

The command to fight the deviating leaders (A'immah) and to exterminate their Khadraa' (bloodline)

- Section: A momentous Hadith related to the command to fight the deviating A'immah (leaders) and to exterminate their bloodline

- The following was recorded in "Tareekh Waasit" (p: 63) from Anas bin Malik with a Jayyid (good) Isnad (chain of transmission): [Aslam related to us: He said: Muhammad bin Abdul Malik related to us: He said: Mu'allaa bin Abdur Rahman related to us: He said: Shareek bin Abdullah related to us from 'Umar bin Abdullah, from Anas bin Malik: He said:

The Messenger of Allah ﷺ came to us whilst we were gathered in a house. He then forbade us to make space for him and then said whilst standing:

الْأَيْمَةُ مِنْ قُرَيْشٍ (ثَلَاثًا): لَا وَلِيَّ عَلَيْكُمْ حَقٌّ وَهَکْمٌ مِثْلُهُ: مَا اسْتَرْجَمُوا فَرَجَمُوا، وَعَاهَدُوا فَوَقَّوْا، وَحَكَمُوا فَعَدَلُوا؛
فَمَنْ لَمْ يَفْعَلْ ذَلِكَ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ جَمْعِينَ

"The A'immah (leaders) are from Quraish (he repeated that three times). Indeed, the one appointed over you has a right upon you and you have the like (i.e. a right from them). That is as long as when mercy is sought from them, they deliver mercy, make a covenant and fulfil it, govern and rule justly. Whoever does not do that, then the curse of Allah, the Angels and all mankind be upon them"].

- Directly after that the following came recorded in "Tareekh Waasit" (p: 63) as related by Anas bin Malik:

[Aslam related to us: He said: Sa'id bin Yahya related to us: He said: Marwan bin Mu'awiyah related to us: He said: 'Umar bin Abdullah related to us from Anas bin Malik from the Prophet ﷺ: And he added in it (i.e. the previous narration):

لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا؛ فَإِنْ لَمْ يَفْعَلُوا فَضَعُوا سُيُوفَكُمْ عَلَى عَوَاتِقِكُمْ ثُمَّ أَبِيدُوا خَضِرَاءَهُمْ؛ وَلَا تَكُونُوا حَرَائِينَ أَشَقِيَاءَ

"Allah will not accept anything from him: So, if they do not do that, then place your swords upon your shoulders and then **exterminate their Khadraa'** (all that they have of goodness and fertility i.e. their bloodline and traces), and do not be unfortunate cultivators (or farmers) of the land".

Imam Abu I-Hasan Aslam bin Sahl bin Habib Ar-Razzaz Al-Waasity Bahshal (DoD: 292 AH) then said: [This (i.e. in the chain of transmission) is (referring to) 'Umar bin Abdullah bin Al-Mundhir bin Mus'ab bin Jandal and he is the grandfather of 'Abbad bin Al-'Awwam. And he was responsible for the Khizanah (treasury) of Al-Hajjaj in Waasit].

I say: This addition: "So, if they do not do that, then place your swords upon your shoulders and then exterminate their Khadraa' (all that they have of goodness and fertility i.e. their bloodline and traces), and do not be unfortunate cultivators (or farmers) of the land" came recorded via the

second path of Imam Abu I-Hasan Aslam Al-Waasitiy and the links of the chain are connected by the A'immah (i.e. reputable Imams):

- Aslam bin Sahl bin Aslam bin Habib, Abu I-Hasan Ar-Razzaz Al-Waasitiy Bahshal (DoD: 292 AH). He is Thiqah Thabt (trustworthy and reliable) and Hafizh of a well-known Musannaf (Hadith collection). At-Tabarani related a lot from him in his Ma'aajim (Hadith collections), whilst Ad-Daraqutniy was alone in respect to his statement: "They spoke about him" (i.e. concerning doubts related to his authenticity), although he did not mention the one or those who stated that nor did he provide an explanatory critique (Jarh). It is therefore necessary to give no weight to this statement of Ad-Daraqutniy (in this regard).

- Sa'id bin Yahya: He is Abu Uthman Sa'id bin Yahya bin Al-Azhar bin Najeeh Al-Waasitiy, the Sheikh of the A'immah (Imams or teachers) of Muslim, Ibn Majah and Aslam. They all related from him and he is Thiqah (trustworthy) by Ijmaa' (consensus).

- Marwan bin Mu'awiyah: He is too well-known to require identification. He is Abu Abdullah Marwan bin Mu'awiyah bin Al-Harith bin Asma' bin Kharijah Al-Fazari Al-Kufi. He is Thiqah Hafizh (reliable with a fine knowledge of Hadith). He was from the narrators of the two Sheikhs (i.e. Al-Bukhari and Muslim) and Al-Jama'ah (i.e. At-Tirmidhi, An-Nasa'iy, Ibn Majah, Abu Dawud and Ahmad bin Hanbal). It has been said that he used to undertake Tadlees (attribution of Hadith to other than its narrator) in respect to the names of the Shuyukh, however in this case he has been explicit in mention who narrated from whom and in respect to the name.

- As for 'Umar bin Abdullah bin Al-Mundhir bin Mus'ab bin Jandal, the grandfather of 'Abbad bin Al-'Awwam, then he does not have in this world, according to my knowledge, any Hadith (related from him) apart from this Hadith:

(1) – Two reliable (Thiqah) narrators from the Akaabir (notable narrators): Shareek bin Al-Qadi and Marwan bin Mu'awiyah. This represents a very considerable identification and attestation.

(2) – The conformity of the first part of this Hadith, which is the statement: "The Messenger of Allah ﷺ came to us whilst we were gathered in a house. He then forbade us to make space for him and then said whilst standing: "The A'immah (leaders) are from Quraish (he repeated that three times). Indeed, the one appointed over you has a right upon you and you have the like (i.e. a right from them). That is as long as they seek mercy and deliver it, make a covenant and fulfil it, govern and rule justly. Whoever does not do that, then the curse of Allah, the Angels and all mankind be upon them", from two paths: The path of Shareek and the path of Marwan bin Mu'awiyah, with what has been authenticated without doubt from other paths: The paths of: Sa'id bin Ibrahim bin Abdur Rahman bin 'Awf from Anas bin Malik, Al-Hakam Al-Bunaniy from Anas bin Malik, Bukair Al-Jazariy from Anas bin Malik, Habib bin Abi Thabit from Anas bin Malik and Qatadah from Anas, which were presented previously in the heart of our study entitled: "The soundness in respect to invalidating the condition of the Imamah (leadership) being restricted to the Quraish". This is a strong Qareenah (evidential indicative connotation) establishing that he memorised and conveyed as is required, especially as that did not take place in the same gathering. The clear evidence establishing that this did not take place in the same gathering is that Shareek related the momentous addition only via the path of Al-Aa'mash, concerning whom there is an important story related to that (which will be discussed soon by Allah's permission). Consequently, had he heard from this path he would have proclaimed it. Therefore, the hearing of Marwan bin Mu'awiyah of the Hadith was without doubt in

another gathering from that in which Shareek heard this Hadith. It may therefore be that ‘Umar bin Abdullah bin Al-Mundhir had some fear concerning the men attending the gathering which Shareek attended and as such he confined himself to the first part of the Hadith. We will soon see, during our study of the Hadith of Thawban (may Allah be pleased with him), that this fear was justified and that a narration such as this could lead to the demise of the one relating it.

(3) – His narration of this Hadith in spite of what that could mean in terms of danger and the likely clash with some tyrant rulers, at the forefront of whom was Al-Hajjaj, indicates to the firmness of his Deen, the strength of his Iman and that he had been assigned over the treasury of Al-Hajjaj due to his strength (of Iman) and Amanah (trustworthiness), and not because he was from among the collaborators or assistants of the wrongdoers.

Consequently, we seek the best from Allah and state that this man: ‘Umar bin Abdullah bin Al-Mundhir bin Mus’ab bin Jandal is Thiqah (trustworthy and reliable), from the people of truthfulness and his Hadith are used as evidential proof, by the permission of Allah تعالى.

This is what Imam Bahshal was certain of, (when he stated) that he was: ‘Umar bin Abdullah bin Al-Mundhir bin Mus’ab bin Jandal. And he was the grandfather of ‘Abbad bin Al-‘Awwam.

However, there is another possibility of consideration, which may well be stronger than the former, and that is that ‘Umar bin Abdullah was in fact: ‘Umar bin Abdullah bin Ya’la bin Murrah Ath-Thaqafi Al-Kufi. That is because we find:

- The narration of Marwan bin Mu’awiyah (without the **fearful** addition) in “It’haaf Al-Khairah Al-Mahrah Bizawa’id Al-Masanid Al-‘Ashrah” (5/5/68 – Kitab ul-Imarah (Book of leadership) – Chapter of Al-‘Aimmah (the leaders) being from Quraish /4143/2):

[Muhammad bin Yahya bin Abi ‘Umar related it: Marwan bin Mu’awiyah related to us: ‘Umar bin Abdullah bin Murrah Ath-Thaqafi related to us from Anas bin Malik:

That the Messenger of Allah ﷺ came one day until he took hold of the two sides of the door of the house that we were in. We were a small group and we desired that he enter the house and speak to us, but he said: “No, stay as you are”. He then said: “The leaders after me are from Quraish as long as when they speak, they are truthful, and when they make a covenant, they fulfil it, and when mercy is sought from them, they deliver mercy. So, whoever does not do that, then Allah, His Messenger and the believers are free (or absolved) from them, and nothing will be accepted from them”].

Imam Muhammad bin Yahya bin Abi ‘Umar Al-‘Adaniy, the collator of the Musnad (Hadith collection) stated his name to be: ‘Umar bin Abdullah bin Murrah Ath-Thaqafi.

Muhammad bin Yahya bin Abi ‘Umar Al-‘Adaniy is Sadooq (truthful) and Hafizh (fine knowledge of Hadith), a righteous and devout worshipping man, **except that there is some Ghafлах (carelessness) in him**, as stated by Abu Hatim: [Abu Hatim said: (He is) Sadooq (truthful) Salih (righteous) but there is some carelessness in him. I saw a Mawdoo’ (fabricated) Hadith with him which he related from Sufyan!]. The same was stated in “Tadhkirat ul-Huffazh” (2/501/516). It is therefore not possible to be certain that he heard this like this expressly from Marwan bin Mu’awiyah. Rather, it is permitted (or possible) that Marwan only said: “‘Umar bin Abdullah” and then Muhammad bin Yahya bin Abi

‘Umar Al-‘Adaniy when classifying the Hadith made his own exertion (Ijtihad) in respect to determining who this ‘Umar bin Abdullah is, and weighed to be preponderant that he was: “‘Umar bin Abdullah bin Murrah Ath-Thaqafiy” because Marwan bin Mu‘awiyah is known to narrate from him, whilst he did not come across the other ‘Umar bin Abdullah among the Shuyukh (teachers or narrators) of Marwan. It is also possible that the complete name was expressed by Marwan bin Mu‘awiyah, in which case it would be Bahshal who is mistaken in his certainty that this ‘Umar bin Abdullah is: ‘Umar bin Abdullah bin Al-Mundhir bin Mus‘ab bin Jandal, the grandfather of ‘Abbad bin Al-‘Awwam.

Based on this possibility our narrator here is: ‘Umar bin Abdullah bin Ya‘la bin Murrah Ath-Thaqafiy Al-Kufi, whose grandfather was the well-known Sahabi (companion) Ya‘la bin Munyah Ath-Thaqafiy (or he is perhaps descended from his uncle, in which case it would be said: Ya‘la bin Sayabah), Abu I-Marazim or Abu I-Murazim, who was from Kufa and possessed a home and properties in Basra. He was therefore of those who came earlier and was from those who attended Bai‘at Ar-Ridwan (i.e. pledge under the tree at the time of the treaty of Hudaibiyah), whilst he is not the later Sahabi Ya‘la bin Umayyah (or he is perhaps descended from his uncle, in which case it would be said: Ya‘la bin Munyah). This one is later and of a much lower status than the first in terms of virtue or merit. He was from the Tulaqaa’ (those provided freedom upon the conquest of Makkah), attended the expedition to Tabuk, was from Hijaz and it was known that he settled in Iraq.

Some have confused these two companions where we find that Imam Abu Ahmad bin ‘Adiy named our person of interest here: “Umar bin Abdullah bin Ya‘la bin Munyah Ath-Thaqafiy”, which is erroneous. He was not the only one who was mistaken as Ibn Hibban also said in his “Mashahir Al-Amsar” (1/32/167): [Ya‘la bin Umayyah Ath-Thaqafiy was one of Bani Hanzhalah, his mother was Munyah, and it is he who has been called Ya‘la bin Munyah] Glorified be Allah, (here) he is a Thaqafiy from Bani Hanzhalah!! Abu Hatim differentiated between the two, however he made them into three, we he presented three consecutive biographies in his “Al-Jarh Wa t-Ta‘deel” (9/301/1293-1295): “Ya‘la bin Umayyah At-Tamimiy, and he is Ibn Munyah”, “Ya‘la bin Sayabah Ath-Thaqafiy” and “Ya‘la bin Murrah Ath-Thaqafiy”.

Consequently, if we find the name ‘Umar bin Abdullah bin Ya‘la bin Munyah, we know that it is an error. Rather it is our companion: ‘Umar bin Abdullah bin Ya‘la bin Murrah Ath-Thaqafiy Al-Kufi, who is well known from the narrators of the Hadith. None besides Al-‘Ajaliy declared him to be authentic whilst the majority classified him to be weak (Da‘eef). Al-Hafizh (Ibn Hajar) summarised his condition in “At-Taqreeb” (1/414/4933): [‘Umar bin Abdullah bin Ya‘la bin Murrah Ath-Thaqafiy Al-Kufi. His lineage has been attributed to his grandfather. He is **Da‘eef (weak)** from the fifth (level of narrators)].

Due to a prior matter in the knowledge of Allah we examined this and discovered some astonishing things: An invalid (or false) accusation related to drinking Khamr (alcohol) and the claim that he has Munkar (denounced) Ahadeeth from his father. If we examine this, we find that most of this is invalid (or false). Rather, they are reasonable Ahadeeth related to the virtue of the Imam of guidance ‘Ali bin Abi Talib, may Allah’s pleasure and peace be upon him, like the Mutawatir (decisively transmitted) Hadith: “Whomsoever I am his Mawla (master), then ‘Ali is his Mawla”, the Hadith of At-Tair (the bird), of the formation of brotherhood (Al-Mu‘aakhaah), the Hadith condemning the tyrants of Bani Umayyah and a few others, concerning which it is not possible for anyone **to determine with certainty** that they are Munkar (i.e. denounced, rejected and contrary to other sound Hadith), apart from the one whose thinking is shallow and blind factional Madh’habiy

partisanship has blinded. The judgment upon him being Da'eef (weak) took place from this basis. Therefore, if the people were to forget the details of the speech about him in the books of Al-Jarh and At-Ta'deel containing transmissions and narrations, whilst most of them suffice themselves with the books of summary like "At-Taqreeb", and thereafter comes the time to discuss those Ahadeeth in another context, we find that they pass judgement upon them as being Munkar (denounced) and obligatory to be rejected based on the claim of the weakness of the narrator. So, the Ahadeeth are classified as Munkar (denounced and rejected) due to the weakness of the narrator, and the narrator is classified as being Da'eef (weak) because his Ahadeeth are Munkar! Whatever Allah wills will be - This reflects an invalid predetermined role or unproductive logic.

The matter is similar in relation to his father: Abdullah bin Ya'la bin Murrah Ath-Thaqafi, or is it Abdullah bin Ya'la Ath-Thaqafi, and he has been called only: Bin Ya'la bin Murrah, and perhaps misreported as Bin Layla bin Murrah, just as it has been said only Abdullah bin Ya'la, without attribution to a lineage. This reflects a carelessness as there are also among the Rijal (narrators):

Abdullah bin Ya'al bin Hammam An-Nahdiy who was also from Kufa and his lineage attributed to his grandfather, whereby he is called: Abdullah bin Hammam An-Nahdiy, from approximately the same generation of 'Umar's father. He related from 'Ali and attended (the battle of) Siffin with him.

And there is also a third person (carrying a similar name): Abdullah bin Ya'la bin Umayyah or Abdullah bin Ya'la bin Munyah, who is not from the transmitters of Hadith, but rather, only a poet, who composed tender poetry mourning the death of his wife Zainab bin Tariq of Bani Abdullah bin Ghatafan who had been beautiful. This can be found in "Ansab Al-Ashraf" of Al-Baladhuri (12/146-147).

They also spoke about this father due to the claimed Munkar narrations, reverberated by Ibn Hibban in his "Al-Majrooheen" (2/25/555), when he said: [Abdullah bin Ya'la bin Murrah Ath-Thaqafi related from his father. He is from the people of Kufa. His son 'Umar bin Abdullah related from him. I do not like to use his reports as evidential proof if he is alone (in narrating that report) due to the large number of Munkar narrations among his narrations, in addition to his son also being weak (Waah) ... I do not know the (source of the) calamity in respect to it from him or from his son]. I say: The preponderant view is neither this or that and if it was necessary to say something: Then the father related less than his son and has a lower standing than him in respect to meticulousness and Hadith knowledge. However, it is not permissible for the reader to accept our view except after revising the thorough study in the appendix.

Consequently, even if it is permissible to stop or take a pause somewhat in respect to the narration of 'Umar bin Abdullah bin Ya'la bin Murrah Ath-Thaqafi Al-Kufi from his father, there is no meaning (or pretext) in levelling criticism to repudiate his narrations from other than his father, specifically in relation to what was related from Anas bin Malik, particularly in respect to the Hadith that is the object of our study, especially in light of the many Mutawatir (decisively transmitted) corroborations and strong supporting evidence for the beginning (main) part of the Hadith, and in the absence of any motives or incentives at all to fabricate this serious (or dangerous) addition. Therefore, even in light of this second possibility, the preponderant view is that this Hadith is Sahih and established to have been related from Anas (bin Malik).

This Hadith of great magnitude (also) came related from Thawban, may Allah be pleased with him, via another independent path, representing the main path of this Hadith. Its Rijal (transmitters or

narrators) are reliable and trustworthy (Athbaat) A'immah (Imams or people of great repute) and it is Sahih and Muttasil (connected from beginning to end in its chain), even if many attempted to establish that it was broken (in its chain) in order to classify it as being Da'eef (weak). We will drive them back, by Allah's permission, upon their heels frustrated and repelled. That is whilst others attempted to escape by amputating the Hadith, however, Allah, Glorified is His Majesty and elevated is His Standing, refused except that it would reach us in its complete form, intact and unsevered. It also came via a third path that is lower than that (in its level of authenticity), although it is Hasan (good) without any problem, from Umm Haani', may Allah be pleased with her, and via a fourth path, which is not strong but at the same time not discarded, from Nu'man bin Bashir.

- Section: The second main path: The Hadith of Thawban:

- At-Tabarani recorded in his "Mu'jam As-Saghir" (1/134/201): [Ahmad bin Mansur Al-Mu'addil Al-Asbahaniy Al-Madeeni related to us: Yunus bin Habib related to us: Abu Dawud related to us: Shu'bah related to us from Al-Aa'mash (and Mansur), from Saalim bin Abi Al-Ja'd, from Thawban: He said: The Messenger of Allah ﷺ said:

"Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you. But, if they do not do that, then place your swords upon your shoulders and wipe out their Khadraa' (traces or bloodline). If you do not do that, then at that time be unfortunate farmers who eat from the effort of your hands (work)"].

Imam At-Tabarani then said: [None besides Abu Dawud and 'Abbad bin 'Abbad Al-Muhallabi related it from Shu'bah].

- It also came recorded in "Akhbar Asbahan" (2/56/409): [Sulaiman bin Ahmad related it to us exactly the same, except he said "Zarraa'een" instead of "Zaari'een" (i.e. a slight variation referring to farmers or cultivators of the land)].

I say: Ahmad bin Mansur bin Idris bin Isma'il Al-Mu'addil Al-Asbahaniy Al-Madeeni was a Sheikh of At-Tabarani. He is Sadooq (truthful) and a large number followed him. As for the remainder of the narrators (in the chain) then they are well-known Thiqaat Athbaat (trustworthy and reliable transmitters). Concerning the "And Mansur" mentioned in brackets in the chain of transmission then that is omitted from the origin and appears to be an old omission, as is apparent from the following paths:

- That is as the following came recorded in "Tabaqaat Al-Muhadditheen bi-Asbahan" of Sheikh Al-Asbahaniy (2/351/615): [Abu Abdur Rahman related to me: He said: Yunus related to us: He said: Abu Dawud related to us: He said: Shu'bah related to us from Al-Aa'mash and Mansur, from Saalim bin Abi Al-Ja'd, from Thawban: He said: The Messenger of Allah ﷺ said:

"Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you ... until the end of the Hadith".

Abu Abdur Rahman is: Abdullah bin Muhammad bin 'Isa Al-Muqri', from the Thiqaat (trustworthy and reliable) narrators of the Shuyukh (teachers) of the father of Sheikh Al-Asbahaniy: [He wrote many Hadith from Abu Mas'ud, 'Uqail and the people. He had good knowledge and used to seek out

the Hadith until he died and he classified the Shuyukh. He died in the year 306 AH]. This is what was mentioned word for word in the “Tabaqaat Asbahan” (3/597/513).

- A corroboration (Mutaabi’ah) of ‘Abbad bin ‘Abbad for (or in place of) Abu Dawud At-Tayalisiy came in the “Mu’jam” Of Ibn ul-Aa’rabiyy (2/654/1268): [Abu Muhammad Ja’far At-Tayalisiy the companion of Yahya bin Ma’een related to us: Ibrahim bin Ziyad Sabalan related to us: ‘Abbad bin ‘Abbad related to us: Shu’bah related to us from Al-Aa’mash and Mansur, from Saalim bin Abi Al-Ja’d, from Thawban: He said: The Messenger of Allah ﷺ said:

“Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you. But, if they do not do that, then place your swords upon your shoulders and wipe out their Khadraa’ (traces or bloodline). If you do not do that, then at that time be unfortunate farmers who eat from the effort of your hands (work)”.

