and various scholars give lectures on different topics of Islam. The audience are allowed to question the scholars on anything they wish. At the end a du'a is said and then hospitality is done for the people. The hospitality is solely done for the blessings.

Some people consider this an innovation (bidah) and regard it to be forbidden (haram). They object to this and ask questions such as "Why once a year?" The other objection they have towards this is that the Prophet Muhammad [May Allah bless him and grant him peace] curses those who build mosques on the grave. Therefore, the objection they hold is that if a mosque is not allowed to be built on the graves, how can we hold a gathering such as urs there. The answer to the first question regarding "Why once a year?" is:

Imam Tabari, Hafidhh-Ibn-Kathir and Qurtabi write:

The Prophet Muhammad [May Allah bless him and grant him peace] used to go to the graves of the martyrs of Uhd once a year and also recite the verse of the Holy Qur'an on excellence of patience. The Prophet Muhammad [May Allah bless him and grant him peace] used to pray for them. When the beloved Prophet Muhammad [May Allah bless him and grant him peace] passed away himself, the Khalifs, Abu-Bakr [May Allah bless him and grant him peace], Umar [May Allah bless him and grant him peace], Usman [May

Allah bless him and grant him peace] and Ali [May Allah bless him and grant him peace] used to do the same thing.

[Tafsir Tabari, Tafsir Ibn-Kathir and Tafsir Qurtabi by Imam Tabari, Hafidhh Ibn-Kathir. Imam Qurtabi commentary of Surah Ra'd Verse 20.]

From all this we can conclude or understand that going to the grave of a saint once a year is permissible and is not an innovation (bidah). Also to lecture in a gathering is just another way of doing Dawah (work propagating Islam).

As for the answer to the second question. To build a mosque on the grave. The meaning of the Hadith is not to prostrate to the grave. There is proof in the Qur'an of building a mosque for saints near the grave.

Allah says in the Qur'an

They said, build over their cave any building. Their lord knows well about them.
Those who prevailed in their affair said, we swear that we shall erect over them a mosque.
(Surah Al-Kahaf-V 21)

Imam Tabari, Hafidhh-Ibn-Kathir and Imam Qurtabi writes:

When the people of the cave went into the cave, some people said, who were close to the entrance of the cave, build a mosque so we can worship Allah (THE ALMIGHTY) The people who said this were Muslims.

[Tafsir Tabari, Tafsir Ibn-Kathir Surah Kahf Verse 21]

Therefore, from this we can prove that building a mosque near the grave of a pious person is permissible.

Hafidhh Asqalani writes:

If a person built a mosque near the graves of pious people, and that person's intention is solely for the blessings of Allah (Almighty.), and at the time of prayer, not to prostrate or face the grave, it is permissible to build a mosque near the grave of a saint and is not forbidden.

[Fath-ul-Bari, Chapter of Masajid]

From the above we can understand the true meaning of the Hadith which points out not to prostrate to the graves. It does not mean not to build a mosque near the graves. It basically means not to face the graves whilst praying.

Imam Tabari and Hafidhh-Ibn-Kathir write, in the 88th year of Hijra, the room of Aisha [May Allah bless Her and Grant Her peace] where there are graves of the Prophet Muhammad [May Allah bless him and grant him peace] Abu-Bakr [May Allah bless him and grant him peace] and Umar [May Allah bless him and grant him peace] were joined to

the mosque of the Prophet Muhammad [May Allah bless him and grant him peace]. (Tareeh Tabari and Tareeh Hafidhh Ibn-Kathir, Chapter of Government (Valid-Ibn-Abdul-Malik by Imam Tabari and Hafidhh Ibn-Kathir)

At the time of this, some companions and students (Tabeen) were alive and since then, no one has objected to this, which means it is allowed to have a mosque near the grave. Some people assert that it is not allowed to visit the grave with that the intention that someone wants to see the grave. We ahle sunnah say that it is right to go and visit the grave with the intention that you are going to see the grave. The evidence is as follows.

Qadi Shawkani writes that:

After the Prophet's (May Allah bless him and grant him peace) death, Bilal settled in Syria. He had a dream where he saw the Prophet (May Allah bless him and grant him peace) and the Prophet said what kind of friend are you that you do not come and visit my grave? The next morning, Bilal made a journey to Madina to see the Prophet's (May Allah bless him and grant him peace) grave. At that time the companions were alive and they did not object to this. This narration is authentic.

[Nal lul Autar chap on Hajj by Qadi Shawkani].

Vows

Some people make false accusation, that Ahl-us-Sunnah wa'l Jama in making vows to pious people (Anbiyaa and Awliyaa), but the Ahl-us-Sunnah make vows only for Allah and no one else. Vow is worship. We believe that if someone worships something other than Allah he is a Mushrik, and a Kafir, that is, a non-believer.

Then the following question is raised: What is the meaning when the Ahl-us-Sunnah Jamaat go to the graves of the pious and make Vows to them?

When the Ahl-Sunnah-wa'l Jama makes Vows like this to Allah they do it in the following manner. 'O Allah, if You make our sick people better, we will feed ten poor people, and the Sawaab (Deeds) from it we will give to so and so pious person'. Sometimes the person makes a Vow to Allah and then slaughters a sheep and gives the meat to the poor and then makes Du'a that the Sawaab from this goes to pious people who have passed away.

Some people say that this is Kufr and Shirk.

Muhammad Bin Abdul Wahhab Najdi wrote:

'Vows is Kufr for the pious'.(Kashf-al-Shubhat Chapter on Vows by Shaykh Najdi)

He did not differentiate the Vows of worship and the Vows of gift. The Vows of the pious mean the gift of Sawaab (Deeds) not Vows of worship that can only be for Allah.

Imam Ahmad Rad'a writes:

When we slaughter an animal for Aqiqah, the slaughtering of the animal is for Allah and the meat is for the people. Or when we have visitors we slaughter the lamb, cow, chicken, etc. We do it not for worship but for the hospitality of the visitors. So in the same way when a person goes to the pious graves or slaughter an animal, the intention is for the meat to be given to the poor and the Sawaab to go to the pious grave. We cannot think that any Muslim can make Vows as worship for any pious person or slaughter animals to respect and worship of the pious. But if somebody does it with the intention of worship there is no doubt that he is a non-Muslim.

[Fatawa Radhaviyyaa, by Moulana Ahmad Raza Khan Rahmatullah, Fatawa Shaami, Fatawa Aalam Ghiri, chapter of Vows]

Some people have raised the question that is it Bid'ah to read the Qur'an and say Du'a on food during an Esal-e-Sawaab gathering.

There are certain aspects to the above question. Firstly we believe that the food is not part of the Esal-e-Sawaab gathering. Imam Ahmad Raza Qaadri writes:

If someone puts food before an Esal-e-Sawaab meeting and he has the intention of reading Qur'an and du'a on it, then this is allowed. If someone states that the deceased cannot get sawaab because there is no food in the Esal-e-Sawaab then they are wrong. (Fatawa Radawiyah Chapter on Janaza)

Secondly, we cannot say that having food before the Esal-e-Sawaab gathering is bid'ah, as Prophet [May Allah bless him and grant Him peace] put food, milk and water in front of him, and then he did du'a and read something on the food.

Hafidhh Ibn-Kathir writes :

One day Prophet [May Allah bless him and grant Him peace] was invited to someone's house. Prophet [May Allah bless him and grant Him peace] accepted the invitation and he bought a lot of companions with him to the house. There was a very short amount of food for the people. The Prophet [May Allah bless him and grant Him peace] said to bring the food out. Prophet [May Allah bless him and grant Him peace] read whatever Allah wanted on the food and du'a was also done on the food and the food was given to the people. After the people had eaten the food, there was still the same amount of food left as it was before the people started to eat.

(Tareekh Ibn Kathir & Siraat un Nabi Chapter of Mujizat)

From this narration it proves that to do Du'a on food is not an Innovation but it is Sunnah and is only done for the purpose of Barakah [blessing] and so the food does not be short.

The meaning of Esal-e-Sawaab gatherings is to spread Islam and teach Islam and to offer food to the people who join the gathering is not bid'ah.

(Tafsir Ibn Kathir, Surah Al-Shuara, under verse 214)

Hafidhh-Ibn-Kathir writes:

When Allah Almighty revealed this verse of the Qur'an which states ' O Beloved, warn your nearest Kinsmen', the Prophet [May Allah bless him and grant Him peace] said to Ali 'O Ali, sacrifice a goat and cook that meat and bring milk and fruit with the cooked to my house for a party'. At the party, Muhammad [May Allah bless him and grant Him peace] said 'I am a Prophet of Allah, I have been sent to guide you to the right path, so become a Muslim'. When the family heard this, they started to laugh and they left the house. This happened for three days continuously.

[Tafsir Ibn Kathir, Surah Al-Shuara, under verse 214]

From the above references it is clear that, to prepare food for blessings is allowed and to hold the gatherings for the spread and teaching of Islam and to invite people to eat the blessed food is not bid'ah.

In our times especially in the western countries, Muslims have become very lazy and they do not attend the Mosque to perform Salaah. Therefore, it is good to organise a gathering and to prepare food for the gathering and to invite Muslims and offer them food and to teach about Islam and their duties. The people who carry out this job are the praiseable people because they are spending their money and time in Allah Almighty's way. Their intention is to please Allah Almighty and it is very surprising that people say that this is bid'ah and you will get bad deeds if you do this and this is a waste of money. We pray for all the Muslims who have passed away for their forgiveness and we also pray for those people who organise different kinds of gatherings to guide and remind Muslims for their duties and we also pray to Allah Almighty that may He accept and reward this work. (Amin)

Tabarruk

Tabarruk means blessed. In special terms, it means to obtain blessing from the pious. This is permissible, but there are some people who say: to obtain blessing from the pious or their possessions is not permissible and if one says it is permissible, he is leading the people into the way of shirk. We the Ahle Sunnah say, it is proved from the Sunnah and Qur'an that this is permissible and to call it Kufr and Shirk is not acceptable.

Proof from the Qur'an

Allah Almighty says in the Qur'an,

“And their Prophet said to them: ‘the sign of his kingship is that there would come to you an ark in which there is tranquility of hearts from your Lord, and there are something left on the relics of the respectable Musa and the respectable Haroon, the angels raising it would bring. No doubt, in it there is great sign for you if you believe”. (Surah Al Baqarah Verse 248).

Hafidhh ibn Kathir and Qadi Shawkani write:

In the box there was Musa and Haroon's clothes, Musa's stick, and pieces of the Old Testament and some things of the previous Prophets, which had touched their bodies. When Bani Isra'il went to war, they took that box with them and they used to win.

[Tafsir ibn Kathir and Tafsir Fathul Qadir by Hafidhh ibn Kathir and Qadi Shawkani]

From the above, it has been proved that it is permissible to keep the possessions of the pious for blessings.

Proof from the hadith

Imam Muslim writes:

The Companions of the Prophet (Sallallahu 'alaihi wa sallam) used to get blessings from him. At one time our Prophet (Sallallahu 'alaihi wa sallam) performed wudu with some water. When he left, Bilal (Radi Allahu anhu) came and saw the left over water he took the water from the house and brought it outside. The Companions took the water and began to wipe it all over their bodies. The other people who were behind were not able to get any water began to wipe the water from the Companions hands and wiped it on themselves. In this way everyone got the blessings from the water that the Prophet (Sallallahu 'alaihi wa sallam) did wudu with. [Muslim Shareef, chapter of Salaah]

Imam Muslim writes:

The people of Madinah used to take tubs of water to the Prophet (Sallallahu 'alaihi wa sallam.) The Prophet (Sallallahu 'alaihi wa sallam) used to dip his hand in the water and the people used to take the tubs back (to get blessings from the water) [Muslim Sahreef chap Fada'il]

Hafidhh ibn Kathir writes:

Once a barber cut the Prophet (Sallallahu 'alaihi wa sallam's) hair. The Prophet (Sallallahu 'alaihi wa sallams) Companions were there as well, when the Prophet (Sallallahu 'alaihi wa sallams) hair used to drop, the companions used to catch the hair to prevent it from dropping onto the ground, which they kept as Tabarruk.

[Muslim Shareef, chapter of Fada'il, Tareekh, Ibn-e-Kathir, chapter, Hajj of Prophet (Sallallahu 'alaihi wa sallam)]

Imam Muslim writes:

Once the Prophet (Sallallahu 'alaihi wa sallam) went to Ummay Salma's house. While in her house he went to sleep. While he was sleeping he began to sweat. Ummay Salma got a small bottle and began to catch and collect the sweat of the Prophet Sallallahu 'alaihi wa sallam. When the Prophet (Sallallahu 'alaihi wa sallam) awoke he asked her what she was

doing. She replied, I am collecting your sweat and hope that my children will get blessings from this, Prophet (Sallallahu ‘alaihi wa sallam) said: “whatever you have hoped is right.”
[Muslim Shareef, chapter Fada’il]

Imam Muslim writes:

Once Suhail RadiAllaho unho gave the Prophet (Sallallahu ‘alaihi wa sallam) some water in a goblet. The Prophet (Sallallahu ‘alaihi wa sallam) drank some water from the goblet. When the Prophet (Sallallahu ‘alaihi wa sallam) had finished drinking, Sohail Radi Allaho unho kept the goblet as Tabarruk. When the Chaliph Ummar bin Abdul Aziz asked him to give the goblet to him. Sohail Radi Allaho unho gave the goblet to Ummar bin Abdul Aziz and he kept it. (Tabarruk) [Sahih Muslim chapter Kitab-ul-Ashriba]

Imam Muslim writes:

Asma Radi Allaho unha had a gown of the Prophet sallAllahu ‘alaihi wa sallam. Sick people used to come to Asma Radi Allaho unha and she used to dipp the gown in the water. She would then take the gown out and give some of the water for the sick to drink as Tabarruk.
[Muslim Shareef, Kitab-ul-Labaas]

Imam Bukhari writes:

The Prophet Sallallahu ‘alaihi wa sallam had a large piece of cloth. A person came to the Prophet (Sallallahu ‘alaihi wa sallam) and asked: If he could have the cloth 'The Prophet Sallallahu ‘alaihi wa sallam gave him the cloth. People asked the individual, 'why did you take the cloth, when the Prophet (Sallallahu ‘alaihi wa sallam) liked wearing this'. The individual replied: that he was not going to wear the cloth. He said that: 'When I die I want to be buried in this cloth as it is blessed' When the person died he was buried in the cloth.
[Bukhari, Kitab-ul-Labaas and Kitab-ul-Janaais]

Imam Bukhari writes:

Ummar Radi-Allahu-unhu asked Aisha Radi allho unha if he could be buried next to where Abu Bakr Radi-Allahu-unhu and the Prophet (Sallallahu ‘alaihi wa sallam) were buried. She allowed him to be buried there. Ummar Radi allhu said: 'This is more valuable to me than anything on earth.' "
[Bukhari, Kitab-ul-Janaais]

This narration proves that to get Tabarruk from the grave of the Prophet (Sallallahu ‘alaihi wa sallam) is permitted.

Hafidhh ibn Kathir writes:

Khalid bin Waleed Radi-Allahu-unhu had a hat. In the hat he put two of the Prophet’s Sallallahu ‘alaihi wa sallams hair. Once he was in the battle of Yarmouk. The battle got very tense. Khalid’s hat dropped onto the ground. He got off his horse and picked up the

hat. After the war a person said to Khalid bin Waleed: 'You had a cheap hat and to pick it up during a war is not a wise thing to do'. Khalid replied: 'In that hat I had the Prophet's (Sallallahu 'alaihi wa sallam)s hair, the blessing from that hair gives me victory in every war.

[Tareekh Ibn-Kathir Chapter, Death of Khalid bin Waleed]

Hafidhh ibn Kathir writes:

Mu'awiyah had the Prophet's Sallallahu 'alaihi wa sallam's nails and hair. He said: 'When I die, can you bury the nails and hair with me in my grave.'

[Tareekh Ibn Kathir, chapter, Death of Mu'awiyah]

Ummar Bin Abdul Aziz had the Prophet (Sallallahu 'alaihi wa sallam's) hair. He said: 'When I die bury me with the hair in my grave.'

[Tabaqat Ibn Sa'ad, Chapter, Death of Ummar bin Abdul Aziz]

Hafidhh Ibn Taymiyyah states:

Imam Ahmed Ibn Hanbal Rahmatullah was asked 'Is it permitted to do Masa of Mimeter of Prophet (Sallallahu 'alaihi wa sallam), to touch the Mimeter for blessing. He replied 'Yes it is permitted'. Abdullah Ibn Ummar, Sa'eed Ibn-ul-Musayyid, Yahya bin Sa'eed, and other great Scholars of Madinah used to do Masa of the Mimeter.

[Iqtidat Sirratal Mustaqeem page 203]

Hafidhh Asqalani says:

From the grave of Imam Bukhari comes a beautiful smell of fragrance, there are pillars built around the grave and when people go there they take a small amount of clay from it. (Tabarruk)

[Fat-hul-bari by Hafidhh As-qalani biography of Imam Bukhari]

Hafidhh Ibn Kathir say's:

When Hafidhh Ibn Taymiyyah passed away some people came and gathered around him and sat close to his body to obtain blessing from him. Also a group of women came and the water that was left over after bathing him they drank to get blessing from it as Tabarruk. The left over leaves of a tree which were also used in bathing him, were distributed among themselves for the purpose of Tabarruk. Whatever touched his body, like for example handkerchief, scarf which he used wear round his neck, was sold for a large amount of money, to someone to keep as Tabarruk. People used to come day and night to his grave, and some people use to even spend the night there'. [Tareek Ibn Kathir chap death of Ibn Taymiya]

If from the clothes or from the water which is left over from touching his body or by sitting close to Hafidhh Ibn Taymiyya you may obtain blessing, then how can it be wrong to get

blessing from the other pious people of Allah. Or how can that be called Bid'ah or go even as far as calling someone Mushrik for doing that.

One Clarification

Some people assert, that there is no benefit (blessings) in items possessed by our Prophet (May Allah bless him and grant him peace), i.e. clothes, hair, and nails. Those who doubt narrate Ahadith in which our Prophet (May Allah bless him and grant him peace) gave a shirt to Abdullah Bin Ubay as Tabarruk, which had no effect for his forgiveness.

The answer to this is that an unbeliever or a Munafiq (hypocrite) will gain no benefit from our Prophet (May Allah bless him and grant him peace)'s Tabarruk. Abdullah Bin Ubaid was the leader of the Munafiqeen so how can he gain blessings from the shirt. Yes, a believer, such as the companions did benefit, as mentioned previously. They kept items such as, shirts, hair, nails, and clothes. Some even asked to be buried with these items.

The second answer to this, question as provided by Hafidhh Ibn Kathir, is:

There is a narration from the Salaf that the shirt which our Prophe, (May Allah bless him and grant him peace), gave was not for Tabarruk. This was because the Munafiq gave a shirt to our Prophet (May Allah bless him and grant him peace)s uncle, Abbas (R.adialla hu anhu), in return our Prophet (May Allah bless him and grant him peace) only repaid him. [Tafsir Ibn Kathir, under Surah Toba'h verse 82 by Hafidhh Asqalani].

A further doubt by those who disbelieve in Tabarruk is with regards to the tree where the companions pledged their allegiance (bay'a) to our Prophet (May Allah bless him and grant him peace). Umar (Radiall hu anhu) saw that the people would go to the tree to gain Taburk. So he had the tree cut, from this they claim that Tabarruk is not permissible.

Whenever we mention our views on Islamic issues (such as those described in this book) we are confronted by people who say: "Show us the evidence in Bukhari or Muslim". We ask the same people to look in either of these books and show us where the above mentioned narration's are mentioned regarding Umar (Radiall hu anhu) ordered the tree to be cut down.

Consider the following:

- 1) In Imam Bukhari's version; he says that Sa'eed Bin Musayib said: "My Father told me when he went to look for the tree of Bay'a, he said he could not recognize the place where it was and had forgotten the exact place where it was." (It had disappeared.)
[Bukhari chapter Hu daibiyya]

- 2) Tariq Bin Abdullah says: 'I saw one tribe there who were performing their prayers'.

- 3) In the last moments of Jabir Bin Abdullah he had lost his sight he use to say: 'If I could see today I would show you where the tree was, where the Prophet (May Allah bless him and grant him peace) received the Ba'ya of the companions”.
- 4) [Bukhari chap,Al-Magazi]

The above mentioned narration above prove that:

- 1) The tree was not cut, but vanished.
- 2) The companions knew where the tree was like Jabir Bin Abdullah.
- 3) Ta'beain would go there to perform Salaah.
- 5) From the narration in Bukhari we can say no one was stopped to go there. Hafidhh Ibn Hajar Asqalani says in the commentry: “Some people forgot where this place was like Sa'eed Bin Al-Musayib's Father, and some knew where it was like Jabir Bin Abdullah”.
- 6) [Fathul bari, chapter Bay'a Ridwan].

Sayid Maududi writes that Imam Tabari said:

During the period of Umar (Radiall hu anhu's) Khalifet, he went for pilgrimage, when he passed Hudaiba' he asked: “Where is the tree under which the bay'a took place?” A person replied: 'This one”. Someone said: 'This one”. Umar (Radiall hu anhu) said: “Forget the inconvenience”.

[Tafsir Tafhemul Qur'an Surah Fata'h under verse 18 by Sayyid Maududi].

This must be the reason why Hafidhh Ibn Kathir has not mentioned the narration about the cutting of the tree in Tafsir, Tareekh, and not even in Sirat-un Nabi.

The evidence above proves that it is permitted to get Tabarruk from the pious people and their things in their life and after death. The Ahl-us-Sunnah's belief is based upon the above evidence. However there are many more similar events proving the permissibility of Tabarruk.

The people who say that it is Shirk/Kufr to believe in Tabarruk should have proof from the either the Qur'an or Sunnah. There is no Hadith that proves that to get Tabarruk from the pious is forbidden.

Ta`weez (Amulet or Charm)

The defenition of a Ta'weez is simply ‘a written Du'a,' which is from the Qur'an or Ahadith, and is for the one who cannot read or has not memorized that particular Du'a. It is written on a piece of paper and is worn around the neck.

We, the Ahle Sunnah believe, to wear a Taweez around the neck is permissible if the du'a contained in it is written from the Qur'an or Ahadith. Prophet Muhammad [May Allah bless him and grant him peace] used to recite du'a and then blew onto the sick person. The companions of the Prophet [May Allah bless him and grant Him peace] also did this and the companions wrote the du'a on a piece of paper and placed it around the neck of that person

if they could not read it. Of course, the du'as from the Qur'an and Ahadith have the power to heal the sick. Some people say, if you wear the Taweez you are committing shirk, but we will prove, with the help of Allah Almighty, that it is permissible to wear a Taweez.

The Qur'an has the power of healing

Allah Almighty says in the Qur'an,

“...We send down in Qur'an that which is a healing and a mercy to the believers...”
(Surah Bani Israeel Verse 82).

Qadi Shawkani writes, if the Qur'an's du'as are recited and blown on the sick, they will be cured. When the non-believers recite the Qur'an, their blasphemous disease will be cured. (Tafsir Fathul Qadir under Verse 82 Surah Bani Israeel).

Proof of wearing the Taweez

Hafidhh ibn Kathir and Qadi Shawkani write:

Amr Ibn Shu'aib RadhiAllahu 'anhu says, that 'RasoolAllah (Sallallahu 'alaihi wa sallam) taught my Father and grandFather a Du'a which we would read before going to sleep, to protect us from fear and anguish. We told our elder children to recite this Du'a before going to sleep as well. But for those children who were not yet literate, we would write it and then put it around their necks.

[Musnad Ahmad Ibn Hanbal vol.2, Abu Dawud in Chapter of Medicine, Tafsir by Hafidhh Ibn Kathir of verse 97 of Surah Al-Mu'minoon and Qadi Shawkaani in Fath-ul-Qadeer under the same verse]

It is permissible to read du'a and blow upon the sick

Imam Bukhari and Imam Muslim write:

When a person who was sick or in some distress they would go to the Prophet [May Allah bless him and grant Him peace] who would then place his hand on the area of the pain and recite a du'a and then blow onto him.

(Bukhari, Muslim chap on Tibb).

Imam Muslim writes:

When the Prophet [May Allah bless him and grant Him peace] was ill for the last time, angel Jibreel [May Allah bless him and grant Him peace] came and recited du'a and blew on to the Prophet [May Allah bless him and grant Him peace]. (Muslim chapter on Tibb)

Imam Muslim writes:

Aisha (Radiall hu anhua) said when the Prophet [May Allah bless him and grant Him peace] was ill the last time, she recited Surah Al-Falaq and Surah Al-Naas and then blew on to the Prophet [May Allah bless him and grant Him peace]'s hands. The Prophet then blew this onto his own face and body because his hands had more blessing than Aisha's (Radiall hu anha).

(Muslim chap on Tibb)

From the above narrations, it proves that to blow after reciting du'as onto the sick is Sunnah and the more pious the person is, the more healing power he has because he is blessed more than the less pious.

Hafidhh ibn Taymiyyah writes:

It is permissible to [to recite du'as, and then] blow upon the sick in Islam, but the words must be from the Qur'an or Ahadith. If the words are not then it is not permissible.

[Al-Tawasul chapter on Blowing onto the Sick by Hafidh ibn Taymiyyah]

Q) Some people say, "How is it allowed to blow dua's onto the sick, when some Hadith say this is forbidden?"

Allama Sa'idi has written the answer to this question in great detail he's also put the opinion of all the other great scholars, and we will present this here.

Allama Gulam Rasool Sa'idi writes:

Imam Nawawi Rahmatullah in Sharh Muslim states: 'there are two types of Ahadith concerning blowing. (Reciting a Du'a and then blowing onto a person.) One of the types is transmitted in Bukhari: 'There will be people who will enter Paradise without any questioning, who have never been blown upon'. Imam Muslim Rahmatullah has also written a hadith in support of those who do not ask to be blown upon. Imam Bukhari Rahmatullah in the chapter on Tibb (Medicine) has written Du'as, which our Prophet [May Allah bless Him and grant Him peace] recited when doing 'Damm' (Reciting a Du'a and then blowing onto a person). Imam Muslim Rahmatullah states in the Chapter on Virtues of the Prophet [May Allah bless Him and grant Him peace] that: when our Prophet [May Allah bless Him and grant Him peace] was ill, the Angel Jibreel came to him and performed the blowing. The above types of Ahadith apparently seem to contradict each other but in reality there is no contradiction.

The former type of Hadith refers to the prohibition of having read something that is not from the Qur'an and Sunnah [ie, something that has pictures, diagrams and words not from the Qur'an] and then blow upon someone. The latter types of Ahadith which permit Damm refer to those Kalimaat (words or verses) which have been taught by the Prophet [May Allah bless Him and grant Him peace]. In the same way as above there are two types of Ahadith concerning Ta'weez. There are many narrations that forbid the use of Ta'weez and

also many permitting their use. Imam Qurtubi Rahmatullah wrote in detail about both types of Ahadith concerning Ta'weez: 'The Ta'weez that are forbidden are those Ta'weez from the time of ignorance, those which are Satanic and contain an element of Shirk'. (Mantar, Voodoo and Magic etc.) The Ta'weez, which are permitted are those written with Du'as, which are evident from Qur'an and Ahadith only. Here are the narrations, which show that it is permitted for a person to put a Ta'weez around his/her neck.

Allama Alusi Hanafi in his Tafsir of the Qur'an writes: According to Imam Malik Rahmatullah 'It is permitted to put around the neck the Ta'weez written with the name of Allah? Imam Baqir also stated that it is permitted to put such a Ta'weez around the neck of a child. [Rooh-ul-Ma'ani, chapter 15" under verse 97 of Surah Mu'minoon]

Allama Shami Hanafi Rahmatullah writes:

It is permitted to write a Ta'weez and put it around the neck. He further adds that it would be better if a person recites the Du'as taught by the Prophet (Sallallahu' alaihi wa sallam.) But if a person cannot read or is too young to recite then it is permitted for that person to put it around the neck

[Rud-ul-Mukhtar chapter Qirat, Sharah Sahih Muslim chapter on Tib by Allama Sa'idi].

To conclude it can be said that those verses that oppose the Qur'an, Shari'ah, or the Sunnah are forbidden to read and also forbidden to put around the neck. But as for the Du'as and verses from the Qur'an and Sunnah it is permitted to be written and put around the neck of a small child or an illiterate or a sick person.

The life of Khidr (AlayHissalaam)

There are differences (Ikhtilaaf) amongst the scholars regarding whether Khidr (Alay hissalaam) is still alive, or has died. There also exists Ikhtilaaf regarding whether Khidr (Alay hissalaam) was a Prophet or a saint. Many scholars are of the opinion that he is still alive, while others, such as Hafidhh Ibn Taymiyyah and his followers is of the opinion that he has died.

Evidence suggesting that Khidr 'alaihi salaam is alive

In Sahih Muslim we find the following narration:

Dajjaal will kill a person once and then bring him back to life, then he will ask him, "Do you believe that I am God?" That person will reply, "No! I am convinced that you are the Dajjaal of which the Prophet (May Allah bless him and grant him peace) informed us". Dajjaal will throw him in his fire, which in reality will be Paradise. The narrator of this Hadith is Abu Is-haaq who says: It is commonly known that this person would be Khidr (Alay hissalaam).

(Sahih Muslim, Chapter on Dajjaal)

Abu Is-haaq was amongst the Taba'tabi'een and it was common knowledge during that period that Khidr (Alay hissalaam) was alive and his death will occur at the time of Dajjaal.

Hafidhh Ibn Kathir states:

King Zulqarnain discovered a type of water referred to as the 'water of life' which when drunk would allow a person to remain alive forever. He departed with many people searching for it, and Khidr, (Alay hissalaam) was also with him. At one place Khidr (Alay hissalaam) drank some water and the King did not.

[Tareekh by Ibn Kathir, volume 1 chapter Zulqarnain]

Hafidhh Ibn Hajar Asqalani says in his A'sabah that Khidr's name is in the list of Companions of our Prophet (May Allah bless him and grant him peace).

Hafidhh Ibn Kathir writes: "When the Prophet (May Allah bless him and grant him peace) departed from this world, Umar heard someone come into the house but saw no-one, when he asked, Umar said it was Khidr (Alay hissalaam)". Then a voice was heard which said, 'O household of the Prophet (May Allah bless him and grant him peace), be patient'. Ali said it was Khidr (Alay hissalaam)."

Imam Bayhaqi said: "These narration's are weak, but there are so many similar narrations, which suggests that they do have some origin. The coming of Khidr upon the death of the Prophet (May Allah bless him and grant him peace).

(Sirat-un-Nabi and Tareekh ibn Kathir chap Demise of Prophet (May Allah bless him and grant him peace) by Hafidhh ibn Kathir).

Other narrations of a similar nature can be found including the following made by someone who is very much respected by certain factions :

Ibn Muhammad bin Abdul Wahaab al Najdi writes, "After the death of the Prophet (May Allah bless him and grant him peace) a voice was heard, 'O family of the Prophet, be patient and peace be upon you.'" [Mukhtaser Sirat-ur-Rasool, Chapter 'Death of Prophet']

We can mention here a very important scholarly point that are made by countless scholars including Hafidhh Ibn Kathir who writes,

"If there exist many narrations regarding one issue, then even if they are weak, they can be accepted." [Tafsir Ibn Kathir (Surah Al-An'am, verse 123)]

Hafidhh Ibn Kathir states that Khidr (Alay hissalaam) was the son of Adam (Alay hissalaam), who prayed to Allah: 'O Allah, give my son Khidr a long life so that he lives until the Day of Judgement'. Adam (Alay hissalaam) also told Khidr (Alay hissalaam) 'O my son, you shall bury me after my death'. He also gave him news of his long life. Khidr (Alay hissalaam) also sat in the boat of the Prophet Nuh (Alay hissalaam).

[Tareekh by Ibn Kathir, Volume One, Chapter 'Musa and Khidr']

There have been many narrations of various types some which have been rejected by the scholars for example Hafidhh Ibn Kathir rejected the statements which claimed that Khidr (Alay hissalaam) was the son of Pharaoh or that he was born during Pharaoh's time. He strictly says he was alive a long time before Musa (Alay hissalaam).

[Tareekh by Ibn Kathir, Volume One, Chapter 'Musa and Khidr']

Imam Dhahabi writes, Umar bin Abdul Aziz was talking with a man. After he had finished talking with him, he returned and someone asked him who, he had been talking with. He replied, “He was Khidr and he came to give me some good news, that I will be the ruler of the Muslim world.”

(Tadkarahtul Huffaz biography of Umar bin Abdul Aziz by Imam Dhahabi)

Imam Nawawi also provides many references and statements given by many scholars, proving that Khidr (Alay hissalaam) is still alive. (Sharh Muslim, Chapter on Dajjaal)

From the aforementioned evidence, it can be clearly seen that the narrations support the opinion of those Ulama who say that Khidr (Alay hissalaam) is still alive.

Some people raise a question by saying:

In Bukhari there is a Hadith where the Prophet (May Allah bless him and grant him peace) states, ‘Of all the people who are alive upon the earth on this day, none will be living in a hundred years time’.

Secondly he said that: The Prophet (May Allah bless him and grant him peace) supplicated (du’a) upon the occasion of the battle of Badr. “There are three hundred and thirteen people with me. If we do not triumph then no one will be left to worship you Oh Allah.” Following this evidence, Hafidhh Ibn Taymiyyah and his followers conclude that if Khidr (Alay hissalaam) was alive then he should have joined the army and made the number amount to three hundred and fourteen.

Answers to the objections

(1) The Prophet (May Allah bless him and grant him peace) stated: “Of those alive on the earth, none will be alive in a hundred years time”. It is possible that Khidr (Alay hissalaam) at that particular moment was present in a location other than this world (dunya). Just as Isa (Alay hissalaam) was also ‘alive’ at that time. If Isa (Alay hissalaam) never came down to help the Prophet Muhammad (May Allah bless him and grant him peace) in the battle of Badr then this did not break his promise that he made with Allah most High, in the spiritual world. In the same manner, there is nothing inappropriate regarding the fact that Khidr (Alay hissalaam) never joined the army for the battle. Having said that there is no confirmation that he did or did not join the Muslim army in the Battle of Badr since he is an unseen person. It may also be possible that he joined, but our Prophet (May Allah bless him and grant him peace) never mentioned his name like the thousands of angels who fought in this great battle but the Prophet (May Allah bless him and grant him peace)

never mentioned all their names. So this means that Hafidhh Ibn Taymiyyah’s suspicions are insufficient to support the opinion that Khidr (Alay hissalaam) has died. There is not even a single weak Hadith to support this opinion let alone an authentic one.

(2) At the time of the Battle of Badr the population of the Muslim Ummah was not just three hundred and thirteen, In fact there were Muslims present in Madinah Munawarah who did not fight in the battle.

The explanation of the du'a is. 'There will be none to worship you with victory.' For no doubt the Muslims in Madinah, Abyssinia and Makkah would have continued to worship Allah.