Ja’far At-Tayalisiy related to us, saying: No one conformed with ‘Abbad bin ‘Abbad in this Hadith from Shu’bah apart from Abu Dawud At-Tayalisiy and all of the people say: Al-Aa’mash from Saalim whilst they do not say Mansur].

I say: This bluster has nothing to it. Indeed, other than Shu’bah related it from Mansur bin Al-Mu’tamir, which will be shown by Allah’s permission.

- It also came summarised in the second of the parts of Abu ‘Ali bin Shadhan (p: 69-70): [Muhammad informed us: He said: Ja’far bin Abi Uthman related to us: Ibrahim bin Ziyad Sabalan related to us: ‘Abbad bin ‘Abbad related to us from Shu’bah, from Al-Aa’mash and Mansur, from Saalim bin Abi Al-Ja’d, from Thawban: He said: The Messenger of Allah ﷺ said:

“Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you. But, if they do not do that, then place your swords upon your shoulders and wipe out their Khadraa’ (traces or bloodline)”].

- It also came recorded in “Tareekh Baghdad Wa Dhuyoolihi” (Al-Alamiyah edition 12/145/6601) and in “Tareekh Baghdad” (Bashar Edition 14/33/4083), when presenting the biography of “Al-‘Abbas bin Muhammad bin Anas Al-Baghdadiy” in an amputated version: [Ahmad bin ‘Ali bin Yazdadh Al-Qaari’ informed us: Abu Muhammad Abdullah bin Muhammad bin Ja’far bin Hayyan Al-Asbahaniy informed us – of it – Abdur Rahman bin Abi Hatim related to us: Al-‘Abbas bin Muhammad bin Anas Al-Baghdadiy: He said: I read upon Ibrahim bin Ziyad – Sabalan – That ‘Abbad bin ‘Abbad related to them from Shu’bah, from Mansur and Al-Aa’mash, from Saalim, from Thawban: He said: The Messenger of Allah ﷺ said: “Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you”].

- In “Atraaf ul-Gharaa’ib Wa-l-Afraad” (2/335-336/1532) there is a Mutaabi’ah (corroboration) of Hamzah bin Habib Az-Zayyat to Shu’bah from Al-Aa’mash and Mansur: [The Hadith: “Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you ... to the end of the Hadith” ... ‘Uqbah bin Qubaidah was alone in relating it from his father from Hamzah bin Az-Zayyat from Al-Aa’mash and Mansur from Saalim].

I say: ‘Uqbah bin Qubaidah is [Thiqah](#) (trustworthy and reliable) and his father Qubaidah bin ‘Uqbah is [Thiqah Zahid Mutqin](#) (Reliable/trustworthy, devout worshiper and meticulous), except he was

alone in narrating things from Ath-Thawriy which they (i.e. scholars who scrutinised the Hadith and narrators) spoke about (i.e. found fault or criticism in). However, most of what they said is rejected and in case this is not one of them (i.e. the narrations which fell into this category).

- There is another path in “Atraaf ul-Gharaa’ib Wa-l-Afraad” (2/335-336/1532) to Mansur: [The Hadith: “Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you ... to the end of the Hadith” ... It was related by ‘Isaam from Ath-Thawriy and Mansur from Saalim. And his son Muhammad bin ‘Isaam was alone in relating it].

I say: Saalim died whilst Ath-Thawriy was a small child and as such it is impossible for Ath-Thawriy to have heard the narration from him. There may be a slip of the pen or a dropped (missing narrator), where in origin it was something like: ‘Isaam from Ath-Thawriy from Mansur from Saalim. This is the preponderant view or that it was ‘Isaam from Ath-Thawriy, from Mansur, from Saalim, and ‘Isaam from Mansur from Saalim, in the case where ‘Isaam bin Yazid bin ‘Ajlaan related it via Ath-Thawriy and also heard it from Mansur without an intermediary. ‘Isaam is ‘Isaam bin Yazid bin ‘Ajlaan Al-Hamdaniy, their Mawla, the Mawla of Murrah At-Tayyib, who settled in Asfahan, the servant of Ath-Thawriy, his Laqab (title or agnomen) was: “Jabr”.

Therefore, the Hadith that came reported from Mansur bin Al-Mu’tamir from Saalim bin Abi Al-Ja’d is Thaabit (firm and strong) without doubt. Mansur is from the A’immah (Imams) who are Athbaat (reliable and trustworthy): He did not make errors or perpetrate Tadlees (manipulation of the Isnad). Al-Aa’mash is even greater in Hifzh (knowledge of Hadith) than him and Asnad (his chains are more complete), whilst we have also secured the possibility of the Tadlees of Al-Aa’mash through the narration of Shu’bah, as he did not take from his Shuyukh and especially from Al-Aa’mash, Abu Ishaq and Qatadah, except that which he explicitly stated that he heard (directly from them).

- A third Mutaabi’ah (corroboration), although from Al-Aa’mash alone came recorded in “As-Sunnah” of Abu Bakr bin Al-Khallal (1/126/80): [‘Ismaah bin ‘Isaam informed me: He said: Hanbal related to us: He said: Abu Abdullah related to me: He said: Quraad related to us: He said: Shu’bah related to me from Al-Aa’mash, from Saalim bin Abi Al-Ja’d, from Thawban: He said: The Messenger of Allah ﷺ said:

“Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you. But, if they do not do that, then carry your swords upon your necks and then wipe out their Khadraa’ (traces or bloodline). If you do not do that, then be unfortunate farmers and eat from the effort of your hands (work)”.

Hanbal then said: I heard Abu Abdullah: He said: The (other) Ahadeeth are contrary to that. The Prophet ﷺ said: “Hear and obey and even if it is to a maimed slave” and he said: “Hearing and obeying in your times of hardship and ease, and when preference is given over you”. Therefore, that which has been related from the Prophet ﷺ in terms of Ahadeeth are contrary to the Hadith of Thawban, **and I don’t know what its angle or purport is**].

Quraad (mentioned in the chain) is the Laqab (title or agnomen) of Abu Nuh Abdur Rahman bin Ghazwan Al-Khuza’iy Ad-Dabbiy. He is Thiqah Hafizh (trustworthy/reliable with fine knowledge of Hadith) and had Ghara’ib (Gharib Hadith which were only related through him).

As for Ahmad bin Hanbal's having difficulty in respect to the meaning of the Hadith and his admission that he did not know how to place or direct it, then the place for studying it belongs to the study of the Fiqh of the Hadith and the principles of unsheathing the sword (or taking up weapons) against the rulers. However, the important point here is that Imam Ahmad did not deny the authenticity of the chain of the Hadith of Thawban. **This appears to have been his final opinion (on the matter), in contrast to what had initially been related from him in respect to denying that Saalim heard (the narration) from Thawban.**

- In addition, Imam Ahmad, in any case, is inconsistent in the Fiqh of this Mas'alah (issue), as is apparent from:

- What came recorded in "As-Sunnah" of Abu Bakr bin Al-Khallal (1/128-129/83): [Musa bin Sahl As-Saawiy informed us: He said: Ahmad bin Muhammad Al-Asadiy related to us: He said: Ibrahim bin Ya'qub Al-Juzajani related to us from Isma'il bin Sa'eed Ash-Shaalinjiy: He said: I asked Ahmad: "What is the opinion in respect to the Ahadeeth which came from the Prophet ﷺ commanding in some of them hearing and obedience in the times of hardship and ease, and in some others it is said: They are deprived of the Fai' (booty) and Al-'Ataa (money from the treasury or Bait ul-Maal)?" He said: "Fight them". He said (or added): "However, if they are maintaining the prayer, then no". And he said in some of them: "Unsheathe your swords and wipe out (or eradicate) their Khadraa' (bloodline or traces)". I then asked: "So, what is the opinion regarding that?" He said: "To refrain because we have found from the Prophet ﷺ from more than one angle (or direction): "As for when they maintain the prayer, then no". So, I asked Ahmad about Al-Jihad and the Jumu'aat (groups) with them and he said: "Undertake Jihad with them"]].

- Imam Ahmad recorded it in his Musnad (5/277/22442) in a cut (or incomplete) form: [Wakee' related to us from Al-Aa'mash, from Saalim, from Thawban: He said: The Messenger of Allah ﷺ said: "Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you"]. And in "As-Sunnah" of Abu Bakr bin Al-Khallal (1/127/81): [Muhammad bin 'Ali and Muhammad bin Abi Harun informed me that Hamdan bin 'Ali related to them: He said: I mentioned the Hadith of Al-Aa'mash, the Hadith of Thawban, to Ahmad: "Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you" and so he said: Wakee' narrated to us. He said: "Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you" **up to here alone** (i.e. he did not mention anything beyond that)].

I say: The cutting of the Hadith (i.e. from its full version) therefore occurred from Wakee' as was confirmed by Imam Ahmad when he said: "**Up to here alone**". This makes evident the level of fright that this Hadith caused to its narrators!!

- It came in a cut form in the Musnad of Ar-Ruyaniy (1/407/622): [Sufyan (Ibn Wakee') related to us: My father and Jarir related to us from Al-Aa'mash, from Saalim, from Thawban: He said: The Messenger of Allah ﷺ said: "Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you"]. Jarir bin Abdul Hamid also apparently cut it if it wasn't Sufyan bin Wakee' who did it. And **he is not Qawwiyy** (strong in narration) and his errors have been pointed out.

- And, also, in the Musnad of Ar-Ruyaniy (1/407/622) the rest of the narration came with the omission of the fearful statement "**Then carry your swords upon your necks and then wipe out their Khadraa' (traces or bloodline)**" from the middle of the speech, rendering the context colourless, redundant and devoid of meaning: [Ibn Ishaq related to us: Suwaid bin Sa'eed related to

us: 'Ali bin Mus'hir related to us from Al-Aa'mash, from Saalim, from Thawban: He said: The Messenger of Allah ﷺ said: "Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you. But, if they do not stand upright to you, (++!!++) then be unfortunate farmers eating from the effort of your hands (work)".

I say: This represents a repulsive Tadlees (manipulation of the text of the Hadith) and it is close to being a lie that nullifies the 'Adaalah (classification of justice and uprightness) from the one who did it.

- It also came in "Al-Kamaal Fee Du'afaa' Ar-Rijal" (6/458) with the middle part cut out or omitted, via the path of Salamah bin Kuhail, from Saalim bin Abi Al-Ja'd: [Abu Abdullah Al-Husain bin 'Ali bin Al-Hasan bin 'Ali bin 'Umar bin 'Ali bin Al-Husain bin 'Ali bin Abi Talib related to us in Egypt: He said: 'Isa bin Mihran Abu Musa Al-Baghdadiy related to us: Sahl bin 'Aamir Al-'Ajaliy related to us: Yahya bin Salamah bin Kuhail related to us from his father, from Saalim bin Abi Al-Ja'd, from Thawban: He said: The Messenger of Allah ﷺ said: "Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you (++!!++) But, if they do not do that, then eat from the efforts of your own hands and be unfortunate farmers"]].

- At-Tabarani recorded it in his "Mu'jam Al-Awsat" (8/15/7815) from Yazid bin Abi Ziyad, from Saalim bin Abi Al-Ja'd: [Mahmoud related to us: Muhammad bin Khalid bin Abdullah related to us: My father related to us from Yazid bin Abi Ziyad, from Ibn Saalim bin Abi Al-Ja'd, from his father, from Thawban: He said: The Messenger of Allah ﷺ said:

"Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you. But, if they do not do that, then place your swords upon your necks and then wipe out their Khadraa' (traces or bloodline). If you do not do that, then be unfortunate farmers who eat from the efforts of your hands (work)".

Imam At-Tabarani then said: [No one said in this Hadith "from Yazid bin Abi Ziyad from Ibn Saalim bin Abi Al-Ja'd from his father" apart from Khalid which Muhammad bin Khalid was alone in relating, whilst the people (i.e. remainder) related it (i.e. the Hadith) from Yazid from Saalim].

I say: Mahmoud (in the chain) is: Mahmoud bin Muhammad bin Mannawaih, Abu Abdullah Al-Waasitiy. He is **Thiqah** (reliable and trustworthy). However, Muhammad bin Khalid bin Abdullah is Da'eef (weak) and Muttaham (accused i.e. of fabrication). It may be that the insertion in the Isnad (chain of transmission) of "Ibn Saalim" is from his tribulations. That is as his father Abu I-Haitham Khalid bin Abdullah At-Tahhaan Al-Waasity is from the well-known reliable and trustworthy A'immah (Imams and scholars of Hadith).

- It came recorded in "Ghareeb ul-Hadith" of Al-Khattabi (1/361-362) via the path of Salamah bin Kuhail from Saalim bin Abi Al-Ja'd: [Abu Sulaiman said in relation to the Hadith of the Prophet ﷺ "Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you. But, if they do not do that, then place your swords upon your shoulders and then wipe out their Khadraa' (traces or bloodline)": Ibn ul-Aa'rabi informed us of it: Al-Hasan bin 'Affan Al-'Aamiri related to us: Al-Hasan bin 'Atiyah related to us: Yahya bin Salamah related to us from his father, from Saalim bin Abi Al-Ja'd, from Thawban].

- It also came recorded in “Dhakeerat ul-Huffazh” (1/397/499) via the path of Salamah bin Kuhail from Saalim bin Abi Al-Ja’d: [(Concerning the) Hadith: “Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you. But, if they do not do that, then place your swords upon your shoulders, then wipe out their Khadraa’ (traces or bloodline)”]. ‘Isa bin Mihran Abu Musa Al-Baghdadiy related it from Sahl bin ‘Aamir Al-Bajiliy, from Yahya bin Salamah bin Kuhail, from his father, from Saalim bin Abi Al-Ja’d, from Thawban. It was also related by Al-Aa’mash from Saalim bin Abi Al-Ja’d and from Al-Aa’mash by Shu’bah, Shareek and others. Salih bin Abi Al-Aswad Al-Makkiy related it from Al-Aa’mash, from Saalim, from Thawban. Salih is not that well known, and it is like he stole (or took) it from Shareek, as this Hadith contains a story that took place between Shareek and Abu Umayyah, when Abu Umayyah raised to Al-Mahdi that Shareek had related this Hadith to him. And Taleed bin Sulaiman related it from Abu Al-Jahhaf, from Al-Aa’mash, although this Taleed does not possess any weight (or worth/value) in respect to the Hadith].

I say: Taleed bin Sulaiman was identified by Imam Ahmad bin Hanbal and wrote many Hadith from him, despite his knowledge that he was Shi’ah. He did not see any issue or problem in him. Most of the (critical) speech concerning him was due to his disparaging of Uthman bin ‘Affan (may Allah be pleased with him). As for the (critical) speech in respect to his Hadith, then that was due to the large amount of his Tadlees (manipulation of the Hadith).

- It came in “Atraaf Al-Gharaa’ib Wa l-Afraad” (2/335-336/1532) via another path although it is inconsistent and weak (Da’eef): [(Concerning the) Hadith: “Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you ... until the end of the Hadith”. ‘Ayyaash related it from Ubaidullah, from Jabir bin Al-Hurr and Sulaiman bin Qarm, from Al-Aa’mash alone from Saalim. And Za’idah related it from Al-Aa’mash, from Yazid bin Abi Ziyad, from Saalim, from Thawban and Husain Al-Ja’fiy was alone in relating it from him. This is what Muhammad bin Thawab said concerning Al-Ja’fiy but Muhammad bin Marwan disagreed with him as he related it from Husain from Za’idah, from Al-Aa’mash from Abi Salih, from Thawban, whilst Muhammad bin Marwan was alone in relating it from Husain].

I say: The necessary correct view is: Za’idah (related it) from (both) Al-Aa’mash and Yazid bin Abi Ziyad, from Saalim, from Thawban and not what was recorded in error: “Za’idah related it from Al-Aa’mas, from Yazid bin Abi Ziyad, from Saalim, from Thawban”. Muhammad bin Marwan mentioned here is most likely As-Saddiy As-Saghir (the younger), who discarded (Matrook) and of no worth (Saaqit) and if it is not him then he is Majhool (unknown) and what he comes from him contrary to the reliable (Thiqah) Muhammad bin Thawab is not given consideration. As for Husain bin ‘Ali bin Al-Walid Al-Ja’fiy, then he was from the most devout worshippers of Allah’s creation and the most reliable in respect to Abu As-Salt Za’idah bin Qudamah Ath-Thaqafi, whilst both of them are from the Rijaal (narrators) of the two Sheikhs (Al-Bukhari and Muslim) and the Jumhoor (majority of Hadith compilers).

- It also came recorded as follows in “Tareekh Al-Baghdad” (Bashar Edition: 4/582/1161): [... And he said: Abu Al-Hudhail Al-‘Abdiy related to us: He said: Sulaiman bin Qarm related to us from Al-Aa’mash, from Saalim from Thawban: He said: The Prophet ﷺ said: “Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you. But, if they do not stand upright to you, then place your swords upon your shoulders, then wipe out their Khadraa’ (traces or bloodline)”].

- And it came via another path in “Dhakeerat ul-Huffazh” (1/398), however it is Da’eef (weak): [And Salih bin Abi Al-Aswad Al-Makkiy related it from Al-Aa’mash, from Saalim from Thawban. Salih is not that well known, and it is like he stole (or took) it from Shareek, as this Hadith contains a story that took place between Shareek and Abu Umayyah, when Abu Umayyah raised to Al-Mahdi that Shareek had related this Hadith to him. And Taleed bin Sulaiman related it from Abu Al-Jahhaf, **from** Al-Aa’mash, although this Taleed does not possess any weight (or worth/value) in respect to the Hadith]. I say: This is also a slip of the pen (or error). Rather it should be: Taleed bin Sulaiman from Abu Al-Jahhaf and Al-Aa’mash, as is apparent from the following narration:

- Which came recorded in “Al-Kaamil Fee Du’afaa Ar-Rijaal” (2/286): [Ahmad bin Muhammad bin Sa’eed related to us: Muhammad bin Ahmad bin Muhammad bin Sa’eed Al-Asbahaniy related to us: He said: I found in my grandfather’s book: He said: Taleed bin Sulaiman informed us from Abu Al-Jahhaf (who was excessive in his Shi’ah affiliation) and Al-Aa’mash from Saalim, from Thawban: The Messenger of Allah ﷺ said: “Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you”].

I say: Abu Al-Jahhaf Dawud bin Abi ‘Awf is **Thiqah** (reliable and trustworthy). The two Sufyans related from him (and that is sufficient), in addition to Shareek bin Abdullah and others. Ahmad and Yahya classified him as being Thiqah (reliable and authentic source), whilst Abu Hatim said: [Upright (and sound) in the Hadith, although they were few in number]. The majority (Jumhoor) are upon that view. That is whilst Abu Ahmad Abdullah bin ‘Adiy went outside of the norm in “Al-Kaamil Fee Du’afaa Ar-Rijaal” when he said: [He is from the excessive Shi’ah adherents and most of his Hadith are related to Ahl ul-Bait. I have not seen among those who have spoken about the Rijaal (transmitters or narrators of Hadith) any speech concerning him. However, he is not strong in my view and not from those who are given consideration for evidential proof in respect to the Hadith]. I say that this is factional Madh’habiy speech which has no goodness in it and nothing beneficial that can be hoped to be gained from it. As for what Ibn ‘Adiy presented for him in terms of Ahadeeth that could be disapproved of (if there truly is something to disapprove of), then the concern in them returns to those who are lesser than him from those who have had fault found in them, like Abu Al-Jarud Ziyad bin Al-Mundhir and those similar to him.

- Section: The story of Shareek Al-Qaadiy with Al-Mahdi

We will not present the story of Shareek Al-Qaadiy with Al-Mahdi concerning this Hadith and especially as it compatible with our subject area:

- It came mentioned as follows in “Al-Kaamil Fee Du’afaa Ar-Rijaal” (2/286): [Abu Al-‘Alaa Al-Kufi Muhammad bin Ahmad bin Ja’far informed us in Egypt. We asked him about it: Muhammad bin As-Sabbah Ad-Dawlabyi related to us: Nasr bin Al-Mujaddir related to us: He said: I was a present when Shareek was brought in with Abu Umayyah (i.e. to the Abbasid Khalifah Al-Mahdi), and Abu Umayyah raised to Al-Mahdi that Shareek related to him from Al-Aa’mash, from Saalim bin Abi Al-Ja’d, from Thawban, from the Prophet ﷺ: (That) he said: **“Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you. But, if they turn away from the truth, then place your swords upon your shoulders, then wipe out their Khadraa’ (traces or bloodline)”**. Al-Mahdi said to Shareek: “Did you relate this Hadith?” He said: “No”. Abu Umayyah said: “I have to go to the House of Allah and give my wealth as Sadaqah to the poor, if he did not relate it to me!”. Shareek then said: “I must do the same as him if I did indeed relate it to him”. He said: It was as if Al-

Mahdi was satisfied, as Abu Umayyah then said: "O Ameer ul-Mu'mineen: You have the smartest Arabs. He is only concerned with what I am concerned with in terms of clothing. Command him to make an oath as I have made an oath!" He replied: "You have said the truth. Make an oath as he has made an oath!" Shareek then said: "I did (indeed) relate it!" He said: "Woe to the drinker of Khamr (alcohol) (referring to Al-Aa'mash, as he used to drink Al-Musannaf). If I knew the place of his grave, I would have burnt it with fire!". Shareek said: "He was not a Jew, but rather a righteous man, a Mawla of Bani Kaahil". He said: "(You are a) Zindeeq! (heretic)" He (Shareek) replied: "The Zindeeq has signs signified by his leaving of the congregations, sitting with songstresses (or female maids) and drinking Khamr (wine or alcohol)". He Al-Mahdi said to him: "By Allah, I will kill you!". He replied: "May Allah put you to trial with the essence of it!" He said: "Take him out from here!" So, he was taken out and the guards began to cut (or divide) out his clothing and tear his headgear. I (i.e. the narrator: Nar bin Al-Mujaddir) then said to them: "'Abu Abdullah!" He said: "Leave them be. You wished to get closer to me. You have increased nothing from me apart from distance!". We find it attributed to Ibn 'Adiy in "Tareekh ul-Islam" (Tadammuriy Edition: 11/172) or "Tareekh ul-Islam" (Bashaar edition: 4/646), in "Siyar A'alaam An-Nubalaa'" (7/255), and in "Meezaan Al-I'tidaal" (2/272). Concerning the statement of Al-Mahdi Al-Abbasi (who was misguided and underhanded, and not Mahdi (rightly guided)): "Zindeeq!" then he intended Shareek by it, and it represented the first step in respect to providing a justification to kill him".

- The incident came mentioned from a different perspective covering in full what took place after that in "Rawdat ul-'Uqalaa' Wa Nuzhat ul-Fudalaa'" by Imam Abu Hatim Muhammad bin Hibban Al-Busti (p: 159): [Muhammad bin Salih At-Tabariy told us at As-Saimarah: Muhammad bin Uthman Al-'Ijliy related to us: He said: When Shareek related the Hadith of Al-Aa'mash from Saalim, from Thawban: That the Prophet ﷺ said: "Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you. But, if they act in violation to you, then place your swords upon your shoulders, then wipe out their Khadraa' (traces or bloodline). Then, if you do not do that then be unfortunate ploughers (or farmers)!" The news was rushed to Al-Mahdi and so he summoned Shareek who then came to him. He (Al-Mahdi) said: "Did you relate it?!" He (Shareek now relating) said: I said: "Yes!" He asked: "From who was it related?" I said: "From Al-Aa'mash". He said: "Woe be upon him: If I knew the place of his grave, I would take him out of it and burn his body with fire". I said: "Even if he was secure in respect to what he related!" He (Al-Mahdi) said: "O Zindeeq: I will certainly kill you!" I said: "The Zindeeq is the one who drinks wine and spills blood!" He said: "By Allah, I will certainly kill you!" I said: "Or Allah is sufficient?!" He said: We then left from his presence and Al-Fadl bin Ar-Rabee' turned to me and said: "Do you not have a place that you can flee to?!" I said: "Yes". He said: "That is because he has ordered that you be killed!" He said: So, I went out to a mountain. One day I went out to listen out for news and a salt seller (line 10 p 11 ملاح. I couldn't find an appropriate word. Can be salt seller or captain of ship or a wind) approached from Baghdad. Then another salt seller approached him from Basrah and he asked him about any news. He said: "The Ameer ul-Mu'mineen (i.e. Al-Mahdi) has died!" So, I said: "O salt seller, approach closer" and so he did].

We say: All praise belongs to Allah Who said:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily We: It is We Who have sent down the Dhikr (i.e. the Quran) and surely, We will guard it (Al-Hijr: 9).

In the case where He assumed the preservation of the revealed Dhikr, the Qur'an and the Sunnah. Therefore, regardless of the attempts of the tyrants such as Al-Mahdi Al-'Abbas, who was underhanded and misguided and not Mahdi (guided), or the weakness of the narrators or transmitters, from those who concealed the Hadith or did not relate it at all, and others who cut or distorted it using some justification or due to fear from the tyrannical authority, or the fear that people will misunderstand it. All of that did not avail them as here we can see that the Hadith has reached us in its complete form, so, to Allah belongs all praise and graciousness.

- Section: The Sihhah (authenticity) of the Hadith of Thawban

The Hadith has been related via Al-Aa'mash by way of Tawaatur (concurrent reports establishing certitude): It was related by Shu'bah, Wakee' and Za'idah bin Qudamah, and they are sufficient: All are A'immah Thiqat Athbaat (trustworthy and reliable scholars or Imams of narration). In addition to, 'Ali bin Mus'hir and Jarir bin Abdul Hamid, both of whom are Hafizh and Thiqah (scholars of Hadith and trustworthy), Hamzah bin Az-Zayyat and Shareek, both of whom are Thiqat, albeit with a little non-impairing speech concerning them, Sulaiman bin Qarm, Taleed bin Sulaiman and perhaps Salih bin Abi Al-Aswad Al-Makkiy, amongst others.

It is also Thabit (established) without doubt via Mansur: It was related by the sagacious stars, the trustworthy, reliable and meticulous Imams and scholars of Hadith (Al-A'immah Al-Huffazh Al-Mutqinoon Al-Athbaat): Shu'bah and Sufyan Ath-Thawriy, who together are sufficient, in addition to the reciter of the Qur'an and Thabt (reliable transmitter) Hamzah bin Habib Az-Zayyat.

It is also established via Yazid bin Abi Ziyad, who was Yazid bin Abi Ziyad bin Abi Al-Ja'd, the nephew (son of the brother) of Saalim. He is **Thiqah** (trustworthy and reliable) and **Ma'moon** (assured of). He was related from by: Khalid bin Abdullah At-Tahhan and Za'idah bin Qudamah, who are sufficient, and others as mentioned by At-Tabarani.

That is in addition to it having been related via Al-Jahhaf Dawud bin 'Awf Al-Barjamiy At-Tamimi Al-Kufi and by Taleed bin Sulaiman from him. It is also the preponderant view that it is established from Salamah bin Kuhail, even if his son Yahya was not strong (i.e. in terms of his transmission) and has Munkar narrations attributed to him. There is also no doubt that there are many paths which the A'immah (scholars of Hadith) cast aside completely due to the reasons we mentioned previously.

The Hadith is therefore established (in its chain of transmission) in a **certain definite manner from Saalim bin Abi Al-Ja'd. No one apart from the insane, from whom the pen (of accountability) has been lifted, would doubt that.**

Consequently, all that remains is to examine the claim that Saalim did not meet Thawban, may Allah be pleased with him:

- The following came recorded in "As-Sunnah" of Abu Bakr bin Al-Khallal (1/127/82): [Muhammad bin 'Ali informed me: He said: Muhanna related to us: He said: I asked Ahmad about the Hadith of Al-Aa'mash from Saalim bin Abi Al-Ja'd, from Thawban: "Obey Quraish as long as they stand upright to you". He said: "It is not Sahih (authentic)". Saalim bin Abi Al-Ja'd did not meet Thawban. He (Muhanna) said: And I asked Ahmad about 'Ali bin 'Aabis, from whom Al-Himmani related, from

Abu Fazarah, from Abu Salih the Mawla of Umm Haani', from Umm Haani', who said: The Messenger of Allah ﷺ said similar to the Hadith of Thawban: "Stand upright to Quraish". So, he said: "It is not Sahih, it is Munkar (denounced and rejected)".

I say: All of this is Batil (invalid), and in the research entitled "**The innocence of Saalim bin Abi Al-Ja'd from the perpetration of Tadlees and Al-Irhaal**", found in the appendix of this research paper, we establish the following facts by way of clear proof:

(1) – That Saalim **heard** (or received directly) from Nu'man bin Muqarrin Al-Muzaniy, may Allah be pleased with him. That is whilst it is known that Nu'man bin Muqarrin Al-Muzaniy, may Allah be pleased with him, was martyred at Nahawand during the Khilafah of 'Umar, may Allah be pleased with him, which took place in the year 21 AH, according to the most correct view.

(2) – His contemporaries and students did not mention Tadlees (manipulation of the chain) in relation to him. Similarly, none of the early major Imams from the generation of Shu'bah and Ath-Thawriy, and then Yahya bin Sa'eed Al-Qattan and Abdur Rahman bin Mahdi, amongst others, did not characterise him with Tadlees. Just as those who came after them from the generation of 'Ali bin Al-Madeeni, Yahya bin Ma'een, Ahmad bin Hanbal and their peers did not attribute that to him, even if some of them had some inconsistent and changeable speech about Al-Irhaal. As for Tadlees, then no. And there was also no mention of that from the generation of the classifiers of the Sahih collections of Hadith like Al-Bukhari, Muslim, Abu Hatim and Abu Zur'ah, with the exception of what Ya'qub bin Sufyan Al-Fasawi claimed in his "Al-Ma'rifah Wa-t-Tareekh" (3/236): [Ibn Numair related to us from Abu Bakr bin 'Ayyash, from Al-AA'mash, from Saalim bin Abi Al-Ja'd, from Thawban ... And Saalim did not hear from Thawban. It is only **Tadlees** (i.e. manipulation of the Isnad)]. This statement is of no worth as it is a mere vented claim, which anyone can do, in the case where **he asserted that Saalim bin Abi Al-Ja'd did not hear from Thawban**, even though it is definite that he was a contemporary of his (whilst he did not bring a clear proof for either of these two statements or opinions). He then called that Tadlees, which would by necessity be correct only if the provisions were correct. But they are not correct as has been mentioned previously and will be mentioned later, even if the camel was to enter into the eyes of the needle (i.e. it will never be correct).

This is all that we found from the earlier scholars. As for those who came later, then Adh-Dhahabi mentioned Saalim bin Abi Al-Ja'd in his "Meezaan Al-I'tidaal" and attributed Tadlees to him. He said: [Saalim bin Abi Al-Ja'd was from the Thiqaat (trustworthy and reliable narrators) from the Taabi'een, however he used to practise Tadlees and Irhaal". Based upon that Al-Burhan Al-Halabiy and Ibn Hajar classified him among the Mudalliseen (i.e. those who practised Tadlees). Al-Burhan Al-Halabiy said in his "At-Tabyeen Fee Asmaa' Al-Mudalliseen": [Saalim bin Abi Al-Ja'd: Adh-Dhahabi said in his "Meezaan": ... He then mentioned the aforementioned statement of Adh-Dhahabi. Ibn Hajar mentioned him **among the second Tabagah (graded category) of the categories of Mudalliseen**, which was defined as: [Those whom the A'immah (scholars of Hadith) have conceived their Tadlees whilst he has been related from in the Sahih (i.e. collections) due to his being an Imam (reputable knowledge). Where there is small amount of Tadlees in what he has related, or where he did not undertake Tadlees except from a Thiqah (reliable trusted transmitter)]. Al-Hafizh (i.e. Ibn Hajar) said: [Saalim bin Abi Al-Ja'd Al-Kufi, a well-known Thiqah (trusted and reliable transmitter), from the Taabi'een. Adh-Dhahabi mentioned him in "Al-Meezaan" with that (i.e. Tadlees attributed to him). And Al-Jama'ah (i.e. compilers of the six main Sahih collections and Ahmad)]. Al-Hafizh (ibn Hajar) summarised his condition in his "At-Taqreeb" (1/226/2170) as follows: [Saalim bin Abi Ja'd Raafi' Al-Ghatafaniy Al-Ashja'iy, there Mawla, Al-Kufi: He used to practise Irhaal a lot, from the third (level of

transmitters). He died in the year 97 or 98 AH, and it has been said in the year 100 or after that, although it has not been established that he lived past 100]. Here, he fell short in two statements. The first was his statement that he is “Thiqah” whilst it is his right to be classified as “Thiqah Thabt” and secondly, his claim that he practised Irsaal a lot without providing any evidential proof.

The truth, as has been explained in detail in the appendix, is that Saalim, like the majority of the people of his generation from the major or earlier Taabi’een (second level) and middle Taabi’een (third level), did not use to differentiate between the expression “Haddathanaa” (حَدَّثَنَا) (He related to us) and the wording “‘An” (عَنْ) (from), which led to this problematic issue. None of the earlier scholars with the exception of Al-Bukhari reconciled this matter, who judged upon the basis of his famous principle, that (it means) he heard it from a small group of the Sahabah and notable Taabi’een like Anas, Jabir and Umm Dardaa’, for example. That was due to the presence of Sahih narrations where its wording obliges definitely that it was heard (directly), like the statement: “I asked Jabir: How many were you in the year of Al-Hudaibiyah”. In other than that he said: He did not hear from so and so person, meaning **that he had not affirmed that he heard it** and not meaning **that he is definite and certain that he did not hear it**. Consequently, we say: Saalim heard (directly) from Thawban and related this (Hadith) and other than it from him, just as he wrote it. And he heard from Mi’dan bin Abi Talhah Al-Ya’mariy, who was a well-known Thiqah from the notable (Kibaar) of the Taabi’een, from Thawban, other matters, and wrote these down as well. He performed both of these with Amanah (trustworthiness and reliability). Therefore, the Isnad (chain of transmission) **is Muttasil** (continuous chain of narration in which each narrator has heard that narration from his teacher) **of the utmost level of authenticity (Sihhah)**, from among the most Sahih Ahadeeth existing in this world, and especially with the previously mentioned attestation of Anas and similarly the attestation of the following two Hadith.

- Section: The third path: The Hadith of Umm Haani’ bint Abu Talib, may Allah be pleased with her:

- As came recorded in “As-Sunnah” of Abu Bakr Al-Khallal (1/127/82): [He (the one speaking is Muhanna): And I asked Ahmad about ‘Ali bin ‘Aabis, from whom Al-Himmaniy related, from Abu Fazarah, from Abu Salih the Mawla of Umm Haani’, from Umm Haani’, who said: The Messenger of Allah ﷺ said similar to the Hadith of Thawban: “Stand upright to Quraish”. So, he said: “It is not Sahih, it is Munkar (denounced and rejected)”].

I say: Yes, this Isnad (chain of transmission): Al-Himmaniy relating from ‘Ali bin ‘Aabis, from Abu Fazarah, from Abu Salih the Mawla of Umm Haani’, from Umm Haani’, does not establish the definite evidential proof (Hujjah), although it is not Da’eef (weak) and Saaqit (discarded) in origin, Rather, it is of the Hasan grade and closer to the Sahih. It is suitable to be used among the supportive evidence and as an addition. So, if a Mujtahid makes an Ijtihad and then was corrected, he would not be blamed.

- Abu Salih Badham, the Mawla of Umm Haani’. His condition is like the one upon whom all agree upon his weakness and yet, despite that, none have discarded him, and not even Imam Yahya bin Sa’eed Al-Qattan, the leader of strictness, stubbornness and cautiousness. Most of those who classified him as Da’eef (weak), and Allah is most knowledgeable, did so because he practised Tadlees from Ibn ‘Abbas with many Munkar narrations, which he took from anyone he trusted without scrutiny who were not from the people of Sidq (truthfulness) and Itqaan (accuracy), whilst

omitting the intermediary. However, his Hadith from Umm Haani' are more correct and stronger by a great degree because she was his master, the one who raised him and the one who encouraged him to seek knowledge. We will discuss his status in the appendix in detail, by Allah's permission.

- Abu Fazarah Rashid bin Kaisan Al-'Absi Al-Kufi: Thiqah (trusted/reliable transmitter) from the fifth level (from the minor (or later) Taabi'een). Al-Bukhari related from him in his "Al-Adab", Muslim in his Sahih and the Jumhoor (majority of compilers).

- 'Ali bin 'Aabis Al-Asadiy Al-Azraq Al-Kufi Al-Malaa'iy (the seller of sheets/garments). He is not (of the level of being) strong (Qawwiyy), reliable (Thabt) and source of evidential proof (Hujjah). His Hadith are written (or recorded) and his Hadith are Hasan. Indeed, closer to the Sahih. This was the judgement of the mountain of memorisation, the Imam of the Dunya (life of this world), the balance of moderation, Imam Abu Abdullah Muhammad bin Isma'eel Al-Bukhari, in the case where the following came stated in "Al-'Ilal Al-Kabir" of At-Tirmidhi: [In accordance with the order of Al-'Ilal Al-Kabir" (p: 375/700): [Isma'eel bin Musa related to us: 'Ali bin 'Aabis related to from Muslim Al-Mulaa'iy, from Anas bin Malik: He said: "The Prophet ﷺ was selected with Prophethood on Monday and 'Ali performed the prayer of Tuesday". I asked Muhammad about this Hadith and he said: "Ali bin 'Aabis is **Muqaarib Al-Hadith (that which is between good and bad)**, whilst Muslim Al-Aa'war is weak whose Hadith is discarded]. That was despite Al-Bukhari's certain knowledge of the judgement passed by Imam Abu Zakariya Yahya bin Ma'een, as came mentioned in "Tareekh Al-Awsat" (2/262/2537): [Yahya bin Ma'een said: I saw 'Ali bin 'Aabis. And he said: He is not of anything (i.e. of value in respect to Hadith). He is Al-Asadiy Al-Azraq, a seller of sheets/garments. He related from Al-'Alaa bin Al-Musayyib from his father, from Abdullah bin Mas'ud, from the Prophet ﷺ, that he said: "(O Allah) bless my Ummah (nation of believers) in their early mornings". And he related from Isma'eel from Qais, from Ibn Mas'ud, from the Prophet ﷺ, that he said: "Whoever is obliged to free a slave, then he should free (someone) from Bani Al-Anbar"]. The following also came stated in "At-Tareekh Al-Kabir" of Al-Bukhari: [With commentary of Mahmoud Khalil (6/289/2432)]: ['Ali bin Al-Musayyib, Al-Asadiy, Al-Azraq, the seller of sheets/garments, the Kufi (i.e. from Kufa). And Muhammad bin As-Salt said: 'Ali bin 'Aabis related to us from Al-'Alaa bin Al-Musayyib, from his father, from Abdullah bin Mas'ud, may Allah be pleased with him, from the Prophet ﷺ: "May Allah bless my Ummah in their early mornings". Ibn Ma'een classified him as being Da'eef (weak), And he said: I saw him]. Exactly the same came recorded in the printed edition of "At-Tareekh Al-Kabir" of Al-Bukhari with the commentary of Mahmoud Khalil (6/289/2432). You will find a thorough discussion concerning the authentication of 'Ali bin 'Aabis in the appendix.

- Al-Himmaniy here is definitely referring to Abdul Hamid bin Abdur Rahman Al-Himmaniy Abu Yahya Al-Kufi, the father of Yahya bin Abdul Hamid Al-Himmaniy. His Laqab (title) is Bashmeen. He is Thiqah (trustworthy/reliable) and is not Mutqin (meticulous) Mateen (solid). He is differed upon, however, his Hadith do not at all descend below from the grade of Hasan. That is because the following came stated in "Tahdhib Al-Kamaal" (16/454/3725): [Abdullah bin Ahmad Ad-Daruqiy said from Yahya bin Ma'een: Yahya bin Abdul Hamid Al-Himmaniy is Thiqah and **his father is Thiqah** (reliable/trustworthy). And Abu 'Ubaid Al-Aajiriy said from Abu Dawud: He was an exponent in respect to Al-Irjaa' (i.e. the beliefs of the Murji'ah). An-Nasa'iy said: He is not strong and in another place he said he is Thiqah. Ibn Hibban mentioned him his "Kitab Ath-Thiqaat" and Abu Ahmad bin 'Adiy said in respect to him and his father: They are from those who write down their Hadith. Harun bin Abdullah Al-Hammal said: He died in the year 202 AH. Muslim related for him in the introduction of his book as did the rest excluding An-Nasa'iy]. Al-Hafizh (Ibn Hajar) added in his "Tahdhib At-Tahdhib" (6/109/243): [Harun Al-Hammal said that he died in the year 202 AH. I say: Concerning that

Ibn Qaani' dated him and said: "In Jumada Al-Ula, and he is Thiqah". Ibn Sa'd and Ahmad both said that he was Da'eef (weak). Al-'Ajaliy said: "He was Kufi, Da'eef (weak) in Hadith and Murji'". Al-Barqiy said: Ibn Ma'een said: "He was Thiqah but was Da'ef (weak) in mind (or intellectually)".

I say: It appears that most of what has been said about him (negatively) is in relation to Al-Irjaa' (i.e. being attributed to the Murji'ah). Al-Hafizh (Ibn Hajar) attempted to outline his condition in a balanced manner where he said: "Sadooq (truthful/honest) who made mistakes". However, he did not hit the mark as it would have been more appropriate for him to have said: "**Thiqah**, (but) they spoke about him due to Al-Irjaa'" or in the least: "**Thiqah**, but not Mutqin (precisely meticulous) Ath-Thabt (reliability higher than Thiqah) Al-Mateen (very strong/solid)".

As for Al-Himmaniy here referring to Abdul Hamid and not his son Yahya, then that is because the wording "Al-Himmaniy" is usually only applied to Abdul Hamid. As for his son Yahya, then it is said: "Ibn ul-Himmaniy" or Yahya Al-Himmaniy. It is also because the one relating from him is Muhanna. Muhanna met Imam Ahmad when he was with Sufyan bin 'Uyainah and Abdur Razzaq in the year 197 AH and then accompanied him after that in all his journeys like his shadow for a period of over forty years until the death of Imam Ahmad. It is known that Ahmad only entered Kufa prior to that and did not return after that, in contrast to Basra, Hijaz and Yemen. Therefore, Muhanna hearing from those of Kufa could only have been prior to 197 AH, when Abdul Hamid was alive and his son Yahya had yet to sit to narrate Hadith.

There is an additional **benefit of the utmost significance** to this discussion: That is that Imam Ahmad at first rejected the Hadith of Thawban under the pretext of Al-Inqitaa' (a disconnection in the chain), as was related by Muhanna who had accompanied and taken from Imam Ahmad for a long time. Then, Imam Ahmad realised his error and changed his opinion during his last days, as we mentioned previously when mentioning the narration of Quraad (Abdur Rahman bin Ghazwan Al-Khuza'iy, who died in the year 187 AH).

Someone might say: Rather, he was unaware of the possible angles of the Hadith at first and then at the end, he became alert to the probability of rejecting the Hadith based upon the pretext of Al-Inqitaa'. I say: This represents a repugnant thing to say in relation to Imam Ahmad, in that he remained ignorant for a period of time about the alleged Inqitaa' and then at the end became aware of it. Even based upon this bad supposition concerning Imam Ahmad, the truth is that it does not bring anything new to the matter and represents no more than the drowning person attempting to cling on to a matchstick.