From the aforementioned, according to Hafidhh Ibn Kathir, Khidr (Alay hissalaam) was alive from the time of Adam (Alay hissalaam) up until the time of Musa (Alay hissalaam). It seems rather unusual that Ibn Kathir rejected the understanding that Khidr (Alay hissalaam) could not live after the time of Musa (Alay hissalaam)

Comments

To conclude this chapter, it is clear that Ibn Taymiyyah and those who adhere to his principles do not believe that Khidr (Alay hissalaam) is alive.

It is very disturbing to see that on one side many narrations exist which prove the validity of Khidr (Alay hissalaam) being 'alive' but on the other side there are the suspicions of Ibn Taymiyyah and those who blindly follow him. Such as, Hafidhh Ibn Kathir, who after having written the above narrations was convinced by Hafidhh ibn Taymiyyah's understanding, still continue to create doubts in the minds of Muslims.

It must be understood that the belief that Khidr (Alay hissalaam) is still alive is not a matter of aqeedah and has no relation to Imaan and kufr.

We ask Allah 'O Allah whatever we have said, if it is true accept it but if it is false we ask you to forgive us'. Ameen!

Taqleed

Taqleed can be defined as the acceptance of a Mujtahid's statements (Fatwa, without knowing his references (evidences).

[Tazeeb, by Imam-Nawai and Irshaad-ul-Fahool by Qadhi Shawkani].

There is a consensus amongst the majority of Muslims that we should follow the four major Imams in matters of Shari'ah. Such as:

- Those matters in which there is no direct, single and clear meaning in sources of Shari'ah.
- When there exists a difference of opinion between the Sahabah upon an issue, the Imams have tried to show the similarities in them.

We only observe Taqleed in matters of fiqh, not in our Aqeedah. The unity of Allah, the finality of the Prophet Muhammad (May Allah bless him and grant him peace) and the Day of Judgement etc – are matters of Aqeedah so they are not concerned with Taqleed.

Some say that it is a form of shirk (polytheism) to observe Taqleed of anyone apart from Allah. In particular, to follow only one Imam is a bid'ah. They say that the evidence from all the Imams should be read and weighed in order that only those verdicts based upon strong evidence can be accepted and weak ones rejected.

The view of the Ahl-us-sunnah wa'l Jamaa is that it is impossible for an ordinary Muslim to go directly to the Qur'an and Sunnah and extract religious laws. This is due to the fact that these sources of knowledge contain many matters which are unclear - thus requiring research into many other sources along with the application of rules which assist in understanding the matter under study. In order to do this, a person needs to possess both a deep and broad knowledge of Islam. Which is both impractical and not incumbent upon each and every Muslim. Allah does not expect all Muslims to become scholars, instead, He orders them to refer to those who have knowledge. Consider the following verse.

And ask those who recall, if you know not. (Surah 16:43)

and in Surah Nisa :

If they had referred it to the messenger and to those of authority among them, then those of them whose tasks it is to find it out would have known the matter, (4:83).

For those who have the necessary pre-requisites, such as being a master of Uloom-ul-Qur'an, master of Ahadith and their principles, Aqaa'id, fiqh principles, Tafsir and its principles, and al-jarhu wa' ta'deel (the science of Hadith narrators). They are allowed to take ahkaam from the Shari'ah. Such a person can be called a Mujtahid. However, many great scholars who were qualified to perform Ijtihad, followed Imams. For example, Qadi Abu Yusuf, Imam Muhammad and Imam Zufar were able to perform Ijtihad but followed the opinion of Abu Hanifah,

There are many categories of Hadith such as Mutawaatir, authentic, none authentic, weak and those which are fabricated. Some are Mansookh which means that certain matters were at first permissible but later made impermissible, for instance talking during the Salaah during the early period of Islam was permissible but later on made unlawful. This is why Taqleed is a necessity – the scholars have taken all the above into consideration before issuing their verdict.

Rejectors of Taqleed

Those who tried to reject Taqleed like Hafidhhh Ibn Taymiyyah were unsuccessful. He was however not a Muqallid like the ordinary people. However, his works of literature contain influences from the Hambali school of thought. He always preferred his Fatwas to Imam Ahmad's. His followers also claim that they are not Muqallid to anyone and Taqleed is

Bid'ah. But, they always offer Taqleed of Hafidhh Ibn Taymiyyah and quote Fatwas from his books.

The following is one such example:

Shaykh bin Baaz (the late popular government scholar of Saudi Arabia) wrote one Fatwa against Milad-un-Nabi and another against travelling to the grave of the Prophet (May Allah bless him and grant him peace). He wrote that it is impermissible to celebrate the Milad, as Hafidhh Ibn Taymiyyah's research had stated that this was Bid'ah. Likewise, he stated that to visit the Prophet (May Allah bless him and grant him peace) grave impermissible because this was the opinion of Hafidhh Ibn Taymiyyah.

[Milaad un Nabi and Ziyarat Roza Shareef, by Shaykh Bin Baz].

We can see how Shaykh bin Baaz is blindly depending upon Hafidhh Ibn Taymiyyah's research. The Shaykh also (performs) Taqleed to scholars such as, Hafidhh Ibn Qayam, Hafidhh Ibn Kathir, Ibn-ul-Hadi, Shawkani and Albaani.

This is quite astonishing! These people follow their Imams but still claim that they are not blind followers and call the followers of the four Imams, blind followers! In reality, everyone does Taqleed in one way another. Some follow Imam Abu Hanifah, some follow Hafidhh Ibn Taymiyyah. Furthermore, when they are told that a Hadith is weak, authentic or fabricated, they accept this, without researching it themselves. Consequently, they blindly follow Imam Bukhari, Ibn Abi-Hatim, Hafidhh Mizayy, Hafidhh Asqalani, Hafidhh Dhahbi, and Hafidhh Maqdasi. The fact is that these people do not conduct their own research, but 'blindly' follow the research of their Scholars.

When rejecters of Taqleed label a hadith as being authentic, weak or fabricated, they actually imitate scholars of hadith who have previously categorised Ahadith into the above groups. Also, the technical terms used by the classical scholars to describe the different Ahadith, such as, mursal, mu'dhal, shad, muallal, azeez, and ghareeb, are not mentioned in the Qur'an or Sunnah. To utilise these terms is also a form of Taqleed. Similarly, to accept principles of hadith and Tafsir and also to interpret the Qur'an and Sunnah in the light of these principles is to follow the imams who have developed these sciences. People who do not follow Imams should find out the strength of a hadith directly without referring to any Imam. They should also find new terms to describe the hadith, like mursal, shaaz etc. They should invent their own principles of Hadith and Tafsir and then study the Qur'an and sunnah in the light of these new principles. Only then can they save themselves from shirk and bid'ah.

Doubts raised by the objectors of Taqleed

Those who oppose Taqleed argue that there is no need to follow one particular Imam conduct their own personal research, in the hope that they will find an Imam that has the best opinion. If they think that a particular opinion is wrong they will try and find another until such a time that they follow aspects from all the four Imams. We say that this is not possible because the Imams have already performed thorough research into the Islamic

sources and have utilised their own principles to determine the best opinions. Thus, you have to follow one Imam's principle. Otherwise, you are using your own principles that are most likely to be that of your desires, such as that which is easy to perform.

Here are some examples: Imam Shafi'ee is of the opinion that if you touch a woman your wudu breaks. Whereas, Imam Abu Hanifah says that this action does not break the wudu. Furthermore, Imam Shafi'ee does not accept the Mursal Hadith unlike Imam Abu Hanifah. If there exists two Hadith, one explaining the Prophet's (May Allah bless him and grant him peace) words and the other explains the Prophet's (May Allah bless him and grant him peace) practice, Imam Abu Hanifah accepts the words to have more authority. Whereas, Imam Shafi'ee says that the practices have more authority. From these examples we know that we cannot follow two Imams. So, how can we follow four or more Imams at one time?

Hafidhh Ibn Taymiyyah says that when a person begins to follow one particular Imam without any valid Islamic reason he begins to follow another Imam, he is actually following his own wishes and not the other Imam and this is Haraam. The great scholars have strongly discouraged for a person to sometimes follow the fiqh of Shafi'ee and at other times the fiqh of Abu Hanifah.

[Fatwa Ibn Taymiyyah, Volume 20, Chapter of Taqleed]

From Hafidhh Ibn Taymiyyah's Fatwa we have understood at one time we should follow one Imam and Taqleed is a necessity.

Some Objections

When the four Imams have not asked us to follow them, why do we follow them?

When there is no hadith that recommends, following the four Imams. Why do we follow them?

We recite the Holy Qur'an in the manner of the seven Qurraa'. They didn't say "follow us!" nor did the Ahadith say we should follow them. Did the Prophet (May Allah bless him and grant him peace) say only follow Bukhari and Muslim? Did the blessed Prophet (May Allah bless him and grant him peace) say that Bukhari is the most authentic source after the Holy Qur'an?

What the four Imams meant by saying do not follow us, is, "Do not follow our sayings" We do not follow their sayings but follow the Fatwas they gave after exerting great effort in research from the Qur'an and Sunnah. By saying this they encourage us to follow their deductions, which are guaranteed to be from the Qur'an and Sunnah. Even Imam Muslim and Bukhari did not ask us to follow them. They never told us to accept only the Ahadith written in their books.

Were there four Imams present at the time of the sahaba?

The four Imams of Ahl-us-Sunnah-wa- Jamm'at were not present at the time of the sahaba, the first generation. Just as Bukhari and Muslim were also not present. However, at that early period of Islam, there were those who possessed great knowledge of Islam and could therefore be referred to as scholars or Imams. Many Muslims would resort to them for advice and guidance in Islamic aspects. The foremost scholars at that time were four in number as explained below. They are however, included in the first 3 generations and were people from among the best generations. The Prophet (May Allah bless Him and grant him peace) said, "My generation is the best, then the next, then the next...."

Hafidhh Ibn Qayyim writes that there were four Imams in the time of the Sahaba, "In Makkah there was Abdullah Ibn Abbas, in Madina there was Zaid Ibn Thabit, in Basra there was Anas Bin Malik and in Kufa there was Abdullah Bin Musood. After they Passed away amongst the Tabe'een were four Imams. Again these were famous, in Madina there was Sa'eed Bin Musayb, in Makkah there was Ata Bin Rab'a, in Yamen there was Ta'oos, and in Kufah there was Ibrahim. There were many other Imams but these were the most famous at that time".

[Alaam-ul-Muwaqqieen, page 10, by Hafidhh Ibn Qayyim].

It is clear that before the four Imams of the Ahl as-Sunnah-wa'l Jam'a, there also existed Imams in the days of the sahabah, who were also a source of religious advice. The details of those Fatwas are written in Kitab Musanif Abdur Razaq and Mussanif Ibn Abi Shaibah.

Hafidhh Ibn Qayyim says that there were many sahaba at the time but mainly Zaid Bin Thabit, Anas Bin Malik, Abdullah Bin Musood, and Abdullah Bin Abbas were the most famous and they used to give a lot of Fatwas.

[Alaam-ul-Mowaqqieen, chap On Qay'aas by Hafidhh Ibn Qayyim].

It is the same with the four Imams of the Orthodox Madhabs; Imam Abu Hanifah, Imam Malik, Imam Shafi'i, and Imam Ahmad. During their time there were many Muhadditheen and Scholars, but people would come to these four Imams as they were the most famous of their time due to their extensive knowledge and reliability.

The four Imams had differences amongst themselves, so why do we still follow them?

Even Imam Bukhari and Imam Muslim had differences between themselves. Imam Muslim in his Book; Muslim, in the first part, has criticised Imam Bukhari. There also existed many differences amongst the sahaba. So does this imply that we should not follow any of the sahaba or Muslim or Bukhari as they had differences amongst them?

Why don't we follow the Ahadith in Bukhari and Muslim, and ignore the Imams?

1) If we should ignore the Imams and depend only upon Muslim and Bukhari, why did both these great Imams follow Imam Shafe'ee?

Imam Ibn Atheer has written that Imam Bukhari and Imam Muslim were Shafe'ees [Jamee'ul-usool, biographies of Imam Bukhari and Imam Muslim, by Ibn Atheer].

Tajaddin as Subki, has mentioned Imam Bukhari's name in the list of Scholars belonging to the Shahf'ee School.
[Tabaka Al-Sah'fee by Imam Subkee].

Nawaab Siddeeq Hasan Khan has also mentioned Imam Bukhari in the list of Shafe'ee scholars. [Abjad-ul-Uloom By Nawaab Siddeeq Hasan Khan].

When the Muslim and Bukhari was not enough for them so how can it be enough for ordinary Muslims!

- 2) Imam Bukhari and Imam Muslim did not gather all the authentic Ahadith in Bukhari and Muslim. Many authentic Ahadith have been left out.

Imam Bukhari said: I have left many authentic Ahadith out of Bukhari as the book would have been too large. [Muqadamah Fathul Bari, page 9 by Hafidhh Asqalani].

Hafidhh Ibn Kathir says that neither Imam Bukhari and Imam Muslim gathered all the authentic Ahadith. Some of the left out narrations are present in Tirmizee, Ibn Majah, Nasa'i and, Abu-Dawood. Furthermore, Imam Bukhari himself said that he knew of more than two hundred thousand Ahadith that are Musnad.
[Uloom-Ahadith and Tareekh Ibn Kathir, biography of Imam Bukhari].

- 3) Bukhari and Muslim are not easy books to follow as Hafidhh Asqalani wrote 17 volumes of commentary on Bukhari and Imam Ay'nee wrote 25 volumes on Bukhari. Imam Nawawi wrote a commentary on Muslim. Yet there were some hadith which these great scholars of Islam could not understand. So how can we encourage ordinary Muslims to pickup Muslim and Bukhari and start following them?
- 4) We should not follow only Bukhari and Muslim otherwise we would become blind followers of Muslim and Bukhari and ignore the hundreds of books of hadith which were written before Imam Muslim and Imam Bukhari were even born!
- 5) If it is essential to follow only Imam Bukhari or Muslim, then why did Imam Bukhari, himself not follow his own Ahadith narrations? For example:

(a) Hafidhh Asqalani and Imam Ibn Kathir write that Imam Bukhari prayed that Allah Almighty should take his life, during the period when he was being persecuted by people. (Tahdeeb Al Tahdeeb and Tareekh Ibn Khathir, by Hafidhh Asqalani and Hafidhh Ibn Kathir, Biography of Imam Bukhari).

When, Imam Bukhari also states a hadith that the Prophet (May Allah bless him and grant Him peace) said that a Muslim should never ask Allah to take his life
[Bukhari, Al Marda]

(b) Imam Bukhari was known to complete the entire recitation of the Qur'an in one night during the month of Ramadhan. This opposes the hadith narration's which he collected himself that mentions that the Qur'an should be completed within 5 to 7 days.

[Bukhari, "Fadaa'il Qur'an"].

Did not the four Imams say "If you find an authentic hadith which goes against what we say, accept the hadith and ignore us"?

It is correct that if an Imam says something, which opposes an authentic hadith, then we should reject his sayings and follow the hadith. But what exactly does an 'authentic hadith' mean? Is an authentic hadith that which is written in Bukhari or Muslim? Or is it a hadith, which fulfils the criterion of being an authentic hadith? Or is an authentic hadith that which has been called authentic by the scholars of Ahadith?

If we believe that authentic Ahadith are those only to be found in Bukhari and Muslim, then we would just be blind followers of Imams Bukhari and Muslim. If we say that authentic hadith are those which fulfil the requirements laid down by hadith principles, then we would just be blindly following those scholars who have written down these principles? Also, if we say that authentic Ahadith are those which were claimed to be authentic by Muhaditheen, we would simply be following them "blindly."

It can be concluded, that if we took any of the above opinions we would still be following someone.

Hafidhh Ibn Taymiyyah writes that there has never been anyone from among the Imams who has deliberately opposed the sunnah. When we find a statement from an Imam which goes against the sunnah, the hadith in question does not fulfil the requirements of authentication of that Imam. This each Imam has their own sets of rules which determine if a hadith is authentic or weak so what may be an authentic hadith to one Imam may not be recognised as authentic by another

[Rafu'l malaam, pages 15-16, by Hafidhh Ibn Taymiyyah].

An example can be given by looking at the Ahadith, which Abu Hanifahh received from his teachers who were the sahaba of the Prophet [May Allah bless him and grant Him peace] and their students (Tabi'een) (May Allah bless them and grant them peace). As these Ahadith reached Abu Hanifahh through direct narration from the sahabah and their students, no question can be raised as to their authenticity. But when these same hadith reached scholars of later generations the chains of narrators could contain some unreliability. If someone studies a hadith whose narrator is unreliable, and then says that a fatwa of Abu Hanifahhs that is based upon this hadith, is contrary to the sunnah, it would be unfair.

Secondly, whatever the four Imams have said was final. Throughout their lives, the Imams have changed their opinions as they received further information. Also after their deaths, their students would check their respective Imam's work and modify their opinions to

accommodate the new information. Their students, and so on also repeated this again. This structure is known as a school of fiqh (madhhab).

If a fatwa given by a certain school appears to contradict a narration in Bukhari or Muslim, it does not mean that it is against the sunnah as they are following other authentic Ahadith, and therefore, not opposing the sunnah.

Two examples of following blindly

(1) Shaykh Albani writes that the hadith, which is attributed to our Prophet and that states Isa and Imam Mehdi [May Allah bless them and grant them peace] are the same person is completely untrue.

Although Imam Ibn Maajah, Imam Hakim, Imam Abdul Burr and other scholars of Islam have quoted the above hadith in their books. The reason this narration is false is because both Imam Ibn Hajar and Imam Bhaihaqi write that the narrator is Muhammad bin Khalid, who is unknown. Furthermore, Imam Dahabi also considers this hadith to be false. Imam Sagani said that this hadith is fabricated, Imam Sayuti said that the people have fabricated this hadith. Imam Qurtubi considers this hadith to be weak.

[Silsala Ahadith Da'eefa, Hadith no, 77 by Nasir Uddin Albani].

It can be observed from the above how Shaykh Albani takes the opinions of an aforementioned Imam as evidence. Moreover, if Imam Dahabi says this hadith is untrue then Albani says likewise. If Qadi Shawkani says this hadith is fabricated then Albani also says it is fabricated. What one can say about this research, is Albani following Qur'an, Sunnah or the Imams?

If one reads Shaykh Albani's books it can be observed that Albani is always following Imams. If Albani cannot avoid Taqleed then a simple muslim would definitely need to follow an Imam.

When Albani follows Imams such as, Ibn Taymiyyah, Ibn Kathir, Shawkani, Dhahabi, Asqalani, or Ibn Abi-hatim he is considered a great scholar and a knowledgeable person. Moreover, when someone else follows Imam Abu Hanifah, or any of the other three Imams then they are considered to be ignorant innovators. Therefore, having observed the above, evidence one has to draw a conclusion that people have one set of rules for one set of people and another set of rules for other people.

(2) Shaykh Albani writes that Imam Darmi wrote that there was a great famine in Madinah, the people went to Aisha (Radiall hu anha) to seek guidance. She said to them to go and make a ventilation (a hole) in the roof where our Prophet (May Allah bless him and grant him peace) was buried, when they had done this it started to rain. There was a good harvest and the camels fattened, people named that year as a 'fruitful year'. This narration is false because one of the narrators is weak, who is Sa'eed bin Zaa'id. Imam Ibn Hajar says that this narration is not authentic. Imam Dahbi says Sa'eed's narration is weak, Imam Saadie says that Sa'eed is unreliable, Imam Nasai says Sa'eed is weak in knowledge, but Imam Ahmed says that Sa'eed is acceptable and the other narrator of this narration is Muhammad

Bin Fadaal, who is known to be authentic. However, during the later stages of his life he suffered memory lapse. We do not know whether Imam Darmei took this narration from Imam Muhammad, before or after he started to suffer from memory lapse, therefore we cannot accept this narration as evidence and Hafidhh Ibn Taymiyyah has refused to accept the above narration. He writes in his book Al-rad Al- Bakarie that the ventilation in the room of our Prophet (May Allah bless him and grant him peace) was not present in the lifetime of Aysha (Radiall hu anha). The ventilation came into existence during the time of Khalifah-Walid bin Abdul Malik, hence the above narration is false.

Aisha (Radiall hu anhu) told the people to make ventilation, was her personal option and this is not acceptable.

[at Tawasul,] page no 162 by Nasir aDin Albani].

In the above research it can be seen how Albani is again relying upon Imams and in particular how he is blindly following Hafidhh ibn Taymiyyah. Now we can ask those people who falsely accuse us of following Imam Abu Hanifah and Imam Shafi'ee. We ask them why Shaykh Albani is only following Imam Dahahbi, Imam Asqalani, Hafidhh ibn Tayymiah and Shawkani therefore it can be said that if it is acceptable for Albani to follow Imams then why is it wrong for anyone else to follow Imams.

Let us examine Albani's research regarding the above four points relating to the narration of Imam Darmi.

The first response to Albani's research is that he has only quoted the opinion of those scholars who considered Sa'eed bin Zahid to be unreliable. The reason he has chosen to do this is because if he had mentioned the scholars who had praised Sa'eed bin Zahid, then he would have to accept their narrations. This opposed his (Albani) and his Imams (Ibn Taymiah's) opinion. Let us consider the other opinions of scholars about Sa'eed bin Zahid.

Imam Bukhari mentions that Sa'eed bin Zahid was truthful and a learned man of Hadith. [Tarik al Kabeer by Imam Bukhari (Biography of Sa'eed bin Zahid)].

Hafidhh Ibn Taymiyya and Ibn Kathir both agree that Imam Bukhari was the one person in the world who knew hadith, texts and narrations better than anyone else.

[Fathawah Ibn Taymiyyah, vol.3, page 200, also Tareekh Ibn Kathir, biography of Imam Bukhari by Hafidhh Ibn Taymiyyah and Hafidhh Ibn Kathir].

Imam Ibn Abe Hatam says Imam Abu-Zohrah said Sa'eed bin Zahid is a reliable person. [Jarhoo wa' taadil, by Ibn Hatam, biography of Sa'eed bin Zahid].

Hafidhh Asqalani writes that Yahya bin Mu'een said that Sa'eed bin Zahid was a reliable peson. Also, Imam Ajali, Imam Abu-Zahrah say that he was reliable. Imam Nabaan bin hilal says Sa'eed bin Zahid was a master of hadith. But Imam Dar Qutn says that Sa'eed bin Zahid was weak

[Tahdeeb al Tahdeeb, by Hafidhh Ibn Hajar Asqualani, biography of Sa'eed bin Zahid].

We are surprised as to why Albani has chosen to discard the opinion of the fact that the forementioned scholars regarding the reliability of Sa'eed bin Zahid. It may have been due to if Albani recognised the authenticity of Sa'eed bin Zahid by Imam Bukhari and Yahya bin Mu'een, he would have no choice but to accept Sa'eed bin Zahid as a reliable narrator and hence the hadith, remembering that the two Imams (Ibn Taymiyyah and Ibn Kathir) have said that Imam Bukhari is the most learned person of hadith in the world.

The second objection of Albani regarding this narration is that Muhammad bin Fadaal, the narrator of this hadith suffered from memory lapse at later stages of his life .We do not know whether Imam darmi took this narration from Muhammad bin Fadal before or after he started to suffer from memory lapse, therefore we do not accept this narration.

The answer to the above objection is that Muhammad bin Fadaal was a teacher of both Imam Bukhari and Imam Muslim. Imam Bukhari took narrations from him. We have a reliable opinion that Imam Bukhari took the narration from Muhammad bin Fadaal before he started to suffer from memory lapse. Furthermore, Imam Daarmi, like Imam Bukhari, was a learned scholar of hadith and was able to understand and judge when to accept a hadith from a narrator.

Albani's objection can only be valid if we can establish that Imam Daarmi had a habit of taking hadith from narrators that were suffering from memory problems. There is no proof to suggest this.

If Albani insists upon the idea that Imam Daarmi took the narration from Muhammad bin Fadaal, that is, after he started to suffer from memory lapse, then someone else may say that Imam Bukhari also accepted narrations from Muhammad bin Fadaal after he started to suffer from memory lapse as it cannot be established from historical data as to precisely when he started to suffer from memory lapse.

Hafidhh Asqalani has written in his preface to Fathal Bari that Imam Bukhari took narrations from Muhmmad bin Fadaal before he started to suffer from memory lapse. However Hafidhh Ibn Hajaar did not state the period in which Muhammad bin Fadaal started to suffer from memory lapse or to the fact how he knew that Imam Bukhari took narration from Muhammad bin Fadaal before he started to suffer from memory lapse. We are therefore puzzled as to how Albani has established his suspicion on Imam Daarmi regarding this narration. Likewise, others may be suspicious about Imam Bukhari.

(3) The third objection of Albani regarding this narration is that During the rule of Walid bin Malik, the room of A'isha where our Prophet (May Allah bless him and grant him peace) is buried was rebuilt with a ventilator in the room. From this it can be seen that the ventilator was not made by the order of A'isha, Therefore, the narration that states that A'isha gave the order for ventilator is false.

However, when Walid bin Malik rebuilt A'isha's room, the ventilator was made again .So we cannot be certain that the ventilation was in existence before rebuilding of the room.

Imam Ibn Jareer Altabree and Hafidhh bin Kathir write in their Tareekh that during Walid bin Malik's

Governmental period, that the mosque of the Prophet (May Allah bless him and grant him peace) was enlarged and during this extension, Aisha's room (where our Prophet is buried) was enclosed in the Mosque. But they do not mention anything about a ventilator. Therefore, how can it be said that narration regarding a ventilator is not authentic?

Shaykh Albani says Hafidhh ibn Tamiyyah never accepted this narration. However, Hafidhh ibn Tamiyyah has accepted this narration elsewhere.

Hafidhh Ibn Taymiyyah writes during A'isha's time there was a famine in Madina and she opened the roof of her room (where our Prophet is buried) this was done because rain is blessing of Allah and it would therefore fall upon our Prophet (May Allah bless him and grant him peace) grave. (Iqtida Al-Serat Al-Mustakeem, page 338 by Hafidhh Ibn Taymiyyah).

If this narration was not true then Hafidhh Ibn Tahmiah would have rejected it. But he has not rejected it hence it is acceptable.

(4) Albani says that this was A'isha's personal opinion.

This can be answered by the following fact that the Sahaba were alive and they did not object to what A'isha did. Therefore she and the sahaba were in agreement. This is evidence for the entire Muslim ummah. Except Albani.

In conclusion we can say that if Albani needs to follow Imam Dahabbi, Imam Asqalani, Imam Abu Hatam, Imam Ibn Adee, Hafidhh Mizeeh Ibn Taymiyya and Shawkani. Therefore ordinary Muslims also need to follow Imams i.e Imam Abu Hanifah, Imam Malik, Imam Shafi and Imam Ahmed.

Secondly Albani research is unreliable because he has chosen to ignore opinions which he disagrees with.

An interesting event that helped the Author!

Once a young man came to me and asked me why I did not follow Bukhari and Muslim only, he then told me to only follow them, rather than any Imam and not to be an innovator.

I answered him by showing him two Ahadith, and asked him to tell me what he understood by them? One narration was from Bukhari and the other was from Muslim. The young man was determined to prove that his interpretation was better than Imam Abu-Hanifah, and Imam Malik, because in their time there was no computer to compile a database of Ahadith.

The two Ahadith's were:

- 1) Imam Bukhari says that Amar Bin Maymoon said that I saw a monkey who had just copulated with another monkey, and the other monkeys were stoning them, so I also started to throw stones at them. [Bukhari, chapter 'Ayyamul-Jaheeliyeh' by Imam Bukhari].
- 2) Anas (Radiall hu anhu) says: The Prophet (May Allah bless him and grant him peace) told Ali (Radiall hu anhu) to go and execute a Muslim man who was accused by the people of committing adultery with a slave girl. When Ali (Radiall hu anhu) found him he was bathing in a lake. He then called to him, when he came out of the lake he had no clothes on. Ali (Radiall hu anhu) saw that this person could not commit adultery as he was an eunuch. Ali (Radiall hu anhu) then let him go. (Muslim Shareef, chapter 'Tawbah').

His answer was:

It is clear from this narration of Bukhari that animals should be married according to Islam, and if they commit adultery, they should be punished like humans to make their lives more civilized. Also, from the second hadith, if someone is accused of committing adultery with a woman, he should be killed, but before killing him it should be checked whether he is a eunuch or not.

This is one example of the ijtihaad made by people who encourage others to pick up Muslim and Bukhari and ignore the Imams.

The true picture concerning the criticisms leveled against Imam Abu Hanifahh (Rahmatullah Alayh)

Imam Abu Hanifah was very diligent in this topic. Whenever he use to do Qiyyas he used to always do it in the light of Qur'an or Sunnah. Now let us examine what Hafidhh Dhahabi, and Hafidhh Ibn Kathir wrote about Imam Abu Hanifah Rahmatullah alayh. They say:

Imam Abu Hanifah Rahmatullah alayh was born in 80A.H, living in the time when there were still some Sahaba living. He saw the famous companion, Anas Bin Malik Radi allaho unho and six other companions too. He learnt Ahadith from a group of Tabi'een, and spent much of his time in worship.

Abdullah Ibn Mubarrak said: 'He was the Greatest of all those who was well-versed in Islamic laws'. Imam Shaf'i said: 'All those who study Fiqh, are children of Imam Abu Hanifah' (Islamic law). Imam Yahya Bin Mau'een said: 'there are no accusations on Imam Abu Hanifah Rahmatullah alayh, and he is clean from all lies'. Whoever wants to learn Fiqh, he is dependent upon Imam Abu Hanifah Rahmatullah alayh. The people should pray for Imam Abu Hanifah Rahmatullah alayh after their prayers. He was the one of the greatest scholars on the earth. When he used to recite the Qur'an at night, he used to cry so much that his neighbours used to pity him. The place where he died, Imam Abu Hanifah

Rahmatullah alayh read the Qur'an seventy thousand times. He died on 15 Rajab, 150 A.H. At his funeral, there were so many people that the Salaah of Janazah had to be read six times. May Allah grant him peace and Blessings.

[Tazkarra Al Hufaz, Tarikh Ibn Kathir, By Hafidhh Dhabhi and Hafidhh Ibn Kathir, "biography of Imam Abu Hanifah Rahmatullah alayh]

Hafidhh Ibn Taymiyyah says:

There is no doubt regarding Imam Abu Hanifah Rahmatullah alayh's knowledge, people later attributed many lies to Imam Abu Hanifah Rahmatullah alayh, which were all untrue. The aim of such writings was to taint Imam Abu Hanifah Rahmatullah alayh.

[Minhaaj Al Sunnah Al Nabaweeah, Vol./1, page. 259, By Hafidhh Ibn Taymiyyah]

Hafidhh Ibn Al Qayyim says:

Imam Abu Hanifah would not do Qiyyas, even if he found a weak Ahadith. There are two types of Qiyyas:

- 1) Which is against the Qur'an and the Sunnah, this is not permissible:
- 2) One that is in the light of Qur'an/Sunnah, this is permissible, our Prophet [May Allah bless Him and grant Him peace] also gave permission to Ma'az Bin Jabal to do Qiyyas. [Aalmul Muaqqeen chap Qiyaas]

Why is it then today, after such great scholars like Hafidhh Dhahabi and Hafidhh Ibn Kathir who have corrected such erroneous lies against Imam Abu Hanifah Rahmatullah alayh, that people still propagate such vile accusations?

A review of Islamic history reveals that when Allah Almighty bestows any extraordinary scholar with His blessings, you can be sure that they would not have respite from distortions, slander and lies that are leveled against them. Imam Abu Hanifah was one of those great scholars of Islam against which such attempts were made. It is apparent, from the history books that Imam Abu Hanifah, (like the three Orthodox Sunni Mujtahid Imams; Imam Malik, Imam Shafi'ee, and Imam Ahmed) had many enemies.

Why did they have enemies, one may ask? Many of those who argued against and attacked them, were from misled Sects, such as the Khawarij. There were also those from amongst the court of the Khalif who for one reason or another, had opened their hearts to jealousy, but as such, had the support of the court and their stances were often enough not questioned

With such ferocity, and by the number of accusations leveled against Imam Abu Hanifah (Rahmatullah) it is unfortunate to say that some of these accusations did have an effect on a few simple minded Muslims. It should be said that they cannot be entirely at fault, since even with the case of Aisah (Radiiallaho anha.) we recall that even some of the Companions were convinced of these false accusations. However, this incident was no small matter. It resulted in Allah Ta'ala sending Revelation as a warning to those companions who believed

the accusation. Allah Ta'ala questioned them that upon hearing the accusations, why did they not reject such slander?

To some extent, we can also say that similarly to the erroneous accusations that were leveled against Aisha that were shown to be baseless. Imam Abu Hanifah (Rahmatullah) also faced such accusations, that have been mentioned by various pious people of later generations in their books.

We should thus learn from the incident involving Aisha (May Allah bless her and grant her peace) that we should not accept accusations from the enemies of Imam Abu Hanifah (Rahmatullah) such as the Kawarij and the Mutazilah. Whenever people utter words of malice and indulge themselves in accusations against Imam Abu Hanifah (Rahmatullah) they never mention that the majority of them are found to stem from two particular misled Sects – namely the Khawarij and the Mu'tazilah. Rather, people end up mentioning two particular people. They are Imam Bukhari and Khatib al Baghdadi.

1) Imam Bukhari has stated:

Imam Abu Hanifah (Rahmatullah alayh) was a Murji'i.

[Al Tareekh Al Kabir under the life history of Nauman Bin Thabit]

Imam Bukhari also writes:

The time when Sufian Thuri (great scholar of Islam) heard news about the death of Imam Abu Hanifah Rahmatullah alayh he said 'Praise be to Allah that such a man had died as he was gradually destroying Islam. There could not be a worse person born in Islam'.
[Tareekh Sagheer biography of Imam Abu Hanifah Rahmatullah alayh]

Imam Bukhari also writes that :

On two occasions Imam Abu Hanifah Rahmatullah alayh was ordered to repent from making blasphemous statements.
[Khitab Al Daufa Walmat Rukin by Imam Bukhari, Al Intiqā By Imam Abdul 'barr]

Imam Bukhari informs us that he had taken these statements from his tutor Na'eem bin Hamad. [Tareekh Al Saghir by Imam Bukhari]

Imam Bukhari was so impressed by his tutor, that he never mentioned or used Imam Abu Hanifah Rahmatullah alayh as a reference for his book "As Sahih Al Bukhari" Although whenever he did mention Imam Abu Hanifah Rahmatullah alayh he referred to him as Kufi (Nicknamed from his homeland - Kufa).

Before we proceed any further, it is important to refer to one particular accusation against Imam Abu Hanifah (Rahmatullah) which was that he belonged to a deviant sect called the Murji'i.

To answer this, we first need to see what character Imam Abu Hanifah (Rahmatullah) possessed. Importantly, who gave Imam Bukhari information regarding Imam Abu Hanifah (Rahmatullah) and In Sha Allah, we will demonstrate that he was not a Murjite and pinpoint from where this false accusation came from.

I have mentioned that Naeem Bin Hammad conveyed this information to Imam Bukhari, but before proceeding any further, let us take note of what Hafidhh Dhahabi, Hafidhh Asqalani and Kateeb al Baghdadi have written in connection to Naeem bin Hammad.