- Section: The fourth path: The Hadith of An-Nu'man bin Bashir:

- The Hadith under study in this area is increased in authenticity and strength by the attestation of the Hadith of An-Nu'man bin Bashir, which was recorded in "Al-Mu'jam Al-Kabir" of At-Tabarani (21/118/141): [Muhammad bin Khalid Ar-Raasibiy related to us: Muhallab bin Al-'Alaa related to us: Shu'aib bin Bayan related to us: Shu'bah related to us: He said: I heard Simaak saying: I heard An-Nu'man bin Bashir saying: I heard the Messenger of Allah ﷺ saying: "Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you. But, if they do not stand upright to you, then place your swords upon your shoulders, then wipe out their Khadraa' (traces or bloodline)"].

I say: This Isnad is not sufficient as evidence in itself, although it is admissible with corroborations and supportive evidence:

- Muhammad bin Khalid Ar-Raasibiy: He is: Muhammad bin Khalid bin Yazid, Abu Abdullah Ar-Raasibiy Al-Basriy An-Neeliy. The following came stated in "Irshad Al-Qaasiy Wa-d-Daaniy Ila Taraajim Shuyukh At-Tabarani (p: 542/876): [Muhammad bin Khalid bin Yazid, Abu Abdullah Ar-Raasibiy Al-Basriy An-Neeliy: **He related from:** Muhallab bin Al-'Alaa, Abdul Wahid bin Ghiyath, Anas bin Muhammad and Bandar. And the following **related from him:** Abu I-Qasim At-Tabarani in his "Mu'jam", Abu Bakr Al-Isma'eeliy in his "Mu'jam", whilst he was silent concerning him, Ar-Ramahurmuzi, Ibn Qaani', Ibn us-Sunniy, Abu sh-Sheikh and others besides them]. He then said: [(He is) Majhool Al-Haal (his status or condition is unknown)]. I say: Only Al-Haithami commented upon the Hdith which At-Tabarani recorded in his "Mu'jam Al-Kabir" (8/280/8076): [Muhammad bin Khalid Ar-Raasibiy related to us: Muhallab bin Al-'Alaa related to us: Shu'aib bin Bayan Asa-Saffar related to us: Hammad bin Salamah related to us from Abu Ghalib, from Abu Umamah: That the Messenger of Allah ﷺ said: "When two Muslims shake hands, their hands do not separate from each other until they are forgiven"]. He then said: [At-Tabarani related it and it contains (in its Isnad) Muhallab bin Al-'Alaa and I did not know him. The remainder of its transmitters are Thikaat (trusted/reliable)]. In addition, there came recorded in "Majma' Az-Zawa'id Wa Manba' Al-Fawa'id" (8/37/12772) that which indicates that Al-Haithami knew of him and was aware of his being authentication from old sources that did not reach us or are still manuscripts. As such, it may be that the classification of Sadooq (truthful/honest) is closer to fairness when taking into account the number of those who related to him and their status, especially the two Imams: Abu Bakr Al-Isma'eeliy and Abu Ahmad bin 'Adiy.

- Muhallab bin Al-'Alaa. He is Majhool (unknown) and not known. It may be that he is Al-Muhallab bin Al-'Alaa bin Abi Sufrah bin Al-Muhallab bin Al-'Alaa bin Abi Sufrah, the brother of Abdur Rahman bin Al-'Alaa bin Abi Sufrah, the grandfather of the famous linguist Abu Sa'eed As-Sukkariy. Abu Sa'eed As-Sukkariy is: Al-Hasan bin Al-Husain bin Abdur Rahman bin Al-'Alaa bin Abi Sufrah bin Al-Muhallab bin Al-'Alaa bin Abi Sufrah.

- Shu'aib bin Bayan bin Ziyad bin Maymoon Al-Qasmaliy Al-Basri As-Saffar. I do not believe there is a problem or issue (Ba's) with him. Al-Hafizh (Ibn Hajar) said in his "Taqreeb At-Tahdheeb" (1/267/2795): [He is Sadooq (honest) who errs. From the ninth (level)]. It may be that he relied upon the speech of Al-Juzajani who said: [He has Munkar (objectionable) narrations] or the speech of Al-'Uqailiy in his "Ad-Du'afaa' Al-Kabir" (2/183/705): [Shu'aib bin Bayan As-Saffar is Basri (from Basra). He related Munkar narrations from Thikaat (reliable transmitters) and Al-Wahm (error) nearly dominates over his Hadith. From among his Hadith is what Al-Husain bin Ishaq At-Tustariy related to us: He said: Ibrahim bin Al-Mustamirr Al-'Urooqiyy related to us: He said: Shu'aib bin Bayan As-Saffar related to us: He said: Shu'bah related to us from 'Aasim bin Ubaidullah, from Abdullah bin 'Aamir bin Rabe'e'ah, from his father: That a man took the clothing of a man and did not return it. So, the Messenger of Allah ﷺ said: "Do not alarm your Muslim brother as alarming him is a great transgression". He also related it by other than this Isnad (chain of transmission) with an Isnad that also does not reach the level of acceptability]. And this (narration), as can be seen, is more appropriate to have the error (Al-Khat'a) and objectionable aspect (An-Nakarah) within it, if we were to accept the presence of that in origin, to be attributed to 'Aasim bin Ubaidullah bin 'Aasim bin 'Umar, because he has been classified as Da'eef (weak) and Munkar Al-Hadith (i.e. lacking accuracy and his narrations are contrary to those of reliable narrators) by consensus. Imam Malik disapproved of Shu'bah relating from him, saying: [I was astonished by Shu'bah, who scrutinises the transmitters

and yet relates from 'Aasim bin Ubaidullah]. And on another occasion, he said: [Your Shu'bah was very strict in respect to the transmitters and yet he related from 'Aasim bin Ubaidullah]. This is what came mentioned in "Tahdheeb Al-Kamaal" 913/502/3014. In any case, each of Al-Juzajani and Al-'Uqailiy are obstinate and not given consideration:

- That is because Al-Juzajani was a loathsome Naasibiy (someone hostile to the Ahl ul-Bait), underhanded and misguided from the truth, the follower of desires and accursed innovation, which could take the one possessing that to the point of disbelief. Consequently, his speech bears no consideration (and especially in relation to the people of Kufa nor those who have affiliation to Shiism).

- As for Al-'Uqailiy, then he is of little intellect and is not from the people of examination or comprehension. Within his biography of Imam 'Ali bin Al-Madeeniy in his book (Al-Meezaan) Adh-Dhahabiy mentioned: "Do you have a mind O 'Uqailiy!?"

There is therefore nothing in the Isnad (chain of transmission) to be wary of apart from Muhallab bin Al-'Alaa and he does not have except around ten Ahadeeth all of which were related from Shu'aib bin Bayan. These include among them one Hadith also related from Shu'bah and that is the well-known Hadith about the people who cast lots upon a ship and some gained the top deck and some others gained the lower deck, and one Hadith which was previously mentioned related from Hammad bin Salmah, from Abu Ghalib, from Abu Umamah, in a Marfoo' narration: "When two Muslims shake hands, their hands do not separate from each other until they are forgiven". That is whilst this is a textual content (Matn) which is Sahih and Mash'hoor (well-known) as related from Al-Baraa' bin 'Aazib, may Allah be pleased with him. Similar to it was also related from Anas bin Malik and Salman Al-Farisiy, whilst the remainder of the narrations were from 'Imran bin Dawar Al-Qattan from Qatadah. There is nothing within his Ahadeeth which is objectionable in terms of its textual content apart from one single Hadith:

- That is in the case where the following came recorded in "Al-Mu'jam Al-Kabir" of At-Tabarani (7/294/7181): [Muhammad bin Khalid Ar-Raasibiy related to us: Muhallab bin Al-'Alaa related to us: Shu'aib bin Bayan As-Saffar related to us: 'Imran Al-Qattan related to us from Qatadah, from Al-Hasan, from Shaddad bin Aws: That the Messenger of Allah ﷺ said: "Poverty is a more beautiful adornment of the believer than the nice cheek piece on the horse's harness"]. The wariness here from the 'An'anah (repetition or utilization of عَنْ (from) in the Isnad) of Al-Hasan Al-Basriy should be greater than the wariness concerning the ignorance of Muhallab bin Al-'Alaa. That is because Shaddad bin Aws settled in Bait ul-Maqdis whilst it not known that he ever went to Iraq or the Mashriq (eastern lands). That is whilst Al-Hasan Al-Basriy did not enter Ash-Shaam (Lands of the Levant including Palestine) ever. Similar to this came recorded in the "Musannaf" of Ibn Abi Shaibah (7/81/34347): ['Abdah from Al-Ifreeqiyy, from Sa'd bin Mas'ud: He said: The Messenger of Allah ﷺ said: "Poverty is a more beautiful adornment for the believer than the nice cheek piece on the horse's harness"]. Al-Hafizh Al-'Iraqiy said: [Its Sanad (chain of transmission) is Da'eef (weak) and it is known that it is from the speech of Abdur Rahman bin Ziyad bin An'am]. Ibn 'Adiy also related it in "Al-Kamil" and he said in "Al-Lisaan" from Ibn 'Adiy: It is a Hadith Munkar (i.e. objectionable and rejected narration).

I say: Abdur Rahman bin Ziyad bin An'am Al-Ifreeqiyy is not of those who intentionally fabricate against Allah and His Messenger. He is Muqaarib Al-Hadith (a level between what is good and bad) as stated by Imam Al-Bukhari. It would have been more appropriate for it to be said that Sa'd bin

Mas'ud Al-Kindi, whom 'Umar bin Abdul 'Aziz sent to Egypt to teach Islamic knowledge to the people, was taken in by the virtue of the narrator of this speech and by his devout piety and practice of the Deen, and it may be that he attributed it to Shaddad bin Aws bin Thabit, may Allah be pleased with him, and he then undertook Irsaal (i.e. omitted the name of the Sahabi in the chain) from the Prophet ﷺ believing in its authenticity (Sihhah). And Al-Hasan Al-Basriy was taken in by the same man and related it as was recorded by At-Tabarani. It is also possible that Shaddad bin Aus bin Thabit, may Allah be pleased with him, heard it from Ka'b bin Al-Ahbar, as he is known to have related some subtleties and examples from him, but the narrators did not memorize from him in an adequate manner. Whatever the case may be, Muhallab bin Al-'Alaa has nevertheless been taken out from having responsibility for this Hadith Munkar (i.e. objectionable and rejected narration).

- Section: Establishing the Sihhah (authenticity) of the Hadith: “Wipe out their Khadraa’ (bloodline or traces”:

The Hadith which is the subject of this study is therefore reliable (Thabit) without question and it is not permissible to have doubt concerning the authenticity (Sihhah) of this Hadith. The truth is that it is like the Mutawatir (concurrent definite report) due to it having come with Sahih and Hasan chains from four of the Sahabah: Thawban, Anas, Umm Haani' Bint Abi Talib and An-Nu'man bin Bashir.

Despite that, some people have made desperate attempts to classify it as being Da'eef (weak) in accordance with their desires or in imitation to their Imams and Shuyukh:

- Al-Albani claimed that it is Da'eef (weak) with the reason ('Illah) of Al-Inqitaa' (a break in the chain of transmission) based on the claim of Imam Ahmad bin Hanbal that Saalim did not hear anything from Thawban, when he said: “Saalim did not hear from Thawban and here did not meet him. Between them both is Mi'dan bin Abi Talhah]. We say in response: This is a Mursal (non-corroborated) claim that has no proof for it and his approach was like that as well. If between Saalim and Thawban there was Mi'dan bin Abi Talhah, then why did you not affirm the Sihhah (authenticity) of it?! Is Mi'dan bin Abi Talhah, who was from the major Taabi'een, not Thiqah (reliable) by consensus?! What is the matter with you in the case where you classify the long Hadith of Humaid from Anas bin Malik as Sahih, even though the clear proof had been established that he had not heard from him apart from a small number of Ahadeeth, whilst the remainder were via Thabit Al-Bunaniy? This represents a duplicity in measures, fiddling and measuring by two standards: So, woe to Al-Mutaffifeen (those who defraud and give less than due by using two measures; one for them and one for others)!!

Even if Saalim bin Abi Al-Ja'd related from Thawban via Mi'dan bin Abi Talhah for example, and indeed, even if he did that frequently, then that does not at all contradict (or negate) that he (also) heard directly from Thawban, even if it was not much. Claiming such a contradiction is a serious logical error, which we find occurring repeatedly with Imam Ahmad. Rather, the presence of Tahdeeth (the mention of someone relating from another) with an intermediary or without one is evidence indicating to the Amanah (trustworthiness) of the narrator and his being innocent of Tadlees, and not the opposite. That is as Imam Al-Bukhari, the mountain of knowledge and Imam of this Dunya, had entered Basra and heard more than 50 Hadith from Abu 'Aasim An-Nabeel, prior to his passing in the year 212 AH, which can be found in his “As-Sahih”. He then entered Basra, on more

than one occasion following the death of Abu 'Aasim and related from him approximately half that number via other Shuyukh, which can also be found in his "As-Sahih".

- Even more horrendous than the above is the empty repugnant faulty speech which came mentioned in "Naasikh Al-Hadith Wa Mansookhihi" of Al-Athram (p: 253/80): (Chapter: Refraining from fighting the A'immah (leaders)): [**Al-Aa'mash and Mansur** related from Saalim bin Abi Al-Ja'd, from Thawban, from the Prophet ﷺ: He said: "Stand upright (i.e. be sincere and act justly) to Quraish as long as they stand upright to you. But, if they do not stand upright to you, then place your swords upon your shoulders, then wipe out their Khadraa' (traces or bloodline)". This Hadith is Mu'dal (problematic: missing two or more consecutive narrators from the Isnad) and contrary to all the Ahadeeth. It contains clear defects which are known to the people of knowledge. From that I heard 'Affan bin Muslim saying: Al-Aa'mash did not hear it from Saalim and Saalim did not hear it from Thawban. And from that is that Saalim bin Abi Al-Ja'd did not hear anything from Thawban **at all** and it has been conveyed from Thawban that he called him a liar. Shu'bah related from 'Amr bin Murrah from Saalim bin Abi Al-Ja'd: He said: It was said to Thawban: Narrate to us from the Messenger of Allah ﷺ. So, he said: "You have made a lie against me. You have said from me that which I did not say". It may be that he intended this very same Hadith, that they related it from him, but he had not said it].

Al-Athram: (He is) Abu Bakr Ahmad bin Muhammad bin Haani' Al-Iskaafiy Al-Athram At-Taa'iy, and it is said Al-Kalbiy (DoD: 273 AH). He has an extensive biography in "Tareekh Al-Baghdad" (5/110/2520). Al-Athram is Thiqah Hafizh, from the Aa'laam (notable scholars) and intelligent people of the world, to the point that they use to say that one of his parents was a Jinn. Some placed him above Abu Zur'ah Ar-Raazi in respect to Hifzh (memorisation or knowledge) and Itqaan (precision or meticulousness). He was knowledgeable of the Hadith, memorised it and taught the chapters and science of its transmission. Then when he accompanied Ahmad bin Hanbal he left all of that and followed the Madh'hab of Abu Abdullah (i.e. Ahmad bin Hanbal), in the case where he said about himself: "I used to memorise the Fiqh and differences (of opinion) but when I accompanied Ahmad bin Hanbal I left all of that behind and I did not disagree with Abu Abdullah except in one single issue which was mentioned by Al-Marwazi: He said: So, I said to him: So, you do not disagree with him even in this issue as well]. In other words, Al-Athram became content in himself to be **an absolute follower** and was satisfied with Taqleed (imitation and following). He therefore regrettably put his own mind into retirement and the case of Al-Marwazi was even worse and greater in terms of absolute following.

I say: This speech of Abu Bakr Ahmad bin Muhammad bin Haani' Al-Iskaafiy Al-Athram is the speech of an imitator who follows his desires, seeking triumph for his innovation and false Madh'hab (school of thought), the Madh'hab of prostrating to the tyrants, surrendering to them and accepting lowliness and submissiveness, a stance that is in complete error and doesn't have the faintest trace of knowledge to support it.

(1) - Concerning his statement: "This Hadith is Mu'dal (problematic: missing two or more consecutive narrators from the Isnad) and contrary to all the Ahadeeth". This statement is incorrect as the Hadith narrated by Umm Salamah, 'Awf bin Malik, 'Ubadah bin As-Samit and Abdullah bin Mas'ud all contain within them a mention of fighting and disapproving by the hand (i.e. force) against the A'immah (Imams or rulers) with specific conditions.

(2) - In addition, Al-Aa'mash hearing the Hadith from Saalim is definite in respect to its authenticity by the testimony of Shu'bah, even though Al-Aa'mash was not alone in relating the narration and was corroborated by Mansur bin Al-Mu'tamir, who is from among the Mutqin and Thabt A'immah (meticulous and reliable Imams of Hadith) and does not err or commit Tadlees. That's not to mention the other narrators besides them both (i.e. corroborating it)!

(3) - As for his statement: "Saalim bin Abi Al-Ja'd did not hear anything from Thawban at all". This represents an absolute generalisation which is unacceptable from anyone apart from the One whose knowledge has encompassed everything, Glorified be to Him the Most High. We have shown the falsehood of this claim in the appendix and even Imam Ahmad bin Hanbal, the Sheikh of Al-Athram, himself went back on that view or in the least wavered in respect to it.

(4) - Concerning his statement: "It has been conveyed from Thawban that he called him a liar". This represents a claim and foolhardiness by falsehood. That is because there is nothing in the speech of Thawban that indicates that he is calling Saalim himself a liar, rather the complete opposite is true. However, let us first examine the wording of the narration which Al-Athram amputated and did not present in full:

- As it came recorded by Ibn ul-Ja'd in his Musnad (1/28/81) and by At-Tayalisiy in his Musnad (1/132/986), while the following is the wording of Ibn Al-Ja'd: [Shu'bah informed us from 'Amr bin Murrah: He said: I heard Saalim bin Abi Al-Ja'd: He said: It was said to Thawban: "Relate to us from the Messenger of Allah ﷺ". He said: "You have made a lie against me. You have said from me that which I did not say!" They said: "Relate to us!" He said: I heard the Messenger of Allah ﷺ saying: "There is no 'Abd (slave or servant of Allah) who prostrates to Allah with a prostration except that he will be raised a level and a sin of his will be erased"]. The narration was also recorded by Imam Ahmad bin Hanbal in his Musnad (5/283/22495) as follows: [Muhammad bin Ja'far related to us: Shu'bah related to us ... And then the same].

Therefore, firstly: Concerning the statement: "He (i.e. Saalim bin Abi Al-Ja'd) said: It was said to Thawban", then such a statement resembles that of an **eye witness**. It is therefore most likely that Salim **was present in that gathering and then related what took place during it**. This is what we almost certain of, especially when linked to the Hadith of Mi'dan bin Abi Talhah, which we will look at.

Even if we were to concede, for the sake of argument, that he was not present and not a witness, there is still no meaning to the speech of Al-Athram "It has been conveyed from Thawban that he called him a liar". It is only heinous conceit that reaches to the point of lying, especially when considering the statement that he made before that: "Saalim bin Abi Al-Ja'd did not hear anything from Thawban **at all**". If that was the case, then the text of the Hadith says: "**You have made a lie against me. You have said from me that which I did not say!**", which was an address to those in attendance or to some of them only. How then did Al-Athram turn it into an accusation of lying against Saalim, whilst at the same time claiming that he wasn't even in attendance!?

This narration of Saalim in such circumstances, according to the refuted claim of Al-Athram, would then inevitably be Tadlees (a manipulation of the Isnad through omission). How can we then trust the intermediary whom, according to the refuted claim of Al-Athram, Saalim omitted? Consequently, perhaps the intermediary is the accused liar intended by Thawban, if he (i.e. Saalim) was indeed

truthful in respect to this very narration itself, or perhaps he is a major liar who invented the whole story from his imagination!

Secondly: Those or some of those who requested from Thawban to narrate are definitely those whom Thawban intended with his rebuke: “You have made a lie against me. You have said from me that which I did not say!” and included among them was Saalim, if **he was** indeed in attendance. It may also have been general speech intending by it a warning from deliberately lying or memorising badly, as it had reached Thawban that they had been relating things from him that he had not said.

Thirdly: It appears that those attending were able to convince Thawban that they are from those who are reliable and trustworthy. They persisted upon asking him to relate to them, whereby Thawban was convinced and then related to them.

Fourthly: It is unlikely that the Hadith which he (i.e. Thawban) related after that had no relationship to Thawban’s complaint of lying being undertaken against him. Perhaps some of the weak people and liars attributed a narration from him which for example stated: “There is no ‘Abd (slave or servant of Allah) who prostrates to Allah with a prostration except that Allah will raise him by **one hundred** levels (or degrees)” or something similar to that from the exaggerations or the exhorters and story tellers. As such, Thawban mentioned that Hadith according to its correct wording in order to correct those who related it incorrectly and to expose the fabricators. Consequently, the claim that Thawban intended only to declare the lie of the Hadith “Then wipe out their Khadraa’ (bloodline or traces)” represents an unruly unbridled imagination. Indeed, it represents a shameless claim, pure lie and unadulterated falsehood!

Fifthly: The amputation of the Hadith by Al-Athram, if done intentionally, represents a repugnant Tadlees (manipulation of the Hadith), indeed it is closer in nature to flagrant betrayal, which negates the ‘Adaalah (justice and trustworthiness) of its doer.