We learn that Naeem Bin Hammad was a famous Scholar from a region called Marau. He had sight in one eye only. During the later part of his life he went to live in Egypt. At first, he belonged to a sect called Jahmiyya, and was an active member. He then later left this sect and wrote a book, which was the first book to use the science of Musnad. These were a compilation of narrations by the Sahaba, which were placed in an alphabetical order, according to whom he had narrated the Hadith. During this particular period, the Umma used to question whether the Holy Qur'an was Makhluq (created). When this question was put forward to Naeem Bin Hammad he did not give an explanation. He was then sent to prison along side Yaqub Faqia. He died in 228 Hijra. It was noted that no Janza [funeral prayer] was prayed over him and he was buried without a Kaffan [shroud]. [Tazkara tul Hufaz, Khateeb Baghdadi and Tahzeeb al Tahzeeb, by Hafidhh Dhahabi, Hafidhh Asqalani and Khateeb , biography of Naeem Bin Hammad]

This is a brief overview of his life and now we shall examine as to what status he held as a scholar. We shall do this by looking at what Hafidhh Dahabi and Hafidhh Asqalani have written, since they compiled together all the works by previous scholars who had written concerning Naeem Bin Hammad. What follows, are their accounts:

Imam Abu Dawud said that:

Naeem Bin Hammad, had attributed 20 Hadith to the Prophet [May Allah bless Him and grant Him peace] which he in fact had never said, thus being fabricated sayings.

Here are two examples of such fabrications:

1) Abu Huraira reported that:

The Prophet of Islam [May Allah bless Him and grant Him peace] had said: "A time would come, when if you adhered to ten percent of Allah's commands you will succeed, and if you leave this ten percent you will die. (spiritually, not physically).

The Prophet [May Allah bless Him and grant Him peace] had never uttered such words, this is a Munkar narration.

2) Abu Huraira narrated that :

The Prophet [May Allah bless Him and grant Him peace] had said: "A time will come when my Ummah will be split into more than 70 sects. The worst will be those who indulge in Qiyyas (analogical deduction) in matters of uncertainty."

Abu Zur'a said: "I asked Imam Yayha bin Mu'een, where did Naeem bin Hammad get this Hadith? He answered that it has no origins and that this is not a Hadith but has been invented. Whatever Naeem Bin Hammad had said about Imam Abu Hanifah Rahmatullah alayh were all lies and had no substance. Abu Zur'a said that whenever Naeem Bin Hammad would narrate a Hadith of the Prophet [May Allah bless Him and grant Him peace], he would add in his own words in the Hadith. Whenever he would narrate a fabricated Hadith he would attribute it to the "great Imam of Hadith."

Daar Qutni said that whenever Naeem used to mention a fabricated Hadith, he would do so to support the Sunnah. He had a lot of Munkar narrations, which other Imams did not have. [Mizan Al Etedaal, and Tahzeeb Al Tahzeeb, by Hafidhh Dahabi and Hafidhh Asqalani, biography of Naeem Bin Hamaad]

Imam Bukhari took his narrations from Naeem Bin Hammad for his book, Sahih al-Bukhari and Tareekh.

Since Naeem Bin Hammad received criticism from amongst the Muhaditheen likewise, Imam Bukhari also received criticism for his book of Hadith from the scholars of Hadith.

This overview concerning the character of Naeem Bin Hammad will allow us to understand that he was not a reliable Hadith expert in the eyes of the Scholars of Hadith. Now we shall elaborate upon the statements made by Imam Bukhari about Imam Abu Hanifah (Rahmatullah) by noting what the scholars of Hadith had to say concerning him.

From this we can demonstrate that Imam Bukhari's Tarikh is in no way free from error, nor did it remain uncriticised from hadith scholars. As a result, it would be unfair to "blindly" accept everything that has been written in it as the absolute Truth.

By now, it should have been made obvious that the person that gave Imam Bukhari (ie Naeem Bin Hammad) information regarding Imam Abu Hanifah Rahmatullah alayh was unreliable. The Muhaditheen tell us that he used to make up fabricated Hadith of the Prophet [May Allah bless Him and grant Him peace], and he also made false stories about Imam Abu Hanifah Rahmatullah alayh. As we are told not to believe in his narrations, similarly, we should not accept those statements regarding Imam Abu Hanifah Rahmatullah alayh since they are all lies, according to Hafidhh Dhahabi and Hafidhh Asqalni.

Anyone who has read the the history of Islamic scholarship accepts and understands that criticisms were not only made against Imam Abu Hanifah Rahmatullah alayh but were also made against many of the Muhaditheen. The simple principal is, that when accusations are

made against any of the great scholars of Islam, who have the respect from the majority of the Umma those accusations are rejected. We shall provide you with some examples:

Accusation made against Imam Bukhari.

Hafidhh Ibn Hajar Asqalani stated:

Imam Bukhari was accused of saying that the Qur'an was Makhluq (Created) but in reality he was saying the words that we are reciting are Makhluq (Created). In one meeting a question was posed to Imam Bukhari, as to whether the Qur'an is Makhluq or not? He replied, that whatever we do is our doing, and our doing is Makhluq. When the Ulema heard about this everyone ceased to communicate to him, except for Imam Muslim and Ahmad Salma. However, Imam Muslim stopped taking any narrations from Imam Bukhari. Imam Muhammad Ibn Yahya (who was the teacher of both Imam Muslim, and Imam Bukhari) was also against Imam Bukhari on this issue. He then wrote many letters to various scholars informing them about Imam Bukhari's belief of the Qur'an. The result of this was that wherever Imam Bukhari traveled the people would always harass him. Imam Bukhari prayed to Allah that He would take his soul into the next life. As a result from the fear of the scholars Imam Bukhari never clarified whether the Qur'an was Makhluq or not to the Scholars of the Kharasaan.

[Tahzeeb Al Tahzeeb by Hafidhh Asqalani]

From this incident, you can see what Imam Bukhari implied something else, but what people understood it to be was something else. It went so far that Imam Bukhari made Du'a for himself, "O Allah Take me away from this world" and Allah accepted his Du'a and he passed away; Both Hafidhh Asqalani and Hafidhh Ibn Kathir have mentioned in their books. The same happened to Imam Abu Hanifah: as he used to say one thing and the Khawarij and Mutazilah interpreted it as a completely different thing.

Another accusation:

Hafidhh Asqalani writes:

Imam Bukhari also had another teacher whose name was Ibn al Madini. Imam Bukhari used to attend his classes (Kitaab Al Ilaal) from which Ibn Al Madini used to teach from a book. This book was very precious to him and he would not allow anyone to come near it. One day, Ibn Al Madini went to visit some of his property and Imam Bukhari saw this as an opportunity to obtain the book. He went to Ibn Al Madini's son and persuaded him with some money to part with the book for a short while. Once Imam Bukhari received the book he took it to be copied hastily. By the time Ibn Al Madini had returned, Imam Bukhari had returned the book. When classes resumed and Ibn Al Madini began to read from the book, he asked a question to his students. Before he finished the question Imam Bukhari had already produced the correct answer (which was from his book). Ibn Al Madini then realized that Imam Bukhari had seen the contents of his book. The shock of this behavior from Imam Bukhari sent Ibn Al Madini into a state of illness, from which he later died.

Hafidhh Ibn Al Asqalani after writing this account said that he did not believe it and then he gave the reason. He said that this was against the status of Imam Bukhari.

[Tahzeeb Al Tahzeeb, under “Life History of Imam Bukhari,” by Hafidhh Ibn Asqalni]

Imam Muslim writes that:

Hadrat Abbas and Hadrat Ali (Radiall hu anhu) had a dispute between each other, so they went to the Khaleefah of the time, i.e. Hadrat Umar (Radiall hu anhu) to settle their dispute. Hadrat Abbas (Radiall hu anhu) said, concerning Hadrat Ali (Radiall hu anhu) “O Ameer-ul-Mu’mineen, judge between me and this liar, sinner, disloyal person, betrayer” Hadrat Umar (Radiall hu anhu) then made his judgement in their affair.

[Sahih Muslim baab-ul-fayy]

Hafidh Ibn Taymiyyah writes:

Hadrat Ibn Mas’ud and Hadrat Uthmaan (Radiall hu anhu) used to verbally abuse each other. Hadrat Ammar bin Yaasir said to Hadrat Uthmaan that Uthmaan, had become a kaafir. Hadrat Ali (Radiall hu anhu) once asked Ammar, “Do you not deny the God who Uthmaan worshipped?” Once, Husaid bin Huzair said to Sa’d bin Ubaidah, “You have become a munaafiq and you support the munaafiqeen!” In this way other Sahaba used to do this to each other but we know that when one pious person accuses another pious person it has no effect on his status.

[Minhaaj-as-Sunnah, chapter, ikhtilaaf-us-sahaba, by Hafidh Ibn Taymiyyah]

Sayyed Mawdoodi writes:

The scholars of Hadith criticized each other throughout history, but they were human and so have made mistakes. The reason for this was because sometimes a scholar may not like another scholar for a personal reason. This is why we see in history that scholars have criticized each other in strange ways. An example is of Ibn Abdul Barr, who wrote in his book Jaami’al-bayaan, Imam Hummad had once said that the scholars of Hijaz have no knowledge. He also said that our children know more than them. He also said that Imams Ataa ibn Rubaah, Tawoos, and Mujaahid had no knowledge. Imam Zuhri said, whilst commenting on the scholars of Makkah, he had never seen anyone break the walls(i.e the rules) of Islam more than the scholars of Makkah. Even though great Sahaba and Taabe’een were resident in Makkah.

We know that Shaabee and Ibraheem Nakhee were great scholars but they used to attack each other. Shaabee said “Look at at Ibraheem Nakh’ ee! He asks me masaa’il by night and preaches to the people in the morning as though it is his own research!” Ibraheem Nakhee said: “Look at Shaabee! He is a liar, and narrates Hadith from Masrook, but he has never met him!” Imam Dahaq once boasted that he know more than the companions. Imam Sayyid bin Jubair once said that Shaabee was a liar. He also said about Imam Ikramah that he is the student of Abdullah bin Abbas and he attributes false Ahadith to ibn Abbaas.

Imam Malik said about Muhammad bin Is-haaq that he is was one of the dajjaal. Imam Malik also said about the scholars of Iraq that they have become like the people of the book, so don't say that they are speaking the truth or that they are lying. Imam Abdullah bin Mubarak once said, "I don't consider Imam Malik to be a scholar" Imam Abu Hanefah said about Imam 'Amash that he has never kept the fast of Ramadhan nor taken the bath of major impurity. Imam Yahya bin Mu'een has criticised the high-ranking scholars of Hadith. He has even said that Imam Shafi' is weak in Hadith. This is the situation of the scholars of Hadith but the strangest thing is that human weaknesses even overcame the Sahabah. For this reason the Sahabah used to criticize each other. An example is Abdullah bin Umar, who when was told that the Witr Salaah was not compulsory by Abu Hurairah, said that Abu Hurairah was a liar.

Hadrat A'isha (Radiall hu anha) once said the Anas bin Malik and Abu Sa'eed Khudree do not know anything

About Hadith as they were children at the time of the Prophet [May Allah bless him and grant Him peace]. Once Hasan bin Ali (Radiall hu anhu) interpreted a verse of the Qur'an and someone said that ibn Umar and Abdullah bin Zubair have given another interpretation. Hasan then said that they are both liars. Hadrat Ali (Radiall hu anhu) once said that Mugheerah bin Shubah is a liar. Ubaidah bin Thabit said that Mas'ood bin Aws Ansaari is a liar, even though he fought in the battle of Badr.

If one wants to investigate this matter further one can read the history of jarh-ut-ta'deel. These books have criticised other scholars. The reason for this is that they were human and had human weaknesses and so sometimes they would call a weak scholar a good scholar, and vice versa. It is necessary to refer to these books carefully before making any presumptions about a particular scholar.

[Tafheemaat, chapter, maslak-e-it'daal, by Sayyed mawdoodi]

It is proved, from the above, that if a scholar claims something about another scholar then we cannot say that his claim is always correct. The only thing that we can conclude is that the claim is only the scholar's personal view. If we say that the claim is always correct then we would have to accept every scholar's word, which is impossible. An example is that of Hadrat Abbas (Radiall hu anhu) claiming that the Ali (Radiall hu anhu) was a liar, sinner, and betrayer. We cannot accept that Hadrat Ali (Radiall hu anhu) was actually that which Abbas (Radiall hu anhu) said. This is because we know about the greatness of Hadrat Ali (Radiall hu anhu) who was neither a liar nor betrayer. He was one of the ten who was given glad tidings of Jannah (Paradise) in their lifetime and the fourth Khaleefah of Islam. We know also that Imam Malik was a great scholar so no-one can accept Abdullah bin Mubaarik's claim that Imam Maaik was not a scholar. We also do not accept Imam Yahya bin Mu'een's claim that Imam Shaafe'ee was weak in Hadith. In the same way, no-one can accept the claims made against Imam Abu Hanefah by following what some scholars say about him. In short, we have to see what the majority of scholars have said about a particular scholar and then accept or reject their opinions.

Now let us look into the second person who is often used to justify attacks against Imam Abu Hanifah Rahmatullah alayh

2) Khatib al Baghdadi:

His correct name was Abu bakr Ahmed Bin Ali Al Khatib Al Baghdadi and he passed away 463 Hijra. Khatib Baghdadi was a great scholar of Hadith wrote many books on Usul-al-Hadith (principles of Hadith) but his most popular book is Tareekh Baghdad, (written in 14 volumes). The copy that I am using was issued in Al Maktaba Salfia Al Madina Al Manawara. If we look at volume 13 under the life history of Nauman Bin Sabit (name of Imam Abu Hanifah Rahmatullah alayh) there are two chapters on Imam Abu Hanifah Rahmatullah alayh.

In the first chapter he writes how the other scholars have praised Imam Abu Hanifah Rahmatullah alayh and in the second chapter he talks about what the enemies of Imam Abu Hanifah Rahmatullah alayh said about him. Khatib Baghdadi said that I personally recognized the greatness of Imam Abu Hanifah Rahmatullah alayh and his knowledge. It is my right that where I have mentioned his excellence I can also bring forward the opinions of the people who were against him. The enemies of Imam Abu Hanifah do not mention those narrations, which are in praise of Imam Abu Hanifah. They only mention Khateeb's narration, which are against him- and imply that al Khateeb too was against the Imam.

Before we go further, at this point it can be concluded that whatever has been said against Imam Abu Hanifah Rahmatullah alayh cannot be accepted as the truth:

Our Shaykh Shah Abu Al Hassan Zaid Farooqi Naqsh Bandi said: "In 1931 I was in Egypt. In that period an article was published in the popular newspaper Al Ahraam that Khateeb's Tareekh has been published and will be available soon. In his Tareekh there is one chapter against Imam Abu Hanifah. Al Azhar decided that it was upon themselves to respond to this chapter written by Khatib Baghdadi. This response was then printed in the footnote of the book Tareekh Baghdad. Upon reading the above book and its footnote it is clearly understood that the said chapter is totally untrue.

Furthermore it is noted that whosoever reported Khateeb's accusations against Imam Abu Hanifah Rahmatullah alayh. We see that in the same book he also says that these narrators are not trustworthy. Moreover Muhadis Al Asar Alama Zahidul Al Kausri (Rahmatullah Alai) wrote a book called Taneeb Al Khatib in which he clarifies that truly these accusations are false and notes that all the evidences used were from the same book Tareekh Baghdad.

Now let us see what Khateeb says about Imam Abu Hanifah Rahmatullah alayh in Tareekh Baghdad under the biography of Imam Abu Hanifah Rahmatullah alayh. (a number of examples are taken)

1. Khateeb says Imam Abu Hanifah Rahmatullah alayh was from the Murj'iee

2. He says that Imam Abu Hanifah Rahmatullah alayh confirmed that Riba (interest) is halal (Permissible)
3. In Imam Abu Hanifah Rahmatullah alayh Halqas (meetings) there was no salutation (Salaah/blessings) bestowed on the Prophet [May Allah bless Him and grant Him peace].
3. Imam Abu Hanifah Rahmatullah alayhs and his students were like Christians. (As'tagfirullah) (Changing Qur'an and Sunnah like the Christians).
4. Imam Abu Hanifah Rahmatullah alayhs followers said that his knowledge was greater than that of the Prophets [May Allah bless Him and grant Him peace]. ('Astagfirullah')
5. Imam Abu Hanifah Rahmatullah alayh used to say that had the Prophet [May Allah bless Him and grant Him peace] been present at his time he would have taken his opinion (that is He would have learnt many things) from me. ('Astagfirullah')
6. When a Hadith would be presented he would reject and say scrap this with the pig's tale.

[Tareekh Baghdad by Khateeb Al-Baghdadi under Nu'maan Bin Thabit]

We do not need to go any further as you will have already realised that this is not acceptable by any Muslim. From the above accusations let us clarify one thing that the other accusations are very similar.

Imam Abu Hanifah Rahmatullah alayh said that if Usman Bathi Al Basri was present in my time he would have taken many of my opinions but the above narrator Khateeb al-baghdadi removed Usmans name and replaced it by the Prophet [May Allah bless Him and grant Him peace].

[Footnote, Tareekh Baghdad chapter Abu Hanifahh]

Khateeb took this information from Yusuf Bin Sabat, Abi Nassar, Azdi, and Al Wass Wassy, In the same book, Khateeb also wrote about these narrators, that:

One of them was who used to make fabricated Hadiths. One of them was weak in the Hadith, the other was a person who did not even believe in Hadiths. One of them was Qadari (Sect), one of them used to make up fabricated stories.

To prove that Imam Abu Hanifah Rahmatullah alayh was a Kaffir. From the writings of Khateeb, we are led to believe that Imam Abu Hanifah Rahmatullah alayh was an atheist, Jew, innovator, etc., etc., we seek shelter in Allah, from this!!!

Now we shall review the accusations that were made against Imam Abu Hanifah Rahmatullah alayh who said that he was a Murji'i. Who were the Murji'ee? And who called Imam Abu Hanifah Rahmatullah alayh one?

Allama Shahar Sattaani, wrote in his famous book Al Milal, that:

In the early days the Shi'ahs began to propagate stories against Abu Bakr and Umar Radi Allahu unhooma. During a period where there were differences amongst the Companions, the Shi'ahs also made strange stories concerning their differences. It was also the time when the Khawarij declared the majority of Muslims, as Kafir they believed that whoever committed a major sin was a Kafir. At this time, the sahiah sect became famous. They said that differences that the companions of the Prophet [May Allah bless Him and grant Him peace] had should go without anything said about them, we should remain silent, and the matter will be dealt with Allah Sub Hana hu Wataala. They also believed that those Muslims who commit a great sin (Kabiraa) are not kafirs. Some of the Murji'e believed that Imaan (Faith) is embedded in the heart, so that, if someone utters blasphemous remarks, or worships statues, or has a belief like a Jew or Christian, or worships whatever he likes, he still is beloved to Allah and a perfect Muslim. They thus believed that if a Kafir was to perform a good act then he/she would receive no benefit from it, similarly, if a Muslim was to indulge himself in blasphemous he/she remarks, or commits any major sin, it would have no effect on his/her Imaan. In this way, they left all good actions out and they openly indulged themselves in bad actions.

Imam Abu Hanifah Rahmatullah alayh also said that those who commit a major sin were not Kafirs. The enemies of Imam Abu Hanifah Rahmatullah alayh picked upon this point to argue that he was a Murji'e. Imam Abu Hanifah Rahmatullah alayh openly conducted good acts and never said not to do good actions. He also never encouraged people that worship what you like. The Mutazillah called every one who did not agree with them concerning their belief as Murji'e. The Khawarij, on the other hand, argued that the one who claimed that to perform a major sin is not to be a Kafir. In this way, the Khawarij and Mutazillah gave Imam Abu Hanifah Rahmatullah alayh the title of Murji'ee. These two sects not only called Imam Abu Hanifah Rahmatullah alayh a Murji'e, but many other great scholars of Islam, such as: Hassan Bin Muhammad, Sa'eed Ibn Jubair, Talaq Bin Habib, Umar Bin Murar, Mahaarib Bin Wassaar, Maqaatil Bin Sulimaan, Hamaad Bin Abi Sulimaan, called a number of the scholars as Murji'e.

[Al Milal, By Allama Shahar Sitaani, Madhab Al Islammiya and Hiyaat Imam Abu Hanifah Rahmatullah alayh, By Allama Abu Zuhraar Misri]

If Imam Abu Hanifah Rahmatullah alayh was a Murji'ee, it would have become apparent in all the Hanafi books that it is permissible to worship the cross, idols or you can be a Christian, Jew etc. Why is it then that in the Hanafi books it is clearly stated that to worship idols, the cross etc., is Kufr? (See the books of Hanafi Fiqh)

Why is it also, that there is a special book, which explains what punishments are expected for those who perform bad acts? If you take any book concerning Hanafi Fiqh, you will see two chapters dedicated to explaining what things can make you a Kafir. The other chapters will deal with the punishments' that those people will receive who indulge themselves. In acts of adultery, stealing and other evil acts. This is a clear proof that those who claim that

Imam Abu Hanifah Rahmatullah alayh is a Murji'ee, is repeating those accusations made by the Khawarij and the Mutazalah are wrong.

There is another accusation made by people that Imam Abu Hanifah Rahmatullah alayh knew only seventeen Hadith. Let's examine what little truth this bears but before we go further let's see the sources from which Imam Abu Hanifah Rahmatullah alayh extracted his information.

Hafidhh Iban Al Qayyim states:

Allah Soob ha Na hu Wat'aala sent the Prophet [May Allah bless Him and grant Him peace] to teach Islam. During that early period those that learnt became known as companions which were over hundreds of thousands, out of which one hundred and thirty (130) gave more Fatwas than the rest. There were seven amongst the companions that gave the highest number of Fatwas. Those seven were Umar Bin Khatab, Ali Bin Abu Talib, Abdullah Bin Masaud, Umul Momineen Aisha, Zaid Bin Sabet, Abdullah Bin Abbass, Abdullah Bin Umar Radi allahounhoom. Umar sent Abdullah Bin Masaud to reside at Koofa. This was because Abdullah Bin Masaud had great knowledge. Prophet [May Allah bless Him and grant Him peace] said in a statement that he was great scholar.

Once two groups of people came from Syria and Koofa to visit Umar. Umar gave gifts to both groups and the group from Koofa asked Umar "why is it that we have received less than the Syrians." Umar replied: 'Did I not give you Abdullah Bin Masaud which is the greatest of all gifts'. Abdullah Bin Masaud often said that I know about every Surah in the Qur'an and further who and what it was revealed for, if I know a person that knows more than me I must go to him and learn from him. Ibn Umar used to say Ibne Masaud is filled with knowledge. Imam Ibn Jareer says that there is no other companion whose students wrote all his Fatwas and his Fiqh, except Abdullah ibn Masuood. After a short while hundreds of other companions also went to Koofa to reside there. Later when Ali became Khaleefah he also moved to Koofa that is how Koofa became the capital of the Islamic State. This then influenced further companions to move to Koofa. Koofa became one of the center points of knowledge of the Companions. At that time the most popular school was of Ali and Abdullah Bin Masaud.

Later on some people started to attribute fabricated narrations linked to Ali. Which is why the only acceptable narrations of Ali are those which are through his generation and through students of Abdullah Bin Masuad. Ali and Abdullah Bin Masaud had many popular students like Umar Bin Sharjeel, Masrooq, Al Qamma, and others. And then Abraham and Hammad Bin Suleiman became their students and Imam Abu Hanifah Rahmatullah alayh became their student.

[Aalam Al Muwaqqaiy-een Chapter Qiyyas by Hafidhh Ibn Al Qayyim]

Imam Ibn Sa'ad says:

One large group of Companions started to reside in Kufa, There were more than five hundred companions residing in Kufa. That is why Umar Radi allaho unho said that Kufa is the center of the treasure. (Faith) Kufa was the center at that time of knowledge.

[Tabaqat Ibn Sa'ad volume 6 chapter Kufa]

In the very same Kufa Imam Abu Hanifah Rahmatullah was born. In the same place, he acquired his knowledge, he saw and learnt from the Companions and learnt from the Tabe'een. To learn more knowledge he often travelled to Makkah, Madina, Syria, Yemen and Basra. How can it be said that he only knew seventeen Ahadith? It is like saying to a Hafidhh of the Qur'an that he knows Surah Fatiha only!

Hafidhh Ibn Taymiyyah writes that:

Amongst the Scholars there were those who are Scholars of Ahadith, and some that were Scholars of Fiqh. The Scholars who are knowledgeable of both Ahadith/Fiqh are Imam Sahfi', Imam Ahmed, Imam Ishaq, Imam Abu-Yusuf, Imam Abu Hanifah. They also had a very high status which was suitable for all of them Rahmatullahe ajmaeen.

[Kitab Al Istegatha page 13 by Hafidhh Ibn Taymiyya]

When Hafidhh Ibn Taymiyya writes and accepts that Imam Abu Hanifah was a scholar in Ahadith, and fiqh, then how can his followers discredit Imam Abu Hanifah, and say that he only knew seventeen Ahadith?

Ibn Khaldun has touched upon the accusation that Imam Abu Hanifah knew only seventeen hadith. He has written about it in his book At-Muqadmah. He writes that this accusation is completely false as, Imam Abu Hanifah's student Imam Abu Yusuf and Imam Muhammad narrated a great number of Hadith from Imam Abu Hanifah. Which they have written in their books, and they have written two books where they have accumulated all the Ahadith that they narrate from Imam Abu Hanifah; (the name of the books are Kitabul Al Athar by Imam Abu Yusuf, and Kitabul Al Athar by Imam Muhammad.) More-over all the narrations of Hadith are accumulated in one book, which is called Jamie Al-Masaneed by Imam Abu Hanifah the famous scholar of Hadith/Fiqh. Imam Abu Hanifah is one of the first people who have dictated books on Hadith/Fiqh. The Hadiths which Imam Abu Hanifah has narrated, he heard them directly from the Companions or the Tabeen (Student of the Companions) He was the first Imam in Hadith/Fiqh, Imam Bukhari, Imam Muslim, Imam Nasai, Imam Tirmizi, Ibn Majah, etc, etc, they all came a very long time after him, So that is why his status should be the highest of all of them. From the famous scholars of Hadith/Fiqh he is the only one who is a Ta'bee (Who have seen the Companions) This Privilege was awarded to Imam Abu Hanifah and not to Imam Malik Imam Sahfi', Imam Ahmed, Imam Bukhari, Imam Muslim, Imam Abu Dawood, Imam Tirmizi, etc, etc, He was unique in this privilege

Lastly I make Du'a that may Allah Soobha Nahu Wata'ala grant all the scholars the best possible place in Paradise. They worked hard for Islam and spent their lives gathering

information and passing it on to us, especially Imam Abu Hanifah, may Allah Soobha Nahu Wata'ala fill his grave with (Noor) light.

May Allah Soobha Nahu Wata'ala accept what I have written and if I have made any mistakes may he forgive me. Amin.

“Bukhari and Muslim the Only Sources of Sunnah!!!”

Hadith is the second source of Islam after the Qur'an. Whenever a Hadith is told to a Muslim, he immediately accepts it, but there are some people, who when they are told a Hadith, ask whether that Hadith is written in Bukhari or Muslim. They say, if it is written in Muslim and Bukhari then it should be accepted, but if it is not, then a doubt remains as to whether the Hadith is authentic or not.

Our claim to this is that it is not the command of Allah or our Prophet (May Allah bless Him and grant him peace) that we can only believe in those Ahadith which are written in Muslim or Bukhari and have doubts about the rest. People who fall into the category of people who use Bukhari and Muslim as their only sources of Sunnah claim:

- (A) Many scholars of Islam have said that the Ahadith written in Muslim or Bukhari are authentic, but the Ahadith which are not in Muslim or Bukhari can be weak, fabricated or authentic.
- (B) Muslim and Bukhari do not take narration from a weak narrator. Even if there was a weak narrator and Muslim and Bukhari took narration from the narrator, then the narrator is said to have “Crossed the Bridge”¹.
- (C) The scholars of Hadith have not objected to any narration of Muslim and Bukhari.
- (D) We do not need to see any other Ahadith books because Muslim and Bukhari have gathered all the authentic Ahadith in Muslim and Bukhari.
- (E) No one has ever criticised Imams Muslim and Bukhari in regards to any mistake they may have made.

Whatever has been claimed above is not from the Qur'an or Sunnah. We will explain, with the help of Allah that these claims are false.

We say that an authentic Hadith is one, which meets the principals of authentication of Ahadith. It does not matter whether it is written in Muslim, Bukhari, Tirmidhi or Abu Dawud, or Muwatta of Imam Malik.

1) Usually, when the scholars of Ahadith look at a Hadith they look for narrator's authenticity (i.e. whether he was knowledgeable about Adith or not), but if Muslim or

Bukhari took narration from that narrator, then any doubt regarding the narrator authenticity is removed. It is said that that narrator has “crossed the bridge”.
“The narration of Imam Bukhari and Imam Muslim have not been criticised by scholars of Ahadith”

Before we write about the actual narration of Imam Muslim and Imam Bukhari we will prove that to criticise the narration of Imam Bukhari and Imam Muslim is not forbidden. Asqalani writes, “when you compare the narration of Imam Bukhari and Imam Muslim you will notice that Imam Muslim’s narration have been criticised a lot more by the scholars of Ahadith than the narration of Imam Bukhari. When Imam Bukhari took narration from his teachers, he was well aware of these narrations beforehand, On the other hand, when Imam Muslim took narration from his teachers, he had no previous information about them. This is another reason why Imam Bukhari is said to be better than Imam Muslim. Imam Bukhari carries less Shaadh and Muallal (types of weak Hadith) than Imam Muslim (An-Nukhbah, chapter on Imams Bukhari and Muslim, by Hafidh Asqalani).

Imam Sakhawee writes that the status of Imam Bukhari is higher than Imam Muslim. The reason he gives this is that Imam Bukhari has taken narration from 435 narrators, among these narrators there are only 80 weak narrators. Imam Muslim has taken narration from 620 narrators. About 160 narrators are known to be weak from among these (Fath-ul-mughees, chapter on Imams Bukhari and Muslim, by Imam Sakhawee)

Hafidhh Asqalani and Imam Ay’nee write that Imam Daar Qutni has written a book called “Istadrikaat” in which he has objected to many narrations of Imam Muslim and Imam Bukhari (Muqaddamah, Fath-ul-Baari by Hafidh Asqalani and Umdat-ul-qaari by Imam Ay’nee)

Hafidh Asqalani has attempted to answer the objection raised in the book. In the preface of Fath-ul-Baari, Imam Asqalani has answered some questions raised (Muqaddamah Fath-ul-Baari, “Criticism of Imam Bukhari by Scholars of Ahadith” by Hafidh Asqalani)

Alaama Abu Fatah writes that Hafidhh Iraaqee has written in his book, “Al-Fayaah”, that he criticised only two narrations of Imam Muslim and Imam Bukhari. In my other book, “Sharh-ul-Kabeer”, I have gathered all the narration of Imam Bukhari and Muslim, which the scholars of Ahadith have criticised. Hafidhh Abu Ali Ghassaani has also compiled all the narration of Imam Muslim and Bukhari, which scholars of Hadith have criticised. Alaama Abu Masaud has also written a similar book (Qawa’id Uloom Al-Hadith page 40 by Abu Fatah Al Damashqi)

It is clear that if the criticism of Imam Muslim and Imam Bukhari were forbidden, then the scholars of Ahadith would not have dared to criticise their narration. Even those people who have praised Imam Bukhari very highly have criticised him.

Hafidhh Asqalani writes: “Qaadhi Abu Bakr Ibn Arabi, in his commentary on Bukhari, claims that Imam Bukhari has written narration in Sahih-ul-Bukhari and that they have been

narrated by at least two persons e.g. two companions heard a narration from our Prophet [May Allah bless Him and grant Him peace] and then two of the companions' students heard it from the companions themselves, and so on. The scholars of Ahadith have proved this claim to be wrong. The first narration in SaHiH-ul-Bukhari is narrated by Al-Qaama who heard it from Umar (May Allah bless Him and grant Him peace). This proves that Qadhi Abu Baqaaree's claim is wrong.

(An-Nukhba, p14 by Hafidh Asqalani)

Some narration of Bukhari and Muslim, which have been criticised by the scholars of Ahadith

There are many narrations of Imam Bukhari, which have been criticized, the detail can be found in Fath-ul-Baari and Umdat-ul-Qaari, which are written by Hafidh Abd-ul-Barr's, and Ibn Jawzee's books. Here are some examples from those books:

(1)Imams Bukhari and Muslim write that when the leader of the hypocrites, Abdullah bin Ubaydah died, his son came to see our Prophet [May Allah bless Him and grant Him peace] and asked him if he would perform his Father's funeral prayer (Janaazah) As our Prophet [May Allah bless Him and grant Him peace] stood up to read the Janaazah, Umar tugged his shirt and asked him: "Are you going to perform the Janazah?" Umar said that he was a hypocrite and that Allah Almighty has forbidden him to perform a hypocrite's Janaza. Our Prophet [May Allah bless Him and grant Him peace] then said to Umar that Allah Almighty had given him the choice of whether or not to read the Janazah of a hypocrite. According to this narration, the Prophet [May Allah bless him and grant Him peace] said, "Allah Almighty has told me that if I ask for their forgiveness seventy times, He will not forgive them, but I will ask for their forgiveness more than seventy times. After this, our Prophet [May Allah bless Him and grant Him peace] performed the Janaazah prayer. After the Janaazah, Allah Almighty revealed verse 80 of surat-ut-taubah. The revelation is as follows: " Prophet [May Allah bless Him and grant Him peace]! If someone dies from among them (non-believer or hypocrite) do not say their Janaza or do not stand at their graves, because they have blasphemed with Allah and His Messenger.

(Bukhari and Sahih Muslim, chapters: "Janaaiz, Tafsir and Fadaa'il Umar)

Hafidhh Asqalani, Imam Anee and other scholars of Hadith write that whether our Prophet [May Allah bless Him and grant Him peace] and Umar had this discussion is doubtful. Qadhi Abu Bakr has said that it is not permissible to accept this narration, as it is not true. Hafidhh Asqalani has said this is a narration from those, narrations that have not been authenticated. Imam Al-Haramain has said that the scholars of Ahadith do not accept this narration. Imam Ghazali and Imam Daudi have said that it is clear that this Hadith is not true.

The reason that the above scholars have not accepted this Hadith is that before this event verse 80 of surat-ut-taubah was already revealed. The meaning of that verse is O Prophet [May Allah bless Him and grant Him peace]! If you ask for their forgiveness, or if you do not ask for their forgiveness, or if you ask forgiveness for them seventy times, Allah Almighty will not forgive them because they disbelieve in Allah Almighty and his

Messenger [May Allah bless him and grant Him peace]. From the meaning of the above verse, we can establish three facts.

- The first fact is that whether the Prophet [May Allah bless Him and grant Him peace] asks for their forgiveness or not, the hypocrites will not be forgiven.
- The second fact is that if the Prophet [May Allah bless Him and grant Him peace] asked for their forgiveness more than seventy times, his prayer will still not be granted. The word “seventy” mentioned does not actually mean seventy times; rather it means “no matter how many times”.
- The third fact is that the hypocrites have disbelieved in Allah Almighty and His Messenger [May Allah bless him and grant Him peace] so they cannot be forgiven. With the above facts in mind, how can our Prophet [May Allah bless him and grant Him peace] be able to say that he has been given a choice by Allah Almighty whether or not to say their Janaazah? Secondly, how did our Prophet [May Allah bless him and grant Him peace] establish that Allah Almighty will not forgive them if he asks for forgiveness seventy times, but will forgive them if the Prophet [May Allah bless him and grant Him peace] asks for their forgiveness more than seventy times?

Allah Almighty verified Umar’s understanding by revealing verse 83 of surat-ut-taubah. The general meaning is: “if anyone dies from among the non-believers, do not read their Janaazah and do not stand at their graves.” From reading the above verse, it seems as though Umar had a better understanding of verse 80 of surat-ut-taubah than our Prophet [May Allah bless him and grant Him peace]. This is impossible and is not acceptable. Before this event, when the Prophet [May Allah bless him and grant Him peace] was living in Makkah, his uncle Abu Talib, died and The Prophet [May Allah bless Him and grant Him peace] said that he would make du’aa for his uncle until Allah stops him. Verses of 113 and 114 of surat-ut-taubah were then revealed. These state that it is not fitting for our Prophet [May Allah bless him and grant Him peace] or any other Muslim to ask for forgiveness for a non-believer. Prophet Ibrahim [May Allah bless him and grant Him peace] stopped asking for forgiveness for his Uncle when he learnt that he was a non believer (Fath-ul-Baari, Umdat-ul-Qaari, Tasayyar-ul-Qaari, ShahH Bukhari by Hafidh Asqalani, Imam Anee and Shaikh Dhelwi).

- (2) Imam Bukhari writes that Abu Hurairah reported that the Prophet SAW said, that on the Day of Judgement when Allah TA’ALA throws the people into hellfire, hellfire will say give me more. Then Allah TA’ALA will create a nation and then throw them into it. Hellfire will again say I want more, and again Allah TA’ALA will create a nation and throw them into it, hellfire will again say I want more, then Allah TA’ALA will put His feet onto hellfire then it will be full.
(Bukhari Kitab-al-Tawheed Chapter Tawheed).

Hafidhh Asqalani writes that Imam Bukhari has written this hadith in Tafsir of Surah Qaaf. In this narration when hellfire asks for more Allah TA’ALA will put His feet onto it and then it will be full, and Allah TA’ALA is never cruel but in Abu Hurairah’s above narration it says that Allah TA’ALA will create a nation and fill hellfire with it. Hafidhh ibn Qayyam, Abu Hassan Qubsi and other groups of scholar of Hadith say that the narrator of this Hadith has fabricated this by saying that Allah TA’ALA will create a nation to fill hellfire. They say that Allah TA’ALA created hellfire for those people who follow satan, and that the new

creation would never have sinned, so how could Allah TA'ALA put them in hellfire? Allah TA'ALA also says in the Qur'an that He never does injustice to anyone. (Surah al-Qaaf Verse 49).

The scholars also say that to fill hellfire, Allah TA'ALA would fill it with stones as this has no life, but humans have a life. Other scholars say that Allah TA'ALA is all powerful and could punish anyone without a sin as He wills, and is not answerable to anyone.

(Fathul Bari Chapter on Tawheed).

Hafidhh ibn Taymiyyah writes that an authentic narrator sometimes makes mistakes, but knowledgeable scholars of Hadith find these mistakes straight away, like Imam Bukhari writes in Kitab-al-Tawheed that Allah TA'ALA will create a new nation and fill hellfire with it. A master of Hadith will find out straight away if a narrator has made a mistake. These mistakes by narrators are also found in other Hadith books. Imam Muslim writes that when the Prophet SAW married his wife Mamunah after he had taken off the Ahram from himself, the Prophet SAW did not perform 2 rakat nafal inside the Kaba.

A person with deep knowledge of Hadith will straight away know the narrator of this Hadith has made a mistake because it is proved from another authentic Hadith:

That the Prophet SAW never performed Umrah in the month Of Rajab when the Prophet [May Allah bless Him and grant Him Peace] married his wife Mamunah, he was wearing the ahram and he did perform 2 rakat nafal inside the Kaaba.”

There is another narration of ibn Umar that the Prophet SAW performed Umrah in the month of Rajab.

(Usooleh Tafsir Chapter Ijma-al-Muhaddiseen by Hafidhh ibn Taymiyyah).

From the above statement we can see that Hafidhh ibn Taymiyyah has criticized Imam Bukhari and Imam Muslims narration's.

(3) Imam Bukhari writes, after the death of the Prophet [May Allah bless Him and grant Him peace], umm-ul-mu'mineen Sawda, was the first to die. [Bukhari, chapter of Zakaah by Imam Bukhari]

Hafidh Ibn Hajr Asqalani writes that this is wrong, and that umm-ul-mu'mineen Zainab died first. Imam Ibn Jawzi says this narration is not correct and it is very strange that Imam Bukhari wrote this. Imam Nawawi also says that Imam Bukhari has made mistakes.

(Fath-ul-Baari, chapter on Zakaah, by Hafidhh Asqalani)

(4) Imam Bukhari states, that the Prophet's [May Allah bless Him and grant Him peace] wife, Ummay Habeeba heard that her Father died in Syria.
[Bukhari chap Janaa'iz,]

Hafidhh Asqalani says, “All the scholars agree that Ummay Habeeba's Father died in Madinah and that the word Syria was incorrectly used in this narration. (Fath-ul-Baari, chapter on Janaa'iz)

(5) Imam Bukhari states, that in the Battle of Badr, Khabaib bin Addi killed Haris.
[Bukhar chap of Al-Maghasi, chapter 38,]

Hafidhh Asqalani says that the majority of scholars say that Khabaab never joined in the battle of Badr. (Fath-ul-Baari, chapter on Maghasi, by Hafidh Asqalani]

(6) Imam Bukhari states that a man was punished by Uthman [Radi alla hu anhu] who was whipped eighty times.
[Bukhari, Fadaa'il-ul-Uthman]

Hafidh Asqalani says this is not right as the man was whipped forty times as written in other narrations.
(Fath-ul-Baari, chapter on Fadaa'il-ul-Uthmaan, by Hafidh Asqalani)

(7) Imam Bukhari states that Abu Hurairah said, "I went with the Prophet [May Allah bless Him and grant Him peace] to Banoo Qainuqah's market and he sat in Fatimah's garden.
[Bukhari chap Maazukirah Fil Aswaaq]

Hafidhh Asqalani states that in this narration, certain words are missing because Fatimah's house was not in Banoo Qainuqah. The proper narration is the one that Imam Muslim records, which is:

"The Prophet [May Allah bless Him and grant Him peace] went to Banoo Qainuqah and then he returned and went to Fatimah's house." Faatimah's house was in the middle of the Prophet's [May Allah bless Him and grant Him peace] wives' houses.
(Fath-ul-Baari, chapter "Fadaa'il Aswaq" by Hafidhh Asqalani)

(8) Imam Bukhari states after the death of Uthmaan, no one stayed alive from among the companions of Badr. When the war of Harra happened, none of the Hudaibiyah companions were left alive.
[Bukhari chapter Mughasi]

Hafidhh Asqalani says that this is false because after the death of Uthman (Radi allah hu anhu), from the companions of Badr, Ali, Talha, Zubair, Saad (Radi allah hu anhu) and other companions were alive after Uthmaan died. Hafidh Asqalani has also proved that the second part of this narration is incorrect.
(Fath-ul-Baari, chapter on Fitan, by Hafidh Asqalani)

(9) Imam Bukhari states, that when Aadam [May Allah bless him and grant him peace] was created, he was sixty feet high.
[Bukhari chapter Anbiya]

Hafidhh Asqalani states "If this was in fact true, the houses of the previous nations (like 'Aad and thamoood) should be higher than our houses but this is not the case. This has confused me until now." (Fath-ul-Baari, chapter on Anbiyaa', by Hafidhh Asqalani)

(10) Imam Bukhari says that Abu-Musa said that when our Prophet [May Allah bless Him and grant Him peace] was going towards Khaybar. The people who were behind him were shouting "Allah is great" in loud voices. Our Prophet [May Allah bless Him and grant Him peace] told them not to shout in loud voices but to recite it normally.

(Bukhari, Chapter on Khaibar).

Hafidh Asqalani and Hafidh Ibn Kathir say that this cannot be right as Abu-Musa Ash'aree came from Habsha to the Prophet [May Allah bless Him and grant Him peace] after Khaybar was won along with the Muhajirs (Immigrants). In Bukhari, it also proved that Abu-Musa came to Prophet [May Allah bless Him and grant Him peace] after the war of Khaybar was over. This means that it would not be correct to say that this event took place on the way.

(Fath-ul-Baari, chapter on Khaybar, by Hafidh Asqalani and Sirat-un-Nabi, by Hafidh ibn Kathir)

- (11) Imam Bukhari says that Umar Bin Maymoon said: "I saw a monkey who had just committed adultery with another one. Other monkeys then stoned them both, so I also started to throw stones as well."
(Bukhari, "Ayyaam-ul-Jaahiliyyah")

Hafidh Asqalani writes: Alaama Ibn Abd-ul-Barr says: "This narration is wrong because, enforcing an Islamic law on a animal about regarding any matter would be wrong. If in any way you were to say that the words of this narration were true then it would be correct to say that the monkey was in fact, a Jinn." Humaidee says that this account was not actually in the original Bukhari, but someone has added it later. Nusqi wrote the second version of Bukhari, and this narration was not written in it. If we were to say that Hafidh Humaydi and Ibn Abdul-Barr are right, then what about the Ulamaa' (Scholars) who say that all the Ahadith written in Bukhari are correct.

(Fathul-ul-Baari, "Ayyaamul-Jaahiliyyah" by Hafidh Asqalani)

Imam Badr-ud-deen Anee has said it is not true that all the Hadith contained in Bukhari are authentic. The reason he gives it that Imam Bukhari has taken some narration from the people who were from misled sects.

(Umdat-ul-qaari, "Al-Munaqib")

Hafidh Asqalani himself has criticised many of Imam Bukhari's narrations. The preface of Fath-ul-Baari contains a list of all the scholars who have criticised Bukhari's narration. In some places, he has tried to answer some of the objections raised. So how then can anyone claim that there is no argument concerning the narrations of both Imam Bukhari and Muslim? Our shaykh Shah Abul Husain Zaid Farooqee (may god bless him) has said that Ibn Maymoon saw the monkeys before the Islamic order for stoning an adulterer was revealed. And, even the monkeys were jinnaat, so how could they be punished?

- (12) Imam Bukhari writes that Shareek narrated from Anas concerning the incident when our Prophet [May Allah bless Him and grant Him peace] was taken on the mirraaj. The narration states that our Prophet [May Allah bless Him and grant Him peace] was asleep in the ka'bah before the first revelation came, and in his dream, three angels came to him and talked about his excellency and went away. The same thing happened on the second night, but on the third night our Prophet [May Allah bless

Him and grant Him peace] was taken on the miraaj. (Bukhari, “Siraat-un-nabi” and “Kitaab-ut-tawheed”)

Hafidh Asqalani writes that the narration, which states that our Prophet [May Allah bless Him and grant Him peace] was taken on the miraaj before the first revelation of the Qur’an, is not acceptable. The ummah is in agreement that the miraaj took place after Muhammad [May Allah bless him and grant Him peace] obtained Prophethood and before the emigration to Madeenah. Imam Khatabee, Ibn Hazm, Qadi Iyad and Imam Nawawi also reject the above narration.

(Fath-ul-Baari, “At-tawheed” by Hafidh Asqalani)

Hafidh Ibn Quyaam writes that the journey to heaven took place only once, it was after the first revelation. May Allah Almighty bless Imam Muslim as he did not write this narration.

(Zaad-ul-Maad, “Asrah” by ibn Qayyam)

Hafidh Ibn Kathir writes that the content of the above narration has been altered from the original version. This is because Shareek was unable to remember the actual words of the Hadith. (Tafsir Ibn Kathir, surah Banees Israa’eel, Aayah 1)

Ibn Muhammad bin Abdul Wahaab ul Najdi writes that the miraaj occurred only once and it happened before the hijrah to Madeenah. The scholars of Ahadith have rejected Shareek’s narration. (Mukhtassar-us-Sirat-ur-rasool, chapter “Asra” by Ibn Muhammad bin Abd-ul-Wahaab-un-Najdi)

Hafidh Asqalani writes that the above narration is one of those narrations which scholars of Ahadith have criticised. The scholars who have criticised this narration have deep knowledge of Ahadith and had studied them from an evinceivable point.

(Muqaddamah Fath-ul-Baari, Chapter Ta’an Daar Qurtubee ‘Alal-Bukhari” by Hafidh Asqalani)

Imam Dhahabi writes that Shareek’s narration is one of those narrations which no one has verified. (Mizaan-ul-I’tidaal, biography of Shareek, by Hafidh Dhahabi)

(13) Imam Muslim writes that Abu Sa’eed narrated from the Prophet [May Allah bless Him and grant Him peace] that he ordered us to not write down any of his Ahadith, also he narrated that any one who has written his Ahadith other than Qur’an should destroy it. (Muslim, “Zuhad”)

Hafidh Asqalani writes that Imam Bukhari and other scholars have said that this narration is not authentic. This is not our Prophet’s [May Allah bless Him and grant Him peace] Hadith, but, in fact, these are the words of Abu Sa’eed himself. It is clear from many other Ahadith that our Prophet [May Allah bless Him and grant Him peace] has given us the permission to write his Hadith. (Fath-ul-Baari, “Kitaabaat-ul-’Ilm” by Hafidh Asqalani)

(14) Muslim writes that our Prophet [May Allah bless Him and grant Him peace] had many wives and that our Prophet [May Allah bless Him and grant Him peace] gave

equal time to each wife, but there was one wife who did not have her fixed time. Her name was Safiyyah.

(Sahih Muslim, "Chapter Rada")

Imam Nawawi has written that the narrators of this Hadith, Atha and Ibn Jurayj have made a mistake in the name Safiyyah, which should have been Sawdah. Imam Muslim has written in the same chapter that our Prophet's [May Allah bless Him and grant Him peace] wife, Sawdah, had given her turn to A'isha. (Sharh Sahih Muslim, "Ar-radah" by Imam Nawawi)

Moreover, Imam Bukhari, Imam Abu Daud, Imam Ibn Sa'ad, Imam Ibn Kathir and Hafidh Asqalani have written that the name of the wife of Prophet [May Allah bless Him and grant Him peace] who gave up her turn was Sawdah. (Bukhari, "Nikaah", Abu Daud, "Nikaah", Tabakath Ibn Sa'ad "Usd-ul-Ghaabah", Ashaabah, "Biography of Sawdah").

(15) Imam Bukhari has written that Abu Hurairah has said that the Muslims were victorious in the war of Khaybar and during the war there was a man who seemed to be fighting very bravely our Prophet [May Allah bless Him and grant Him peace] said that he would go to hell. (Sahih Bukhari, "Al Khaibar")

Hafidh Asqalani writes that it is implied, from the above narration, that Abu Hurairah was present in the war of Khaybar. I (Asqalani) feel that when writing this narration, Imam Bukhari did not give his full attention, because Abu Hurairah came to our Prophet [May Allah bless Him and grant Him peace] to become a Muslim after the war of Khaybar. Imam Bukhari has also written, in the same chapter, that Abu Hurairah came to see Our Prophet [May Allah bless Him and grant Him peace] when he was dividing the spoils of war and that the Prophet [May Allah bless him and grant Him peace] gave some to Abu Hurairah is well. (Fath-ul-Baari, "Khaybar" by Hafidh Asqalani)

Hafidh Ibn Kathir, Hafidh Ibn Alquayam, Imam Ibn Atheer and Hafidh Asqalani write that Abu Hurairah went to Madinah to see our Prophet [May Allah bless Him and grant Him peace] In Madina he prayed Salaah, someone else lead the Salaah prayer, after the prayers Abu Hurairah learnt that our Prophet [May Allah bless Him and grant Him peace] has gone to war at Khaybar. Abu Hurairah also traveled to Khaybar, but when he reached Khaybar the war has ended and our Prophet [May Allah bless Him and grant Him peace] was dividing the spoils of war.

(Sirat un Nabi and Zahdual Maad chap Khaybar, Usdual Gahbah and Al Sabaah biography of Abu Hurairah by Ibn Kathir, Ibn Quayum, Ibn Atheer and Hafidh Asqalani).

(16) Imam Muslim writes that Abu Hurairah reported that our Prophet [May Allah bless Him and grant Him peace] said that Allah Almighty created the earth on Saturday, the mountains on Sunday, the trees on Monday, mad things on Tuesday, light on Wednesday, animals on Thursday and on Friday, Prophet Adam was created. (Sahih Muslim, "Al munfiqee")

Hafidh Ibn Kathir has said that this is an odd narration. Imam Bukhari and Imam Ibne Madani were not satisfied with this narration. The scholars of Ahadith have said that these are not the words of our Prophet [May Allah bless Him and grant Him peace], but are the

words of Kaab who was a Jew and who embraced Islam. The narrators of this Hadith have mistaken the words of Kaab to be the words of our Prophet [May Allah bless Him and grant Him peace]. Imam Bayhaqi has also rejected this Hadith. There is more concrete proof that this narration is not authentic because Allah, Almighty has said in the Qur'an that the earth and the skies were created in six days. How can our Prophet [May Allah bless Him and grant Him peace] say anything, which goes against the Qur'an?

(Tafsir Ibn Kathir, surat-ul-Baqarah, verse 29, surat-ul-a'raaf, verse 54 and Tarikh Ibn Kathir, volume 1, "World Creation" by Ibn Kathir)

(17) Imam Muslim writes that Ibn Abbas reported that when Abu Sufiyyan became a Muslim, he said to the Prophet [May Allah bless Him and grant Him peace] that he had a most beautiful girl in the whole of Arabia. Her name is Ummay Habeebah. Abu Sufiyyan then said that he wished to her marry with the Prophet [May Allah bless him and grant Him peace]. (Sahih Muslim, "Fadaa'il abu Sufiyyan")

Imam Nawawi has written that the objection to this narration is that Abu Sufiyyan became a Muslim in the 8th year of Hijrah which was after the victorious war of Makkah. At this time Ummay Habeebah was already the wife of our Prophet [May Allah bless Him and grant Him peace]. How, therefore, can Abu Sufiyyan ask our Prophet [May Allah bless Him and grant Him peace] to marry his daughter again? It is said that the narrator of this Hadith is weak. If Abu Sufiyyan did wish to marry this daughter to the Prophet [May Allah bless him and grant Him peace] again, he would not need to mention that she was the most beautiful girl in whole of Arabia, and that her name was Ummay Habeebah. If he did wish to marry his daughter again, in Abu Sufiyyan's presence, all he had to do was to make a request. I think that the first answer is more authentic.

(Sharh Muslim, "Fadaa'il Abu Sufiyyan" by Imam Nawawee)

Hafidh Ibn Kathir writes that Imam Muslim has said that Abu Sufiyyan made a request to our Prophet [May Allah bless Him and grant Him peace] to marry Ummay Habeebah when Abu Sufiyyan became a Muslim. This statement is not true. Ibn Hazm has said that this is a fabricated Hadith and it is made up by Ikraamah bin Ammaar. The other scholars of Ahadith say that we should not call this a fabricated Hadith but we should say that the narrator has made a mistake.

(Sirat-un-nabi and Tareekh Ibn Kathir, "Nikaah of Ummay Habeebah", by Hafidh Ibn Kathir)

Hafidh Asqalani, Hafidh ibn Atheer and Hafidh Ibn Asakir write that the scholars of Ahadith have objected to this Hadith, because it has been proved that Ummay Habeebah had already, been married to our Prophet [May Allah bless Him and grant Him peace] when Abu Sufyan became a Muslim. There is a famous narration that there was an agreement between the Muslims of Madeenah and the non-believers of Makkah, but non-believers of Makkah did not abide by the agreement and the Muslim of Madeenah announced that they would cancel the agreement. Abu Sufyan went to his daughter's house in Madeenah. As Abu Sufyan was just about to sit on a bed which, was in the room, Ummay Habeebah asked her Father to wait. She removed the bedspread and said that it was the bedspread of the

Prophet [May Allah bless Him and grant Him peace]. Abu Sufyan then said to his daughter that you changed.

(Asahbah Usd-ul-Ghaabah, Ibn Asahqir, “Biography of Ummay Habibah” by Hafidh Asqalani, Ibn Atheer and Ibn Askhir)

Hafidh Ibn Taymiyyah writes that Imam Muslim has written those types of narration to which Scholars of Ahadith have objected e.g. Allah Almighty made the skies and earth in seven days, Abu Sufiyaan asked our Prophet [May Allah bless Him and grant Him peace] to marry his daughter after becoming Muslim, Another narration, in the book Salaah, where it can be interpreted that our Prophet [May Allah bless Him and grant Him peace] had two sons called Ibrahim, (When we know that our Prophet [May Allah bless Him and grant Him peace] had only one son called Ibrahim) At-Tawasul, Uloom Hadith and Fatwaa Ibn Taymiyyah, vol.18, “chap Maqaam Bukhari wa Muslim” by Ibn Taymiyyah)

(18) Imam Bukhari and Imam Muslim have said that the war of Mustalak happened in 4 Hijree as Musaa bin Uqbah has said. Ibn Is-haaq has said that it happened in 6 hijri. Mustalak was in the war when Aisha was falsely accused of a sin she did not commit. Aisha has said that when she was falsely accused, the verse of veil was revealed. One day our Prophet [May Allah bless Him and grant Him peace] was talking to some people and he said “Some people have falsely accused my wife, but I can only see goodness in her”. From the evidence, Saad bin Maas, stood up and said “If the person who has falsely accused your wife is from our tribe, I will kill him”
(Bukhari, “Magaazee” and Muslim, “Tawbah”)

Hafidh Asqalani has written that Imam Bukhari has said that the war of Mustalaq happened in 4 hijrah. Imam Bukhari has made a mistake, because the war of Mustalaq happened in 5 hijrah. I feel that Imam Bukhari wanted to write down 5 but he wrote down 4, because Imam Bukhari also wrote a Hadith in “Jihad” which proves that the war of Mustalaq happened in 5 hijri. Secondly, the narration where Saad bin Maas has said that he would kill the slanderer is also wrong. This is because Saad bin Maas was martyred in the war of Khandaq, (which happened before the war of Mustalaq). ‘Aisha has said, “When I was falsely accused, the verse of veil was revealed and it was revealed after the war of Khandak.” s

(Fath-ul-Baari, “ “Magaazee” by Hafidh Asqalani)

Hafidh Ibn Kathir writes that Saad bin Maas was martyred in the war of Khandak, after which, our Prophet [May Allah bless Him and grant Him peace] married Zainab and after that the verse of Hijaab was revealed. This all happened before the war of Mustalaq and the false accusation was leveled at ‘Ai’sha. (Sirat-un-Nabi, and “Tareekh Ibn Kathir” by Hafidh Ibn Kathir)

Imam Nawawi has said that the narration where Saad bin Maas has said that he would kill the slanderer is hard to believe, because all the Islamic historians are in agreement that Saad bin Maas was martyred before the war of Mustalaq. Qadhi Iyad has said that to include Saad Bin Maas in this Hadith is a Mistake of the narrators. The more likely person to have

said those words could be Saad bin Abadah. (Sahrh Sahih Muslim, “Tawbah” by Imam Nawawi)

Imam Nawawi, Imam ibn Atheer, Imam Tabaree, Hafidh ibn Qayyam, Ibn Muhammad bin Abdul Wahhaab an-Najdi have written that when the false accusation was leveled at Aisha, Saad bin Maas was not alive.

(Tareekh Tabaree, Usd-ul-Ghaabah, Zaad-ul-Ma’aad, Muktaasar Sirat-ur-Rasool, “Mustalak and Khandak” by Imam Tabaree, Imam ibn Atheer, Hafidh ibn Qayyam and ibn Shaykh an Najdi)

(19)Imam Bukhari writes that on the day of judgement, when Prophet Ibrahim [May Allah bless him and grant him peace] will see his Father, he will say to Allah, “You made a promise to me, that you will not make me sad on the day of judgement”. Allah will reply “I have made it forbidden for the non-believers to enter Jannah.
(Bukhari, “Tafsir”)

Hafidh Asqalani writes that Ismaa’eelee has said that this Hadith is wrong, it has no origin and it is doubtful. This is because this Hadith goes against the Qur’an. Allah tallah says in the Qur’an“when Prophet Ibrahim [May Allah bless Him and grant Him peace] found out that his Father was the enemy of Allah Ta’ala, he stopped praying for him” (soorat-ut-tawbah, verse 120) Secondly, when Allah Tahlah makes a promise, it is always fulfilled. From this narration it seems as though Allah tahlah does not fulfill his promises.
(Fath-ul-Baari, “Tafsir” by Hafidh Asqalani)

(20) Imam Bukhari writes that Prophet Ibrahim [May Allah bless Him and grant Him peace] never lied except on three occasions. On one occasion, members of his tribe asked him to accompany them to a fayre, he said to them that he was ill. Secondly, when Ibraaheem [May Allah bless him and grant him peace] broke the pagan idols and he was asked if he broke them, he said that big idol had destroyed them. The third “lie” was when Ibrahim [May Allah bless him and grant him peace] was travelling with his wife and they reached a place whose king was an oppressor. Someone went to the King and informed him that a person had arrived in his city accompanied by a very beautiful woman whom the king would like. The King then asked to see Ibrahim [May Allah bless him and grant him peace] and asked him who the woman was. Ibrahim [May Allah bless him and grant him peace] replied “She is my sister.” Ibrahim [May Allah bless him and grant him peace] returned and told his wife: “I have told the king that you are my sister. You and I are the only two Muslims in the world and when you are asked about this, you must not make me out as a liar.”

(21)(Bukhari, “Fadaa’l Ibraaheem)

Sayyed Mawdoodee writes:

“The above Hadith, which is in Bukhari and Muslim, has authentic narrators. But it is very difficult for me to believe that Prophet Ibrahim [May Allah bless Him and grant Him peace] would lie and also our Prophet [May Allah bless Him and grant Him peace] would say that Ibrahim [May Allah bless him and grant him peace] has lied. In this narration there must be

some misunderstanding by the narrators. The first two “lies” mentioned in this narrations are not actually lies and the third “lie” is fabricated by the Jews. This has been mentioned twice in the Bible. Let us examine these lies. The first “lie”, that Ibrahim [May Allah bless him and grant him peace] said that he was ill, is written in the Qur’an. For this to be proved a lie it must first be established that Ibrahim [May Allah bless him and grant him peace] said that he was not ill but was healthy, by some evidence better than the Qur’an. The second lie: when Ibrahim [May Allah bless him and grant him peace] was asked if he broke the idols and replied: “Ask these broken idols who has broken them if they can speak”.

From the above statement it can be established that it is not a lie, but an attempt to demonstrate that these idols which the pagans worshipped as Gods, were actually rock and nothing else. If an ordinary person cannot call this a lie then how can our Prophet [May Allah bless Him and grant Him peace] say so the third lie is one of those lies which has been made up by the Jews and it’s the aim was to disgrace Ibrahim [May Allah bless him and grant him peace]. In the Bible, book of Genesis chapters 12 and 20, it is mentioned that Ibrahim [May Allah bless him and grant him peace] went to a kingdom whose king was an oppressor. It is mentioned in this book that Ibrahim [May Allah bless him and grant him peace]’s wife was 60 years old, on one occasion and 90 years old on the other. Therefore, how can a king can summon some one to come to his palace and quiz him about the woman he was accompanying. It is clearly understood that Ibrahim [May Allah bless him and grant him peace] did not lie and that Our Prophet [May Allah bless Him and grant Him peace] did not say that Ibrahim [May Allah bless him and grant him peace] lied. Some people think that the narrators of this narration are authentic and to accept this narration for this reason would not be acceptable because I feel that we would then be accepting that our Prophet [May Allah bless Him and grant Him peace] has lied. Imam Raazi has said that when a narration is attributed to Prophet [May Allah bless Him and grant Him peace], which is a lie. It is better to attribute the lie to a narrator. But I feel that it is sufficient to say that the narrators have made a mistake in understanding the narration.”

(Rasaa’il-ul-Masaa’il, chapter 1, “Tafsir Tafheem ul Qur’an, Surat-us-Saffaat, verse 23 by Sayyed Mawdoodi)

Criticism of Imam Bukhari and Imam Muslim

The claim that the scholars of Hadith have not objected to any narrators of Muslim and Bukhari is false. Not only did the scholars of Hadith criticise Imam Bukhari’s and Muslim’s narrators, they also criticised on Bukhari and Muslim themselves.

Criticism of Imam Bukhari

Hafidh Ibn Hajar Asqalani writes that Hafidh Saalih said: “One day, Hafidh Abu Zur’ah said to me “I have read Imam Bukhari’s Tareekh, and in it, I have found many mistakes.” I informed him “When a person of Bukhara (Bukhari’s home town) goes to Iraq and comes back with new information, Imam Bukhari always reads it. The writing style of these people was quite unusual. This meant that Imam Bukhari had difficulty in reading the narration. This is why Imam Bukhari made mistakes. Otherwise, he is the best from among all the scholars of Kharasaan”

(Tahdheeb ul Tahdheeb, By Hafidh Asqalani, biography of Imam Bukhari)

Imam Muslim writes, “In our time some, people think that they are scholars of Hadith. They have made up false conditions in order to accept Hadith. One of them says, “When you take a narration of Hadith from a narrator, you must make sure that the narrator and his narrator have met. It is not enough that they were simply alive at the same time.” This is an innovation because none of the previous great scholars of Hadith have mentioned this condition. This condition is very wrong, and I refute this condition in case people who are less knowledgeable might accept this.
(Sahih ul Muslim, Chapter Mu’an’an)

Imam Nawawi writes that the condition which Imam Muslim has discussed above, has been introduced by Imam Bukhari and his teacher, Imam Ali bin Madeeneh.
(Sharh Muslim, Chapter Mu’an’an)

Imam Bukhari writes that Malik was a companion of the Prophet [May Allah bless Him and grant Him peace], and Bohainah was his mother.
(Bukhaari, Chapter Salaah)

Hfidh Ibn Hajar Asqalani has said “Imam Bukhari has made two mistakes. Malik was not the companion of Prophet [May Allah bless Him and grant Him peace] and that Bohaina was not Malik’s mother.
(Fath-ul-Baari, “Kitaab-us-Salaah”, chapter 38)

Hafidh Dhahabi and Hafidh Ibn Kathir write that when Imam Bukhari took narrations from the Syrians, he made mistakes.
(Tadhkaraat-ul-Huffaad, and Taareekh Ibn Kathir Biography of Imam Muslim)

Hafidh Iraqi writes: “Imam Ibn Abi Hatam (The famous Scholar of Al-Jarhu Ta’deel) compiled all of the mistakes that were apparent in Imam Bukhari’s “Taareekh”, into one book entitled “Khata’ ul Bukhari”(Mistakes of Bukhari).
(Preface of Ibn Al Salaah, by Hafidh Iraqi)

Imam Ibn Abi Hatam wrote: “When Imam Abu Hatam and Imam Abu Zur’ah heard that Imam Bukhari said that the Qur’an is creation, they stopped taking any narrations of Hadith from him.
(Al Jarhu Ta’deel, by Imam Ibn Hatam, “Biography of Imam Bukhari”)

Hafidh Asqalani writes:
“In 250 Hijri, Bukhari went to Nashapur. The people of Nashapur rolled out a red carpet for him. Imam Zuhlee, (who was Imam Bukhari’s teacher,) also came to embrace him. Prior to Imam Bukhari’s reception, Imam Zuhlee announced that Imam Bukhari was to make a speech and that no-one should ask him: “Wether the Qur’an was a creation². He feared that

2 Scholars of Hadith have been divided into two groups. In the first group are those who believe that the revelation is not creation, but do not comment on the words recited from the Qur’an. The second group are those who agree that the revelation is not creation but say

if Imam Bukhari's answer contradicted Imam Zuhlee's belief then a difficult situation could arise, could expose both scholars to which ridicule by other sects. Everything went well for the first two days but on the third day someone in the audience asked the question, "Are the words of Qur'an a creation of Allah?" Imam Bukhari replied: "Our actions are creation and the words which we recite are part of our actions." Some of the audience perceived that Imam Bukhari had called the Qur'anic word a creation. This misunderstanding resulted in commotion, which prompted the house-owner to ask everyone to leave. When Imam Zuhlee, (who was not present at the speech,) heard of Imam Bukhari's public statement about the Qur'anic words he announced: "The Qur'an is not a creation. Any one claiming otherwise is an innovator and everyone must avoid him at all times." He also added, "Anyone who attends Imam Bukhari's meetings, will be considered an innovator too." With the exception of Ahmad Bin Salmah and Imam Muslim, Imam Bukhari was outcast by everyone. Imam Muslim played a neutral part in this debate. After this incident, Imam Muslim did not include any Hadith narrated by either Imam Bukhari or Imam Zuhlee in Sahih Muslim. I think that Imam Muslim acted justly in this matter. A few days later, Imam Zuhlee declared that it was not possible for him to live in the same city as Imam Bukhari. Imam Bukhari then left Nashapur for his hometown Bukharah. Also Imam Zuhlee, through his supporters, publicised in Bukhaara, that Imam Bukhari held controversial beliefs. After arriving in Bukhaarah, Imam Bukhari faced much hostility. His adversaries made it difficult for him to live in Bukhara. This provoked him to leave for Sammarqand. On his way he was informed that the people of Sammarqand were also split concerning his views. Imam Bukhari then prayed, "Oh Allah! if your vast earth is being reduced on me, I ask to be freed from this life." History records that Imam Bukhari died on the 1st of Shawwaal, 256 Hijri - one month after his prayer.

(Muqaddamah Fath-ul-Baari, "Biography of Imam Bukhari")

Imam Subqi writes that at the time Imam Zuhlee heard the news that Imam Bukhari had given an answer to a question related to the Qur'an, which was vague and was open to many interpretation, he received a letter from scholars of Hadith who lived in Baghdad. The content of this letter stated that the scholars advised Imam Bukhari not to make any statements regarding the question "Is the Qur'an a creation or not?" but he ignored their advice and made the statement anyway. This statement made the people to quibble amongst themselves. (Tabakt-ush- Shaafi'ah, by Imam Subqui, "Biography of Imam Bukhari")

Hafidh Asqalani and Imam Dhahabi write that even after this dispute Imam Bukhari included 43 Ahadith narrated by Imam Zuhlee in his book, Sahih ul Bukhari. To avoid embarrassment, each Hadith was written not the narrators name disguised, e.g. narrated by Mohammad or ibn Abdullah or ibn Khalid, to attribute Imam Zuhlee to his Father's or grandFather's names.