As for the Hadith of Mi’dan bin Abi Talhah Al-Ya’mariy, then it is as follows:

- As was recorded by Muslim in his “Sahih” (1/353/488) with an Isnad of the utmost level of authenticity (Sihhah): [Zuhair bin Harb related to me: Al-Walid bin Muslim related to us: He said: I heard Al-Awza’iy: He said: Al-Walid bin Hisham Al-Mu’aitiy related to me: Mi’dan bin Abi Talhah Al-Ya’mariy related to me: He said: I met Thawban the Mawla of the Messenger of Allah ﷺ and so I said: “Inform me of an action that if I do Allah would enter me into Jannah (Paradise)” or he said: I said: “(Inform me of) the most beloved actions to Allah”. He remained silent and so I asked him again and he remained silent. Then I asked him a third time and he said: “I asked the Messenger of Allah ﷺ that and he said: “You should prostrate a lot, **as verily, you do not prostrate a prostration to Allah except that Allah raises you by a level (or degree) and wipes from you a sin**”. Mi’dan said: Then I met Abu Ad-Dardaa’ and asked him and he said to me the same as what Thawban had said to me]. An-Nasa’iy also recorded it in his Sunan (2/229/1139), Ibn Hibban in his Sahih (5/28/1735), At-Tirmidhi in his Sunan (2/233/389), Ibn Majah in his Sunan (1/457/1423), Imam Ahmad bin Hanbal in his Musnad (5/280/22464) and (5/283/22495), and Al-Baihaqi in his Sunan Al-Kubra (2/486/4343), among others.

I say: This is **clearer than the sun in broad daylight**: That Mi’dan heard this Hadith before during the life of Abu Ad-Dardaa’ (i.e. prior to the passing of Abu Ad-Dardaa’ in the year 32 AH), whilst the hearing of Saalim was definitely on another occasion to this one just as he did not receive it from

Mi'dan bin Abi Talhah Al-Ya'mariy, otherwise he would have provided us with the corroboration of Abu Ad-Dardaa', at it is of the utmost importance. And don't imagine that it would have slipped past Saalim who was from the Athbaat (reliable transmitters), who would hear and write (or record) and precisely bring Ahadeeth and Akhbaar (reports) in the same complete form as they reached him.

Therefore (in conclusion):

(1) - The Hadith of Thawban has been demonstrated to be Muttasil Sahih (connected from beginning to end in its isnad and authentic) and is from the most Sahih Ahadeeth of this world. And the Hadith of this study: "Wipe out their Khadraa'" is definite in its Thuboot (transmission), attached to the Mutawatir and none apart from the most ignorant and stubborn disbeliever would deny it.

(2) - Concerning the narration of Umm Haani' Bint Abi Talib. She did not migrate and did not hear from the Prophet ﷺ until after the glorious conquest of Makkah. For that reason, this report is therefore a clear evidential proof (Burhan) that it was the final abrogating (Nasikh) ruling as it is not possible for it be abrogated (Mansukh).

(3) – The biography of Saalim bin Abi Al-Ja'd in "At-Taqreeb" must be rectified to become: [Saalim bin Abi Al-Ja'd Raafi' Al-Ghatafaniy Al-Ashja'iy, their Mawla, Al-Kufi: (Is) **Thiqah Thabt** (trusted and reliable) from **the second** (level), and those who attributed Tadlees (manipulation of the Isnad) to him were in error. He died in the year 97 or 98 AH during the days of Sulaiman bin Abdul Malik, at an old age, and it has not been proven that he exceeded 100 years of age]. That should replace what came stated in "Taqreeb At-Tahdheeb" (1/226/2170): [Saalim bin Abi Al-Ja'd Raafi' Al-Ghatafaniy Al-Ashja'iy, their Mawla, Al-Kufi: (Is) **Thiqah** (trusted/reliable) and used to employ Irsaal frequently. From the third (level). He died in the year 97 or 98 AH and it has been said 100 but it has not been proven that he exceeded 100 years of age].

Appendixes

- Section: The authentication 'Ali bin 'Aabis Al-Kufi Al-Asadi:

'Ali bin 'Aabis Al-Asadiy Al-Azraq Al-Kufi Al-Mula'iy, the (bed) sheet seller is not strong (Qawwiyy), Ath-Thabt (reliable) Al-Hujjah (i.e. high level of reliability that is relied upon for evidence). However, he is Hasan (good/acceptable) in Hadith. His Hadith are written (or recorded) and he is not far from the grade of evidential proof. The statements concerning this man are perplexingly inconsistent and consequently, it is necessary to present all that has been said related to him and then accurately examine and critique that.

- The following came stated in "Tahdheeb Al-Kamaal" (20/502/4093): ['Ali bin 'Aabis Al-Asadiy Al-Azraq Al-Kufi Al-Mula'iy, seller of sheets/garments. **He related from:** Abaan bin Taghlib, Isma'eel bin Abi Khalid, Isma'eel bin Abdur Rahman As-Suddiy, Umay As-Sairafiy, Abu I-Khalil Badr bin Al-Khalil, Al-Harith bin Husairah Al-Azadiy, Abu I-Jahhaf Dawud bin Abi 'Auf, Abu Fazarah Rashid bin Kaisan, Uthman bin Al-Mughirah Ath-Thaqafiy, 'Ammar Ad-Duhniiy, Al-'Alaa bin Al-Musayyib, Kathir An-Nawaa', Laith bin Abi Sulaim and Muslim Al-Mula'iy. And Yazid bin Abi Ziyad, Abu Ishaq As-Sabee'iy, Abu I-Khattab Al-Hijriy.

And the following **related from him:** Ibrahim bin Muhammad bin Maymun Al-Kufi, Ibrahim bin Yusuf Al-Balkhiy, Ibrahim bin Yusuf Al-Khadramiy As-Sairafiy, Ahmad bin Ishkaab As-Saffar, Isma'eel bin Zakariya Al-Kufi and Isma'eel bin Musa Al-Fazariy. And Thawban bin Sa'eed bin 'Urwah Al-Basriy, Ja'far bin Mihran As-Sabbak. Al-Hasan bin Hammad Sajadah, Abu Muhammad Al-Husain bin Qaza'ah Akh ul-Hasan bin Qaza'ah, Aby Nu'a'im Diraar bin Surad At-Tahhan, 'Abbad bin Ya'qub Ar-Rawajiniy, Abdullah bin 'Aamir bin Zurarah, Abdullah bin 'Umar bin Abaan, Abdullah bin Wahb Al-Masriy, Abdur Rahman bin Salih Al-Azadiy, Abdur Rahman bin Muqatil Khaal Al-Qa'nabiy, 'Ali bin Sa'eed bin Masruq Al-Kindi, Muhammad bin Aadam Al-Masisiy, Muhammad bin As-Salt Al-Asadiy and Yahya bin Sulaiman Al-Ja'fiy.

Abdur Rahman bin Abi Hatim said from 'Abbas Ad-Dawriy: I heard Yahya Bin 'Ma'een saying: 'Ali bin 'Aabis: **"As if he is Da'eef (weak)"**. Abu Bishr Ad-Doulabiy said from 'Abbas from Yahya: **"Laysa Bi-Shay'in"** (He is not of anything i.e. He is not strong)". Al-Bukhari said the same from Yahya. Abu Dawud from Yahya said: **"Da'eef (weak)"**. Ibrahim bin Ya'qub Al-Juzajani. An-Nasa'iy and Abu I-Fat'h also said that. Ibn Hibban said: **"His errors were excessive and so he deserves to be discarded"**. Abu Ahmad bin 'Adiy said: **"He has Hasan Ahadeeth and he relates from Abaan bin Taghlib and other than him Ghareeb Ahaadeeth. And despite his weakness, his Hadith are written (or recorded)"**. At-Tirmidhi related one Hadith of his from Muslim Al-Mula'iy from Anas: "The Prophet ﷺ was (divinely) tasked with his mission on Monday and 'Ali became Muslim on Tuesday". He said: It (i.e. this Hadith) is Ghareeb (i.e. only related by one narrator at a point in the chain)].

This was summarised by Al-Hafizh (Ibn Hajar) in his "Tahdheeb At-Tahdheeb" with the addition of the statements of As-Saajiyy and Ad-Daraqutni:

- "Tahdheeb At-Tahdheeb" (7/301/571): [At-Tirmidhi: 'Ali bin 'Aabis Al-Asadiy Al-Azraq Al-Kufi Al-Mula'iy related from Isma'eel bin Abi Khalid, Isma'eel As-Sudiy, Abu Fazarah Rashid bin Kaisan, Uthman bin Al-Mughirah Ath-Thaqafiy, 'Ammar Ad-Dihniy, Al-'Alaa bin Musayyib, Muslim Al-Mula'iy

and others. And those who related from him were Ibn Wahb Al-Masriy, Muhammad bin As-Salt Al-Asadiy, Abdur Rahman bin Muqatil Khaal Al-Qa'nabiy, Al-Hasan bin Hammad Sajadah, Isma'eel bin Musa, Al-Fazariy, 'Ali bin Sa'eed bin Masruq Al-Kindiy, Muhammad bin Aadam Al-Maseesiy and others. Ad-Dawriy said from Ibn Ma'een: "It is as if he is Da'eef (weak)" and in another report from him (he said): "Laysa bi-Shay'in (He is not of anything i.e. He is not strong)". Al-Bukhari said the same from Yahya. Abu Dawud from Yahya said: "(He is) Da'eef (weak)". The same was said by Al-Juzajani, An-Nasa'iy and Al-Azadiy. Ibn Hibban said: "His errors were excessive and so he deserves to be discarded". Ibn 'Adiy said: "He has Hasan Ahadeeth and he relates from Abaan bin Taghlib and other than him Ghareeb Ahaadeeth. And despite his weakness, his Hadith are written (or recorded). He has a Hadith related from him (by At-Tirmidhi) in relation to the day in which the Messenger was divinely sent or tasked with his mission, and he (At-Tirmidhi) said it is Ghareeb. As-Saajiy said: "He has Munkar Hadith" (i.e. Hadith which are rejected for reasons, one of which is that they are contrary to stronger Hadith). Ad-Daraqutni said: "He is to be given consideration". For that reason, Al-Hafizh (Ibn Hajar) summarized his biography in his "Taqreeb" (1/402/4757) as follows: ['Ali bin 'Aabis (...) Al-Asadiy Al-Kufi: **Da'eef (weak)**, from the ninth (level)].

- The following came stated in the "Tareekh" of Ibn Ma'een – The Riwayah of Ad-Dawriy (3/281/1349): [I heard Yahya saying: "'Ali bin 'Aabis is Laysa Bi-Shay'in (He is not of anything i.e. He is not strong)"]].

- However, it was also stated in the "Tareekh" of Ibn Ma'een – The Riwayah of Ad-Dawriy (3/446/2190): [I heard Yahya saying: "'Ali bin 'Aabis: **He mentioned his with Da'f (weakness)** (i.e. that he is Da'eef (weak))]. This was after the former by some time.

- And the following came stated in "At-Tareekh Al-Awsat" of Al-Bukhari (2/262/2537): [Yahya bin Ma'een **said: I saw 'Ali bin 'Aabis**. And he said: He is Laysa Bi-Shay'in (He is not of anything i.e. He is not strong). He is Al-Asadiy Al-Azraq, seller of sheets/garments. He related from Al-'Alaa' bin Al-Musayyib from his father, from Abdullah bin Mas'ud, from the Prophet ﷺ, (that) he said: "(O Allah) bless my Ummah (nation of believers) in their early mornings". And he related from Isma'eel from Qais, from Ibn Mas'ud, from the Prophet ﷺ, (that) he said: "Whoever is obliged to free a slave, then he should free (someone) from Bani Al-Anbar"]].

- However, the following came stated in the "Su'aalaat" of Ibn ul-Junaid (p:391/492): [**I heard** Yahya and it was asked: "Have you seen 'Ali bin 'Aabis?" He said: "I have not seen 'Ali bin 'Aabis and I have not heard anything (i.e. Hadith) from him". It was asked: "How are his Hadith?" He said: "Da'eef ul-Hadith (i.e. he is weak in narrating Hadith)"]].

Consequently, the inconsistency (or contradiction) of the reports from Imam Abu Zakariya dictates either rejecting them all or presenting a convincing argument for the reason of the appearance of the inconsistency and faults in them.

I say: Firstly: The wording of Imam Al-Bukhari in his "Tareekh Al-Awsat" (As-Saghir): [Yahya bin Ma'een **said: "I saw 'Ali bin 'Aabis"** gives the impression that he took this from an imprecise book or manuscript without having heard it (directly). As such, it is necessary to advance the statement of the Imam Al-Hafizh Al-Hujjah Abu Ishaq Ibrahim bin Abdullah bin Al-Junaid Al-Khuttaliy, because he was an eye-witness who heard detailed and accurate speech: "**I have not seen 'Ali bin 'Aabis and I have not heard anything (i.e. Hadith) from him**". Perhaps the original speech in the manuscript

used by Al-Bukhari stated: “**I did not see ‘Ali bin ‘Aabis**” (i.e. in the Arabic one word was omitted giving the opposite meaning).

Secondly: The wording of Al-Bukhari: He **is Laysa Bi-Shay’in** (He is not of anything i.e. He is not strong). He is Al-Asadiy Al-Azraq, seller of sheets/garments. He related from Al-‘Alaa’ bin Al-Musayyib from his father, from Abdullah bin Mas’ud, from the Prophet ﷺ, (that) he said: “(O Allah) bless my Ummah (nation of believers) in their early mornings”. And he related from Isma’eel from Qais, from Ibn Mas’ud, from the Prophet ﷺ, (that) he said: “Whoever is obliged to free a slave, then he should free (someone) from Bani Al-Anbar”, gives the impression that the whole text is the speech of Yahya bin Ma’een, in which case it contains an explanation of the reason for the statement of Imam Zakariya concerning ‘Ali bin ‘Aabis: “He is **Laysa Bi-Shay’in** (He is not of anything i.e. He is not strong)” because he found these two Hadith to be strange (Gharib) or disapproved of them. The whole text only being the speech of Abu Zakariya is reinforced by Al-Bukhari presenting the first Hadith via his Sheikh Muhammad bin As-Salt:

- As came recorded in “At-Tareekh Al-Kabir” of Al-Bukhari with the commentary of Mahmoud Khalil (6/289/2432): [‘Ali bin ‘Aabis Al-Asadiy Al-Azraq, the seller of sheets/garments, Al-Kufi. And Muhammad bin As-Salt said: ‘Ali bin ‘Aabis related to us, from Al-‘Alaa’ bin Al-Musayyib, from his father, from Abdullah bin Mas’ud, may Allah be pleased with him, from the Prophet ﷺ: “Allah has blessed my Ummah (nation of believers) in their early mornings”. Ibn Ma’een declared this (Hadith) to be Da’eef (weak). And he said: “I saw him”].

- In addition to what came stated in “Ad-Du’afaa’ Al-Kabir” (3/244/1243): [‘Ali bin ‘Aabis Al-Kufi Al-Asadiy (related) from Al-‘Alaa’ bin Al-Musayyib. Aadam bin Musa related to me: He said: I heard Al-Bukhari: He said: ‘Ali bin ‘Aabis Al-Asadiy Kufi (related) from Al-A’aa’ bin Al-Musayyib from his father. Yahya bin Ma’een classified him as Da’eef (weak) and said: “I saw him”. And Muhammad bin ‘isa related to us: He said: ‘Abbas related to us: He said: I heard Yahya: He said: “‘Ali bin ‘Aabis is Laysa Bi-Shay’in (He is not of anything i.e. He is not strong)”. And this Hadith ‘Ali bin Abdul ‘Aziz related it to us. He said: Abu Ghassan, ‘Amr bin ‘Awn and Muhammad bin As-Salt related to us: They said: ‘Ali bin ‘Aabis related to us from Al-‘Alaa’ bin Al-Musayyib, from his father, from Ibn Mas’ud: He said: The Messenger of Allah ﷺ said: “O Allah bless my Ummah (nation of believers) in the early mornings”. The Matn (textual content) is well-known via other than this Isnad (chain of transmission)].

Consequently, it is strongly preponderant that the classification of ‘Ali bin ‘Aabis as being Da’eef (weak) by Yahya bin Ma’een and his statement “Laysa Bi-Shay’in (He is not of anything i.e. He is not strong)” was only related to the Hadith: “Allah blessed my Ummah in its early mornings” and not related to other than that. He (Imam Abu Zakariya Ibn Ma’een) did not meet the man, nor did he hear from him, and I do not believe that he intended the detailed (or thorough) examination of his Hadith and critiquing him at that time. In addition, Imam Al-Bukhari’s presentation of the speech of Abu Zakariya does not necessarily indicate that he agrees with his opinion regarding ‘Ali bin ‘Aabis, especially as he did not list (or mention) ‘Ali bin ‘Aabis in his book about the Du’afaa’ (weak transmitters)!

It is apparent that Imam Yahya bin Ma’een became aware, a while after that, of more Hadith of the man and revised some of that harsh statement. That is because Ad-Dawriy related after that, that Yahya “**Mentioned him with Da’f (weakness)**” and similarly, Abdur Rahman bin Abi Hatim said from ‘Abbas Ad-Dawriy: I heard Yahya bin Ma’een saying ‘Ali bin ‘Aabis: “**It is as if he is Da’eef (weak)**”.

This is similar to the (classification) statement of Al-Hafizh (Ibn Hajar) when he states: “Sadooq Yukhti’u (Honest but makes errors)” or “Sadooq Lahu Awhaam (Honest but he has some errors)”, which he adopted in his “At-Taqreeb” in relation to many transmitters.

- The original speech of Abdur Rahman bin Abi Hatim is found in “Al-Jarh Wa-t-Ta’deel” (6/197/1085): [‘Ali bin ‘Aabis Al-Asadiy: He related from Abu Ishaq Al-Hamdaniy, Al-Harith bin Hasirah, Isma’eel bin Abi Khalid, Laith bin Abi Sulaim, Yazid bin Abi Ziyad and Abaan bin Taghlib. I heard my father saying that. And he says that Ibn Wahb wrote (or recorded) from him. Abdur Rahman related to us: He said: It was read upon Al-‘Abbas bin Muhammad Ad-Dawriy: He said: I heard Yahya bin Ma’een saying: ‘Ali bin ‘Aabis ... It is as if he classified him as Da’eef (weak)]. Therefore, Abu Hatim did not say anything about him that is considered to be Jarh (criticism), just as he did not commend him with anything that is considered to be authentication. Rather, he sufficed himself to mention the writing of Imam Abdullah bin Wahb concerning him (i.e. ‘Ali bin ‘Aabis). And this is closer in terms of Tazkiyah (an attestation to integrity or credibility), as Ibn Wahb is from the major meticulous and proficient Huffazh (scholars of Hadith).

We mentioned earlier that perhaps Al-Bukhari at the beginning, if only to some degree, followed the view of Yahya bin Ma’een in respect to his classification of ‘Ali bin ‘Aasib as being Da’eef (weak). He therefore mentioned the speech of Yahya concerning the man in his “Tareekh As-Saghir Al-Awsat Wa l-Kabir”. And we have mentioned that Yahya lightened a lot in respect to his classification of the man as being weak, and that was, without doubt, after he became aware of that from his condition which obliged him to do that. The same applies in respect to Imam Al-Bukhari:

- The following came stated in “Al-‘Ilal Al-Kabir” of At-Tirmidhi (Tarteeb ‘Ilal At-Tirmidhi Al-Kabir p: 375/700): [Isma’eel bin Musa related to us: ‘Ali bin ‘Aabis related to us from Muslim Al-Mula’iy, from Anas bin Malik: He said: “The Prophet ﷺ was selected with Prophethood on Monday and ‘Ali performed the prayer of Tuesday”. I asked Muhammd about this Hadith and he said: ‘Ali bin ‘Aabis is **Muqaarib Al-Hadith** and Muslim Al-Aa’war is **Da’eef, Dhaahib Al-Hadith** (weak and his Hadith are discarded)].

The statement of Imam Al-Bukhari: “**Muqaarib Al-Hadith**” means that his Hadith are close to the Ahadeeth of the Thiqaat (Trustworthy transmitters), the people of the Sahih (authentic Hadith). It resembles the statement of Al-Hafizh (Ibn Hajar): “Thiqah Lahu Awhaam” (Trustworthy but has errors), or “Sadooq Yukhti’u” (Truthful but errs), or “Sadooq Lahu Awhaam” (Truthful but has errors) and what resembles that. Therefore, his Hadith in the view of Al-Bukhari are Hasan Mutlaqan (without restriction). This is the latter opinion of Al-Bukhari that he settled upon because At-Tirmidhi was from his last who studied and related from him.

Imam Abu Ahmad Abdullah bin ‘Adiy concluded roughly the same conclusion after undertaking and examination and probing of his Hadith. He said: [**‘Ali bin ‘Aabis has Hasan Ahadeeth and he relates Ghareeb narrations from Abaan bin Taghlib and from other than him. Despite his Da’f (weakness) his Hadith are recorded**]. He, however, found it necessary to show some **reservation or caution** by his statement: “**Despite his weakness**” and there is no blame upon him for doing so as he had not been aware of the last positions of the two Imams Yahya bin Ma’een and Al-Bukhari. It could be that this reservation or caution was only to avoid confrontation with his contemporaries at that time who were overcome by factional bias and Madh’ab partisanship.

- That is as the following came stated in “Du’afaa’ Ar-Rijal” (6/322/1347): [“(Concerning) ‘Ali bin ‘Aabis Al-Kufi”: Ibn Hammad related to us: ‘Abbas related to us from Yahya: He said: “‘Ali bin ‘Aabis Laysa bi-Shay’in” (He is not of anything or any strength). Al-Junaidiy related to us: Al-Bukhari related to us: Yahya bin Ma’een said: I saw ‘Ali bin ‘Aabis. Laysa bi-Shay’in (He is not of anything or any strength). He is Al-Asadiy Al-Azraq, a seller of sheets/garments)”. From Al-‘Alaa’ bin Al-Musayyib, from his father, from Abdullah bin Mas’ud, from the Prophet ﷺ: “Bless my Ummah (believing nation) in its early mornings”. And Isma’eel related from Qais, from Ibn Mas’ud, from the Prophet ﷺ: “Whoever is obliged to free a slave, then he should free (someone) from Bani Al-Anbar”. I heard Ibn Hammad saying: As-Sa’diy said: ‘Ali bin ‘Aabis is Da’eef (weak) in Hadith, Waahin (feeble). An-Nasa’iy said: ‘Ali bin ‘Aabis is Da’eef (weak).