(Tahadeeb ut Tahadeeb and Alaam un Nubalaa by Hafidh Asqalani and Hafidh Dhahabi, "Biography of Imam Zuhlee")

that the recited words of the Qur'an are creation. Imam Bukhari was from among the second group while Imam Zuhlee was from among the first.

Criticism of Imam Muslim

Hafidh Asqalani writes:

“May Allah send blessing on Imam Bukhari.

Imam Bukhari has collected the principle of Hadith (Usool) and taught it to people.

After Imam Bukhari anything which has been written, includes quotes from his book. Imam Muslim has written books whose content has been taken from Imam Bukhari’s books. Imam Muslim has copied Imam Bukhari’s books and did not have the courtesy to acknowledge him in them. Imam Darr Qutni said that if Imam Bukhari did not exist there would not even be the name of Imam Muslim. Imam Muslim has done nothing special, what he has done that he has is taken some Ahadith from Imam Bukhari’s book and has added some more Ahadith to complete his book, Sahih Muslim.

(Muqaddamah Fath-ul-Baari, “Biography of Imam Bukhari”)

If this accusation was made at any other scholar of Ahadith, every one would have called him stealer of Ahadith and all his narrations would have been rejected.

If someone wishes to explore the criticism of Imam Muslim and Bukhari, they should study “Al-JarH-ut- wat Ta’deel”. These books have been written by different scholars of Ahadith and describe, in detail, the characteristics of narrators. (e.g. Whether they were weak, authentic, knowledgeable, good or bad natured, and which sect they belonged to)

Narrators of Bukhari and Muslim that have been criticised by the scholars of Hadith

Many Narrators of Imam Muslim and Bukhari have been criticised overwhelmingly. The claim that no one has criticised them clearly illustrates the claimant’s lack of knowledge at the subject matter.

The following are some narrators of Muslim and Bukhari who have been criticised by the scholars of Ahadith. The information below has been obtained from the books of Hafidh Asqalani and Hafidh Dhahabi.

1) Uthmaan bin Abi Shaybah (Teacher and narrator of Imam Bukhari and Muslim)

Imam Ajaali has said that he used to tell such types of Hadith that when we had heard them, it would make us pray to Allah to keep our Imaan alive and take refuge in Allah. An example of the type of narrations he used to tell is: “Our Prophet [May Allah bless Him and grant Him peace] attended a festival of non-believers and respected their idols the way they respected them. This is the reason why two angels refused to pray behind our Prophet [May Allah bless Him and grant Him peace].” Scholars of Hadith have said that this situation would never arise with our Prophet [May Allah bless Him and grant Him peace]. This Hadith is most definitely fabricated. Uthmaan, also used to interpret the Qur’an incorrectly and disrespected it by changing its words.

When he recited the verses of the Qur’an like surah al-hadid verse 13, Allah says ‘fa-duri-ba-bay-na-hum-bisoorilla hu baab’ meaning ‘a wall will be set up between the Muslims and the hypocrites in which there is a door’.

He used to recite the verse like this, ‘fa-duri-ba-bay-na-hum-bi-sunnuh-rin-la-hu-naab’ which meant that ‘there will be placed between them a cat and it will have a tail’. Another

verse which he mocked was Surah Yusuf verse 10, ‘fa-lamma-jah-haza-bi-ja-haz-za-hum-ja-ala-assiqa-yata-fi-rahli-akhi-hi’ which means, ‘when he makes ready their baggage, he put the drinking cup in the saddle bag of his brother’.

Ibn Abi Shayba used to recite that verse in the following way, ‘fa-lumma-jah-haza-hum-bi-ja-haz-zi-him-ja-ala-asifinata-fi-rahli-akhi-hi’, which means ‘and when he made ready the baggage, he put a ship in the saddle bag of his brother’.

In Surah al-Shuara verse 130, ‘fa-izaa-ba-tash-tum-ba-tash-tum-jabbaa-reen’ which means, ‘and when you lay your hands on anyone, you lay hands in injustice’. Ibn Abi Shaybah used to recite the verse like this, ‘fa-iza-ba-tash-tum-ba-tush-tum-kabbah-zeen’, which means ‘and when you lay your hands on anyone, you lay hands on naan (Pitta Bread)’. He also recited many other verses of the Qur’an like this and the verses mentioned above are some examples of this. He was a very humorous person. That is why whenever he used to recite the Qur’an he read it humorously, which was wrong. I think that Ibn Abi Shaybah might have repented this sin before he died.

(Mizaan I’tidaal and tadhkarat-ul-huffaaz by Hafidh Dhahabi)

Hafidh Asqalani writes:

Despite the above, Imam Bukhari has taken 53 narrations and Imam Muslim has taken 135 narrations from him. As usual, some scholars of Ahadith praised him.

(Mizaan-ut-ta’deeb by Hafidh Dhahabi And Hafidh Asqalani, “Biography of Uthmaan bin Abi Shaybah”)

Imam Daar al Qutini wrote a book called Kitaab-al-Tas-heef. In this book, he wrote various names of scholars who made fun of the Qur’an when reciting it. He wrote that the scholar who made the most fun of the Qur’an was Imam Ibn Abi Shaiba.

It could be that Ibn Abi Shaybah was reciting a different mode of recitation, of which there are seven, and so this would support his reading of the Qur’an.

If we look at the different modes of recitation, we find that the general meaning does not change, but there may be slight variations like, for example, in one mode of recitation, the third aayah of surat-ul-faatiha, is ‘maaliki yaumiddeen’ - owner of the day of judgement. In another mode it is pronounced as ‘maliki yaumiddeen’ – king of the day of judgment. Both of these ways have been confirmed by Prophet Muhammad [May Allah bless him and grant Him peace] and angel Gibreel [May Allah bless him and grant him peace]. If someone was to introduce another mode of recitation, other than the ones which have been confirmed, it is totally unacceptable. When we look to the alterations which Ibn Abee Shaibah made, we see that both the meaning and wording is altered. This means that the way that he used to recite the Qur’an was totally contrary to the Sharee’ah.

Also, Imam Dhahabi, said in his book, meezaan-ul-I’tidaal, and tadhkarat-ul-huffaaz, that maybe, Ibn Abi Shaybah, repented for reading the Qur’an incorrectly. From this, it is proved that if the way that Ibn Abi Shaybah recited the Qur’an was correct there was no need for him to repent from the way he used to recite the Qur’an.

2) Abu bin Abas bin Sahaal Ansari Saad

Imam Dahabi has said that Saad was not strong in knowledge of Ahadith. Yahyaa bin Mu’een has said that he was a weak narrator. Imam Ahmed has said that he used to tell

Hadith which no one had any knowledge about. Naas'ee has said that he had minimum knowledge of Hadith. Dahabi has said that Imam Bukhari has said that he had minimum knowledge of Hadith, but nevertheless, Imam Bukhari has taken Hadith narration from him. The narration, which Imam Bukhari took, is that of the Excellency of Ibrahim [May Allah bless him and grant him peace].

(Mizaan-ul-Itihdaal and Ta'zeeb-ut-ta'zeeb by Hafidhh Dhahabi and Hafidhh Asqalani)

3) Ahmed bin Salaah Abu Ja'far Nasaa'ee (Teacher of Imam Bukhari)

Nasaa'ee has said that he is not authentic and he has not accepted his narrations. Imam Ahmed had evicted him from his meetings. Yahyaa bin Mu'een has said that he was a liar but some scholars of Hadith had praised him. (Mizaan-ul-Itihdaal and Ta'zeeb-ut-ta'zeeb by Hafidhh Dhahabi and Hafidhh Asqalani, "Biography of Ahmed bin Salaah")

4) Ayyoob bin Sulaimaan-il-Madinee (Teacher of Imam Bukhari)

Abul-Fath has said that the type of Ahadith he told were not told by anyone else. Daar Qutni has made similar remarks. Ibn Abi Burr has said that Sulaimaan was weak. But some scholars of Hadith have praised him. (Mizaan-ul-Itihdaal and Ta'zeeb-ut-ta'zeeb by Hafidhh Dhahabi and Hafidhh Asqalani, "Biography of Ayyoob bin Sulaimaan")

5) Ja'far bin Sulaimaan-il-Ba'see (Narrator of Imam Muslim)

Yahyah Bin Sa'eed has said that his Hadith should not be written and that he was a weak narrator. Ibn ul Madinee has said that he used to tell the sort of narrations that no one else would relate. Ibn Maadi has said that his narration has no value. Ibn Sa'eed has said that he was authentic but weak. Once, a scholar of Ahadith asked Ja'far if he swore at Abu bakr and Umar. Ja'far replied: "I do not swear at them but I hate them." Ahmed bin Madaam has said that once he attended a meeting of Yazeed bin Zoorah accompanied by Jafaar. Yazeed bin Zoorah said to the people "Do not let him (Ja'far) come near me because he swore at Abu Bakr and Umar." Imam Bukhari has said that he was a weak narrator. Dowri has said that whenever Ja'far talked about Mu'awiah, he used to swear at him and whenever he used to talk about Ali, he used to cry. (Mizaan-ul-Itihdaal and Ta'zeeb-ut-ta'zeeb by Hafidhh Dhahabi and Hafidhh Asqalani "Biography of Ja'far bin Sulaimaan")

6) Harab bin Maymoon al basri (Narrator of Imam Muslim)

Imam Bukhari has said that he used to make many mistakes in Hadith but he was a truthful person. One day Harab brought a box and said that the box contained pictures of the family of Qaroon. He then showed these pictures. But what he said was a big lie. Imam Bukhari Ibn Ali and Abdullah have said that he was a weak narrator. Asqalani has said that he was a big liar but some people have still praised him. (Mizaan-ut-Ta'deeb, Dhahabi and Asqalani, "Biography of Harab bin Maymoon Al Basri")

7) Husain Bin Ibraahim Al quramaani (Narrator of Imam Muslim and Bukhari)

Nasaa'ee has said that he was not an expert in the knowledge of Hadith. Ibn Adee has said that whenever he told Hadith he made mistakes. Imam Ahmed has rejected his narrations. Uqalee has said that his Hadith are doubtful. Ibn Madeenee has said he was a Qadiree (One from a deviant sect) but he was authentic. As always, some people have still praised him. (

Mizaan-ul-Itihdaal and Ta'zeeb-ut-ta'zeeb by Hafidhh Dhahabi and Hafidhh Asqalani
"Biography of Husain Bin Ibrahim Al quramaani")

8) Zakariyyah bin Yahyaa Ath-thaani(Teacher of Imam Bukhari)

Daar Qutni has said that he had no knowledge of Hadith and he used to tell the type of Hadith, which no-one would tell. Haakim had said that he was a weak narrator and used to make many mistakes in narration. Bukhari has said that the scholars of Ahadith have ignored him and did not take any Ahadith from him. Nonetheless, Imam Bukhari has taken narrations from him. (Sahih Al Bukhari, Mizaan-ul-Itihdaal and Ta'zeeb-ut-ta'zeeb by Hafidhh Dhahabi and Hafidhh Asqalani, "Biography of Zakariyyah Bin YaHyaa Ath-thaani")

9) Ayyoob bin Saalih il-Kufee(Narrator of Imam Bukhari)

Abu Zoorah said that he was a weak narrator. Ibn Hibban has said that he used to make mistakes in Ahadith. Imam Bukhari has said that he was Murjee(From a misled sect). Imam Bukhari has mentioned his faults, but nonetheless, still took narrations from him. This seems very strange.(Mizaan-ul-Itihdaal and Ta'zeeb-ut-ta'zeeb by Hafidhh Dhahabi and Hafidhh Asqalani, "Biography of Ayyoob bin SaaliH")

10)Sa'eed Bin Abdur-Rahmaan Al Madaan (Narrator of Imam Muslim)

Ibn Adee has said that he used to relate the type of narrations that no one else would repeat. Abu Hataam and Ibn Jawzee have said that his narrations cannot be used as evidence. Ibn Hataam has also said that he used to tell fabricated Hadith in the name of pious people. Some scholars of Ahadith have praised him. (Mizaan-ul-Itihdaal and Ta'zeeb-ut-ta'zeeb by Hafidhh Dhahabi and Hafidhh Asqalani, "Biography of Sa'eed bin Abd-ur-Rahmaan Al Madaan)

From the above, it can be clearly seen that the above claim is completely false. The above ten narrators are not the only narrators which have been criticised, but we only mentioned some of the narrators in one specific decade. Hafidh Asqalani has made a list, in the preface of Fath-ul-Baari, of all those narrators, of Imam Bukhari, who have been criticised, by the scholars of Ahadith.

"Imam Bukhari and Muslim have gathered all the authentic Hadith in Sahih Bukhari and Sahih Muslim!!!"

The scholars of Ahadith are in agreement that there are many authentic Ahadith that have been left out of Sahih Muslim and Bukhari. These can be found in other Ahadith books, for example, Ibn Habbaan, Ibn Khuzaimah, Musnad Ahmad, Abu Da'ood, Tirmidhee, and Nasaa'ee etc.

Hafidh Ibn Kathir writes that there are many authentic Ahadith that were left out of Sahih Muslim and Bukhari and can be found in other Hadith books like Tirmidhee, Abu Da'ood, An-Nasaa'ee.

(Ikhtaisar-ul-Uloom ul Ahadith, page 21, by Hafidh Ibn Kathir)

Hafidh Ibn Salaah writes that many authentic Ahadith were left out of Sahih Muslim and Bukhari and that Imam Hakim has collected all the authentic Ahadith, which met the Hadith principles of Muslim and Bukhari, and put them in a book called “Mustadrak ‘alas-Saahihain”. It is written in four volumes and contains enormous amounts of authentic Ahadith. Imam Bukhari, himself, said that he knew 100,000 authentic Ahadith and 200,000 which were not authentic, but in the Sahih Bukhari there are only 4,000 Ahadith without repetition.³

(Uloom-ul-Ahadith, page 17, “Bukhari and Muslim”, by Hafidh ibn Salaah)

Hafidh Asqalani writes that there are 9682 narrations in sahih Bukhari, but each narration has been repeated many times. The total number of individual narrations in Bukhari is 2623.

(Preface of Fath-ul-baari, by Hafidh Asqalani)

Even the name of Sahih Bukhari can tell us that there are lots of authentic Ahadith which have been left out of Sahih Bukhari. The full name of Sahih Bukhari is “Al Jamee’ ul Musnad-is-SaaHiH-il-Mukhtasari Min al murree Wa yaamayhee”. The meaning of this is “The short collection of the Sunnah of our Prophet [May Allah bless Him and grant Him peace]”.

(Tah’deeb-ut-ta’deeb by Hafidh Asqalani)

Imam Nawawee and Imam Dhahabi write that Imam Muslim compiled Sahih Muslim from the 300,000 Ahadith that he knew. The total number of Ahadith in Sahih Muslim is 12,000. If repetitions can be left out, the actual number would be 4,000.

(Sharh Sahih Muslim by Imam Nawawee and Tadhkarat-ul-Huffad by Imam Dhahabi)

From the references above we can understand that Imam Bukhari and Muslim knew a very large numbers of Ahadith by memory but in Sahih Muslim and Bukhari only approximately 10% of these Ahadith has been compiled. Hence, it can clearly be seen that there are large numbers of authentic Ahadith present, which have been left out of Sahih Muslim and Bukhari. These Ahadith can be found in other Ahadith books.

How did Bukhari become an entity?

Hafidh Asqalani writes:

Imam Bukhari said “One day we were at the meeting of Is-haaq bin Rahaawiyyah and some-one from among our companions said “Wouldn’t it be wonderful if one of you could write a short book regarding the sunnah of our Prophet [May Allah bless Him and grant Him peace].” This was directed at everyone, but somehow this request became embedded in my heart. It was my good fortune that Allah wanted this work to be carried out by me. I

³Whenever scholars of Ahadith write a Hadith, they usually write the same Hadith with different chains. If a Hadith was recieved through five different chains, it is counted as five different Ahadith, but infact it is only one Hadith. Imam Muslim and Bukhari have used this same principle, so the quantity of the Ahadith “recorded” in their books is very large, when infact, the actual quantity is smaller.

then started to collect the material for the book, which would contain only Sahih Ahadith. I have left out many authentic Ahadith because I thought that the book would become too large. This book is the concise summarisation of the 600,000 Ahadith which I knew. The book was completed in sixteen years.”

(Fath-ul-baari, “Biography of Imam Bukhari” by Hafidh Asqalani)

Imam Bukhari completed Sahih Bukhari in sixteen years.

During which time, he continuously edited it. Towards the end, Imam Bukhari did not have the opportunity to make the final alterations because he passed away. Whenever we read Sahih Bukhari, we notice that it lacks fluency and it is disjointed. For example, we may find a chapter with a heading but nothing written in it and sometimes there might be a chapter written but no heading for it. The reason for this is that his students, from the materials that were left by Imam Bukhari, finally edited Sahih Bukhari. The students found that some material was written in final draft, some in rough draft form and some in brief comments on the sides of the pages. Hafidh Abu Is-haaq has said, “I copied the original copy of Sahih Bukhari, which was in the possession of Imam Bukhari’s student, Faraabri. From the material I collected, I noticed that some things were incomplete and some things were without any headings and also there were headings for chapters but nothing written in them. We had to join the material together.”

Imam Baaji said that four people copied the original Sahih Bukhari. These people were Ibrahim bin Maq`al, Muhammad bin Yousaf Faraabri, Abu Talha bin Muhammad and Hammad bin Shakir. There are differences between these four versions, i.e. you can find that Ahadith are written in one place, in one version but the same thing could be written in another place, in the other versions. The reason for this is that when these four people compiled Sahih Bukhari from the original materials they interpreted the material according to their own understanding.

(Preface of Fath-ul-Baari, page 10, by Hafidh Asqalani)

Hafidh Ibn Kathir writes: “Imam Bukhari’s student Hafidh Faraabri possessed the original copy of Sahih Bukhari and at the present time we have this version”

(Taareekh Ibn Kathir, “Biography of Imam Faraabri” by Hafidh ibn Kathir)

There were other students who heard and narrated Sahih Bukhari but those versions have not reached us. Some scholars of Ahadith have seen those versions in the old Islamic centres and have noticed that there are differences among them.

Hafidh Suyyuti writes that Imam Faraabri narrated Sahih Bukhari and that in this original copy, there are 200 more Ahadith than Humaad bin Shakir’s version and 300 more Ahadith than Ibrahim’s version. The reason why Faraabri carries more Ahadith is because he heard Sahih Bukhari from Imam Bukhari twice and others heard it only once.

(Tadreeb-ur-Raawee, by Hafidh Sayuti)

One Example

Imam Bukhari writes, “Musa bin Ismail reported that Anas bin Malik said that the Qur’an forbade us from asking questions to the Prophet [May Allah bless him and grant Him peace] so we wanted a sensible person to come from the village who could ask things to the Prophet [May Allah bless him and grant Him peace] and we could hear the answers”.

One day a person came from the village and asked some questions to the Prophet [May Allah bless him and grant Him peace]. The Hadith continues on the subject. (Bukhari chapter Illum).

Hafidh Asqalani writes, “This Hadith was narrated by Imam Bukhari’s teacher”.

Imam Sun Anni said, “This Hadith is not written in all the original copies of Bukhari’s. It is only written in that copy which is written by Imam Bukhari’s student, Imam Farabri. But I say that all the original copies of the Bukhari that I have seen, I have not seen this Hadith mentioned in any of them”. (Fathulbari, chapter Illum by Hafidhh Asqalani).

Imam Muslim writes, “The Prophet [May Allah bless him and grant Him peace] said that a person who continually speaks the truth, Allah writes his name amongst the truthful. A person who continually tells lies, Allah writes his name amongst the liars”.

(Muslim chapter Kitaab-ul-Birr).

Imam Nawawi writes,” All the copies of Bukhari and Muslim in our area mention only this”.

Qaadi Ayyad and Humaidi also write only this. But Abu Mas-ood narrates this Hadith with the extra words. Those words are, “The worst people are those who tell lies. Lies are not permissible under serious or humorous intentions. It is not permissible for a Father to make false promises with his son”.

(Sharhah Sahih Muslim chapter Kitab-ul-Birr by Imam Navavi).

Finally, we disagree with those people who claim that Imam Bukhari’s narrations are higher than the Hadith principles, and demand all references from Sahih Al-Bukhari and Sahih Muslim. This demand is wrong because Hafidh Asqalani has written that Imam Bukhari has said “I know 100,000 authentic narrations, but in Sahih Bukhari there are only 9082” On page 107 it says a different amount

(Fath-ul-Baari, page 5)

Of course, the other 90,918 authentic narrations are recorded in the other books of the Ahadith which were written before them.

Imam Dahabi writes – Hummaam Ibn Munabi (died: 101H) had a collection of Hadith which were narrated by Abu Huraira.

- Imam Zuhri, Imam Abdul Aziz Madani (died: 164H), Imam Hadri (died: 174H), Imam Malik (died: 179H) and Imam Abu Dawud Tayaalsi (died: 203H) wrote books of Hadith.

- Hammaad bin Salma (died: 167H) wrote a book of Hadith that had a collection of ten thousand Hadith.
 - Imam Yahya bin Sa'eed (died: 143H) wrote books of Hadith that were read to people by Imam bin Zaid (died: 179H).
 - Imam Abu Awana (died: 176H) wrote a book of Hadith about which Imam Ahmad said that his book is authentic.
- Imam Hasheem (died: 183H) wrote a book of Hadith that has a collection of two thousand Hadith.
- Abdullah bin Mubarak (died: 181H) wrote a book of Hadith which had a collection of twenty thousand Hadith.
 - Imam Mousli (died: 186H) wrote books on different topics of Islam and one of the books were a collection of Hadith.
 - Imam Abu Hanifah (died: 150H) wrote books of Hadith which were narrated by his students, Imam Muhammad Ashaibaani (died: 189H) and Imam Abu Yusuf (died: 182H).

(Tadkara-tul-Uffaad biography of the above names by Imam Dahabi)

Hafidhh Sayutti writes – ‘Abu Waleed, Suffian Thuri, Abi Salma, Abi Suffian and Ibn Uyaina wrote books of Hadith’.

(Tadreeb Al-Rawi by Hafidhh Sayutti)

The books of Hadith mentioned above are more close to the time of the Prophet [May Allah bless him and grant Him peace] and are more authentic because they have a shorter chain like the Hadith narrated by Abu Hanifah which is more authentic because he narrated the Hadith from the Prophet's companion or the companion's students.

Here is one example – Imam Abu Hanifah says, ‘I heard from Ataa bin Rubaah and he heard from Ibn Abbas who heard from the Prophet [May Allah bless him and grant Him peace] who said, ‘Whoever reads the Fajr and Esha Salaah with Jamaat, Allah purifies his heart from hypocrisy’.

(Musnad Imam Abu Hanifah, chapter Salaah)

Hafidhh Asqalani writes ‘Imam Yahya bin Maueen said ‘Abu Hanifah narrated Hadith from Ai'sha bint Ajarad and she narrated from Prophet [May Allah bless him and grant Him peace]’.

(LesaanulMeezan biography of Aiyasha bint Ajarad by Hafidhh Asqalani)

So this is the proof that the previous books of Hadith carry authentic Hadith. If we find a Hadith in the above books and we do not find these in the Bukhari or Muslim Hadith that does not mean that the Hadith is weak or fabricated, it means that the Hadith never reached Bukhari or Muslim but that Hadith can still be authentic with shorter chain from the above

books.

The above evidence highlights the fact that one cannot claim that Bukhari and Muslim are the only sources of Sunnah.

With Great Regret

By mentioning the above references the writers intention is not to insult Imam Bukhari and Imam Muslim. We believe that Imam Bukhari and Imam Muslim were great scholars of Ahadith and their books contain many more authentic narrations than any other book, We have great respect for them both. They have done a lot of hard work for the science of Ahadith and have done a great favour to the whole of the Muslim ummah. We also make Du'aa' for them, May Allah may reward them in Paradise and fill their graves with blessings and Noor. Amin.

Raf'ul-yadain

“Raf'ul'yadain” simply means to raise the hands during prayer. When people begin their Salaah, they raise their hands to signify that they have left all things and submitted themselves towards Allah alone. This also signifies the individuals' testimony of Allah's Unity. The Hanafis, [as members of the Ahl as Sunna wa'al Jamma] believe that this act (raising hands to the level of the ears) should only be undertaken at the start of the prayer and not during it.

There are those who hold the opinion that the Raf'ul-yadain should also be done before and after the ruku', they hold their position because of the following reasons:

- 1) The Prophet [May Allah bless Him and grant Him peace] used to do this.
- 2) This was the practice of the Khulafa:- Rashidun and the 'Ashar-ul-mubasharah [The ten companions of the Prophet (May Allah bless him and grant him peace) who were given news of Jannah on this earth during their lives]. Altogether, there are proofs from twenty companions.
- 3) The narrations of raf'ul-yadain are mutawaatir [Hadith which has been narrated by many authentic narrators during the period of the companions, their students, and the students of the Tabi'een]
- 4) Raf'ul-yadain is a pillar of Salaah and leaving it makes the Salaah invalid.

However, the position of the Hanafi madhab is that towards the end of our beloved Prophet's [May Allah bless Him and grant Him peace] life the practice of raf' ul yadain had been abrogated, and that the Messenger of Allah [May Allah bless Him and grant Him peace], during his last prayers on this earthly life only performed raf' ul yadain at the beginning of his Salaah. However, there were still some Sahaba who unknowingly continued the practice of raf' ul yadain, without realizing that it had indeed been abrogated and obsolete. It was for this reason that at times, those who knew of its abrogation, began to ask to those who continued its practice for their reason for doing so.

Regarding the claim that twenty companions, including Ashar-ul-mubasharah and the khulafaa-ur-Rashideen performed raf'ul-yadain - This incidentally, proves that the majority of the companions didn't practice raf'ul-yadain. Secondly, if this claim is true then why isn't this recorded in Bukhari and Muslim, or in any other famous book of sunah? If the support for twenty companions practicing raf'ul-yadain is not found in any Ahadith boo then, how can this claim be true?

The claim that the Hadith regarding raf'ul-yadain is mutawatir is also not true.

This is because Imam Muslim and Imam Bukhari have only narrated the action of raf'ul yadain from two companions – Abdullah bin Umar (Radiall hu anhu), and Malik bin Huwairis. Imam Zuhri narrated the Hadith from Saalim and Saalim narrated from Abdullah bin Umar. Abu Qalaabah and Nasr narrated from Malik bin Huwairis, and from them, Khalid and Qatadah narrated.

In anyone of these chains there is only one narrator at a time, in the other there were two at a time. How can this be called mutawatir? The above narrators' position and the narrations which go against the above narrations will be discussed later, Insha'Allah.

Regarding the claim that omitting raf'ul-yadain invalidates Salaah, nobody from among the companions or even the Prophet [May Allah bless Him and grant Him peace] himself said that omitting raf'ul-yadain invalidates Salaah. The evidence for raf'ul-yadain being a pillar of Salaah is not even found in the books, which contain collections of fabricated Hadith. It is another matter if someone decides to introduce fabricated Hadith!

Analysis of those narrations which prove raf'ul- yadain

Ibn Jurayj narrated from Zuhri who narrated from Saalim who narrated from Abdullah bin Umar [Radi allah hu anhu] that ibn Umar [Radi allah hu anhu] said:

I saw that Prophet [May Allah bless Him and grant Him peace] offering Salaah; he raised his hands up to his shoulders, at the beginning of Salaah and also before and after the ruku', but not between the two prostrations.

[Muslim & Bukhari, Chapter Raf'ul-yadain]

Those who follow the Hanafi madhab believe that this Hadith only proves that the Prophet [May Allah bless Him and grant Him peace] performed raf'ul-yadain during his lifetime, but it does not prove that he [May Allah bless Him and grant Him peace] performed it in his last prayers. Also it does not prove that raf'ul-yadain is an emphasized Sunna. One example is given below:

Imams Bukhari & Muslim record that when hadrat Aa'isha (Radiall hu anhaa) was in her menstration, the Prophet (May Allah bless him and grant him peace) used to place his head in her lap and recite the Qur'an.

(Muslim & Bukhari, bab-ul-Haid)

From this Hadith we cannot conclude that reciting the Qur'an in the lap of one's menstruating wife is an emphasized sunnah. In the same way, the narration from ibn Umar does not prove that raf'ul-yadain is an emphasized sunnah. Also ibn Umar's narration seems to go against some of his other narrations.

Imam Dhabee writes that ibn Umar said that he swore by Allah that raf'ul-yadain is bidah and that he had never seen the Prophet (May Allah bless him and grant him peace) practicing it.

(Meezan-ul-I'tidaal, biography of Bishr bin Harab, by Imam dhahabi)

Ibn Umar in another place said that the Prophet (May Allah bless him and grant him peace) said raf'ul-yadain is only done in seven places: once to start Salaah and six times during hajj.

(Kanz-ul-ammaal, volume 7, p35)

The teacher of Imam Bukhari and Muslim, Imam Humaidi, writes that the Prophet (May Allah bless him and grant him peace) used to only practice raf'ul-yadain at the start of the prayer.

(Musnad Humaidi, volume 1, p277)

From the above narrations ibn Umar's narration of raf'ul-yadain goes against his own narrations based on a direct commandment from the Prophet (May Allah bless Him and Grant Him peace) This also goes against Malik bin Huwaris' narration.

Imam Nasa'ee writes that Malik bin Huwairis reported that the Prophet (May Allah bless him and grant him peace) used to perform raf'ul-yadain before and after the ruku', and also between the two sajdahs.

(Nisaa'ee Baab raf'ul-yadain)

Examination of Above Narrations

- (1) Imam Bukhari's above narration is against Imam Nasa'ees narration
- (2) Imam Abu Dawood said this narration is not Marfu to the Prophet [May Allah bless Him and grant Him peace], but is in fact the action of Abdullah bin Umar [May Allah be pleased with Him]
[Sunan e Abu Dawood chapter Salaah]
- (3) In Ibn Umar's above narrations it proves that the Prophet [May Allah bless Him and grant Him peace] did Raf ul Yadain 9 or 10 times in Salaah.
[Bukhari chapter Salaah]
- (4) Imam Malik writes about the above narration by Ibn Umar that the Prophet use to do Raf'ul Yadain 5 times in Salaah. He also said that this is the action of Ibn Umar [May Allah be pleased with Him] not the action of the Prophet [May Allah be pleased with Him].
[Muatta Imam Malik chapter Salaah]

We can see that when this narration was narrated in Madina it was narrated to be 5 Raf ul Yadian in Salaah. When it reached Bukharaa it changed from 5 Raf ul Yadian to 9 or 10 Raf'ul Yada in Salaah.

Let's first examine the narrators of ibn Umar's Hadith -Abdul Malik bin Jurayj and Imam Zuhri.

Abdul malik bin jurayj

Imam Dhabī and Imam Asqalani write:

Ibn Jurayj did not take narrations directly from people but he would attribute the narrations to them in such a way as to convince people that he actually heard the narrations from those people directly. The scholars of Hadith have called this process 'tadlees'. Imam Ahmad said that ibn Jurayj has narrated some Ahadith, which were fabricated. Also ibn Jurayj is said to have done Mut'ah (a marriage contract for a limited period) with 90 women in Makkah mukarramah, (This was after it was made Haraam for Muslims) Kharasaanee said that his narrations were weak. Also he never heard a narration from Imam Zuhri but only asked his permission if he could use his name in narrations.

(Tahdheeb-ut-tahdheeb, Meezaan-ul-I'tidaal, Tadhkarat-ul-Huffaz, biography of Abdul Malik ibn jurayj)

The main narrator of the above narration is Imam Zuhri, also the narration is almost completely based on his narration. Before Imam Zuhri, the chain of narration of this Hadith was Umar bin Abdul Azeez, then Saalim, then Imam Zuhri. After Imam Zuhri, his students made it more famous.

Imam Zuhri

Imam Dhabee writes that Imam Zuhri's full name was Muhammad bin Muslim bin Abdullah, bin Shuhaab, az-zuhree. But, he is famous as ibn Shuhaab-uz-zuhree. He was born in the 50th year of Hijrah in Madinah. He saw only a few companions of the Prophet [May Allah bless him and grant Him peace]. He was such a great a scholar that many scholars of his time used to praise him, even Abdullah bin Umar (Radiall hu anhu).

(Tadhkarat-ul-huffaz, Tahdheeb-ut-tahdheeb, biography of Imam Zuhri)

Apology

We feel sad to highlight weaknesses in Imam Zuhri but we have below, only just quoted what other scholars of Hadith have said about him. We also respect Imam Zuhri greatly as a muhaddith, but he was a man like us and had weaknesses.

Another fact is that Imam Zuhri has narrated Hadith (which have been collected by Muslim and Bukhari) which show that the family of the Prophet [May Allah bless him and grant Him peace] and the companions did not get on well with each other

(Sahih Muslim and Sahih Bukhari, bab-ul-fayy)

The fact is that the Prophet's [May Allah bless him and grant Him peace] family and the companions did get on well with each other.

Hafidh Asqalanee wrote:

It was a habit of Imam Zuhri to perform tadlees and attribute the narrations to people like Abdur-Rahmaan bin Azhar, ibn K'ab, Abbaan, ibn Uthmaan, ibn Hakim, Ibn Us-saalimee, Abdullah bin ja'far, Ubaada bin saamid, raafi', umm abdullah, abu hurairah, and abdullah bin Umar. Concerning Abdullah bin Umar, the scholars of Hadith are split as to whether Imam Zuhri actually saw him or not. In the same way, there is no proof that Imam Zuhri did take narrations from 'Urwa bin zubair. But, the scholars of Hadith accept these narrations which Imam Zuhri allegedly took from Urwa. For us, this is evidence and we should therefore believe that Imam Zuhri heard something from Urwa. Imam Zuhri was from a group of scholars of Hadith who used to 'grab' Hadith when they heard them.
(Tahdheeb-ut-tahdheeb, biography of Imam Zuhri)

Tadlees – What is it?

Hafidh Asqalani writes:

The literal meaning of the arabic word ,tadlees, is "hiding". Technically, it means to hide a Hadith narrator. If a muhaddith did tadlees, he would use a narrator's name but it would be a name by which he wasn't commonly known. Thus, the identity of the weak narrator was hidden. The stronger narrators in the chain would be emphasized so that the attention of the hearer of the Hadith would be diverted.
(Sharh An-nukhbah, chap. on tadlees, by Hafidh Asqalani)

Imam Dhahabi and Hafidh Asqalani write:

Imam Zuhri narrated 2200 Hadith, of which about a half have a chain leading to the Prophet [May Allah bless him and grant Him peace]. He used to perform tadlees even though it was a small amount. Imam Zuhri's maraseel Ahadith used to be weaker than other peoples (A tabi'i would claim a Hadith directly from the Prophet [May Allah bless him and grant Him peace] without mentioning a companion's name)
(Tadhkarat-ul-huffaaz, Tahdheeb-ut-tahdheeb, biography of Imam Zuhri).

Imam Dhahabi writes that Imam Shubah waastee wites:

"I would rather fall from the skies and be broken to pieces, than to perform tadlees"
(Tadhkarat-ul-huffaz, biography of Imam Shubah waastee)

Hafidh Asqalani writes:

Yazeed bin zurayy was asked, "What is the legal ruling regarding tadlees?" To this, he replied "It is an absolute lie."
(Tahdheeb-ut-tahdheeb, biography of Yazeed bin Zurayy)

Imam Dhahabe writes:

Sulaimaan bin harb said that Imam Jareer 'azdee was asked about tadlees. The Imam said, "I reject it. A mudallis shows that which he has not heard." (Tadhkarat-ul-huffaaz, biography of Imam Jareer bin haazin azdee)

Hafidh ibn Kathir writes:

Imam shaafi'ee rejects all the narrations of any muhaddith who did tadlees, but other scholars say that if a mudallis identified who he took narrations from and if that was a reliable source, that particular narration would be accepted.

(Ikhtisaar uloom-ul-Hadith, chap on tadlees, by Hafidh ibn Kathir)

Hafidh Asqalaanee writes:

If a mudallis uses the words "Qaala", so-and-so said, or "And", from so-and-so, in a narration, the Hadith will be rejected. But, the mudallis uses a word implying that he directly heard the narration e.g. "sami'tu" - I heard, the mudallis would be lying. The rule concerning such people is that even if the mudallis was truthful, the Hadith would not be accepted.

(Sharh nukhbah, chap. Hadith mu'dal)

Idraaj and Imam Zuhri

Imam Zuhri used to do idraaj, so it was difficult for people to understand his narrated Hadith.

Hafidh Asqalaanee writes:

Idraaj literally means "Inserting something". Its technical meaning is to insert one's own words into the text of a narration. Sometimes the text could be added at the start or, at the end. To find the actual Hadith text from a mudrij was very difficult. Either the Hadith was analyzed by someone who had very deep knowledge, or the mudrij showed which words he inserted into the Hadith text. (Sharhan-nukhbah, chap. Hadith mudrij)

Imam Bukhari writes:

It was reported by Imam malik that the famous scholar of Hadith Rabee'a turrayy used to advise Imam Zuhri to show clearly in his narrations, which were his own words and which were those of the Prophet [May Allah bless him and grant Him peace]

(Taareekh-ul-kabeer, biography of Rabee'a Turrayy).

Muslim and Bukhari contain Ahadith in which Imam Zuhri has inserted his own words. Scholars of Hadith have refuted these words. An example is given below:

Imam Muslim and Imam Bukhari write:

When Hadrat abu bakr (Radiall hu anhu) became the khaleefah, hadrat Ali (Radiall hu anhu) did not give bayah (Pledge of allegiance) to him nor did the tribe of banu hashim. But, after six months when hadrat Faatima (Radiall hu anhu) passed away they all gave bayah to him.

(Bukhari, chap. on khaybar. Muslim chap. bab-ul-fayy)

Hafidh Asqalaanee writes:

Imam ibn habbaan, Imam bahiaqee, and other scholars of Hadith say that this narration contains some of Imam Zuhri's own words. Somebody said to Imam Zuhri, that when abu

bakr (Radiall hu anhu) became the khaleefah, hadrat Ali (Radiall hu anhu) did not give bayah for six months. Imam Zuhri said, not only Ali, but the whole of the tribe of banu Haashim did not give bayah to abu bakr until hadrat faatimah (Radiall hu anhu) passed away. The fact is that Imam Zuhri's words are wrong, and also that Hadrat Ali (Radiall hu anhu) gave bayah to Hadrat Abu bakr on the first day he was appointed khaleefah (Fath-ul-baari, end of Chap. on Khaybar).

Hafidh Qastalani also writes the same as above.

Hafidh ibn Kathir writes that the narrations which say that Ali (Radiall hu anhu) gave bayah to Abu bakr (Radiall hu anhu) on the first day he was appointed khaleefah are more authentic than those which do not support this. The reason for this is that Ali (Radiall hu anhu) used to pray behind Abu Bakr (Radiall hu anhu) and stayed with him all the time (Taareekh ibn Kathir, chap. yaum-us-saqeefah).

The references prove that Imam Zuhri used to perform tadlees and Idraaj. The scholars have pointed out that some of his narrations are not reliable.

Ijazah and Imam Zuhri

Ijazah literally means "giving permission". Its technical meaning is for a muhaddith to give permission to his students to narrate his Hadith, or any book of Hadith which he has knowledge of (Sharh-ul-nukhbah, by Hafidh Aasqalaanee, chap. Ijazah).

This was the correct way to give Ijaazah, but Imam Zuhri's way to give Ijaazah was very strange.

Imam Dhahabi writes that Ubaidullah reported:

I saw that the students of Imam Zuhri used to bring books to the Imam and ask him for permission to narrate from it using the Imam's name. The Imam used to allow them without knowing what was in those books. This was because neither the Imam used to read the Ahadith, nor did the students read the Hadith to him (Tadhkarat-ul-Huffaaz, biography of Imam Zuhri).

Shiekh Saalih Subhi writes:

Imam ibn Hazm said that if a scholar of Hadith gives permission to his students to narrate a book of Hadith using his name, and the Scholar has not read the narrations, nor has anyone read them to him then, this is a bid'ah and not permissible. Other scholars of Hadith have been more strict in this respect and have said that the scholars of Hadith who used to do this, in effect, gave permission to their students to attribute lies to them. (Uloom-ul-Hadith, chap. on Ijaazah)

From the above, it is evident that the authenticity of Imam Zuhri's narrations are in question. It could be the case that one of the students of the Imam used to narrate non-

authentic Hadith and use the Imam's name, as he had given him permission to do so without checking the Hadith.

Our Shaykh Shah Abul-Hasan zaid faarooqee writes:

Hafidh ibn-ul-qayyim writes in his book, Alaam-ul-muwakki'een Vol. 3 p85, that Imam Malik wrote a letter to his colleague Imam layth bin sa'ad, whose knowledge was greater than Imam Malik's. When Imam lays replied to the letter, he wrote a few things about Imam Zuhri. He wrote:

There is no doubt that our teacher, Imam Zuhri was a great scholar, but we have to accept that some of Imam Zuhri's verbal and written statements used to contradict another. When we used to ask him something, sometimes the written answer would be different from the answer he used to give us verbally. Even some of his written statements used to contradict one other. The Imam did not realize what he had said before and what he was writing at the time. These are the reasons, why I have left him (Sawaanee Hayaat Imam abu Haneefah, biography Imam Lays).

This statement highlights the fact that Imam Zuhri's narrations are not necessarily authentic. For this reason, we cannot use a single narration from Imam Zuhri as being more authentic than the practice of the companions, the Taabi'een, the Tab'a taabi'een and of a great group of scholars. The raf'ul-yadain narration is only taken from Imam Zuhri. His students made the narration famous after this.

How the narration became Famous

Imam ibn 'Abdul-barr writes:

Ibn Umar's narration became famous from Imam Zuhri's students. Eleven students took this narration from Imam Zuhri. They are: Imam Malik, az-Zubaidi, Ma'mar, Auzaa'ee, Muhammad bin Ishaq, Sufiyaan bin Husain, Aqeel bin Khaalid, abu Hamzah, ibn ooyainah, yoonus, and yahya. Twenty six of Imam Malik's students narrated this Hadith from him. They are: Yahya bin Yahya, ibn Bukayr, abu Mas'ab, Sa'eed, ibn Wahab, ibn-ul-Qaasim, ibn Sa'eed, ibn abi Awais, Abdurrahman, Juwairia bint Asmaa', ibrahim, ibnur Mubaarik, Bishr, Uthmaan, Abdullah, Khaalid, Makee bin Ibrahim, ibn Hasan, ibn mas'ab, abdul malik, ibn naafi', abu quraa, Musaa, matraf, qutaibah, and Imam Shafi'ee. After all these people narrated this Hadith and told their students this narration, so it became very famous.

(At-tamheed, chap. on Raf'ul-yadain)

From this, it can be concluded that this narration was not famous at the time of the Sahaabah and the taabi'een. When people try to find evidence to support raf'ul-yadain, they say that there are over a hundred Hadith supporting it. In reality, there is only one Hadith which has been transmitted by Imam Zuhri, and his students have transmitted it further. So many chains were produced after Imam Zuhri.

When Imam Auzaaee debated with Imam abu Hanifah concerning raf'ul-yadain, the only Hadith Auzaaee could give as evidence for it was the one from Imam Zuhri. This demonstrates that if there were any other Hadith to support raf'ul-yadain then Auzaaee

would have used one of them as evidence. Also, Bukhari and Muslim only wrote Hadith with chains leading to Imam Zuhri. If there were any other Hadith, then they would have included them.

Imam Malik – Narration of raf’ul-yadain

Imam Malik had the most knowledge of Imam Zuhri’s narrations. Let us see what his opinion about this was.

Imam Ibnul-Qasim, who was Imam Malik’s student, writes that Imam Malik says that apart from the beginning of the prayer, I am unaware of performing raf’ul-yadain at any other time. I believe that the practice of raf’ul-yadain during the prayer is weak (al-maduunah, Baab raf’ul-yadain).

Imam Malik’s saying that he was unaware of performing raf’ul-yadain does not mean that he was unaware of the Hadith. This was because he himself heard it along with ten of his colleagues and transmitted it to twenty-six of his students. The real meaning of his saying is that he was unaware of the practice of it. This was because neither Imam Zuhri, nor any of his students did raf’ul-yadain. Neither did people in Maienah do it nor the people coming for Hajj from all over the world do it. Another point to raise is that Imam Malik who is a main narrator of this Hadith did not practice raf’ul-yadain himself. The practice of raf’ul-yadain was very uncommon in Imam Malik’s time.

How can we use this narration as evidence for raf’ul-yadain when the scholars who narrated it did not act upon it, and when the two main narrators have doubts in them? (Ibn Jurayj and Imam Zuhri)

The second evidence of people who performing raf-ul-yadain is that Imam Bukhari and Imam Muslim write, Abu Qalaaba and Nasr-bin-Asim, say that they saw Malik bin Huwairis performing raf-ul-yadain before ruku and after ruku in Salaah and he reported that the Prophet [May Allah bless him and grant Him peace] used to do this as well. (Bukari and Muslim, baab raf-ul-yadain)

The people who perform raf-ul yadain give this as their evidence and say that it is a sunnah-muakkadah and that non performance of it means that the prayer is not accepted properly.

We answer this by saying that this narration cannot prove that raf-ul-yadain is sunnah-muakkadah and also you cannot prove from this narration that the Prophet [May Allah bless him and grant Him peace] used to perform Raf-ul-yadain all the time. Malik bin Huwairis’ narration goes against his other narration.

Imam Nasaa'ee writes that Malik bin Huwairis reported that the Prophet [May Allah bless him and grant Him peace] used to perform Raf-ul-yadain before and after the ruku and in the middle of the two sajdahs.

(Nasaa'ee baab Raf-ul-yadain)

From Malik bin Huwairis' narration, there is also proof of performing raf-ul yadain between sujuud, but the people who perform raf- ul-yadain only do it before and after the ruku and not in the middle of the sajdahs. Their argument is that this action has been abrogated. This, inspite of the fact, that Malik bin Huwairis' narration does not confirm this.

Secondly, Malik bin Huwairis was only in Madinah for a few weeks and did not stay with the Prophet [May Allah bless him and grant Him peace] at times, so he did not know the last actions of the Prophet [May Allah bless him and grant him peace]. This suggests that he did not know whether the Prophet [May Allah bless him and grant him peace] performed raf-ul-yadain or not. On the other hand, Abdullah bin Ma'sood saw the Prophet's [May Allah bless him and grant Him peace] last actions concerning raf-ul-yadain. He saw the Prophet [May Allah bless him and grant Him peace] perform the prayer without raful-yadain. Abdullah bin Ma'sood's narration is more reliable than Malik bin Huwairis' as ibn Ma'sood stayed with the Prophet [May Allah bless him and grant Him peace] all the time.

Proof that Malik bin Huwairis stayed in Madinah for only a few weeks

Imam Bukhari and Imam Muslim write that Malik bin Huwairis came to Madinah with some other people and stayed in Madinah for 20 nights and then they really wanted to go home. So, when the Prophet [May Allah bless him and grant Him peace] found this out, he gave them permission to leave for Basra, where Malik was from.

(Bukhari Muslim, Baab-ul-adhaan)

From this narration there is proof that Malik bin Huwairis was only in madeenah for a short time so, he could not have known the last actions of the Prophet [May Allah bless him and grant Him peace] concerning raf-ul-yadain. Malik bin Huwairis' narration about raf-ul-yadain does not prove that the Prophet [May Allah bless him and grant Him peace] performed raf-ul-yadain all the time; it only proves that malik bin huwairis saw him [May Allah bless him and grant Him peace] perform Raf-ul-yadain in that period. This also does not prove that it is a sunnah muakkadah. If someone tries to prove from this narration that it is sunnah muakkadah to perform Raf-ul-yadain then people could also say that it is sunnah muakkadah to pick a child up during Salaah!

Imam Bukharai writes that the Prophet [May Allah bless him and grant Him peace] while praying Salaah picked up his grand-daughter Amama and put her down when he went to sujood.

(Bukari baab-us-Salaah)

No one can say from this narration that it is a sunnaah to pick up a child while praying, so how can some say that because Malik bin huwairis saw the Prophet [May Allah bless him and grant Him peace] performed Raf'ul-yadain in Salaah, and it is sunnah muakkadah.

There are four main narrators of the narration supporting raf'ul-yadain. They are, Abu Qalaabah, khaalid-al-hazza, Nasr bin Aasim, and Qatadaa. Of course, we believe that they had full knowledge of Hadith but they were human and had some weaknesses.

Imam Dhahabi and Hafidh Asqalani write:

Abu Qalaabah's full name was Abdullah bin Zaid, he used to live in the city of Basra. He was a great and knowledgeable man. He was against Ali (Radiall hu anhu), he had no regards Ali (Radiall hu anhu) and used to narrate Hadith from people whom he had never met before. For example: Abdullah bin Umar, Abdullah bin Abbaas, Ai'sha, and abu Hurairah. When he related Ahadith, it seemed as if he had heard the Hadith directly from the companions of the Prophet [May Allah bless him and grant Him peace], but in reality heard them from other people.

(Meezaan-ul-I'tidaal, tahdheeb-ut-tahdheeb, taqreeb, biography of Abu-Qalaabah)

Khalid bin Hazzah

Imam Dhahabi and Hafidh Asqalani write:

Imam ibn sa'ad khalid, was not an authentic Imam. Abu khatam said that khalid's narrated Hadith cannot be used as evidence. When khalid came to Syria, he told Hadith to the people but the scholars rejected his narrations. he had also lost his memory. But still, Ibn mu'een and nisaa'ee praised him.

(Tahdheeb-ut-tahdheeb, meezaan-ul-I'tidaal, Muqaddamah Fath-ul-baari, biography of khalid bin Hazza).

Abu Qalabah's other student Ayyoob also narrated this Hadith, but he never mentions raf-
ul-yadain. This Hadith is also found in Sahih Bukhari. The scholars of Hadith agree that
Ayyoob was more knowledgeable than Khalid.

Nasr bin Aasim

Hafidh Asqalani writes:

Imam Da'ood said that he was from amongst a misled sect, but others said that he repented from his wrong beliefs.

(Tahdheeb-ut-tahdheeb, biography of Nasr bin Aasim)

Qatadah

Imam Dhahabi and Hafidh Asqalani write:

Qatadah was a great scholar and a mufassir. He was very intelligent, and many scholars praised him. He narrated Hadith of such people whom he had never heard, met, nor seen.

He saw only one companion of the Prophet, Malik bin Anas, but he attributed narrations from many other people despite this.

He had evil beliefs about Islam; he openly declared his sinful beliefs. Despite the fact that Qatadah held wrong beliefs, the scholars still took narrations of Hadith from him (May Allah forgive him)

(Meezaan-ul-I'tidaal, Tahdheeb-ut-tahdheeb, tadhkarat-ul-huffaad and biography of Qatadah basri).

From all the above references, it cannot be proved that the Prophet [May Allah bless him and grant Him peace] did raf'ul-yadain all the time. Also, Malik bin Huwairis did not stay with the Prophet [May Allah bless him and grant Him peace] during the last period of the Prophet's [May Allah bless him and grant Him peace] life. The four main narrators of this Hadith have been criticized by the scholars of Ahadith.

This Hadith does not stand at the same level as Abdullah bin Ma'sood's Hadith.

The third evidence used to support raf'ul-yadain

Qadhi Shawkani writes that the Prophet [May Allah bless him and grant Him peace], when performing his last Salaah, performed raf'ul-yadain.
(nayl ul-awutar, chapter On raf'ul-yadain)

The people who perform raf'ul-yadain say that the above narration proves that raf'ul-yadain was not abrogated. In response, to this we say that this Hadith is not authentic. This is the reason why it was not written in Sahih Bukhari, or Muslim, even Imam Bayhaqqi did not include it in his book of sunan. All the narrators of this Hadith are weak.

Examining the narrators of the Hadith

Abdur-Rahman Harwi

Imam Dhahabi writes that Harwi used to fabricate Hadith and telling them to people.
(Meezaan-ul-I'tidaal, biography of Abdur-Rahman Harwi)

Harwi used to fabricate all his narrations of Hadith, now, how could we accept a Hadith that has been totally fabricated?

Another narrator of this narration is Usama-bin-Muhammad Ansari, the student of Musaa bin Uqbah.

Imam Dhahabi writes:

Imam Abu Khatim said that Usama was not strong in the knowledge of Hadith. Imam Yahyaa bin Mo'een said that he fabricated Hadith and attributed them to the great scholars of Hadith. He was a liar. Imam Dar-qutni said that he was not reliable and that is why the scholars did not take any narrations of Hadith from him. Imam Ibn Addi said that all his

narrated Hadith are not safe. He narrates one Hadith that says that you should make dua to Allah Almighty when you see a beautiful face, and He will accept it.
(Meezan-ul-itidaal, biography of Usama-bin-muhammad Ansari)

Qadi Shawkani writes that Usama-bin-Ansari was a liar and he fabricated Hadith.
(Al-majmoo'at-ul-Ahadith, Chapter on Sadaqag pg.67 by Qadi Shawkani)

Surprise

It is strange that Qadi Shawkani wrote in his book, that Usama bin Muhammad was a liar, but despite this took his narration as evidence in his other book.

The other surprising thing is that Qadi shawkaani always discusses the narrators of the Hadith, but with this Hadith, he does not mention or discuss anything about them. It seems as if he is totally unaware of them.

We are also surprised concerning those people who present this Hadith as evidence of their practice of raf'ul-yadain. They are proud and say that they are following the sunnah of rasoolullah [May Allah bless him and grant Him peace].

Performing Salaah without Raf'ul-yadain – Proof from Hadith

Imam Muslim writes:

Once we were performing Salaah and the Prophet [May Allah bless him and grant Him peace] came to us and asked us: “Why are you doing raf'ul-yadain as a stubborn horse waving its tail?” He also told us: “Perform your Salaah with peace.”
(Muslim, chapter Sukoon fisSalaah)

The above Hadith proves that one must not perform Raf'ul yadain in the middle of one's salaah.

Imam Muslim writes in another narration after the above one that:

Jaabir bin Samrah reported:

At the end of the salaah, we used to wave our hands left and right when saying Salaam, the Prophet [May Allah bless him and grant Him peace] told us not to wave our hands but only to say the Salaam.

The above narrations prove that the Prophet [May Allah bless him and grant Him peace] stopped raf'ul-yadain as well as waving the hands during the Prayer.

Imam Humaidi, who was the teacher of Imam Bukhari and Muslim writes:

Abdullah bin Umar said:

The Prophet [May Allah bless him and grant Him peace] only perform raf'ul-yadain at the beginning of Salaah, not before or after doing ruku'.

(Musnad Humaidi, Volume 2 pg. 277, Printed Maktabah Salafiyyah, Madeenat-ul-munawwarah)

Imam Ibn Abee Shaibah and Imam Abdur-Racaq writes:

Ali (Radiall hu anhu) reported:

The Prophet [May Allah bless him and grant Him peace] performed raf'ul-yadain at the beginning of Salaah.

Abdullah bin Mas'ood and Brabin Azib reported:

We saw the Prophet [May Allah bless him and grant Him peace] only performing Raf'ul yadain at the beginning of the Salaah.

Aswad, Imam Shabi, Ibrahim Nakhee and Ali and Ibn Mas'ood's student (Radialla hu anhu) only performed raf'ul-yadain at the beginning of Salaah.

(Musnad Ibn Abi Shaibah and Musnad Abdur-Razaq, chapter on raf'ul-yadain)

Imam Ibn-ul-Qasim writes:

Imam Malik said that Imam Zuhri told him that he heard from Salim, who said that his Father (Abdullah bin Umar) reported, that the Prophet [May Allah bless him and grant Him peace] only performed raf'ul yadain at the beginning of the Salaah and not in any other part of it.

This narration also proves that Imam Zuhri narrated a hadith stating that the practice of raf'ul yadain was only performed at the beginning of the Salaah.

Imam Malik also said that he has no knowledge of doing raf'ul-yadain in any other part of the Salaah apart from the beginning.

(Al madoonah-chapter on raf'ul-yadain)

Imam Malik also said:

To do raf'ul yadain is weak except at the beginning.

[Al Madoona chap Raf ul yadain]

How can Imam Malik say that he had no knowledge of someone who practices raf'ul-yadain, even when he himself heard a Hadith supporting it from Imam Zuhri?

The answer to this is, as mentioned earlier, that Imam Malik knew the Hadith of raf'ul-yadain but he never saw anyone in Makkah or Madinah who practiced it. The reason for this is that the practice of raf'ul-yadain was abrogated.

Imam Tirmidhi writes:

Abdullah bin mas'ood said that he would perform the Salaah the way that the Prophet [May Allah bless him and grant Him peace] did. When he performed the Salaah, he only did raf'ul yadain at the beginning of the Salaah.

Many companions of the Prophet [May Allah bless him and grant Him peace], their students (Tabe'een), Sufyan, the Scholars of Koofah and many other Scholars followed this Hadith.

(Tirmidhi, baab-raf'ul-yadain)

Even other scholars wrote this Hadith in their books for example, Imam Aboo Da'ood, Ibn Abi shaibah, Imam Abdur-Razaq, Imam abu ya'ala and many others.

Imam Tirmidhi wrote in his narration:

The companions of the Prophet [May Allah bless him and grant Him peace], Tabi'een and scholars of Kufa were performing salaah without Raf'ul yadain.

Who were the Scholars of Kufah?

Imam Ibn Sa'ad, Hafidh ibn ul-Qayyam, Hafidhh ibn Taymiyyah write:

Umar (Radiall hu anhu) gave an order to build the city of Kufa, when the city was built, people from various Islamic areas came to live in the city. Many companions of the Prophet [May Allah bless him and grant Him peace] moved to Kufa and started to live there. Umar (Radiall hu anhu) sent Abdullah bin Mas'ood and Ammar bin Yasar to teach the people in Kufa.

After 16 or 17 years, when Ali (Radiall hu anhu) became the Khalifah, he transferred the capital from Madinah to Kufa. A large number of companions moved to Kufa. They taught people about Islam. Kufa this became the center point for Islamic Scholars.

(Tabaqat, Ibn Sa'ad, minhaajussunnah a'laamul-mu'wakkieen, chapter on Kufa)

Kufa was the central point of Islamic Knowledge, which is why so many Scholars of Hadith travelled to it repeatedly to gain knowledge.

Hafidh Asqalani writes:

Imam Bukhari travelled to various cities to gain knowledge of Hadith. He went to the city of Jazeerah twice, Basrah four times, and stayed in Hijaz (Makkah and Madinah) for six years. Imam Bukhari said himself that he could not account for how many times he went to Kufa and Baghdad to learn knowledge of Hadith.

(Muqaddamah FathulBaari, biography of Imam Bukhari)

Imam Tirmidhi's narrations prove that no one practiced raf'ul yadain in the city of Kufah which became the center point of Islamic knowledge and thought. Imam Malik's narration

proves that no one was practicing raf'ul-yadain in Makkah or Madinah, as this practice had been abrogated.

The debate between Imam Auzaaee and Imam Abu Haneefah

These two Imams debated the matter of raf'ul-yadain once and it is described by Sufyaan bin Uyayna.

Once Imam Abu Hanifah and Imam Auzaaee met in a market in Makkah.

Imam Auzaaee asked Imam Abu Hanifah why he did not practice raf'ul-yadain during the Salaah.

Abu Hanifahh: There is no authentic Hadith about practicing raf'ul-yadain.

Auzaaee: Why isn't there an authentic Hadith? Here is one, Imam Zuhri told me, who was told by Salim, who was told by Ibn Umar (Radiall hu anhu) that the Prophet [May Allah bless him and grant Him peace] practiced raf'ul-yadain before and after the ruku'.

Abu Hanifahh: Hamad told me, who was told by Ibrahim, who was told by Ikrama, who was told by Aswad who was told by Abdullah bin Mas'ood (Radiall hu anhu) that the Prophet [May Allah bless him and grant Him peace] only practiced raf'ul-yadain at the beginning of performing his Salaah and not afterwards.

Auzaaee: The narration that I have presented to you has a shorter chain and your Hadith has a longer chain, for this reason, my Hadith is more Reliable than your's.

Abu Hanifahh: It does not matter if the chain of the Hadith is long or short, the Priority of the Hadith depends on the narrators of the Hadith and How much knowledge of Hadith they had. The narrators of the Hadith, which I have presented, possess more expertise in the knowledge of Hadith. For example, Hamad is more knowledgeable than Imam Zuhri. Ibraaheem is more knowledgeable than Salim. Ikrama is a great scholar and Ibn Mas'ood is unique.

Imam Auzaaee then became silent.

(Musnad Imam Abu Hanifah, Chapter on Raf'ul-yadain)

This debate shows that Imam Auzaaee had no other evidence. If he had then, he would have presented it to defend his case in support of Raf'ul-yadain. Imam Abu Haneefah replied so beautifully that Imam Auzaaee was forced to become silent.

MAS'ALAT-UL-QIRAATI KHALF-AL-IMAM (Reading of Al-Fatiha behind the Imam)

Those of us who adhere to the madhab of Imam Abu Hanifah believe that when an

individual performs salaah alone then, it is wajib to recite al-Fatiha, but when one is praying behind the Imam then, al-Fatiha should not be recited, whether the Imam is reciting loudly or quietly. The evidence available from the Qur'an and Sunnah are as follows:

Allah says in the Qur'an:

“When the Qur'an is recited, listen to it.”
[Surat-ul-A'raaf: 204]

Hafidh Ibn Kathir writes [that]:

The Prophet SAW said: The Imam's recitation is enough for the followers.
[Tafsir Ibn Kathir under Surah Al Fatiha]

The position taken by those who adhere to this madhab, is that it is impermissible to recite behind the Imam in any salaah.

There are people who believe that we should recite behind the Imam even when the Imam recites loudly or quietly. Their evidence is from the Hadith, in which the Prophet [May Allah bless him and grant Him peace] said:

The Salaah of the person who does not recite Al-Fatiha, is not accepted
[Bukhari Muslim Kitabul Saklah Chapter Wujub-ul-Qiraat]

Rather than reciting this in isolation, when we read other sources of Islamic Law, we can establish that the meaning of this Hadith is that it is essential to recite Al-Fatiha when praying Salaah alone. Some people have also established from the above Hadith that it implies that the recitation of al-Fatiha in every rakaah is fard compulsory.

It is also worth mentioning that this Hadith is established from a single narration, so an action cannot be proved to be fard from such type of narration. There is proof from Qur'an and Sunnah which supports the view that if someone reads any part of the Qur'an in the Salaah, the Salaah will be accepted.

Allah says in the Qur'an:

Recite the Qur'an (in Salaah) that which is easy for you

[Surat-ul-Muzzammil: 20]

If surat-al-Fatiha was fard then, the verse would have stated this explicitly. There is also another Hadith which states that the Prophet taught a man how to perform salaah, yet he [May Allah bless him and grant Him peace] did not mention Al-Fatiha.

Imam Bukhari and Imam Muslim write [that]:

The Prophet [May Allah bless him and grant Him peace] was sitting in the masjid and a man came and performed salaah. The Prophet [May Allah bless him and grant Him peace]

ordered him to perform salaah again. When he finished, the Prophet [May Allah bless him and grant Him peace] told him again to perform Salaah. The man said “This is the best way that I can perform salaah. Teach me a better way.” The Prophet [May Allah bless him and grant Him peace] said “When you stand, say takbir then recite from the Qur’an whatever is easy for you.”

[Bukhari & Muslim, baabu wujoob-il-Qiraah]

Imam Darral Qutini writes [that]:

The Prophet [May Allah bless him and grant Him peace] said that whoever joins the salaah with the Imam in ruku (before the Imam stands straight), that ruku will not have to be repeated.

[Daar Qutini chap Adrak Imam Qabl al Rakooah]

If the recitation of Surat al Fatiha was fard, the Prophet [May Allah bless him and grant Him peace] would have told the man to recite al-Fatiha first and then to recite any other part of the Qur’an which was easy for him. Also the Prophet [May Allah bless him and grant Him peace] would not have said that the ruku of the person, who joins the Imam while the Imam is in rukoo, does not have to be repeated. In such a case Al-Fatiha is missed. If Al-Fatiha was fard, the person joining the Salaah at rukoo would have had to repeat his Salaah— simply because a fard was missing.

Alama Sa’eedi writes:

The meaning of the above debated Hadith is similar to the following ahadeeth:

The Prophet [May Allah bless him and grant him peace] said that

“Whoever lives close to the mosque and does not pray in the mosque his salaah is not accepted.”

There is another Hadith, which states that if a person makes wudu and does not recite Bismillah, the wudu is invalid. There is also another Hadith stating that a person is not Muslim if his neighbour sleeps in a hungry state. Another Hadith states that if a person does not fulfil their promise then, he is not a Muslim. Of course, the person who doesn’t fulfil their promise is still a Muslim, and in the same way, if someone doesn’t recite Al-Fatiha in salaah, his salaah is still accepted but without full Excellency. If this wasn’t the case, the Prophet should have said: “The salaah of the one who does not recite al-Fatiha is false.”

[Sharh Muslim Baab Wujoobe Qiraat] By Allama Sa’eedi

There is a further explanation of this Hadith, which we shall touch upon later, InSha’Allah. We accept that there are scholars who hold the view that people should recite al-Fatiha behind the Imam. The scholars have also written books on this subject.

Hafidhh Ibn Taymiyyah writes:

Some scholars say that Al-Fatiha should be recited behind the Imam. The scholars of Hadith say this opinion is weak. Qur'an and authentic Hadith and the opinion of the early Muslims (salaf) is with those scholars who say that Al-Fatiha should not be recited behind the Imam.

[Tanaww Ibaadaat, Page 76 by Hafidhh Ibn Taymiyyah]

Hafidhh Ibn Kathir writes [that]:

Imam Ahmad and Imam Abu Hania say there should be no recitation behind the Imam during any Salaah. This is more accurate because Imam Shafi has one opinion which is similar to this.

[Tafsir Ibn Kathir under Surah Araf verse 204]

Surley, after reading such statements it should suffice to understand which position is in accordance with the Prophets [May Allah bless him and grant him peace] command of "pray as you see me pray."

Whoever decides to embark on their own research on this subject, will find it difficult not to arrive at the same conclusion of Hafidhh Ibn Taymiyyah and Hafidhh Ibn Kathir.

Let us now examine the evidence of the people who insist that they should recite behind the Imam.

Essentially, they claim that there are three Ahadith which state that the Prophet said that we should recite behind the Imam. In fact, there is not a single Hadith in which the Prophet has commanded us to recite behind the Imam. As we have seen thus-far there is proof from the Qur'an and Sunnah to suggest that we should NOT recite behind the Imam.

Let us examine the three narrations which have been put forward.

The first narration is from Ali bin Abdullah from Sufiyan from Zuhri from Mahmood who reported that:

The Prophet [May Allah bless him and grant him peace] said that the salaah of whoever does not recite Al-Fatiha is not complete.

[Bukhari Muslim Baabu Wujoob-il-Qiraa'h]

Those who recite behind the Imam put forward this Hadith as their evidence to recite Surah al-Fatiha in every salaah behind the Imam. There is no word in this Hadith that proves that Al-Fatiha should be recited behind the Imam. If we take the literal meaning of reciting behind the Imam, then this narration would go against the Qur'an and authentic ahadith. The actual meaning of this narration is that when a person is praying alone and does not recite al-Fatiha then, his salaah is not complete. This is the actual opinion held by narrators of this narration. The following proves this.

Imam Muslim writes [that]:

Ma'mar reported from Zuhri that the Prophet Muhammad said that the salaah of the person who does not recite Surah Al-Fatiha and another part of the Qur'an is not accepted.

[Muslim, Bab al Qira']

Imam Muslim's narration confirms that this Hadith is for the person who is praying alone because, when a person prays alone he reads Surah Al-Fatiha and another part of the Qur'an. Even the people who recite Al-Fatiha behind the Imam they, do not say that there should be another part of the Qur'an recited. So it is clear that this Hadith is for those people who are praying alone.

An objection raised

Imam Bukhari narrated a narration from Sufiyan which is about the wujub of only reciting Al-Fatiha and Imam Muslim narrates from Ma'mar a Hadith which says that the person's prayer is not accepted if they do not recite Surah Al-Fatiha AND another part of the Qur'an. We prefer Sufiyan's narration over Ma'mar's because Sufiyan is more reliable.

This objection can be cleared easily by looking at what the books of al-jarhu-wat-ta'deel say about the quality of Hadith narrators.

Imam Dhahabi and Hafidhh Asqalani write [that]:

Imam Yahya bin Mo'een was asked by his students, who had memorised more of Imam Dhahabi's narrations, as to whom he preferred. He replied: "Imam Ma'mar. Imam Ahmad bin Hanbal said that Sufiyan heard Ahadith from Imam Zuhri at a young age, so this is why, when he reported Ahadith from Zuhri, he made mistakes in 20 of them.

[Tahzeeb ut Tahzeeb, Meezaan ul- 'itidaal, biography of Sufiyan and Ma'mar]

This reference proves that Ma'mar's narration is more authentic than Sufiyan's narration.

Hafidhh Ibn Kathir writes [that]:

Sufiyan sometimes committed Tadleees [which means that when he narrated some of the Hadith, he made out that he heard it directly from Zuhri, but he had actually heard it from someone else who in turn heard it from Zuhri]. One day, Sufiyan was sitting with his students and he told them a Hadith, which he was narrating from Zuhri. One of the students questioned: "Did you hear this directly from Zuhri?" Sufiyan paused and said: "No, I heard it from Abdul Razzaq, who heard it from Ma'mar, who heard it directly from Zuhri."

[Iftisaaru Uloom il Ahadith, Baab ut Tadleees, by Hafidhh Ibn Kathir]

This reference proves that Sufiyan at times committed Tadleees, but Ma'mar did not. Someone may say that Sufiyan's narrations are preferred over Ma'mar's, even if Ma'mar is more reliable concerning Zuhri's narrations than Sufiyan. This claim is dealt with below.