- Ahmad bin ‘Ali bin Al-Muthanna related to us: Ja’far bin Mihran As-Sabbak related to us: ‘Ali bin ‘Aabis related to us from Al-‘Alaa’ bin Al-Musayyib, from his father, from Ibn Mas’ud: That the Prophet ﷺ said: “O Allah bless my Ummah in its early mornings”.

- With the same Isnad (chain of transmission): The Messenger of Allah ﷺ said: “If two Muslims meet, then shake hands, supplicate to Allah and praise him, they would not depart from each other until they are forgiven”.

- ‘Ali bin Ishaq bin Zaatiya: He said: Al-Hasan bin Hammad Sajadah related to us: ‘Ali bin ‘Aabis Al-Mula’iy, from Abu Fazarah, from Abdur Rahman bin Abi Layla, from his father: That the Messenger of Allah ﷺ performed I’tikaaf in the last ten (days) of Ramadan in a tent of palm tree leaves. This Hadith from Abu Fazarah, no one related it apart from ‘Ali bin ‘Aabis.

- Al-‘Abbas bin Muhammad bin Al-‘Abbas related to us: Ahmad bin ‘Umar and Abu At-Tahir related to us: He said: Ibn Wahb related to us from ‘Ali bin ‘Aabis, from Laith bin Abi Sulaim, from Abi ‘Ubaidah bin Abdullah bin Mas’ud, from his father: The Messenger of Allah ﷺ, Abu Bakr and ‘Umar, may Allah be pleased with them both, used to read at the beginning of the prayer: “Subhaanaka Allahumma Wa Bi Hamdika Wa Tabaaraka Ismuka Wa Ta’aala Jadduka, Wa Laa Ilaaha Ghairuka”. He said: And Ibn Mas’ud used to do likewise.

- ‘Ali bin Al-‘Abbas related to us: ‘Abbad bin Ya’qub related to us: ‘Ali bin ‘Aabis related to us from Abu Ishaq, from Abu Al-Ahwas, from Abdullah: He said: The Messenger of Allah ﷺ said: “The one who intended a good deed but did not do it, will have written for him a Hasanah (a good deed), and whoever did it, ten good deeds would be written for him. And whoever intended a bad deed and then did not do it, he would not have anything written against him, and if he did it, then one bad deed will be written against him”.

- Muhammad bin Ibrahim bin Maymun related to us: Abdullah bin ‘Amar bin Abaan related to us: ‘Ali bin ‘Aabis related to us from Abu Ishaq, from Abu Ubaidah, from Abdullah: He said: When the Messenger of Allah ﷺ used to set down to sleep he said: “O Allah, protect me from your punishment on the day you resurrect your slaves”.

- Al-Qasim bin Zakariya related to us: ‘Abbad bin Ya’qub related to us: ‘Ali bin ‘Aabis related to us from Fudail, meaning Ibn Marzuq, from ‘Atiyah, from Abu Sa’eed: He said: When “And give the relative his right (TMQ: 17:26)” was revealed, the Messenger of Allah ﷺ called Fatimah and gave her Fadak.

'Ali bin 'Aabis has Hasan Ahadeeth and he relates Ghareeb narrations from Abaan bin Taghlib and from other than him. Despite his Da'f (weakness) his Hadith are recorded]. This also came stated in "Al-Kaamil Fee Du'afaa' Ar-Rijaal" (Commentary: Yahya Mukhtar Al-Ghazawiy 3rd Edition: Dar ul-Fikr (5/189/1347)).

It is apparent that what reached Imam Ad-Daraqutniy was what reached Abu Ahmad bin 'Adiy or similar to that from the statements of the earlier scholars, and so he said his weak word: "He is to be given regard" (Note: This expression is an indication of the narrators trustworthiness with some weakness in his precision, the validity of taking his Hadith into consideration but not as a direct source of evidential proof).

- It is as came mentioned in the "Mawsoo'ah Aqwaal Abi l-Hasan Ad-Daraqutniy Fee Rijaal Al-Hadith" (2/464/2467): ['Ali bin 'Aabis Al-Asadiy Al-Azraq Al-Kufi Al-Mula'iy: Al-Barqaniy said: I asked Ad-Daraqutniy about 'Ali bin 'Aabis and he said: "Kufi, to be given regard". (364)].

As for what came stated in "Ad-Du'afaa'" of Abu Zur'ah Ar-Raaziy in "His answers to the questions of Al-Baradh'iy – Abu Zur'ah Ar-Raaziy Wa Juhoodihi Fee s-Sunnat in-Nabawiyah" (2/429): [I asked: 'Ali bin 'Aabis? He said: "Munkar Al-Hadith, he relates many Munkar Ahadeeth from people who are Thiqaat"]]. This represents a criticism without explanation. And we don't know whether Abu Zur'ah intended by "**An-Nakarah**" (i.e. the Hadith being Munkar) the mere fact of his being alone or unique in respect to his narrations (At-Tafarrud or Al-Ighraab). That is because coming with such narrations is not a cause for criticism in terms of determining a deficiency (Jarh) as every Imam including Az-Zuhriy, Malik, Shu'bah, Ath-Thawriy, Ahmad and Al-Bukhari have such Hadith which are unique to them or they were alone in relating them (in their level of the chain). However, doing that frequently **could be regarded as criticism in terms of determining deficiency (Jarh)** in the view of some of the Imams like Al-Bukhari. An example of that was when he included Uthman bin Abdur Rahman bin Muslim Al-Harrani (well-known as At-Taraa'ifiy) in the book of "Du'afaa'" (weak transmitters), a matter which Abu Hatim stated his disapproval of.

And if he intended by "**An-Nakarah**" (i.e. the Hadith being Munkar) its full meaning in terms of being alone in relating that which contradicts what the well-known Thiqaat and Athbaat have related, in accordance to the meaning adopted by Imam At-Tirmidhi and those who came after him, then that would not be a Jarh (criticism determining deficiency) unless the definite Burhan (proof) was established traversing every possible doubt or by way of an outweighing Ghalabat Azh-Zhann (preponderance) which traverses every reasonable doubt, indicating that it (i.e. the Nakarah) has occurred with the narrator who is subject to examination and not upon other than him within the Isnad (chain of transmission).

As for the Nakarah of the Matn (textual content of the Hadith (i.e. where it contradicts the narrations of more reliable and stronger narrators), then that is even more unlikely (in this case). Indeed, it happens often that one of the scholars disapproves of something due to its contradicting his Madh'hab or desires, when it is actually his Madh'hab (view) that is more deserving of the classification of An-Nakarah. Even in this case, it is necessary to present the Matn (textual content of the Hadith) and critique it, but none of that is present in the speech of Abu Zur'ah. And what we are saying now in relation to Abu Zur'ah Ar-Raaziy applies word for word to what As-Saajiyy stated, when he said: "He (i.e. 'Ali bin 'Aabis) has Munkar narrations".

As for what is found in most of the sources like “Tahdheeb Al-Kamaal” and “Tahdheeb At-Tahdheeb” etc. in respect to the statement attributed to Ibn Hibban: “His errors were excessive and so he deserves to be discarded”, then I don’t know where this came from:

- The following came stated in “Al-Majrooheen” of Ibn Hibban: (Dar ul-Wa’iy edition, Halab, with commentary of Mahmoud Ibrahim Zayid 2/104/675): [‘Ali bin ‘Aabis Al-Asadiy Al-Azraq, seller of sheets or garments from the people of Kufa: He relates from Al-‘Alaa’ bin Al-Musayyib and Iraqis related from him. He was from those who errors were excessive and his errors in what he related were numerous: Therefore, it is invalid to use him as evidential proof. Al-Hanbaliy informed us: He said: I heard Ahmad bin Zuhair from Yahya bin Ma’een: He said: “‘Ali bin ‘Aabis Laysa bi-Shay’in (he is not of anything or any strength)”. This is what was stated: The “Invalidation of Al-Ihtijaa” (being used as an evidential proof for deductions) in relation to a narrator, which means the descent of the narrator below the grade of the Thiqah who is relied upon for evidential proof, and whom it is not permissible to reject his Hadith unless it is based upon a Burhan (clear evidence), is not the same as the one who “deserves to be discarded”, which applies to the case or condition of those who have been accused of lying or the liars. The difference between the two (categories) is as vast as the distance between the two horizons.

It is also clear that Imam Abu Hatim ibn Hibban based his view upon the old opinion of Imam Yahya bin Ma’een: “Laysa Bi-Shay’in” (He is not of anything or any strength), whilst we have explained earlier that Imam Abu Zakariya had bypassed that earlier view by a significant degree. There is therefore nothing new in the speech of Ibn Hibban or any deficiency that has been explained which can be relied upon (to pass judgement). Rather, he has been excessive, as is his custom, in his criticism when he said: “He was from those who errors were excessive and his errors in what he related were numerous: Therefore, it is invalid to use him as evidential proof. Al-Hanbaliy informed us: He said: I heard Ahmad bin Zuhair from Yahya bin Ma’een: He said: “‘Ali bin ‘Aabis Laysa bi-Shay’in” (i.e. he is not of anything or any strength)” as came stated in his “Al-Majrooheen” (2/105/675). Here, Ibn Hibban, in the case where he wanted to follow one of the previous Imams (mostly Imam Yahya bin Ma’een), but did not find an explained or detailed Jarh (critique of deficiency) or a Munkar Hadith which demands to be presented (i.e. to establish the case), resorted to this arbitrary statement: “He was from those who errors were excessive and his errors in what he related were numerous: Therefore, it is invalid to use him as evidential proof”, which became a loved cliché (or oft repeated statement) of Ibn Hibban which he presented whenever he lacked the Burhan (clear evidence).

We have already discarded what As-Sa’diy Al-Juzajani said in “Ahwaal Ar-Rijal” (p: 83/57): [‘Ali bin ‘Aabis is Da’eef ul-Hadith, Waahin (weak and feeble in the narration of Hadith)]. We intentionally did not mention him among the statements (or opinions) of the earlier scholars, even if he (Ibrahim bin Ya’qub bin Ishaq As-Sa’diy Al-Juzajani) was from their generation. We did not rely upon in origin and have completely discarded his opinions because he is from the dishonourable criminal Fasiq Naasibis (i.e. those hostile to the Ahl ul-Bait) who follow desires, and who fell in his opinion and accursed Madh’hab to the lowest low or level of disrepute.

This criminal use to reside in Damascus, speak upon the Minbar whilst Imam Ahmad bin Hanbal would write to him. He would then bolster himself with his letter and read it from the Minbar! Thinking well of Imam Ahmad bin Hanbal (or giving him the benefit of the doubt) dictates that he was not aware of this dishonourable person and especially in light of the fact that Imam Ahmad bin Hanbal is the one who made the famous statement: “Whoever was not content with ‘Ali in respect

to the Khilafah is more misguided than his people's donkey" and exaggerated by forbidding marriage to such a person.

The same applies in respect to what Abu Bakr Ahmad bin Muhammad bin Harun Al-Khallal said: [Ibrahim bin Ya'qub is **very venerable**. Ahmad bin Hanbal use to write to him and honour him greatly. The earlier scholars related to us from him, and he has two parts of Masaa'il (issues) from Abu Abdullah (i.e. Imam Ahmad bin Hanbal)], which you can find mentioned in "Tahdheeb Al-Kamaal" (2/268). This reflects blind following and feeble mindedness, if it does not reflect agreement with him in respect to his dishonourable Madh'hab and treachery from Al-Khallal to Imam Ahmad bin Hanbal!

That is as Al-Juzajani, in addition to his dishonourableness, was sly and astute. He was proficient in the skill of fooling the Ahl ul-Hadith taking advantage of the goodness of their hearts and weak mindedness of some of them. So, he does not talk about the Madh'hab of the narrators whom he wants to be discarded unless he is compelled to do so. On this occasion he found a classification of weakness for 'Ali bin 'Aabis, who was from the Shi'ah of Kufa, from earlier scholars, and sufficed himself with that, whilst adding to that some extra spice: "**Waahin**" (feeble/weak indicating a level of acceptability of the narrator).

Therefore, Al-Juzajani, as we have previously mentioned, was an abhorrent misguided Naasibiy (i.e. someone with animosity towards Ahl ul-Bait), an innovator and follower of desires, partisan and biased. It is therefore impermissible for his speech concerning the narrators to be given consideration in origin. Indeed, his opinions must be completely discarded and especially in relation to the people of Kufa and those affiliated to Shi'ism, with 'Ali bin 'Aabis being from among those.

As for what was related in terms of the classification of weakness by Abu I-Fat'h Muhammad bin Al-Husain bin Ahmad Al-Azdiy Al-Musuliy (Dod): 367 AH), who was from the generation of Ad-Daraqutniy, Ibn 'Adiy and Ibn Hibban, then there is no value in it and it is not given consideration. That is because the condition of Al-Azdiy does not differ from that of Abu Bishr Muhammad bin Ahmad bin Hammad Ad-Doulabiy in respect to the breadth of Hifzh (memorisation) and skill in classification, accompanied by weakness and indeed lying, in addition to a bad biography, and we ask Allah for Al-'Aafiyah (strength). Perhaps he is even worse than Ad-Doulabiy as he has been accused of fabricating Hadith to gain closeness to the rulers, may Allah's refuge be sought.

- So, Abu I-Fat'h Muhammad bin Al-Husain bin Ahmad Al-Azdiy Al-Musuliy himself is subject to talk and being critiqued as deficient, as came stated in "Lisan Al-Mizan" (5/139/464): [Muhammad bin Al-Husain Abu I-Fat'h bin Yazid Al-Azdiy Al-Musuliy Al-Hafizh related from Abu Ya'la Al-Musuliy, Al-Baghandiy and their generation. He collected and categorised and has a major book in Al-Jarh (critiquing) and Ad-Du'afaa' (weak transmitters), **concerning the contents of which there are matters to be held to task for**. Abu Ishaq Al-Baramki related from him and a Jama'ah (group/collective). Al-Barqaniy **classified him as being Da'eef** (weak) and Abu An-Najeeb Abdul ul-Ghaffar Al-Armawiy said: "**I saw the people of Mosul regarded Abu I-Fat'h as being weak and not giving him any consideration**". Al-Khateeb said: "His Hadith contain Munkar narrations. He was a Hafizh and compiled in the sciences of Hadith". I say: He died in the year 374 AH].

- There is also a biography for him in "Tareekh Al-Baghdad (2/243/709): [Muhammad bin Al-Husain bin Ahmad bin Al-Husain bin Abdullah bin Yazid bin An-Nu'man Abu I-Fat'h Al-Azdiy Al-Musuliy settled in Baghdad and related in it from Abu Ya'la Al-Musuliy, Al-Haitham bin Khalaf Ad-Dawriy, 'Ali

bin Siraj Al-Misriy, Muhammad bin Jarir At-Tabari, Ahmad bin Al-Hasan bin Abdul Jabbar As-Sufi, Abu 'Aroobah Al-Harrani, Muhammad bin Muhammad Al-Baghandiy. Those who related from him were Muhammad bin Ja'far bin 'Alaan Ash-Shurootiy, Abdul Ghaffar bin Muhammad Al-Mu'addab, Abu Talib Muhammad bin Al-Husain bin Ahmad bin Bukair, Ibrahim bin 'Umar Al-Baramkiy and others. His Hadith contain Ghareeb and Munkar narrations. He was a Hafizh and compiled books in the sciences of Hadith. I asked Muhammad bin Ja'far bin 'Alaan about him and so he mentioned him as being characterised by Al-Hifzh, good knowledge of the Hadith and commended him. Then Abu An-Najeeb Abdul Ghaffar bin Abdul Wahid Al-Armawiy related (or spoke) to me: He said: I saw the people of Mosul **viewing Abu I-Fat'h Al-Azdiy to be very weak and not giving him any consideration**. He said: And Muhammad bin Sadaqah Al-Musuliy related to me: That he came to Baghdad to the Ameer, meaning Ibn Buwaih and **then fabricated a Hadith for him**, that Jibreel used to descend to the Prophet ﷺ in his form. So, he (the Ameer) approved of him and gave him a lot of Daraahim (i.e. money). I asked Abu Bakr Al-Barqaniy about Abu I-Fat'h Al-Azdiy and he indicated to him having been weak (Da'eef). And he said: **"I saw him in the main Jaami' (i.e. Masjid) of the city and the people of Hadith did not pay any attention to him and avoided him"**. Abdul Ghaffar bin Muhammad Al-Mu'addab said to us: Abu I-Fat'h Al-Azdiy died in the year 367 AH and I (also) read in the writing of Abu I-Qasim bin Ath-Thallaj that Abu I-Fat'h Al-Azdiy passed away in the year 374 AH in Musul].

- However, Adh-Dhahabi defended him in his "Tadhkirat ul-Huffazh" (3/967/908), saying: [He has a big compilation (or work) related to the Du'afaa' (weak transmitters) and he is strong in Al-Jarh (critiquing and finding deficiency or weakness in transmitters). A group viewed him to be weak **without strong basis**]. This statement (by Adh-Dhahabi) was presented as such in a loose manner without refuting the Jarh (criticism) levelled at the man even though it was a Jarh (criticism) which was detailed, some of which was very serious.

- Al-'Uqailiy, of little 'Aql (mind/intellect), is not from the people of probing and grasping. He mentioned Imam 'Ali bin Al-Madeeni in his book "Ad-Du'afaa' Al-Kabir" so Adh-Dhahabi said: "Where is your 'Aql (mind/intellect) O 'Uqailiy?!". The following is his speech in "Ad-Du'afaa' Al-Kabir" of Al-'Uqailiy (3/244/1243): ['Ali bin 'Aabis Al-Kufi Al-Asadiy (related) from Al-'Alaa bin Al-Musayyib. Aadam bin Musa related to me: He said: I heard Al-Bukhari: He said: 'Ali bin 'Aabis Al-Asadiy is Kufi. (He related) from Al-'Alaa bin Al-Musayyib, from his father. Yahya bin Ma'een classified him as being Da'eef (weak) and he said: I saw him. And Muhammad bin 'Isa related to us: He said: 'Abbas related to us: He said: I heard Yahya saying: 'Ali bin 'Aabis Laysa bi-Shay'in (not of anything or strength). This Hadith was related to us by 'Ali bin Abdul 'Aziz: He said: Abu Ghassan, 'Amr bin 'Awn and Muhammad bin As-Salt related to us: They said: 'Ali bin 'Aabis related to us from Al-'Alaa bin Al-Musayyib, from his father, from Ibn Mas'ud: He said: The Messenger of Allah ﷺ said: "O Allah bless my Ummah in its early mornings" and the Matn (textual content) is well-known via other than this Isnad (chain of transmission)]. Therefore, he offered nothing apart from imitating Imam Yahya without major critiquing or examination. As for the Hadith that he cited, then it is a proof against him and not for him.

In conclusion, let me make mention of the following solid and valuable text of the researcher Ustadh Abdullah bin Yusuf Al-Jadee':

- The following came stated in "Tahrir 'Uloom il-Hadith" by Ustadh Abdullah bin Yusuf Al-Jadee', Ar-Rayyan Edition (1/541):

[The second area of research: Critically examining the forbiddance of advancing the Jarh over the Ta'deel except with conditions.

The basis: The one whose Ta'deel (i.e. affirmation of his soundness of the transmitter) is affirmed by a knowledgeable critic, it is not allowed to proceed contrary to that unless there is a Hujjah (evidential proof). **The determination from the Madhaahib of the people of knowledge is:** That the Jarh (i.e. negation of soundness of the transmitter) affirmed by a knowledgeable critic is discarded until three conditions are met in respect to him:

The first condition: That it be detailed and even if by only one critic. The general or undetailed Jarh is: The wording which contains the apparent meaning of aspersion (Al-Qad'h) however the angle (i.e. behind the judgement) was not elucidated and the cause was not explained. That is like the critic's statement related to the narrator: "Da'eef (weak)", or "Laysa bi-Shay'in (not of anything or strength to be considered)", or "Matrook (discarded)", or by the use of rarer expressions such as "He is cast aside", or if a narrator is asked about and then he (the critic) indicates by his finger, tongue or by moving his head. Similarly, there is no consideration given to the number of those who affirm the soundness of the transmitter or the number of those who negate his soundness in respect to the determination. What some of those affiliated to this knowledge from those who have come later have proceeded upon in terms of calculating the number of those who negated the soundness of the transmitter and those who affirmed his soundness, and then judge the one with the greatest number to be preponderant, then that is a weak Madh'hab (approach) which is not established upon the foundational principles (Usool) of this area of knowledge ('Ilm). From among the examples which reinforce the obligation of the realisation of this condition is what 'Abbas Ad-Dawriy related in relation to Buraidah bin Sufyan bin Farwah Al-Aslamiy. He said: I heard Yahya (meaning Ibn Ma'een) saying: Ya'qub bin Ibrahim bin Sa'd related from his father, from Muhammad bin Ishaq: He said: I saw Buraidah bin Sufyan drinking Khamr (alcoholic beverage) on the Ar-Rayy road/route. Ad-Dawriy said: "And the one who thinks that Buraidah drank Nabeedh, then Muhammad bin Ishaq saw him. He said: I saw him drinking Khamr. That is because the Nabeedh in the view of the people of Al-Madinah and Makkah is Khamr. It is not that he actually drank Khamr itself by Allah's permission. That is the angle of explanation of the reported narration in my view". I say: It is as if Al-Juzajani made use of this story to cast aspersions upon him when he said: "He is contemptible in respect to (the practise of) his Deen" and in this statement he further increased the Jarh (negation of soundness) in obscurity, so, ponder upon that!]. **This marks the end of this valuable foundational text.**

Conclusion:

(1) - Precision and fairness oblige that 'Ali bin 'Aabis be called in the very least (or lowest evaluation) Hasan Al-Hadith, close to the grades of the Sahih transmitters, like the final verdict of Imam Abu Abdullah Muhammad bin Isma'eel Al-Bukhari, the mountain of knowledge and Imam of the Dunya.