Sufiyan's narrations prove that we should read Al-Fatiha even if we are praying behind an Imam

The answer is No. Let us examine what Imam Zuhri and his other students, Imam Malik and others, (including Sufiyan,) understood from this narration. The main narration comes from Imam Zuhri then his students, Imam Malik, Sufyan, Yunus, Ma'mar, Auzai'ee and others narrate this narration.

Imam Abu Dawud writes [that]

Sufiyan narrates from Imam Zuhri that the Hadith that a prayer of the person who does not recite Al-Fatiha and another part of the Qur'an is not accepted is meant for the person who is praying alone. Imam Zuhri says that when the Prophet used to lead the prayer loudly the people used to recite behind him. This narration is from Imam Zuhri, narrated by Sufiyan, Ma'mar, Abdullah bin Muhammad, Auzai'ee, Abdur Rahman bin Is-haaq, Yunus, Usama and Imam Malik.

[Abu Dawud, Baab Tark ul Qiraa'h Khalf ul Imam]

From this we can prove that the Hadith concerning nullification of the prayer, of the one who does not recite Al-Fatiha in their prayer is meant for that person who is performing salaah alone, and not behind the Imam. This is what Imam Sufiyan, his teacher and colleagues understood by this narration. This Hadith is found in two versions; One version is narrated by Sufiyan, this concerning just reading Al-Fatiha – (this is without any clarification.) The other version is that the persons prayer is not accepted who does not recite Al-Fatiha AND another part of the Qur'an. This narration comes from Sufiyan, Ma'mar and others. The second narration is an explanation of the first one. Imam Sufiyan himself explained that this narration is for that person who is performing salaah alone.

More evidence supporting the recitation behind the Imam

Imam Muslim writes [that]:

Someone asked Abu-Hurairah "What do we do when we are behind the Imam, should we recite Al-Fatiha or not?" He answered "Recite it in your heart."

[Muslim Baab Wujube Qiraat]

The people who recite behind the Imam take evidence from this narration by saying that reciting Al-Fatiha behind the Imam is fard as Abu-Hurairah said that it should be recited in the heart. These words are neither from Allah nor the Prophet, but are the words of Abu-Hurairah himself. In Bukhari, Muslim, and other books of Ahadith, there is no such narration, which says that when you are behind the Imam you must recite Al-Fatiha in your heart. There are, however, narrations, which say that when the Imam is reciting Al-Fatiha one should listen to it.

Imam Muslim writes in Sahih Muslim:

Abu Hurairah said that the Prophet [May Allah bless him and grant him peace] said that when the Imam recites, listen and stay quiet.

[Muslim Baab ut Tashahhud]

How is it possible that Abu-Hurairah is contradicting his own narrations? The actual meaning of Abu-Hurairah's words concerning reciting in the heart is to contemplate its meanings. This is the true meaning which does not go against the Qur'an and the Sunnah.

Qadhi Shawkani writes (Imam Qurtubi has also written something similar):

The word "Nafsaka (Your self)" means to think about the meaning.

[Fath ul Qadeer, under Surat ul-Araf, Aayah 203]

Imam Nawawi writes [that]:

Some Maliki scholars have explained Abu-Hurairah's words about "reading in the heart", as to think about the words of Al-Fatiha, because if you read something in the heart it cannot be called recitation because recitation is actually when one reads from the tongue. So it is only called recitation when the tongue is actually moving. The proof of this is that all the scholars say when a woman is in an impure state she cannot recite with the tongue, but she can think about the meaning in her heart.

[Shara Muslim Baab Wujoobe Qiraat]

From the above we can see that Abu-Hurairah's words do not mean to recite behind the Imam but rather they mean to think about the meaning in the heart.

The status of the words of the companions

It is said that the words of Abu-Hurairah prove that recitation behind the Imam is fard. This objection can be easily cleared, as the words of the companions cannot prove something to be fard, wajib, halal or haraam. (The Qur'an and Ahadith of the Prophet can only prove this), particularly when the words of the companion contradict any Hadith that, the companion have himself or herself reported. The words of the companions are normally proof of something when there is nothing related to it, (from the Qur'an and Sunnah).

Hafidhh Ibn Taymiyyah writes [that]:

The words of the Sahaba cannot prove anything to be fard, wajib, halal or haraam, especially when words go against authentic Hadith. So when the words go against the Hadith it is not necessary for Muslims to follow it. There is a narration saying that Abu-Hurairah used to wipe his neck during wudu. We know that to perform this wiping is against Sunnah. This is why groups of scholars criticise those people who wipe the neck during wudu.

[Kitab ul Wasila Baab Hadith ul Ama]

After Hafidhh Ibn Taymiyyah's statement one cannot prove that reciting Al-Fatiha behind the Imam from Abu-Hurairah's words.

More evidence supporting recitation behind the Imam

Imam Abu-Dawud writes [that]:

Ubada bin Samid reported: Once we prayed Fajr behind the Prophet, He experienced difficulty in his recitation. When he finished praying he asked "Maybe one of you was reciting behind me". We said, "Yes". The Prophet said "Do not recite anything behind me except Al-Fatiha". Narrated by Muhammad bin Is-haaq, Muqhoool, and Naf'e from Ubada. [Abu Dawud Baab ul Qiraat Fi Salaah]

From this narration, one cannot prove that the recitation behind the Imam is necessary. Here are some reasons for this.

- 1) This narration opposes the Qur'an and the authentic Ahadith, which say that one should not recite behind the Imam of (which we have mentioned but a few above);
- 2) This narration is very weak. The reason for this is that the narrators of this Hadith have been criticised by the scholars of Hadith;
- 3) Abu-Dawud, who collected this Hadith, wrote a second chapter in which there is the full explanation of this Hadith. When we read the full explanation we can see that we should not recite behind the Imam, and
- 4) The narrator of this narration himself never recited behind the Imam.

The narrator of this Hadith

Abu-Dawud writes [that]:

Muqhoool sometimes got this narration confused because sometimes he said he got the narration from Ubada and sometimes that he said he heard it from Naf'e and sometimes he said he heard it from Mahmood.

[Abu Dawud Baab Qiraa'ah Khalful Imam]

The other narrator of this Hadith is Naf'e who is unknown.

Imam Dahabi and Hafidhh Asqalani write [that]:

Naf'e only ever narrated one Hadith (which was the one above). This is the reason why Imam bin Abdul barr says that he is unknown. Imam Bukhari and Imam Abu Hatim never mentioned Naf'e's name in their books. Ibn Habban said that Naf'e's narration is weak, but he was not a liar.

[Mizan ul Ittadeel Tahzeeb al Tahzeeb biography of Naf'e bin Mahmood]

The other narrator of this narration is Muhammad bin Is-haaq, who was very knowledgeable in Islamic history but very weak in narration of Hadith.

Imam Dhahabi and Hafidhh Asqalani write [that]:

The scholars of Hadith have different opinions about Muhammad bin Is-haaq. Yahya bin Mo'een says that he is authentic but his narration of Hadith is not good. Ali Ibn Madini says his two narrations are unknown. Nasai said that he is not strong in the knowledge of Hadith. Imam Dar Qutni said that his Hadith cannot be used as evidence. Imam Abu Bakr said that Muhammad bin Is-haah was Qadri. Imam Hashaam and Imam Salaiman said that he was a liar. Imam Malik said that he is a liar and is a Dajjal. Abdullah bin Mubarak said, "I saw Muhammad bin Is-haaq in Masjid ul Haif, I did not go near him because people might have said that I have wrong beliefs like him." Imam Ahmad said "When he narrates Hadith, he narrates Hadith from those people whom he never met. Imam Yahya bin Sa'eed says "I bear witness that Muhammad bin Is-haaq is a liar. He has narrated one thousand Hadith's which no one else has narrated." Imam Bukhari never wrote any Hadith that was narrated by Muhammad bin Is-haaq. No one can use his narration of Hadith as evidence for halal and haraam. But there are a few people who praised him like Imam Shoba.

[Mizan ul I'tidaal, Tahzeeb ut Tahzeeb, Tazkarat ul Huffaaz, biography of Muhammad bin Is-haaq]

We can see that the majority of scholars have criticised Muhammad bin Is-haaq so how can we use his narration as evidence?

1) Imam Abu Dawud writes [that]:

One day the Prophet [May Allah blss him and grant Him peace] was leading the prayer. After he had finished praying he said "Perhaps some of you were reciting behind me?" The followers said "Yes". The Prophet said "That was why I was facing difficulty in reciting". Abu Hurairah, Imam Zuhri and Imam Auzai'ee said that after this advice from the Prophet everyone stopped reciting behind the Imam.

[Abu Dawud Baab Man al Qiraat]

From this narration, we can see that people used to recite behind the Imam but stopped it afterwards.

2) Imam Abu Dawud writes [that]:

Naf'e reported: One day, Ubada and I, performed salaah behind Abu Naeem, Ubada was standing besides me. He recited behind the Imam. When the salaah was over, I asked him "Why, when the Imam was reciting loudly, did you recite behind him?" He told me about the Hadith that has been mentioned above.

[Abu Dawud Baab Qiraat Khalful Imam]

From this, we can see that Naf'e (who is the narrator of the Hadith) did not recite behind the Imam, and nor did the other people who were there. Secondly, it is proved that Ubada was reciting Al-Fatiha loud enough so that the next person could hear him. So the people who use this Hadith as evidence should only recite loud enough so that the next person can hear them. If everyone recites loudly behind the Imam it would sound like similar to the "Amin" said in unison. So these are the reasons why this narration cannot be used as evidence, we also know that, there are authentic Ahadith that say when, the Imam is reciting, you should listen to it. So how can we leave the authentic Hadith and follow the weak Hadith?

Hafidhh Ibn Taymiyyah writes [that]:

To listen to the recitation of the Imam is mentioned in the Qur'an and the authentic Ahadith. The whole Ummah agrees on this. All the companions say that when the Imam recites Al-Fatiha or any other Surah it is fard to listen and to stay quiet. Imam Shah's saying is also like this. This is the reason that the knowledgeable Shafi scholars like Imam Qadri and Imam Abu Muhammad say that if the Imam is reciting loudly, and someone recites behind him, that person would be denying the Qur'an, Sunnah and the opinion of all the companions.

[Tanow al Ibadaat Page 87 by Hafidhh Ibn Taymiyyah]

After Hafidhh Ibn Taymiyyah's statement, no one can say that recitation behind the Imam is fard and that the one who recites behind the Imam his salaah will not be accepted.

Evidence from the Qur'an for not reciting behind the Imam

Allah says in the Qur'an:

"When the Qur'an is being recited, listen to it and be silent"

[Surah Araf verse 204]

Hafidhh Ibn Kathir explains the meaning of this verse as follows:

You should remain quiet when the Imam is reciting Qur'an loudly in the fard salaah. There is a Hadith in which the Prophet said, "When offering Salaah behind the Imam you should recite takbir when he recites takbir, and when he recites Qiraat you should remain quiet".

There is also another narration:

Abdullah Ibn Masud heard some people reciting Qiraat behind the Imam and said to them "What is wrong with you? Why are you not obeying the Qur'an?"

This implies that when the Qur'an is being recited remain quite. Imam Zuhri states that this verse was revealed because one man used to recite behind the Prophet SAW. Abu Hurairah said that before this verse, was revealed people were in the habit of reading behind the Imam aloud in salaah Fajr, Maghrib and Isha salaah and when this verse was revealed they stopped this practice.

Imam Zuhri says that in the salaah, where the Imam recites loudly, you should not recite behind him because the Imam's recitation is sufficient for you, even if you cannot hear. But there were some people who thought that they could recite behind the Imam if his voice did not reach them, but I (Ibn Kathir) say that this is wrong, no one should recite behind the Imam, whether his voice reaches them or not. This is because Allah says in the Qur'an

“When the Qur'an is being recited, listen to it and remain quiet”.

A group of scholars say the following:

Imam Ahmad and Abu Hanifah say that a person should not recite Qiraat behind the Imam in any Salaah, because the Prophet [May Allah bless Him and grant Him peace] stated that the Imam's reciting is sufficient for the followers.

Imam Shafi has two opinions on this subject:

- 1) A person should recite Qiraat behind the Imam
- 2) A person should not recite Qiraat behind the Imam.

I (Ibn Kathir) say that the second opinion is correct as it corresponds with the Qur'an.

Imam Bukhari states that a person is entitled to recite Qiraat in every salaah behind the Imam weather the Imam recites quietly or loudly, but the Sahaba and Tabi'een say that it is essential to listen to the Imam and remain quiet. This is the opinion held by Ibn Abbas, Mujahid, Ibn Jubair, Ibn Masud, and many other great Sahaba and Tabi'een.

[Tafsir Ibn Kathir under Surah Araf verse 204 By Hafidhh Ibn Kathir]

Imam Tabari writes [that]:

This verse was revealed about salaah, but some scholars say that the verse is not for salaah but is also for the Jumma and Eid Khutbah. The companions agree with this. Ibn Masud, Abu Hanifah, Imam Zuhri, Zaid, Ibn Musaib, Hasan Basri, Ubaidh, Ata, Dhahak, Ibrahim, Nakhai, Qatada, Shabi (who had seen 500 of the Prophets companions), Sadai all hold this opinion.

[Tafsir Tabari, Surah Araf verse 204 by Imam Tabari]

Hafidhh Ibn Taymiyyah writes [that]:

Imam Ahmad Ibn Hanbal says that the whole Ummah has agreed upon the fact that the verse which states “When Qur'an is recited, listen and remain quiet”, was revealed for salaah, and all scholars agree that it is not essential for the Muqtadi (follower) to recite but

he should stay quite and listen. This opinion is authentic because it is in line with the Qur'an.

[Fatawah Ibn Taymiyyah Volume 2 Pages 143, 168 and 412 by Hafidhh Ibn Taymiyyah]

From the tafsirs of Hafidhh Ibn Kathir and Imam Tabari it is clear that the verse from Surah Araf was revealed for salaah. The Sahaba and Tabi'een also agreed on this. It may still be said that the Sahaba and Tabi'een, who say that this ayah was revealed for salaah, made a mistake. To remove this doubt, Hafidhh Ibn Taymiyyah and Ibn Kathir were quoted. These are the names of the people who along with other great scholars have passed the deen down to us. When these people interpret any verse of the Qur'an, they say that their interpretation is authentic and any other opinion is useless. This is because of their knowledge in the Islamic Sciences.

Hafidhh Ibn Taymiyyah writes [that]:

The Tabi'een gained knowledge from the Sahaba and settled in different places. The people of Makka had the most knowledge in Qur'anic Tafsir because Ibn Abbas once lived there, and his students gained knowledge of Tafsir from him. An example is Mujahid who was the most knowledgeable in interpreting the Qur'an. Imam Shafi, Ahmed and Bukhari used to prefer the Tafsir of Mujahid over others. Indeed, Mujahid was the "sign of Allah on this earth". Students of Abdullah Ibn Abbas were Ata Ibn Rubah, Ikrima, and Sa'eed bin Jubair.

In Kufa Abdullah Ibn Masud taught the people the knowledge of the Qur'anic Tafsir. They, and their students, had great knowledge in the field of Tafsir.

In Madina, Zaid bin Salaam had the most knowledge of the Qur'anic Tafsir. This is the reason why Imam Malik's quotations of Tafsir are from Zaid bin Aslam. Hasan al-Basri, Musrooq, Qatadah, and Abu Aliya, who were also great scholars of Tafsir.

[Usool ut Tafsir p21, 66 by Hafidhh Ibn Taymiyyah]

Hafidhh Ibn Kathir writes [that]:

Mujahid, Ikrima, Ata, Hasan Basri, Musrooq, Sa'eed and Abu Aliya had great knowledge of Tafsir but Mujahid was the "Proof of Allah on this earth". Sufiyan ath Thawri used to say that if Mujahid's Tafsir had said such and such a thing then further research is useless as his Tafsir is sufficient.

[Muqadama Tafsir Ibn Tafsir by Hafidhh Ibn Kathir]

Therefore, if anyone should state that Surah al Araf's verse was not revealed for salaah, his statement can be ignored. This is because this opinion would be against the Sahaba and Tabi'een. This is proved from the above statements.

Not reciting Qiraat behind the Imam, evidence from the Hadith

Imam Muslim writes [that]:

Abu Musa Ashari reported that the Prophet SAW taught us how to perform salaah, and said “First straighten the rows, then one person should become Imam, then follow him, when he says takbir say takbir and when he recites, remain quiet.”

[Sahih Muslim book of Salaah Chapter Tashahud, Abu Dawud, Ibn Majah, Musnad Ahmad, Nayl ul Awtaar, Kitabul Qiraat, Muhallah Ibn Hazm Chapter Salaah]

Imam Muslim writes [that]:

My student, Abu Nasr, asked me if the Hadith narrated by Abu Hurairah in which it says “...when the Imam recites, stay quiet...” is authentic. I (Imam Muslim) said “Yes, it is authentic.”

[Sahih Muslim Chapter Tashahhud]

Imam Muslim writes [that]:

Zaid bin Thabit was asked if a person should recite behind the Imam, he in reply said “Behind the Imam there is no Qiraat”

[Sahih Muslim Chapter Sujud e Tilawah]

Imam Malik writes [that]:

Jabir reported that if a person performs Salaah and fails to read Surah Al-Fatiha, his Salaah is nullified, but if he is behind the Imam then his Salaah is valid.

[Muatta Imam Malik Chapter Majati Umal Qur’an]

Imam Malik further writes [that]:

Nafi (who was a famous student of Ibn Umar) reported that when anyone asked Ibn Umar: Should a person recite Surah Al-Fatiha behind the Imam, he used to reply that the Imam’s reciting of Surah Al-Fatiha is sufficient for you. Ibn Umar did not read Surah Al-Fatiha behind the Imam.

[Muatta Imam Malik book of Salaah Chapter Qiraat Khalful Imam].

Imam Ahmad writes that Ibn See’reen asked Ibn Umar “Should I recite Al-Fatiha behind the Imam?” He replied that the Imam’s recitation is sufficient for you.

[Musnad Ahmad narration’s of Ibn Umar].

Imam Ahmad writes [that]:

Jabir bin Abdullah reported that the Prophet [May Allah bless Him and grant Him peace] said that the Imam’s recitation is the persons recitation who is reading behind him.

[Musnad Ahmad narration's of Jabir bin Abdullah].

Ibn Majah also wrote this Hadith in his book of salaah. In Ibn Majah's narrative chain, there is a person called Jafar who is considered weak.

Imam Ahmad writes [that]:

Abu Hurairah narrated that the Prophet SAW said that the Imam is selected to be followed and when he says takbeer you say takbir, when he goes into raku you go into raku, when he goes into sajdah you go into sajdah, but when he reads Qiraat you remain quiet.

[Musnad Ahmad narration's of Abu Hurairah also Nasai Nayl al Awtaar Muhalla Ibn Hazm Chap of Salaah Kitabul Qiraat, Hafidhh Ibn Taymiyyah volume 2 Page 144].

Imam Ahmad Ibn Hanbal reports [that]:

Abu Darda reported that one day the Prophet [May Allah bless Him and grant Him peace] told us (and I was the closest to the Prophet) about recitation behind the Imam. He said that the Imam's recitation is sufficient for the Muqtadi.

[Musnad Ahmad narration's of Abu Darda].

Imam Tirmidhi writes [that]:

Imam Ahmad bin Hanbal said that instruction from the Hadith that states, "...Salaah is not accepted if Surah Al-Fatiha is not read..." is for that person who is reading alone.

[Tirmidhi Chapter of Qiraat Khalful Imam].

Imam Abd al Razzaq (who was a great teacher of Imam Bukhari and Muslim) writes [that]:

Ali said that he who recites Qiraat behind the Imam goes against nature. One person asked Ibn Musood whether he should recite behind the Imam, Ibn Musood replied "No". Zaid bin Aslam reported that the Prophet had prohibited a person from reading Qiraat behind the Imam.

Abu Is-haaq said that Ibn Masood's students did not recite behind the Imam. Abaidullah asked Jabir bin Abdullah whether he recited behind the Imam at Zuhr and Asr? He replied "No"?

[Musanaf Abdul Razzaq Chapter on Qiraat Khalful Imam].

Imam Abdul Razzaq, who died in 221H, was neither a Hanafi nor Abu Hanifah's student. No one can say that Imam Abdul Razzaq made up the narration to support the Hanifi position, so it should be accepted that this narration is not fabricated.

Imam Ibn Abi Shaiba writes [that]:

The Prophet [May Allah bless Him and grant Him peace] said that for any person, who recites behind the Imam, my wish is that fire should be placed in his mouth.

Nafi, Zahid bin Aslam, Ibn Umar, Jubair and Said Ibn Jubair say that there is no Qiraat behind the Imam whether he reads aloud or reads quiet.

[Musanaf Ibn Abu Shayba Chapter on Qiraat Khalful Imam].

Imam Ibn Abi Shayba, who strongly opposed Abu Hanifah, had written a full chapter against Abu Hanifah. In the same book he wrote the above narration without criticism. If this narration had not been true then, he would have rejected them or criticised them. Also, because he has not criticised these reports, it is proof in itself that the narration had taken place. No one can say that he had fabricated these narrations in order to support Abu Hanifah.

Imam Dar Qutini writes [that]:

The Prophet said that there is no recitation behind the Imam. Ali says that a person who recites Qiraat behind the Imam has gone against Sunnah.

[Dar Qutni Chapter on Qiraat]

Dar Qutni was also opposed to Imam Abu Hanifah, and tried to tamper with ahadiths, which supported the Hanafi School. He did not criticise the above, true narrations, which means that the above narrations are authentic.

Imam Dahabi writes [that]:

One man was performing Salaah behind the Prophet [May Allah bless Him and grant Him peace] and was reciting. The person next to him tried to stop him with certain signals or signs. When the prayer had finished, they went to the Prophet [May Allah bless Him and grant Him peace] and told their case. The Prophet SAW said the Imam's Qiraat is sufficient for the followers.

[Talqis Mustadrak Chapter on Salaah by Imam Dahabi].

The book, Mustadrak, is written by Hakim. In this book there are all sorts of narrations both authentic and fabricated. Imam Dhahabi has, in his book, examined every Hadith to see whether it is authentic. Imam Dhahabi's above Hadith has been recorded as authentic; therefore, there can be no doubt about this Hadith.

Hafidhh Ibn Taymiyyah writes [that]:

When the Imam recites loudly it means that the Muqtadi should listen. This is the reason that the Imam recites loudly so the Muqtadi can say Amin with him. When the Imam recites quietly, they do not say Amin with him. If the Imam should recites and the Muqtadi's also recites, this will mean that the Imam has been given the order to recite to people who do not want to listen to the Qiraat. This is the same as saying to a person to do a speech to a nation that does not want to listen to it. This is such nonsense that Islam does not permit it. There is a Hadith, which states that when a Khutba is being read and a person is talking, it is as though a pile of books is loaded onto a donkey. This is similar to a person reciting Qiraat behind the Imam in the audible prayers.

[Fatawah Ibn Taymiyyah Volume 2 Page 147 by Hafidhh Ibn Taymiyyah].

So now it should be clear, without any doubt whatsoever, with all that has been mentioned and all the evidence to support the claim that when the Imam recites qiraat the Muqtadi should stay quiet and listen – for the Imam's recitation is sufficient for the Muqtadi.

The recitation of ‘Amin’ loudly behind the Imam of Salaah

When we perform our Salaah behind the Imam and he recites “Waladdaalleen” loudly we say Amin quietly. This is because Amin is a dua and it should always be read quietly. Some people say that when performing Salaah behind the Imam you should say Amin loudly with rhythm.

We argue that there is no such Hadith, which mentions that, the Prophet (May Allah bless him and grant him peace) ordered this action and He (May Allah bless him and grant him peace) never encouraged anyone to do this.

The people who follow this action put forward one Hadith, which says that the Prophet (May Allah bless him and grant him peace) said Amin loudly in the Salaah.

We claim that it is true by saying that the Prophet (May Allah bless him and grant him peace) said Amin loudly a few times. The Prophet used to carry out actions only to educate people, for example, in Salaah-ul-Zuhr part of the Qur’an was recited loudly.

Imam Bukhari and Imam Muslim write:

When the Prophet (May Allah bless him and grant him peace) was performing his Zuhr and Asr prayers, he recited part of the Qur’an loudly, which we could hear.

(Bukhari and Muslim, chapter on Qiraat, Zuhr and Asr)

After reading this Hadith no one in the whole Ummah says that the Imam should recite any part of the Qur’an loudly in the Zuhr and Asr Salaah. This is because everyone knows that the Prophet (May Allah bless him and grant him peace) only did this to educate the people.

In the same way, the Hadith that mentions that the Prophet (May Allah bless him and grant him peace) said Amin loudly does not mean that it is Sunnah to say Amin loudly. There is also proof from the Qur'an and Sunnah that Amin should be said quietly behind the Imam.

Proof from the Qur'an to say Amin quietly behind the Imam

Hafidh Ibn Kathir writes:

When someone finishes reciting surat-ul-Fatiha, it is preferable to say Amin.

Amin means "Oh Allah, accept our du'a"

There is proof from the Qur'an that Amin is a du'a. For example, Allah Ta'ala says in the Qur'an that Prophet Musa (May Allah be pleased with Him) prayed to Allah by saying:

"Oh Allah, destroy the wealth of Pharaoh"
(Surah Yunus: Verse 87)

The Prophet Musa' brother Haroon (May Allah be pleased with Him) was standing beside him and said Amin. Allah accepted their du'a by saying:

"I except both of your du'as" (Surah Yunus: 89)

The Prophet Musa (May Allah be pleased with Him) supplicated to Allah whereas Haroon only said Amin. But Allah attributed the du'a to both of them.

This proves that Amin is a du'a.
(Tafsir Ibn Kathir. Under Surah Fatihah)

Qadhi Shawkani and Imam Qurtubi also write, in the interpretation of Surah Fatihah, that Amin is a du'a.
(Qurtubi and Fathul Qadeer under surah Fatiha)

Now that it has been proved that Amin is a dua, we should supplicate quietly to Allah. Proof from the Qur'an and Sunnah show that du'a should be recited quietly.

Proof from the Qur'an and Sunnah that du'a should be recited quietly

Allah Ta'ala says in the Qur'an:

"Invoke your lord with humility and in secret. He likes not the aggressors." (Surah al-a'raf: 55)

It is proved from the above verse that all should supplicate to Allah with humility and secrecy.

Allah says in the Qur'an:

“And remembering your lord by your tongue and within yourself, humbly and with fear without loudness in words.” (Surah al-a'raf: 205)

Qadhi Shawkaani writes:

In the above verse the word “remember” means du'a and du'a should be said secretly.

(Fath ul qadeer. Under verse 205 Surah al-a'raf)

Allah Ta'ala says in the Qur'an:

“This is a mention of mercy of your Lord to his slave Zakariyya. When he called out his Lord (Allah) – a call in secret.

(Surah Maryam: 2-3)

Proof from Hadith for doing du'a secretly

Imam Ahmad Ibn Hanbal writes:

The Prophet (May Allah bless him and grant him peace) said that Allah Ta'ala is pleased with those who remember him secretly.

(Musnad Ahmad, narration of Saad bin Abi Waqqaas, volume 1 p.172)

It is proven from the Qur'an and Sunnah that du'a should be supplicated to Allah quietly and as Amin is also a du'a so it should be said quietly also. That is the reason why all du'as are read silently. For example Thanaa, Takbeer, Ta'awwudh, Tasbeeh, Tashahhud, salutation and the final sitting's du'a are all read silently, so Amin should also be included in the above. The reason why the Imam says the Takbeer loudly is only to inform his followers that he is moving from one position to another.

Proof from Hadith to say Amin quietly

Imam Muslim and Imam Bukhari write:

The Prophet (May Allah bless him and grant him peace) said that when the Imam says “Waladdaalleen” then you must say Amin because the Angels also say Amin and whosoever's Amin coincides with that of an Angel, their past sins will be forgiven.

(Bukhai and Muslim Chapter on Ta'meen)

There are two ways in which Amin can be similar to the angels' Amin:

- 1) To say Amin with the Imam
- 2) To say Amin silently because the angels say Amin with the Imam and also silently.

If someone proclaims Amin loudly it would not be similar to the Angels' as no one hears the Angels.

Imam Muslim writes:

Abu Hurairah reported that the Prophet (May Allah bless him and grant him peace) said that when the Imam says "Sami'allaahu liman Hamidah" you should say "Rabbanaa lakal Hamd". Whoever's Tahmeed becomes similar to the Angels', their past sins would be forgiven.

(Muslim Bab Ta'meen)

The Hadith of Amin and Tahmeed are written under the same chapter.

Both of these Hadith mention that whosoever's Amin or Tahmeed coincides with that of the Angels' their past sins will be forgiven. It is clear now that Amin should be said as "Rabbanaa lakal hamd" i.e. silently and individually, without rhythm.

Imam Nasaa'ee writes:

The Prophet (May Allah bless him and grant him peace) said that when the Imam says "Waladdaalleen", you should say "Amin". This is because the angels and the Imam also say Amin. Whosoever's Amin coincides with the Angels', his past sins would be forgiven.

(Nasaa'ee, Ibn Maajah, Daarimi, chapter Tahmeed, musnad Ahmad narration of Abu Hurairah)

This Hadith proves that Amin should be said as the Imam says his Amin. No one hears the Imam's Amin, so no one should hear the follower's Amin. The Prophet (May Allah bless him and grant him peace) has also ordered us to follow the Imam, so we should say Amin quietly.

One doubt

Some people claim that the Imam should say Amin loudly.

Imam Dar Qutni writes:

Wyle said that the Prophet (May Allah bless him and grant him peace) led the Salaah and read Amin loudly.

(Tirmidhi and Dar Qutni, chapter Ta'meen)

This Hadith provides evidence that Amin should be said loudly. There is also another Hadith which Imam Dar Qutni wrote:

It is reported by Abu Hurairah that The Prophet (May Allah bless him and grant him peace) led the Salaah and said Amin loudly.
(Dar Qutni, chapter Ta'meen)

There is also a third Hadith which is reported by Umm Haseen:

She said that the Prophet (May Allah bless him and grant him peace) read the Salaah and said Amin loudly.
(Zalee, Chapter on Ta'meen)

All the above narrations prove that the Imam should say Amin loudly and the followers should also say Amin loudly.

We clear this doubt by saying

- That Bukhari or Muslim did not write the above narrations.
- Secondly, all these narrations prove that the Imam says Amin loudly sometimes.
- Thirdly, the Prophet (May Allah bless him and grant him peace) said Amin loudly sometimes.
- Fourthly, the Prophet (May Allah bless him and grant him peace) said Amin loudly so that his followers would know that after "Waladdaalleen", "Amin" should be said.
- Fifthly, these narrations cannot be used as evidence because they are not authentic.

Examining the Narrators

The first narrator was called Muhammad bin Kathir.

Imam Dhahabi and Hafidh Asqalani write:

Imam Ahmad said that Muhammad bin Kathir is weak. Imam Nasaa'ee said that he is not reliable in the science of Hadith. Abdullah bin Ahmad said that he narrates false narrations of Hadith, which is why the scholars of Hadith reject his narrations and say that Muhammad bin Kathir is weak. Imam Bukhari, Imam Abu Dawood, Imam Salih, and Hafidh Jazrah say that he made many mistakes in his narrations, all his narrations are weak and that his narrations are difficult to understand. Imam Ibn Adhi mentions his unknown narrations in his book Kamil. Imam Ibn Habbaan said Muhammad bin Kathir is authentic but made many mistakes. Imam Laith and Ibn Mu'een praised him.
(Meezan ul I'tidaal, Tahdheeb-ut-tahdheeb, biography of Muhammad bin Kathir)

The other narrator of these narrations is Muhammad bin Khalid.

Imam Dhahabi and Hafidh Asqalani write:

Muhammad is a truthful man but is unknown. Imam Ibn Abi Khatim said that I asked my Father about Muhammad but he replied that he was unaware of his existence.
(Meezaan ul I'tidaal, biography of Muhammad bin Khalid)

Another narrator of these narrations is called Abdul Jabbar bin Wyle.

Hafidh Asqalani writes:

Imam Bukhari, Imam Tirmidhi and Imam ibn Habbaan said that bin Wyle had never heard any Hadith from his Father. The other scholars of Hadith say that he was born after his Father's death that is why it's not possible that he would have heard any Hadith from his Father. Imam Ibn Sa'ad said that ibn Wyle has only narrated a few Hadith.

(Tahdheeb ut-tahdheeb, biography of Abdul Jabbar bin Wyle)

Abdul Jabbaar's narrations cannot be used as evidence because he said that he narrated directly from his Father whereas his Father had died before his birth.

Is-haaq bin Ibrahim az Zubedi was another narrator of these narrations

Imam Dhahabi writes:

Imam Dawood and Imam Nasaaee said that he had no knowledge of Hadith and he was not authentic. Imam Atee said that he was a liar.

(Meezaan ul I'tidaal, biography of Is-haaq bin Ibraaheem uz Zubaidi)

Another narrator of these narrations is called Abdullah bin Salim.

Imam Dhahabi writes:

He was a NAasbee (from a misled sect), Abdullah bin Salim contempered Hadrat Ali (Radiall hu anhu) and he used to say that Hadrat Ali (Radiall hu anhu) helped those people who killed Hadrat Abu Bakr (Radiall hu anhu) and Hadrat Umar (Radiall hu anhu).

(Meezaan ul 'itidaal, biography of Abdullah bin Salim)

Another narrator of these narrations is Isma'il bin Muslim Makkee.

Imam Dhahabi and Hafidh Asqalani write:

Imam Ahmad, Imam Abu Zurah, Imam Nasaaee, Imam Ali, and Imam Bukhari say that he is weak and that he narrates unknown Hadith. This is why the scholars of Hadith began to avoid his narrations. Imam ibn Mo'een said that he combined the text from one Hadith into another.

(Meezaan ul I'tidaal, tahdheeb ut-tahdheeb, biography of Isma'il bin Muslim Makkee)

How can the above narrations be used as evidence when the narrators of these Ahadith have been highly criticized by the scholars of Hadith. The Ahadith that have been narrated by these narrators cannot be authentic; they can only prove that "Amin" is to be said loudly by the Imam, not that the followers say Amin loudly together with the Imam. If this was the case, the narrators of these Ahadith who are the companions of the Prophet (May Allah

bless him and grant him peace) should have said “When the Prophet (May Allah bless him and grant him peace) said Amin loudly, we also said Amin loudly. But they only reported that the Prophet said Amin loudly.

It is established that the Imam says Amin loudly sometimes. The way of the companions was to follow this and to listen to the Amin quietly, not to read Amin loudly themselves. Secondly, there are other Ahadith that mention that the Prophet (May Allah bless him and grant him peace) used to say Amin silently.

Imam Ibn Abi Shaibah writes:

Wyle reported that he performed Salaah behind the Prophet (May Allah bless him and grant him peace) and he said Amin silently.