- That is in the case where the following came stated in 'Al-'Ilal Al-Kabir" of At-Tirmidhi – Tarteeb 'Ilal At-Tirmidhi Al-Kabir (p: 375/700): [Isma'eel bin Musa related to us: 'Ali bin 'Aabis related to us from Muslim Al-Mula'iy, from Anas bin Malik: He said: "The Prophet ﷺ was staked with Prophethood on Monday and 'Ali performed the prayer on Tuesday". I asked Muhammad concerning this Hadith and he said: 'Ali bin 'Aabis: **Muqaarib Al-Hadith** and Muslim Al-Aa'war is Da'eef and his Hadith are discarded or left] (Note: Muqaarib Al-Hadith (Fair narrator): implying that his accuracy is somewhat suspect, yet his narrations are close to those of other reliable narrators).

This is definitely the opinion that Imam Al-Bukhari settled upon at the end of the matter, in the case where he completely cast aside the speech of Imam Zakariya Yahya bin Ma'een!

(2) - Al-Hafizh (Ibn Hajar) greatly wronged the man when he said in "At-Taqreeb" (1/402/4757): ['Ali bin 'Aabis (...) Al-Asadiy Al-Kufi: Da'eef (weak), from the ninth (level)]. It is obligatory to rectify this for it to become, for example: []: ['Ali bin 'Aabis (...) Al-Asadiy Al-Kufi: Sadooq Lahu Awhaam (Truthful/honest who has (some) errors, from the ninth (level)]. And Allah is Most Knowledgeable and Most Precise in Judgement.

Appendix Chapter: The innocence of Saalim bin Abi Al-Ja'd from At-Tadlees and Al-Irsaal

- Appendix section: Who is Saalim bin Abi Al-Ja'd?

- The following came stated in "Siyar Aa'laam An-Nubalaa'" (9/123/4): [Saalim bin Abi Al-Ja'd Rafi' Al-Ashja'iy, Al-Ghatafani, their Mawla, Al-Kufi, Al-Faqih (scholar), one of the Thiqaat.

He related from: Thawban the Mawla of the Messenger of Allah, Jabir, Ibn 'Abbas, An-Nu'man bin Bashir, Abdullah bin 'Amr, Ibn 'Umar, Anas bin Malik, his father Abu Al-Ja'd Rafi' and a Jama'ah (group). And he relates from 'Umar and from 'Ali, and that is Munqati' (interrupted), as that came in the Sunan of An-Nasa'iy, and therefore he is a perpetrator of Tadleees.

Those who related from him (include): Al-Hakam, Qatadah, Mansur, Al-Aa'mash, Husain bin Abdur Rahman and others.

He was from among the distinguished Mawaali (pl. of Mawla) and their 'Ulamaa' (scholars). He died in the year 100 AH. It is said: It was before the year 100 AH and it has also been said that he died in the year 101 AH.

His Hadith have been recorded in the six books. He excessively sought knowledge. He used to write (or record). Mansur said: Saalim, when he narrated, he would narrate a lot. And Ibrahim, when he narrated, he was decisive (or to the point). So, I mentioned (that) to Ibrahim and he said: Saalim used to write (or record). Qais bin Ar-Rabee': from 'Ataa bin As-Saa'ib: That 'Alqamah, Al-Aswad, Ibn Nudailah gave permission to Saalim bin Abi Al-Ja'd to purchase the Walaa' (loyalty) of a Mawla for him from 'Amr bin Huraith for twenty thousand, so that he could assist him upon his worship. Ibn Sa'd said: They said: He died during the Khilafah of 'Umar bin Abdul 'Aziz].

- And the following came stated in "Tabaqaat Al-Kubra" (of Ibn Sa'd) (Al-'Ilmiyah Edition: 6/296/2335): [Saalim bin Abi Al-Ja'd Al-Ghatafani, a Mawla of theirs: Ubaidullah bin Musa and Muhammad bin Abdullah Al-Asadiy informed us: They said: Sufyan related to us from Mansur: He said: Saalim, when he narrated, he would narrate a lot. And Ibrahim, when he narrated, he was decisive (or to the point). So, I mentioned (that) to Ibrahim and he said: Saalim used to write (or record)].

- In "Ath-Thiqaat" of Al-'Ajaliy (Al-Baaz Edition: p: 173/496): [Saalim bin Abi Al-Ja'd Al-Ghatafani "Kufi", a Taabi'iy, Thiqah. Qubaidah bin 'Uqbah related to us from Sufyan, from Mansur: He said: When you narrate, you do so in parts (or break it into parts), whilst Saalim bin Abi Al-Ja'd completes (i.e. relates fuller). He said: Saalim used to write (or record) whilst I did not write].

- "At-Tareekh Al-Kabir" – Tareekh Ibn Abi Khaithamah – As-Sifr Ath-Thaalith (2/94/1888): [My father related to us: He said: Yahya bin Sa'eed At-Qattan related to us from Sufyan: He said: Mansur related to us: He said: I said to Ibrahim: Saalim bin Abi Al-Ja'd used to be more complete than you in his Hadith? He said: Saalim used to write (or record)].

- And the following came stated in "Mawsoo'ah Aqwaal Al-Imam Ahmad bin Hanbal Fee Rijal il-Hadith Wa 'Ilalihi (2/5/884): [Saalim bin Abi Al-Ja'd, Rafi', Al-Ghatafani, Al-Ashja'iy, their Mawla, Al-Kufi]:

- Abdullah bin Ahmad said: I heard my father saying: They were three brothers: Saalim bin Abi Al-Ja'd, Ubaid bin Abi Al-Ja'd and Ziyad bin Abi Al-Ja'd. They were from Ashja'. And Yazid bin Ziyad bin Abi Al-Ja'd is a Sheikh **Thiqah**. He is their nephew "Al-'Ilal" (405 and 1531).
- And Abdullah said: I asked him (i.e. his father) about the Hadith of Shu'bah from Yazid bin Khumair. He said: I heard Saalim bin Abi Al-Ja'd. My father said: Yazid heard it from Saalim in Ash-Shaam and Saalim had related from Mi'dan, **Saalim went to Ash-Shaam** "Al-'Ilal" (1885).
- And Abdullah said: I asked Yahya about Saalim bin Abi Al-Ja'd, Ubaid bin Abi Al-Ja'd and Ziyad bin Abi Al-Ja'd. He said: They were all brothers. I asked my father: He said: They were all brothers "Al-'Ilal" (3899).
- Muhammad bin Yahya Adh-Dhuhliyy said: I heard Ahmad bin Hanbal and the Ahadeeth of Saalim bin Abi Al-Ja'd from Thawban were mentioned. He said: Saalim did not hear from Thawban and he did not meet him. Between them was Mi'dan bin Abi Talhah and these Ahadeeth are not Sahih "Al-Jarh Wa t-Ta'deel" (4/785) ...].

- The following was stated in "Taqreeb At-Tahdheeb" (1/226/2170): [Saalim bin Abi Al-Ja'd Rafi' Al-Ghatafani Al-Ashja'iy, their Mawla, Al-Kufi: Thiqah. He used to undertake Irsaal a lot from the third level. He died in the year 97 or 98 AH and it is said 100 AH or after that, but it has not been confirmed that he lived past 100 AH].

I say: Attributing Tadrees or Irsaal to Saalim bin Abi Al-Ja'd is a fabrication and lie which we will shortly uncover and shed light upon its motives, by Allah's permission.

- Section: **The hearing** of Saalim bin Abi Al-Ja'd from An-Nu'man bin Muqarrin:

Perhaps the best place to begin this serious section is this blessed Hadith that contains a dazzling sign from the signs of the Prophethood of our Sayyid Muhammad ﷺ:

- As it came recorded in the Musnad of Ahmad - Ar-Risaalah edition (39/155/23746): [Abdus Samad related to us: Harb (meaning Ibn Ash-Shaddad) related to us: Husain related to us from Saalim bin Abi Al-Ja'd, **from** An-Nu'man bin Muqarrin: He said: "We came to the Messenger of Allah ﷺ in a group numbering four hundred from Muzainah. The Messenger of Allah ﷺ then gave us his command. Some of the people then said: "O Messenger of Allah, we do not have food as provisions for us". So, the Prophet ﷺ said to 'Umar: "Give them provisions". He said: "I don't have anything apart from some surplus dates and I don't think it will be sufficient at all for them". So, he said: "Go forth and provide them!" So, he set off with us to a room of his and therein were dates like Al-Bakr ul-Awraq. He then said: "Take" and so the people took their requirement. He (i.e. An-Nu'man) said: I was of the last of the people. He said: So, I looked around and I was not deprived of a place where there were dates even after four hundred men had taken (their provision) from it]. This was also related in "Amaaliyy" of Ibn Bushran – The first part (p48/65): [Abu Bakr Ahmad bin Ja'far bin Hamdan bin Malik informed us: Abdullah bin Ahmad bin Hanbal related to us: My father related to me: Abdus Samad related to us: Harb (meaning Ibn Ash-Shaddad) related to us: Husain related to us from Saalim bin Abi Al-Ja'd, **from** An-Nu'man bin Muqarrin: He said: The same as the above narration ...].

The Muhaqqiq (editor) commented in the margins: [This is Sahih Li-Ghairihi. The Rijaal (transmitters) of this Hadith are Thiqaat. They are Rijaal of the two Sheikhs however it is Munqati' (interrupted). That is because Saalim bin Abi Al-Ja'd did not meet An-Nu'man bin Muqarrin according to what Ibn Hajar said in "Al-Isaabah" (6/454). Abdus Samad: He is Ibn ul-Warith and Husain: He is Ibn Abdur Rahman As-Sulamiy]. And Abdur Rahman Muqbil bin Haadiy Al-Waada'iy said in his book: "Ahadeeth Mu'allah Zahiruhaa As-Sihhah" (p: 379/401): [Imam Ahmad, may Allah's mercy be upon him, said (5/445): [Abdus Samad related to us: Harb (meaning Ibn Shaddad) related to us ... etc] ... then after citing this very Hadith: This Hadith if you look at its Sanad (chain) you would find its Rijaal (transmitters) to be Sahih Rijaal. However, Al-Hafizh says in "Al-Isabah" in the biography of An-Nu'man bin Muqarrin after presenting the Hadith: And its Rijaal (transmitters) are Thiqaat, however, it is Munqati' (interrupted) as An-Nu'man was martyred during the Khilafah of 'Umar and as such Saalim did not meet him]. As-Suyootiy disagreed with them and said in his "Al-Manaahil" (p: 122): [Its Sanad (chain) is Sahih].

So, we say: This claim has been built upon false (or invalid) premises. The most significant of which is that the wording "عَنْ" (from) does not establish (direct) contact in itself. This is an error which is contrary to the view of the majority of the 'Ulamaa' (scholars) of the field. Ash-Shareef Hatim bin 'Aarif Al-Awniy has a delightful study under the provocative heading "The Ijmaa' (consensus) of the Muhadditheen upon not stipulating the (definite) knowledge of hearing in the Hadith which have come in the Mu'ana'an form among those who lived (or were contemporaries) at the same time/age". It may therefore not just be the opinion of the majority but may actually be an old Ijmaa' (consensus), a matter that requires examination and study.

It does not concern us whether it is an Ijmaa' or only the opinion of the Jumhoor (majority) as the Ijmaa' (consensus) of the Muhadditheen in these types of matters are not infallible, even if the inner self finds greater relief in the Ijmaa'. That is because this is an issue of sensed knowledge and not a Shar'iyah issue in which it is permissible for us to suppose the infallibility of the Ummah (and not just the consensus of the Muhadditheen), based upon the evidence of the preservation of the Dhikr, the completion (or perfection) of the Deen and the presence of a triumphant group or faction until the end of time ... etc. Consequently, it is essential to be aware that this opinion of theirs did not come out of a vacuum but is rather the result of an extremely broad examination encompassing thousands of narrations which established:

(1) - That the first generation or century (Qarn), which consisted of the Sahabah, the major Taabi'een and their Awsaat (middle ones), (the first, second and third generations (of transmitters) according to the definition of Ibn Hajar), were not cognisant of the difference between "عَنْ" ('an - from), "حَدَّثَنِي" (Haddathani - He related to me), "حَدَّثَنَا" (Haddathanaa - He related to us), "أَخْبَرَنِي" (Akhbarani - He informed me), "أَخْبَرَنَا" (Akhbarana - He informed us), "قَالَ لِي" (He said to me), "قَالَ لَنَا" (He said to us), "خَطَبَنِي" (He addressed me), "كَتَبَ لِي" (He wrote to me), "كَتَبَ لَنَا" (He wrote to us), "سَمِعْتُهُ يَقُولُ" (I heard him saying), "سَمِعْنَا مِنْهُ قِرَاءَةً عَلَيْهِ" (We heard from him a reading upon it), "قَرَأْتُ" (I read to him and he affirmed or approved of it) or like what Bashir bin Naheek did: [He said: I came to Abu Hurairah with some writing and asked him: Is this a Hadith that I relate from you? He said: Yes]. They did not practise Tadlees with the exception of some well-known cases concerning which the **independent Burhan (clear proof or evidence)** was established and not just due to the mere use of the wording "عَنْ" ('an - from) itself, a matter which we will present shortly.

(2) - The people of Ash-Shaam (Greater Syria) during the first century paid less care to the Isnad than others. For that reason, the Mursal and Munqati' narrations were relatively more amongst them.

That was until Az-Zuhriy and his like came and then they caught up with the rest of the Islamic regions in this area. This obliges **increased caution** and **a greater level of verification** in respect to dealing with their narrations in general and not only in respect to that related to Al-'An'anah.

(3) - Most of the narrators, especially in the first century and until the beginning of the third century, with the exception of those who were aware of going to great lengths in respect to verification and rating by the wording, did not used to see a problem (or issue) with exchanging worded expressions (Alfaazh) of deliverance which they heard from their Shuyukh (teachers), like for example “حَدَّثَنِي” (Haddathani - He related to me), “حَدَّثَنَا” (Haddathanaa – He related to us), “أَخْبَرَنِي” (Akhbarani – He informed me), “أَخْبَرَنَا” (Akhbarana – He informed us), “قَالَ لِي” (He said to me), “قَالَ لَنَا” (He said to us), “عَظَّمَنِي” (He addressed me), “كَتَبَ لِي” (He wrote to me), “كَتَبَ لَنَا” (He wrote to us) and so on, with the worded expression (Lafzhah) “عَنْ” (‘an - from). Examples of that are too many to limit and they considered this leniency to fall under the are of “The narration by the meaning”. So, how many chains came in a Mu'an'an form (i.e. with 'An'anah) from a path or paths which you find from another path or other paths which have been related utilising another worded expression from among the expressions of deliverance. Indeed, you may find in the Isnad a complete story that has been restricted to one single worded expression (Lafzhah) “عَنْ” (‘an - from). There is a **special section in the appendix with a striking example** of this.

(4) - Therefore, it must definitely be concluded that the worded expression (Lafzhah) “عَنْ” (‘an - from) established the connection and especially during the first century, unless there exists a Burhan (clear proof or evidence) establishing contrary to that.

(5) - Consequently, it is not permissible to depend upon the ‘An'anah in itself as evidence for the absence of (direct) hearing or said more precisely, the absence of the “connection that establishes the Hujjah (evidential proof)” and to then act recklessly in respect to passing the judgment of the occurrence of Irsaal or what is much worse or heinous, attributing Tadlees to the narrator. This is not permissible as it is based on an invalid or false and unproductive logic. It is therefore necessary for there to be an independent Burhaan (clear evidence) for the occurrence of the Irsaal or the Tadlees.

(6) - Even the Mudallis (one who has engaged in Tadlees), whose Tadlees was not excessive and was not known to have perpetrated repugnant Tadlees, his 'An'anah is judged to be connected if connotations are found to make that preponderant. Examples of such a connotation include a long period of companionship, having taken a lot from that particular Sheikh (Al-Aa'mash from Ibrahim, Abu Wa'il, Abu Saalih Dhukwan As-Samman for example...), or the fame of the particular Hadith taken from that very same Sheikh, in addition to the absence of preventing factors (Mawaani'), like the Nakarah of the Matn (textual content of the narration) or its Shudhoodh (i.e. being outside of the norm).

The known exceptions among the second and third levels include: Jubair bin Nufair Al-Hadramiy Ash-Shaamiy, Thiqah and Mashoor (well-known) from the second level (Mukhdaram (i.e. independent level between the Sahabah and the Taabi'een) from the major Taabi'een). He used to undertake Irsaal and Tadlees and especially from the older Sahabah (Al-Qudamaa'). Abu Salih Badham, the Mawla of Umm Haani'. He is not Qawwiyy (strong). Most of his relations were from Ibn 'Abbas by way of Tadlees. He took them through intermediaries and then omitted the intermediary.

As for the fourth (level of transmitters), lower than the Wustaa (middle) of the Taabi'een, then there are well-known Mudalliseen among them: 'Atiyah bin Sa'd Al-Jadaly Al-'Awfiy Al-Kufi. He is from the

fourth level upon examination and not the third as Al-Hafizh (Ibn Hajar) said. It is said that his Tadlees was horrendous, and he was not Qawwiyy (strong). Habib bin Abi Thabit Al-Asadiyy Al-Kufi, Thiqah, the major Faqih (Jurist/scholar). He was also from the fourth level and not from the third as Al-Hafizh (Ibn Hajar) stated and his Tadlees was a lot. Abu Ishaq As-Sabee'iy Al-Hamdaniyy (from the major fourth level). He was the head of Tadlees and he had a versatility and marvels in respect to it. Abu Az-Zubair Muhammad bin Muslim bin Tadrus Al-Asadiyy Al-Makkiyy whose Tadlee was a lot. And Abdul Malik bin 'Umar Al-Lakhmiyy Al-Kufi, whose Tadlees was a lot less and lighter than those mentioned before him.

Let us now return to our person of interest Saalim bin Abi Al-Ja'd. Even if we were to concede to some of what Al-Hafizh (Ibn Hajar) surmised in "Taqrīb At-Tahdheeb" (1/226/2170), when he said: [Saalim bin Abi Al-Ja'd Rafi' Al-Ghatafani Al-Ashja'iy, their Mawla, Al-Kufi: Thiqah. He used to undertake Irsaal a lot from the third level. He died in the year 97 or 98 AH and it is said 100 AH or after that, but it has not been confirmed that he lived past 100 AH]. Even if we were to concede, for the sake of argument, the correctness of some of that, it would still **be obligatory in accordance with our golden principle**, to understand his 'An'anah from An-Nu'man bin Muqarrin, may Allah be pleased with him, to mean that he heard it and that the connection was present, especially in the case where he has another Hadith related from him. Consequently, all that is necessary for us to say is that Abu Al-Ja'd Rafi', the father of Salim, was from the men of An-Nu'man bin Muqarrin during the latter stages of his rule over Kaskar when he requested from 'Umar to be permitted to resign and that Saalim was present with him and consequently heard that.

- It is as came stated in "Hilyat ul-Awliyaa Wa Tabaqaat Al-Asfiyaa" (7/300): [Abu Bakr related to us (He is: Ahmad bin Ja'far bin Hamdan bin Malik, Abu Bakr Al-Qate'e'iy): Abdullah related to us (He is: Abdullah bin Ahmad bin Hanbal): Sufyan bin Wakee' related to me: Sufyan bin 'Uyainah related to us from Husain, from Saalim bin Abi Al-Ja'd: That 'Umar appointed An-Nu'man bin Muqarrin over the administration of Kaskar. Then An-Nu'man wrote to him (saying): "O Ameer ul-Mu'mineen, relieve me from Kaskar and send me out with some of the armies of the Muslims. That is because Kaskar is like a prostitute of Bani Isra'eel who perfumes and adorns herself twice in a day". Then (later), when 'Umar mentioned An-Nu'man bin Muqarrin, following his death, he would say: "O cover of myself upon Muqarrin" (an expression of affection)].

It may be that Saalim, most probably alongside his brother or perhaps some of his brothers, accompanied An-Nu'man bin Muqarrin when he went for Jihad in the conquest of Nihawand, which took place in the years 20-21 AH. Saalim at that time had reached the age of maturity, necessarily of the age of 15 or older, making the date of his birth the year 5 AH, if we wanted to be meticulous and examine the matter, or prior to that. In the case where his father was from the Huffazh of the Book of Allah and from the men of An-Nu'man bin Muqarrin (i.e. in his service), there is not surprise that the delegation that went (to 'Umar) to give news of the death of An-Nu'man, the glad tidings of the conquest and to deliver the share of the booty for the Bait ul-Maal (Central state treasury), included Saalim who then heard the statement of 'Umar: "O cover of myself upon Muqarrin" (an expression of affection).

As such, Saalim was therefore from those who lived long through two generations and was close to 100 years of age at the time of his passing (97 or 98 AH and it was said 100 or after that, as will be mentioned). That is especially as there appears to be a narration claiming that he surpassed 100 years of age, although it was not confirmed in the view of Al-Hafizh (Ibn Hajar).

Based upon the above, it is obligatory firstly: To review his classification as being from the second level of transmitters (the major Taabi'een).

Based upon the above, it is obligatory also: To invalidate the claim of the Irsaal in origin with the exception of that which has an independent Burhan (clear evidence) establishing it. Therefore, there would be no Irsaal, if found, except for that which was related from the Prophet ﷺ and Abu Bakr, due to the Ijmaa' (consensus) upon the absence of his companionship to him and his not being mentioned amongst those who were in the delegations to Al-Madinah during the days of Abu Bakr, or that related from Abu Ubaidah and Mua'dh and others from the martyrs of the plague of 'Amwas in Ash-Shaam, because he was from the region of Kufa, whilst it is very unlikely that he had gone at that time to Ash-Shaam whilst the war was raging.

This is the correct view and it is not permissible to have other than it. It is therefore necessary to rectify the speech of Al-Hafizh (Ibn Hajar), for it to become: [Saalim bin Abi Al-Ja'd Rafi' Al-Ghatafani Al-Ashja'iy, their Mawla, Al-Kufi, (is) Thiqah (reliable/trusted) from the second (level). He died in the year 97 or 98 AH (and it has been said 100 AH or after that. And he was close to 100 years of age, although it has not been proven that he exceeded that]. That is in place of the text found in "Taqreeb At-Tahdheeb" (1/226/2170). This, however, does not represent the final revision of him which we will present after completing the presentation of the evidence for our view.