(Musannaf ibn Abee Shaiba. Chapter Ta'meen)

Imam Ahmad bin Hanbal writes:

Wyle reported that the Prophet (May Allah bless him and grant him peace) led the Salaah and said Amin silently.

(Musnad Ahmad bin Hambal, narrations of Wyle bin Hajjar)

Both of the above narrations prove that when the Prophet (May Allah bless him and grant him peace) led the Salaah, he said Amin silently.

Imam Abu Dawood writes:

When the Prophet (May Allah bless him and grant him peace) led the Salaah, after saying “Waladdaalleen”, he became silent.

(Abu Dawood. Chapter Al Qiraa't)

The above narration proves that when the Prophet (May Allah bless him and grant him peace) became silent, it was to say Amin silently. If the Prophet (May Allah bless him and grant him peace) was to say Amin loudly then, there was no point in Him remaining silent after saying “Waladdaalleen”.

Let us now examine the evidence of those people who say Amin loudly behind the Imam.

First Evidence

Imam Bukhari writes:

Ata bin Rubah said that “Amin” is a du'a. Abd Allah and the people who were behind him said Amin loudly and this sound echoed throughout the masjid.

(Bukhari. Chapter on ta'meen)

They conclude from this Hadith that Amin should be said loudly so that the sound echoes throughout the masjid. We argue that although this narration is written in Bukhari, but he did not write the chain of this narration. Imam Bukhari was born at the very end of the 2nd century after Hijrah and Abdullah bin Zubair died in the 73rd year of Hijrah. This means that Imam Bukhari was born 125 years after the death of Abdullah bin Zubair. How could Bukhari know that the masjid echoed with the sound of Amin, at the time of Abdullah bin Zubair?

Ta'leeq (To Suspend)

When a scholar of Hadith writes a Hadith without mentioning the chain between himself and the Prophet (May Allah bless him and grant him peace), or he mentions a little part of the chain, a Hadith such as this is called Hadith Mu'allaq (suspended Hadith). This is because this type of Hadith is chain-less. The scholars of Hadith call it a suspended Hadith.

Hafidh Asqalani writes:

When a scholar of Hadith writes a chainless Hadith directly from the Prophet (May Allah bless him and grant him peace) or from a companion, or a student of a companion, this type of narration is not accepted because he never met the companion of the Prophet (May Allah bless him and grant him peace) or the companion's student. It is not known whether the narrators, which he does not mention, are authentic or weak. The majority of scholars of Hadith agree that if a scholar, who writes a chainless Hadith, claims that the narrators are authentic, his claim will not be accepted until he mentions their names. Both Muslim and Bukhari contain some chain-less Hadith which cannot be accepted.

(Sharh un nukhbah and muqaddamah Fath ul Baari. Chapter on Hadith Mu'allaq by Hafidh Asqalani)

According to the majority of scholars chainless narrations are not acceptable. Ibn Zubair's above narration is a chain-less narration and so it cannot be accepted as evidence. Secondly, it is not clear from Ibn Zubair's narration if the followers said "Amin" after "Waladdaalleen" or during the du'a in the Fajr Salaah. It is also not clear if the followers in the Salaah said Amin in all their Salaah or just once. Thirdly, it doesn't say that the Prophet ordered to say Amin. The above mentioned Hadith cannot be used to prove that Amin should be said behind the Imam.

Second Evidence

Imam Ibn Majah writes:

Bishar bin Rafir said that Abu Hurairah's cousin Abu Abdullah told me that he heard Abu Hurairah saying that the people have stopped saying Amin although the Prophet (May Allah bless him and grant him peace) used to say Amin after Waladdaalleen. The people in the first row offering Salaah could hear him. The sound echoed throughout the masjid.

(Ibn Maajah, Chapter Ta'meen)

Examination of the narrators

The first narrator of this narration is Abu Abdullah.

Imam Dhahabi writes:

He is Abu Hurairah's cousin, but is unknown. Imam Bukhari and Imam Muslim did not take this narration from him.

(Meezaan ul I'tidaal, biography of Abu Abdullah)

The second narrator is Bishar bin Rafir.

Imam Dhahabi and Hafidh Asqalani write:

Imam Bukhari said that no one could verify his narration. Imam Ahmad said that his narrations are weak and he has no knowledge of Hadith. Imam Yahya bin Mo'een said that his narrations are unknown. Imam Nisaaee said that he is not strong in the knowledge of Hadith. Imam Ibn Habbaan said that he narrates false Ahadith. Imam Abu Khatim and Imam Tirmidhi say that he is weak and that he narrates unknown Hadiths. This is the reason why his narrated Ahadiths are weak. Imam ibn Abdul Barr said that all the scholars of Hadith agree that all his narrations should be thrown away. The scholars of Hadith did not accept his narrations. Imam Bukhari and Muslim did not take any narrations from him. There were the only two or three people who praised him.

(Meezaan ul I'tidaal, tahdheeb ut tahdheeb, biography of Bishar bin Rafir il Harsee)

The above statements show that the narrators of these narrations have been highly criticized by the scholars of Hadith.

The Text of Hadith

Abu Hurairah said that the people had stopped saying Amin.

Abu Hurairah was a famous companion of the Prophet (May Allah bless him and grant him peace) and he died in 59 AH. He complained that the people had stopped saying Amin. In his time, a large number of the companions were alive, if it was a sunnah to say Amin loudly behind the Imam, then the companions would have done so and Abu Hurairah needn't have complained.

Abu Hurairah saw this in the time of the Kulafa but did not mention that they, or their followers used to say Amin loudly; it has been proven that the khulafa and their followers did not practice this.

Abu hurairah continued to say that when the Prophet (May Allah bless him and grant him peace) used to say Amin, the people in the first row heard it and the sound echoed throughout the masjid.

This statement proves that the Prophet (May Allah bless him and grant him peace) used to say Amin sometimes to teach the people, but the people behind him did not say Amin loudly and that

The following sentence “The sound echoed throughout the masjid” requires attention because the sound can only echo if the place is made of cement and also has a dome. The roof of the masjid, at the time of the Prophet (May Allah bless him and grant him peace), was made from palm-tree branches and no cement was used. This means that it is not possible for the sound to have echoed throughout the masjid. The interesting thing is that Imam Dawood also wrote this narration in his chapter on ta’meen, but did not mention the above words (i.e. “The sound echoed throughout the masjid”).

The above narration is not authentic and the text does not prove that Amin should be said loudly behind the Imam. This is because in the whole narration there is no proof that the companions of the Prophet (May Allah bless him and grant him peace) used to say Amin loudly behind the Imam.

Placing the hands beneath the navel whilst performing Salaah

There are some who claim that placing the hands below the navel whilst performing the prescribed prayers is either of a weaker opinion than that of placing the hands upon the chest or has no evidence. This chapter will address this issue in the light of the Sunnah and prove that this false claim has absolutely no foundation.

According to Imam Abu Hanifah (Allah be well pleased with him), it is part of the Sunnah for a man performing the ritual prayer, Salaah, to place his hands beneath the navel. Many companions of the Prophet (May Allah bless him and grant him peace), and their students (Tabi’een) performed their Salaah in this manner.

Imam Tirmidhi writes that it is Sunnah to place one hand over the other but there are different opinions amongst the companions and their students regarding the actual positioning of the hands.
(Tirmidhi Chapter Watalya’meen alashimal).

Qadhi Shawkani writes that there existed different opinions amongst the scholars regarding the positioning of the hands during Salaah. The following consider it correct to place the hands beneath the navel; Imam Abu Hanifah, Sufiyan Thawri, Is-haaq-bin Rahwia and Abu Is-haaq.
(Nal-ul-Awatar, Chapter: WazalyAmin alashimal).

The aforementioned scholars were outstanding in the field of Hadith sciences and clearly knew the differences between authentic, acceptable, weak and fabricated narrations. Furthermore, if the Ahadith stating that the hands should be placed beneath the navel were fabricated then why would Imam Ahmed, Yahya bin Mo’een, the teacher of both Imam Bukhari and Imam Muslim practice these narrations?

Evidence about the validity of placing the hands below the navel during the prayer

Imam Ahmed bin Hanbal writes:

Ali said that it is a Sunnah to place one hand over the other and beneath the navel. (Musnad Ahmed bin Hanbal also Dar Qutni, Abu Dawud, Chapter: Watul-YAmin Alashimal).

Imam Ibn Abi Shayba writes:

Alqamah reported from his Father that the Prophet (May Allah bless him and grant him peace), would place his right hand over his left and beneath the navel. Imam Ibrahim says that Ali said it is a sunnah to place your hands beneath the navel during the Salaah. (Musannaf Ibn abi Shaeba, chapter 'Ashimal bin-YAmin').

Alama Ibn Hazm writes that the hands should be placed beneath the navel and Anas reported that there are three things which are Sunnah :

1. Not to delay the opening of the fast (during Ramadhan)
 2. To close the fast at the very last minute
 3. To place the hands beneath the navel during the prayer.
- (Muhalla, chapter 'Wat-ul-YAmin' Ibn Hazm).

The aforementioned narrations prove that it is an established Sunnah to place the hands beneath the navel. These Ahadith are neither weak nor fabricated as Ibn Hazm would have declared them as being such because Imam Dar Qutni was in strong opposition to the Hanafi School of thought.

Evidence about the validity of placing the hands upon the chest during the prayer

Wyle says I saw that the Prophet (May Allah bless him and grant him peace) was performing his prayers with his hands placed upon his chest. (Sahih Ibn Khuzaymah, chapter on Salaah).

We respond to the above narration with the observation that it is neither present in Muslim nor Bukhari. It is amazing how people who rigorously promote Bukhari and Muslim, as the only book to follow for Sunnah will quickly use a Hadith that doesn't appear in either, just as long as they feel it will win them an argument! A close examination of the Hadith in question will show who is following a Sahih Hadith and who is blindly following the mistakes of their scholars - who have the audacity to criticise scholars of the orthodox four schools of fiqh but don't see their own glaring mistakes.

Secondly, the main narrator of this Hadith; Muammal-bin-Isma'il has been criticised by the scholars of Hadith (muhadtheen).

Imam Dhahabi and Ibn Hajar Asqalani write that Imam Bukhari said that Muammal-bin-Isma'il was amongst the Mukirul Hadith (deniers of Hadith).

Imam Abu Khatim, Imam Abu Zhara, Imam Saje, Imam Ibn Sa'ad, Hafidhh Marwaze and Dar Qutni all consider Muammal-bin-Isma'il as having a weak memory. When informing others of Hadith Muhammad bin Isma'il would make many mistakes . He has known to have burnt his books and hence made errors in transmitting his Hadith from memory. He also made erroneous claims by stating that he heard many of his narrations from the great scholars, whereas he had not done so. Only some scholars, such as Ibn Habban and Ibn Khuzayma claim that he was a knowledgeable scholar.
(Mezan-ul-Itidal Tahzeeb-ul-Tahzeeb, biography of Muammal-bin-Isma'il by Imam Dhahabi and Hafidhh Ibn Hajar Asqalani).

Alama Ghulam Rasool Sa'eedi writes that Imam Bayhaqi wrote another two Ahadith in his book, Sunan, regarding the placement of the hands upon the chest during the Salaah. However, neither of these Ahadith are authentic as their narrators have been criticised by the scholars of Hadith. We will look at each one in turn.

*First Hadith:

One of the narrators of the Hadith is Muhammad bin Hujjar, whom Imam Dhahabi writes as having been criticised. Notably, he did not fit the criterion that Imam Bukhari has for accepting Hadith from someone. Imam Bukhari says that it is impermissible to accept any Hadith narrated by him because he narrates doubtful Ahadith from his uncle.

The other narrator of that Hadith is Umm -Jabbar, she is unknown. Imam Bayhaqi wrote himself that this Hadith is weak.

*Second Hadith:

The second narrator is known as Ibn Abbas while the main narrator is Ruh bin Musayyib. Imam Ibn Addi says that Ruh bin Musayyib has been criticised by the scholars of Hadith. Imam Ibn Habbaan says that Ruh narrates fabricated Hadith and therefore it is impermissible to accept his narrations. Also Imam Fikri considers Ruh as transmitting unknown Hadith which should not be accepted.

(Sharh, Sahih Muslim, Chapter on Wujube Qira'at by Alama Saedi).

We close this chapter by stating that there exists no single authentic Hadith proving the permissibility of placing the hands upon the chest during the Salaah.

WAHABI OR SALAFI?

Muhammad bin 'Abdal Wahab and the "Wahabis."

The reason why this Sect are often called Wahabis boils down to the name of one of their main leaders; Muhammad Bin Abdul Wahab. It is often believed, that Abdul Wahab started the "crusade" against the Sunni Muslims, but In reality, he did not start this, it was started in the time of Ali RadiAllao-unho. Throughout history there have been different names for this Sect, but in the eighth century, one of their leaders use to call himself Salafi. Even today, this Sect has four names SALAFI, WAHABI, NAJDI and AHL-HADITH - although today they prefer to call themselves Salafi.

This Sect would not have been as famous as it is but at the time of Muhammad Bin Abdul Wahab. Even today, if a person or a number of people were to petition the country of

Saudia Arabia, they would receive funds or grants if they promise that a Mosque or Madrassah would be built - to teach the Wahabi curriculum. Or if a magazine would begin to circulate then, it too would receive funds to propogate the Wahabi beleifs. It is in this way, and by currently owning large, well equipt publishing houses, that the Wahabis have been able to mass distribute and mass circulate misinformation about the Ahle As Sunnah Wal Jammah and propogate their own beliefs passing them under the guise of "Salafi" Islam. Many, if not all, of their publications are beautifully designed but, this cannot hide the fact that they are continually trying to break Sunni Muslims from a scholarship this has flourished for over 1400 years. The head office of this "organisation" is in the Najd region, that was where Muhammad bin Abdul Wahab was born.

He was born at the beginning of the 12th century (Hijri) In Jazeera tul Arab, the name given by the Prophet (May Allah bless him and grant him peace) to which has been changed by the Saudi Royal family to that of their grandFathers to Saudi Arabia. He was born in Najd so that is why often he was referred to as Muhammad Bin Abdul Wahab Najdi in his time.

Shaytan came in the form of the Najdi Shaykh

Hafidhh Ibn Kathir writes: when the Kuffar of Makkah had a meeting concerning the Prophet Sallal laho alihi wasalam, an old man came claiming "I am a Najdi, what ever you want to know, I will be helpful". This Najdi Shaykh then gave his view against the Prophet (Sallallahu' aliahi wa sallam), through out the meeting. [Tareekh Ibn Kathir. Volume 4]

The Prophet [May Allah bless Him and grant Him peace] stated: I fear from the Najdi's. [Bukhari Chapter on Jihad]

The Prophet [May Allah bless Him and grant Him peace] stated: That the Fitnah will emerge from the east. [Bukhari, Kitab-ul-Fitnah]

Abdullah Ibn Umar narrates:

The Prophet [May Allah bless Him and grant Him peace] made Du'a for Syria and Yemen, some people asked him: "Ya Rasoolallah (Sallallahu' aliahi wa sallam) pray for Najd." The Prophet [May Allah bless Him and grant Him peace] again repeated Dua for Syria and Yemen. They again requested for Najd. Upon the third time the Prophet [May Allah bless Him and grant Him peace] said: "There will be earthquakes there, tribulations will emerge there and a horn of Shaytan will emerge from there". [Bukhari, Kitabul Fitan]

The brother of Muhammad bin Abdul Wahab al Najdi, Shaykh Sulaiman bin Abdul Wahab, said about his brother, "The horn of Shaytan which the Prophet (Sallallahu' aliahi wa sallam) referred to is you." [Sawaa'iqul Ilaahiya]

The false Prophet, Musailima Kadhab was also born in Najd. After reading the history of Najd, you will see that this is a place of Sh'yateen. Secondly the Prophet [May Allah bless

Him and grant Him peace] predicted earthquakes and tribulations for this place indeed there occurred such an earthquake that we can still hear its bang over 2 centuries later.

Many people say that Najd is high land and that the Dua was not made regarding the high land. However in this Hadith the Prophet [May Allah bless Him and grant Him peace] mentioned the places Syria, Yemen and not the type of land, therefore the word Najd in this Hadith refers to the place Najd itself which is in Saudi Arabia not in Iraq.

Muhammad bin Abdul Wahab's Education

He was educated in the Najd, Basra and Damascus, his brothers and parents were of the Aqeedah of Ahl-e-sunnah but, through reading Ibn Taymiyyah's books, he chose to differ in belief with the rest of his family, who were not pleased with him. His brother Muhammad Bin Abdul Wahab Sulaiman wrote a book against him called 'Suwaa'iq-ul-Ilahia', in which he gives the answers to all Muhammad Ibn Abdul Wahab's objections.

Shaykh Uthman Bin Basheer & Shaykh Juhri takes all the information we will provide here from Tareekh-e-Najd, in the book called Muhammad bin Abdul Wahab. Some Najdi says that Muhammad Bin Abdul Wahab Sulaiman, during his lifetime, converted to Wahabism, however there is no evidence to prove this.

Shaykh Najdi started a conspiracy against Ahl-as-Sunnah. This movement is called Al-Wahhabiyyah. ("Shaykh Juri in Muhammad bin Abdul Wahab. Page 13")

There are four names by which Wahabis are famous, Wahabis, Najdi, Salafi, & Ahl-e-Hadith. Ahl-e-Hadith was at the time when the British were ruling in India, and the followers of Muhammad Bin Abdul Wahab Najdi were called Wahabis but Maulana Muhammad Hussain Batalvi made an application to the viceroy of India that they be called Ahl-e-Hadith rather than Wahabi, this application was granted. That is the reason why Maulana Muhammad Hussain wrote: It is Haram to do Jihad (War) against the British. ["Iqtisaad-fi-Massail-Jihad"]

Mirza Hairat from Delhi in his book Hayyat-e-Tayybiyah writes that Moulana Ismail from Delhi a founder of Wahabi in India, said in his speech in Calcutta "It is Haram to do Jihad against the British." These people are so loyal to the British so how could the British not accept their application.

Muhammad Bin Abdul Wahab Najdi influenced the spouse of the Amier of Dur'iyaa, Muhammad bin Sa'ud, to his movement and later the Amir also followed. Muhammad Bin Abdul Wahab Najdi asked him to aid his movement with his power. Muhammad bin Sa'ud assisted with spreading their reign over boundaries beyond Duri'yaa. Lawrence of Arabia was a spy for the British in Arabia and pretended to be a Muslim. He promoted Arab Nationalism and always said to the people, 'O Arabs, Islam started in Arabia, so to rule is your right, why do you live under the Uthmani Khilaffat? This brainwashing worked well and helped in destroying the Uthmani Khilaffat. Muhammad Bin Abdul Wahab Najdi and Muhammad bin Saood were attracted to this nationalistic movement. Muhammad Bin

Abdul Wahab Najdi labelled this to be Jihad and said: “In Hijaz, the people are worshipping other than Allah”.

“Tareek Najd-Uthman bin Bashir”

Muhammad Hasni wrote that Muhammad Bin Abdul Wahab Najdi said: “When I went to study in Basra, mushriks would ask me questions and I would leave them very surprised with my answers”. “Tareek Aal-e-Saood”

Shaykh Juri states: “Muhammad bin Abdul Wahab Najdi called The Ahl-e-sunnah Muslims Kafirs & Mushriks apart from himself and his (blind) followers”. The proof for this is that Muhammad Bin Abdul Wahab himself said that in Basra, Mushriks would come and ask me questions, these people were Muslims and thus Muhammad Bin Abdul Wahab only considers himself and his followers to be Muslims.

[“Muhammad Bin Abdul Wahab”]

Muhammad Bin Abdul Wahab wrote. Those people who ask for intercession from Prophets and Angels and make Du’a through their Waseela, to become closer to Allah, are committing sins. Due to this crime it is permitted to kill them and to take their possessions.

[“Kashf-u-Shubhaat”]

Shaykh Attar wrote that Shaykh Najdi said: “I declare war on these people as the Prophet [May Allah bless Him and grant Him peace] declared war on the Kuffar of Makkah, against those people with corrupt beliefs”. Corrupt beliefs refers to those people who seek intercession from Anbiyah, Awliyah, and they make their Dua through them (Waseela) and those people who travelled to the Prophet [May Allah bless Him and grant Him peace]’s grave with the intention to seek help other than Allah’s.

[“Muhammad Bin Abdul Wahab’ page.55”]

The people who leave their corrupt beliefs and join us then, their blood will be saved, and those people who do not do ‘Tasuba’ (Repent) or pay jiz’eiya get ready to do battle. Then Muhammad Bin Abdul Wahab Attar says: “To spread the good, It is in Islam as to do Jihad, who can refuse this.”

[“Shaykh Ahmed Attar”]

Mas’ood Aalam Nadwi wrote that Muhammad bin Abdul Wahab Najdi has called only those Muslims kafir who make Du’a with the Waseela of Prophets and Awliya, and he made jihad against them. [“Mas’ood Aalam Nadwi”]

All these statements prove that Muhammad bin Abdul Wahab Najdi’s Jihad was not against kafirs but against those Muslims who held the Aq’aid of Ahl-e-Sunnah, like the Khawarij, he considered all other Muslims to be kafirs.

Khawarji’s are those people who consider all other Muslims to be non-believers apart from themselves. They are supposed to kill people who have trust in pious people, as they did with Khabab for saying that he loved Ali radi-allah-ho-unho. Also they would call any person who has committed a major sin a non-believer. Even for anything small they would

call the Sahabas non-believer's as they did with Uthman, Talha, and Zubair Radi allahu taala unhu ajmaeen.

The Khawrij's would only take the literal meaning of the Holy Qur'an and that would be it they would take it no further. They would call the Sahee (true) Hadith fabricated, such as Hadith-e-Rajm, (stoning the Adulator to death), they would label their opponents non-believers and consider it right to take their belongings and their wives as slave girls. When the Khawarij spoke they would try to refer to the Qur'an or the Hadith as much as possible. It has been said by Abdullah bin Umar radi-allah-hounho that Khawarij's are so mischievous that they fit those Qur'anic verses that were revealed about the non-believers. "Bukhari chap, Al-murtadeen"

For further details please consult books by Ibn Hazam Sharastani, Abu-Mansoor Ma'tirdi, Abu-Zahra Misrei and Mazhabe Islamiyah This was a strange thing as even Abdul Wahab's blind followers could not digest it. Shaykh Juhri wrote: 'I think that Muhammad Bin Abdul Wahab Najdi apart from himself and his followers has labelled all other Muslims as kafir; while not all Muslims have worshipped graves and especially the Ulama. At the time no Muslim's worshiped grave's but that was an excuse by Muhammad Bin Abdul Wahab Najdi so that he could kill the Muslims.

[“Muhammad Ibn Abdul Wahab page 36”]

Shaykh Juhri says: “I cannot find any reason why they should all have been labelled Kafirs”. Juhri was a strong follower of Muhammad Bin Abdul Wahab but even he was surprised at this action by [Muhammad Bin Abdal Wahab]

Now returning to the movement of Muhammad bin Abdul Wahab Najdi, with the help of Amir-e-Duriya He destroyed the shrines. (Graves of Companions) Companions who were in the Najd.

He killed those people who were leaders of the Ahl-e-Sunnah and took their properties and possessions. With the support of those Arabs that were nationalist. They continued increasing their reign, coming out of Najd until Hijaz was taken by them and they managed to win control over the whole of Jazeerat-ul-Arab.

During this time the Ottoman Khilafah was busy engaged in international battles and was therefore unable to respond in a swift manner. In 22 June 1792, Muhammad bin Abdul Wahab Najdi died upon which Qadhi Shawkaani wrote a poem with regard to this incident; one sentence was: “Muhammad bin Abdul Wahab was that son, with whose Noor the Hijaz and its surrounding places became enlightened”. See how the person who sought help from the Kafirs is being praised!!!

For some time after, the rule was in the hands of Ahle-Saud. It was during this time, during the reign of the son of Muhammad ibn Saud, that the Ottomans sent Muhammad Ali Pasha against him, who defeated him, finished their influence in the reign. Again' Jazeeratul Arab became part of the Islamic Caliphate, the royal family fled to Kuwait. Some time later, the Ahl-e-Saood managed to re-gain control over Jazeeratul Arab and changed its name to Saudi Arabia. Grants were given from abroad to spread Wahabi'ism. Initially it was spread

by the sword but now it is through money. The Saudis came to Europe and spent the wealth from the Bait-ul-Maal as though it were their Father's wealth. In front of the guilty Saudi Ulamas all this Haram and Bid'ah goes on but they say nothing, but will still give Fatwa's against Milad-un-Nabi.

An interesting story: When Shaykh Faisal was deputy prime minister of Saudi Arabia, he toured India, and put flowers upon Mahatma Ghandi's grave:
[“News, 11th May 1955”]

In 1957 Shah Sa'ud went on a tour to America, with him was the defence minister Fahad bin Sa'ud, who put flowers on the grave of George Washington. [“Kohstaan 2nd February 1957”]

When Saudi Shaykhs go to Muslim countries they do not place flowers on any of the graves of the Awliya because it may dent their Aqeedah, but by placing flowers upon the graves of Mahatma Ghandi & George Washington maybe this strengthens their Aqeedah. Shah Sa'ud whilst on tour in India said, “I am satisfied with Indian government that they are treating the Muslims with justice”. This was at the time when Muslims were being sacrificed in Kashmir.

Shah Sa'ood invited the Indian Prime Minister, Pandat Jawahar Nehru to tour Saudi Arabia, When he arrived, the newspaper 'Al-Balad Sa'oodia Makkah' reported thus:
“When Nehru arrived in Riyadh, the Indian national anthem was played, the women of the royal family left their homes in the cars to welcome him.” Every thing we have written about Nehru is taken from Tareek Najd-wa-Hijaz by Allma Ghulam Rasood Sa'idi and Safar Nama by Muhammad Asim Najdi who was with Maudoodi when he toured in 1960. Al-Balad Sa'oodia then wrote an article: We welcome Nehru as he is a peaceful and sensible person, and it is our prayer that he lives thousands of years. Shah Sa'ood secretary colonel Sadat said: 'Mr Nehru soft voice has more effect than the bang of guns' and called him the angel of Asia and also called him a Rasool' our assumption is that he did not mean Prophet but messenger just as many Muslims use the name Abdul Mustafa, meaning not a worshipper but a follower.

When they received Nehru, they called him Aman-ur-Rasool. He toured a school where the rulers studied, where the Geeta was sung. We have a right to ask: “why do not the Saudi Ulama say that these things are Haram, to sing Geeta, for Muslim women to come out of their homes to welcome Kafir rulers, to put flowers on the graves of kaafirs, to call the person who slaughtered uncountable Muslims in India a messenger of peace (Amman)? Oh those who ask for authentic proof for Milad-un Nabi, by Allah show us even a da'eef (weak) hadith to justify these actions”.

When they welcomed Nehru in such a way, back. In India and Pakistan marches and rallies were organised in protest. The King was sent a telegram in 1960 by Saiyed Maududi, who came from Hajj to Saudi, he was invited on Royal order to Riyadh. Delivering his speech he said: “If we were to invite the Prime Minister of Israel to Pakistan and welcome him like you welcomed Nehru, how would you feel? You called the enemy of Muslims the

messenger of peace”. The whole world criticised them for this, but no Saudi Ulama made any objections.

In the west people do Dhikr in Mosques, and do Na’at Khanni, once a month they read the Qur’an and convey the reward to Muslims who have parted from this world, especially Shaykh Abdul Qadir Jilani. The Najdi students who come to the west Write piles of books against this and ask for authentic proofs but the people and leaders of their own countries they were to put flowers on the graves of kaffirs they would quietly digest it.

SOURCES

Revelation

Qur’an

Bible

Hadeeth

Musnad Imam Abu Haneefa- Imam Abu Haneefa

Mutta Imam Malik- Imam Malik

Muatta Imam Muhammad- Imam Muhammad

Kitabul Al Ataar- Imam Muhammad

Musannaf Abdur Razzaq- Imam Abdur Razzaq

Musannaf Ibn Abee Shaiba- Imam Abu Bakr ibn abee Shaiba

Musnad Humaidi- Imam Humaidi

Bukhari- Imam Bukhari

Muslim- Imam Muslim

Abu Dawood- Imam Aby Dawood

Nasa’ee- Imam Nas’ee

Tirmizi- Imam Tirmidhi

Ibn Majah- Imam Ibn Majah

Majma-uz-Zwaa’id- Imam Hayt’ mi

Darmi- Imam Darmi

Bayhaqi- Imam Bayhaqi

Tabraani- Imam Tibraani

Mustadarak- Imam Hakim

Talkees Mustadrak- Imam Dhab

Daar Qutni- Imam Daar Qutni

Musnad Ahmad Ibn Hambal- Imam Ahmad

Kanz-ul-ammaal-Allama Hindi

Mishkat al Masabih- Wali Udeen

Nayl al-Awtar- Qadi Shawkani

Tafseer

Tafsir at Tabari- Imam Tabari
Tafsir al Qurtabi- Allama Qurtabi
Tafsir Ibn Kathir- Hafidhh Ibn Katheer
Fath ul Qadeer- Qadhi Shawkani
Rooh ul Maani- Allama Aloosi
Madhari- Qadhi Tanauallah Panipatti
Tibyaan ul Qu'ran- Allama Sa'eedi
Tafhemul Qu'ran- Sayyed Mawdoodi

Uloom ul Hadeeth

Fath-Ul-Mughees-Allam Sakhawi
Uloom Ahadith- Hafidhh Ibn Katheer
Sharah an Nukhba- Allama Ibn Hajr Asqalani
Uloom al Haddeth- Dr. Subhi
Tadreeb ul Rawi- Hafidhh Sayooti
Muqqidima ibn as Salaah- Hafidhh Ibn As Salaah

Jarhu wat'ta'deel

Tareekh ul Kabeer- Imam Bukhari
Tareekh Sagheer- Imam Bukhari
Tareekh Baghdad- Khateeb al Baghdadi
Al Jarhu wat'ta'deel- Imam Ibn Hatim al Razi
Mizaan ul I'tidaal- Allama Dhabi
Tadhkiratul Huffad- Allama Dhabi
Tahdeeb at Tahdheeb- Allama Ibn Hajr Asqalani

Tareekh

Fatooh as Shaam- Imam waaqdi
Tabari- Imam Tabari
Ibn Sa'ad- Imam Ibn Sa'ad
Al Istiyaab-Allam ibn Abdul Barr
Usdul Ghaaba- Allama Ibn Atheer
Al Kamil- Allama Ibn Atheer
Tabakt-ush-Shaafi'ah- Allama Subki
Ibn Katheer- Hafiz Ibn Katheer
Al Asabah- Allama Ibn Hajr Asqalani

Seerah

Seerah Ibn Has-Shaam- Allama Ibn Has-Shaam
Kitab as-Shifa- Qadhi Ayyadh
Seerah un Nabi-Hadidh Ibn Katheer
Zaad ul Ma'aad- Ibn al Qayyam
Mukhtasar Seerah al Rasool- Ibn Muhammad bin Abdul Wahhab Najdee
Nashrut Teeb- Ashraf ali Thannwi

Shuruhaat

Sharh Sahih Muslim-Allama Nawawi
Fath ul Bari- Allama Ibn Hajr Asqalani
Umda tul Qaari- Allama Ayni
Irshad as-Sari- Allam Qastalani
Sharh Sahih Muslim- Allama Sa'idi

Others

Al-Kalim al-Tayyib- Hadidh Ibn Taymiyyah
Tuhfat ad Dhakireen- Qadhi Shawkani
Kitab Kashf al Shubhat- Muhammad bin Abdul Wahhab Najdee
Kitab ur-Ruh- Allama Ibn al Qayyam
Jala ul Afhaam- Allama Ibn al Qayyam
Iqtisa sirat al Mustaqim- Hafidhh Ibn Taymiyyah
Waja a-Yarkudin- Abu Bakr al Jazairi
Lasan al-Arab- Ibn Manzoor
Al Munjid- Loiose
Minhaj as-Sunnah- Hafidhh Ibn Taymiyya
Kitab al Adkar- Allama Nawai
Khalifa taw Malukiyat- Sayyed Mawdoodi
Hayyat-un-Nabi- Allama Ahmad Saeed Kazmi
Mafaheem- Allama Muhmmad Bin Alawaia al Maliki
Al Tawassul- Nasirudeen Albanee
Qay'dah Jaleelah- Hafidhh Ibn Taymiyyah
Majmooah al Mu'allifat- Muhammad Bin Abdul Wahhab Najdee
Al Wafa- Allama Ibn al Jawzi
Ja-Al haq- Mufti Ahmad Yaar Khan
Tawzeeh-ul-Bayaan- Allama Sa'eedi
Qaseedah Nounia- Allama Ibn al Qayyam
Lataif-ul-Mahrif- Hafidhh Ibn Rajjab
Tahzeeb al Asma wal lughaat- Allam Nawawi
Milad-un-Nabi- Salaahudeen Yousaf
Fatawa ahl-e-Hadith – Abdullah Rawpari
Fatawa Thanaa'iya- Thanaullah Amartsari
Al Adab Al-Mufrid- Imam Bukhari

Fatawa Aalamghiri – Mullah Nizaam Udeen
 Fatawa Radhaviyyaa- Imam Ahmad Radha Khan Qadri
 Talbis Iblis- Allam Ibn al Jawzi
 Shifa-al-Fawad- Allama Muhmmad Bin Alawaia al Maliki
 Fatawa Shaami- Allama Shaami
 Milaadunnabi and Ziyaarat Roza Shareef- Allama Muhmmad Bin Alawaia al Maliki
 Alaam-ul-Mowaqieen- Allam Ibn al Qayyam
 Abjad-ul-Uloom- Nawwab Siddiq Hasan Khan
 Rafu'l Malaam- Hafidhh Ibn Taymiyyah
 Silsala Ahadeeth Da'eefa- Nasir Udeen Albanee
 Jaami'al bayaan- Allama Ibn Abdul Barr
 Tafheemaat- Sayyed Mawdoodi
 Al Milal- Allama Sharastaani
 Kitab Al Istegatha- Hafidhh Ibn Taymiyyah
 Usool Tafsir- Hafidhh Ibn Taymiyyah
 Rasaa'il-ul-Masaa'il- Sayyed Mawdoodi
 Alaam un Nabalaa- Allama Dhab
 At-Tamheed- Allama Ibn Abdul Barr
 Sawaane Hayaat Imam Abu Haneefa- Shah Abu al Jasan Zaid Farooqui
 Al Madoonah- Ibn Sakhoon
 Tannaww Ibaadaat- Hafidhh Ibn Taymiyyah
 Muhalla- Allama Ibn Hazamm
 Iqtisaad-fi-Massaiil-Jihad – Muhammad Hussain
 Tareekh Najd-Uthman bin Bashir
 Tareekh Saudi Arab- Hayat Khan
 Tareekh Najd aw Hijaaz- Allama Saeedi
 Al Radd ul Akhna'I- Hafidhh Ibn Taymiyyah
 Ta'neeb ul Kahteeb-Allama Kawthari
 Al Majmooh Daeefah wal Mawdoodah- Qadhi Shawkani
 Nidaa-e-Ya Muhammad- Allama Sharf Qadri