It is also true, in this particular case, that we have independent evidence supporting the correctness of our opinion. We begin by presenting the blessed Hadith that we began this current section with through its other different paths:

- The following came recorded in "Ma'rifat us-Sahabah" of Abu Nu'aim (5/2653/6359): [Muhammad bin 'Ali bin Hubaish related to us: Ahmad bin Yahya Al-Hulwaniy related to us: Sa'eed bin Sulaiman related to us from 'Abbad bin Al-'Awwam, from Husain, from Saalim bin Abi Al-Ja'd: He said: An-Nu'man bin Muqarrin **said**: We came to the Messenger of Allah ﷺ in a group numbering four hundred from Muzainah. The Messenger of Allah ﷺ then gave us a command. Some of the people then said: "O Messenger of Allah, we do not have food as provisions for us". So, the Prophet ﷺ said to 'Umar: "Give them provisions". He said: "I don't have anything apart from some surplus dates which won't be sufficient at all for them". So, he said: "Provide them" So, he set off with us to a room of his and therein were dates. He then said: "Take" and so every man from among us took his need and I was of the last of the people. Then, I looked around and I did not know that I had been deprived of a place of dates even after four hundred men had taken (their provision) from it]. Abu Nu'aim then said: [Ibn Fudail, Za'idah, Hushaim, Suwaid bin Abdul 'Aziz and 'Abthar related the same as it from Husain].

- And in the revised "Dalaa'il An-Nubuwwah" of Al-Baihaqi (5/365): [Abu Al-Husain bin Bishran Al-'Adl informed us in Baghdad: Abu Muhammad Da'laj bin Ahmad bin Da'laj told us: Ibrahim bin 'Ali told us: Yahya bin Yahya told us: Hushaim told us from Husain, from Dhakwan Abi Salih, from An-Nu'man bin Muqarrin: He said: I came to the Messenger of Allah ﷺ among 300 men from Muzainah. When we wanted to depart, he said: "O 'Umar, give provisions to the people". He replied: "I don't have anything apart from some dates, which I don't think will be sufficient for the people". He said: "Go and give them provisions". He (An-Nu'man) said: So, 'Umar set off with them. He entered them to his home and then walked up with them to a room. When we entered, we saw within it similar to Al-Jamal Al-Awraq. The people then took their need from it. An-Nu'man said: I was among the last to

leave and I turned to see and saw that the number of dates in it were like the quantity that were there before (we entered)].

I say: Concerning his statement: "From Dhakwan Abi Salih" and his statement: "300 men", then that is an error and mistaken. It may be that it (i.e. the error) was from Ibrahim bin 'Ali Adh-Dhuhliyy. Even though he had been classified as Thiqah he is nevertheless not of the level or grade of accuracy and reliability as the remainder of the transmitters in the Isnad. This error has ruined for us the path of Hushaim from Husain bin Abdur Rahman whilst Hushaim is from the most reliable of people in respect to Husain (i.e. relating from him). However, despite that, we find some level of consolation on "At-Tareekh Al-Kabir" – Tareekh Ibn Abi Khuthaimah - As-Safar Ath-Thaniyy (1/61/105-106) and (1/571/2361): Abdullah bin Mutee' related to us: He said: Hushaim related to us from Husain, from Saalim bin Abi Al-Ja'd, **from** An-Nu'man bin Muqarrin: He said: We came to the Messenger of Allah ﷺ in a group numbering four hundred from Muzainah ...]. Abdullah bin Mutee' bin Rashid Al-Bakriyy is Thiqah, however he is not of the elevated level of the aromatic sweet basil of Khurasan Al-Imam Al-Qudwah Al-Hujjah Abu Zakariya Yahya bin Yahya bin Bukair bin Abdur Rahman Al-Minqariyy At-Tamimi An-Naisaburiyy.

- The following also came in the revised "Dalaa'il An-Nubuwwah" of Al-Baihaqiyy (5/365) from Saalim, upon what is correct ('Alaa s-Sahih): [Abu I-Hasan bin 'Abdan informed us: Ahmad bin Ubaid As-Saffar told us: Isma'eel bin Al-Fadl related to us: Sa'eed bin 'Amr Al-Ash'athiy (Abu Uthman) related to us: 'Abthar related to us from Husain, from Saalim, **from** An-Nu'man: He said: We came to the Messenger of Allah ﷺ among 400 men from Muzainah and Juhainah in respect to some of his command. We then said: "We don't have with us a provision for ourselves". So, he said: "O 'Umar, provide them with provisions". He said: "I don't have apart from some extra dates which are not sufficient for our living". Then 'Umar, may Allah be pleased with him, set off with us to a room of his, to open it for us. Then we saw in it the like of Al-Bakr Al-Awraq of dates. We then went to take our provision from these dates and we did so. I was from the last of them and so I looked and saw that there was no place of dates had been depleted. So, we took our provision from it and we numbered 400].

- However, the following also came recorded in the revised "Dalaa'il An-Nubuwwah" of Al-Baihaqiyy (5/365): [Za'idah corroborated it from Husain, from Saalim bin Abi Al-Ja'd: Abu Abdullah Al-Hafizh informed us: Abu I-'Abbas related to us: Muhammad bin Ya'qub: Al-Hasan bin 'Ali bin 'Affan related to us: Husain bin 'Ali related to us from Za'idah, from Husain, from Saalim bin Abi Al-Ja'd: He said: An-Nu'man bin Muqarrin **said to us**: "I came to the Messenger of Allah ﷺ among a group of four hundred from Muzainah. He ﷺ then gave us his command. He ﷺ then said: O 'Umar give them provisions". He said: "O Messenger of Allah, I don't have that which I can give to them in terms of provisions". So, he said: "Give them provisions". So, he opened for us a room of his containing within it an amount of dates like Al-Jamal Al-Baarik. We then took our provisions from it, all four hundred riders. He (An-Nu'man) said: I was from the last to go out, so I turned to it and I was not deprived of a place of dates within it (i.e. they remained plentiful)].

- The following was recorded in "At-Tadween Fee Akhbar Qazween" (1/82): [Al-Khateeb Abdul Kaafiy bin Abdul Ghaffar bin Makkiyy bin Muhammad Al-Harbiyy informed us in his writing: My grandfather Abu Bakr Makkiyy Ibn Muhammad informed us of a Qiraa'ah (reading) upon him in the year 503 AH: Abu Hafs 'Umar bin Muhammad bin 'Umar Al-Habarah Al-Malikiyy informed in the year 450 AH: Abu Bakr Muhammad bin 'Umar bin Habarah informed: Abu Ishaq Ibrahim bin Muhammad bin Ibrahim bin Abi Hammad related to us: Abu Abdullah Ahmad bin Muhammad bin **Shaakir** related to us:

Uthman bin Abi Shaibah related to us: Husain bin 'Ali related to us from Za'idah, from Husain bin Abdur Rahman, from Saalim bin Abi Al-Ja'd: He said: An-Nu'man bin Muqarrin **related to us**: He said: We came to the Prophet among four hundred from Muzainah. He (An-Nu'man) said: The Messenger of Allah ﷺ then commanded us with some of his command (or matter). Then some of the people said: "O Messenger of Allah, we do not have food as provisions for us". He (An-Nu'man) said: Then the Messenger of Allah ﷺ said: "O 'Umar, give them provisions". 'Then 'Umar, may Allah be pleased with him, said: "O Messenger of Allah, I don't have anything apart from a portion of dates, which I do not believe will be enough for them at all". He ﷺ said: "Set off with them and provide for them". So, he set off with us and opened a room for us. There inside were dates like Al-Bakr Al-Awraq. He (An-Nu'man) said: The people then took their requirement. He said: I was from the last of the people and so I turned to look and there was no place of dates that I was deprived from and it had (already) provided for four hundred men]. I say: In the original manuscript it stated: Abu Abdullah Ahmad bin Muhammad bin Saakin, instead of **Shaakir**, which is a misprint, so we rectified it as is apparent above.

- The following came stated in "Ash-Sharee'ah" of Al-Aajuriy (4/1580/1065): [And Abu Ahmad Harun bin Yusuf bin Ziyad related to us: He said: Ibn Abi 'Umar (meaning Muhammad Al-'Adaniy) related to us: He said: Husain bin 'Ali Al-Ju'fiy related to us: He said: Za'idah bin Qudamah Ath-Thaqafi related to us from Husain, from Saalim bin Abi Al-Ja'd: He said: An-Nu'man bin Muqarrin **related to us**: He said: We came to the Messenger of Allah ﷺ in a group numbering four hundred from Muzainah. The Messenger of Allah ﷺ then commanded us with some of his matter. Some of the people then said: "O Messenger of Allah, we do not have food as provisions for us". So, the Prophet ﷺ said: "O 'Umar give them provisions". Then 'Umar said: "O Messenger of Allah, I don't have anything apart from some surplus dates and I don't think it will be sufficient at all for them". He (An-Nu'man) said: So, he set off with us and he opened (a room) and therein were dates like Al-Ba'eer Al-Awraq. He said (An-Nu'man): The people then took their requirements, and I was of the last of the people. So, I looked around and I was not deprived of a place of dates even after it had provided for four hundred men].

I say: This is from among the best Asanid (chains of transmission) of this Dunya (worldly life):

- Abu Bakr Muhammad bin Al-Husain bin Abdullah Al-Aajuriy Al-Baghdadiy (DoD: 360 AH), the compiler of the book "Ash-Sharee'ah", is from among the scholars of compilation and from the Huffazh, Al-Athbaat Al-Akaabir Al-Mutqineen.

- Abu Ahmad Harun bin Yusuf bin Ziyad, well known by the name Ibn Miqraad Ash-Shatawi, is **Thiqah Thabt**, and there is a nice biography for him in "Tareekh Al-Baghdad" (14/29/7366): Harun bin Yusuf bin Harun bin Yusuf bin Ziyad, Abu Ahmad, well known by the name Ibn Miqraad Ash-Shatwi, heard (i.e. related from) Muhammad bin Yahya bin Abi 'Umar Al-'Adaniy, Abu Marwan Muhammad bin Uthman Al-Uthmani, Al-Hasan bin 'Isa bin Masarjas An-Naisaburiy, Abu Hisham Ar-Rifa'iy. Whilst Muhammad bin Al-Hasan bin Miqsam, Abu Bakr bin Al-Ju'aabi, Abdul 'Aziz bin Ja'far Al-Kharqi, Abu Abdullah bin Al-'Askariy, 'Ali bin Muhammad bin Lu'lu', Abu Hafs bin Az-Zayyat and others related from him. 'Ali bin Muhammad bin Nasr Ad-Dinury related to me: He said: I heard Hamzah bin Yusuf As-Sahmiy saying: I heard Abu Bakr Al-Isma'eeliy saying: "Abu Ahmad Harun bin Yusuf bin Harun Al-Qatee'iy: **He was Thabt**". Muhammad bin Abdul Wahid informed us: Muhammad bin Al-'Abbas related to us: He said: 'Ali bin Al-Munadiy read and I heard: He said: And Abu Ahmad Harun bin Yusuf bin Harun Ash-Shatwi passed away on a Wednesday with 14 days remaining of Dhu l-Hijjah in the year 303 AH].

- Muhammad bin Yahya bin Abi 'Umar Al-'Adaniy, Thiqah Hafizh Musannif. He compiled a well-known compilation which contained some lack of care of the Saaliheen (righteous), however, that has no harmful consequences here, especially as he has been corroborated in his narration for the expressed statement of Saalim bin Abi Al-Ja'd hearing (directly) by the worded expression "حَدَّثَنَا" (**Haddathanaa** - He related to us), with Uthman bin Abi Shaibah with the worded expression "حَدَّثَنَا" (**Haddathanaa** - He related to us) and Al-Hasan bin 'Ali bin 'Affan with the worded expression: "قَالَ" (**Qaala Lana** - He said to us), in addition to the partial corroboration from 'Abbad bin Al-'Awwam with the worded expression "قال: قال" (Qaala: **Qaala** – He said: He said).

- Za'idah bin Qudamah, Abu As-Salt Ath-Thaqafi, Thiqah Hafizh, Thabt (reliable) Mutqin (precise) in his narration. Imam Ahmad said: [The verified in respect to the Hadith are four: Sufyan, Shu'bah, Zuhair and Za'idah]. He also said: [If you have heard the Hadith from Az-Za'idah and Zuhair, then do not be concerned if you do not hear it from other than them both, apart from the Hadith of Abu Ishaq]. And Abu Hatim said: [He was Thiqah, the Sahib (possessor/companion) of the Sunnah. And he is more beloved to me than Abu 'Awanah and more knowledgeable (Ahfadh) than Shareek and Abu Bakr 'Ayyash. He presented his Hadith to Sufyan Ath-Thawriy]. Ibn Hibban said in his "Ath-Thiqaat": [He was from the **Huffazh** (i.e. those very knowledgeable in Hadith) and **Mutqineen** (those of precision/meticulousness) and he did not consider a hearing (i.e. of a narration) until he heard it **three times!**]. All of this can be found in "Tahdheeb At-Tahdheeb" (3/264/571) and Al-'Ajaliy said in "Ma'rifah Ath-Thiqaat" (1/367/490): [He used to present his Hadith to Sufyan Ath-Thawriy and Ath-Thawriy related from him]. Even the exception mentioned by Imam Ahmad, when he stated: [If you have heard the Hadith from Az-Za'idah and Zuhair, then do not be concerned if you do not hear it from other than them both, **apart from the Hadith of Abu Ishaq**], then it should not be considered greatly in relation to Az-Za'idah himself due to his great level of precision and reliability, and because he presented his Hadith to Imam Sufyan Ath-Thawriy, who was from the most reliable of the people in respect to Abu Ishaq and of those who related the most from him].

- Husain bin 'Ali Al-Ju'fiy is Thiqah by way of Ijma' (consensus). He is from the most reliable of people in respect to Abu As-Salt Za'idah bin Qudamah Ath-Thaqafi. The speech of Al-'Ajaliy, who was from his students, concerning him came stated in "Ma'rifah Ath-Thiqaat" (1/302/311): [(He is) **Kufi Thiqah**: He used to teach the Qur'an, was a head (leader) in that. He was a righteous man and **I have not ever seen a man better than him**. Sufyan bin 'Uyainah related two Hadith from him and we did not see him except that he was sitting. He would be carried on a stretcher so that he sat in the Masjid by the entrance of his house. He would perhaps call for a large bowl and urinate in his place. And he was **Sahih ul-Kitab** (Correct and accurate in his writing/recording). It is said that he never sacrificed and never had relations with a woman. He wore nice clothes and would dye his dyestuff yellow. He died and had nothing left behind apart from thirteen Dirham. **He was from those who related the most from Za'idah. He would frequent him at his house to speak with him**. When Sufyan saw him, he would embrace him and say: This is the Ju'fiy ascetic worshipper!]

It is therefore established without the least amount of doubt that:

Firstly: That the origin of the Isnad (chain of transmission) is: Saalim bin Abi Al-Ja'd says: An-Nu'man bin Muqarrin "حَدَّثَنَا" (**Haddathanaa** - Related to us) or "قَالَ لَنَا" (**Qaala Lana** - Said to us). That is from the narration of Za'idah, who after Hushaim, is from the most reliable of people in respect to Husain, whilst the narration of Hushaim is not muddled by Al-'An'anah due to its complete conformity with the narration of Za'idah in relation to what is the same as it. And, also, because Hushaim, despite his elevated status, knowledge and accuracy, and especially in relation to Husain, **is well known to**

relate by meaning and to perpetrate Tadlees a lot, in the case where he has a proficiency and wonders in respect to Tadlees.

Secondly: That Abu As-Salt Za'idah bin Qudamah Ath-Thaqafiy has a greater care with the worded expressions of narration and it is clear that he did not replace it with “‘An” (‘An – from) as was the predominant practise among the majority. We will see further examples of that.

Therefore, the Isnad is Muttasil Sahih (Connected (without interruption from beginning to end and authentic), and especially with the attestation of the following narration:

- In the case where an affirmation of the story (or incident) came stated in the revised edition of “Dalaa'il An-Nabuwwah” of Al-Baihaqi (5/366) from another completely independent path: [And 'Ali bin Muhammad bin Abdullah bin Bishran informed us: Abu Ja'far Muhammad bin 'Amr Ar-Raazi told us: 'Abbas bin Muhammad (Ad-Dawriy) related to us: Ya'la bin 'Ubaid related to us: Isma'eel bin Abi Khalid narrated to us from Qais bin Sa'eed Al-Muzaniy: He said: Forty or four hundred men came to the Messenger of Allah ﷺ asking for food. So, he said to 'Umar: “Go and provide for them”. He said: “O Messenger of Allah! It is only the some Saa'ahs of dates which I don't think is sufficient enough for my Bani”. He (ﷺ) said: “Go and provide for them”. He said: “O Messenger of Allah, I hear and obey”. He (the narrator) said: So, 'Umar took out the key for his (storage) room, then opened it and there inside was a small wall of dates lying down. He said: “Take”. Then, each one of us took from it what they liked. I then turned round to see, whilst I was from the last of the people, and it was as if we had not deprived a single date (i.e. from the original store or amount)].

I say: Qais bin Sa'eed Al-Muzaniy was without doubt an eyewitness to the occurrence. Observe his statement: “Then, each **one of us** took from it what they liked”. He was therefore without doubt from among the blessed delegation of four hundred and he was a Sahabi (companion). It may have been that he was in the prime of his life (i.e. young) at that time and then his death came somewhat later to the point that Isma'eel bin Abi Al-Ja'd heard from him. (It is not essential that he be among those who lived to a very elderly age but rather it is sufficient for him to have been in his eighties at the time of his passing, which (in itself) is a lot).

- (As for) Abu Ja'far Muhammad bin 'Amr Ar-Razzaz (in the original manuscript it stated Ar-Raazi which is a misprint). He is: Muhammad bin 'Amr bin Al-Bakhtariy bin Mudrik bin Abi Sulaiman Abu Ja'far Ar-Razzaz: (He is) **Thiqah Thabt**. His biography is in “Tareekh Al-Baghdad” (3/132/1152): [Muhammad bin 'Amr bin Al-Bakhtariy bin Mudrik bin Abi Sulaiman Abu Ja'far Ar-Razzaz, his Nasab is Abu Abdullah Al-Husain bin Ahmad bin Bukair. It reached me that he was born in the year 251 AH and he heard (from) Sa'dan bin Nasr Al-Bazzaz, 'Abbas bin Muhammad Ad-Dawriy, Muhammad bin Abdul Malik Ad-Daqiqiy, Abu Al-Bakhtariy Abdullah bin Muhammad bin Shakir Al-'Anbary, Muhammad bin Ubaidullah bin Al-Munadi and Al-Hasan bin Mukrim, Yahya bin Abi Talib, in addition to those from his level (or generation) and those after them. He was **Thiqah Thabt**. The people wrote from him by the choice of 'Umar Al-Basriy. And Abu Hafs bin Shaheen and a group from the Mutaqaaddimeen (those who came earlier) related from him. And Abu Al-Hasan bin Razaqwaih, Abu Al-Husain bin Bishran, Al-Husain bin 'Umar bin Al-Burhan Al-'Azaal, Ahmad bin Muhammad bin Hasnun An-Narsiy, Muhammad bin Ubaidullah Al-Hananiy, Hilal bin Muhammad Al-Haffar and others related to us from him. I heard Muhammad bin Ahmad bin Rizq saying: Abu Ja'far Ar-Razzaz died in the year 339 AH. And I related from Abu Al-Hasan bin Al-Furat: He said: Muhammad bin 'Amr Ar-

Razzaz passed away suddenly on Monday night with six days remaining of Dhu l-Hijjah in the year 339 AH and he was buried on Tuesday].

- And the remainder of the transmitters of the Isnad are famous A'immah Huffazh (Scholars of great knowledge), Thiqaat and Athbaat, the like of which are not questioned. The Isnad is therefore Sahih of the highest level of authenticity (Sihhah). The occurrence of the provision of 400 men with dates which were not sufficient for a single household is affirmed and certain. And so, all praise belongs to Allah who preserved the Dhikr (in terms of the Qur'an and Sunnah) as He promised:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily, it is We who sent down the Qur'an and verily, We will preserve it (15: 9).

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Section: Saalim bin Abi Al-Ja'd hearing from Al-Mughirah bin Shu'bah:

- The following came stated in the Tareekh of Ibn Ma'een – The Riwayah of Ibn Muhriz (1/125): [And I heard Yahya when he was asked: **“Did Saalim bin Abi Al-Ja'd hear from Al-Mughirah bin Shu'bah?”** and he said: “This is what has been related from the Hadith of Husain in respect to Al-Mash (i.e. the subject area of wiping)”].

I say: The Hadith of Husain in relation to “Wiping over the Khuffain (thin leather footwear)” came with the most authentic chains of transmission (Asanid) of the Dunya (world):

- Imam Abu Bakr bin Shaibah recorded it in his Musannaf (1/161/1856): [Hushaim related to us: He said: Husain **informed us** (Akhbaranaa) from Saalim bin Abi Al-Ja'd and from Abu Sufyan, that **both of them heard** Al-Mughirah bin Shu'bah narrating: He said: I was with the Messenger of Allah ﷺ travelling and he stepped out to relieve himself. When he had finished, I went to him with a skin containing water, and he poured it over himself. He was wearing a cloak with narrow sleeves. He (the narrator) said: Then, he took his hands from under the cloak and washed his two arms and wiped over his Khuffain (two leather foot coverings)“].

- At-Tabarani recorded it in his “Mu'jam Al-Kabir” (20/407/972): [Ubaid bin Ghannam related to us: Abu Bakr bin Abi Shaibah related to us ... 'Ali bin Abdul 'Aziz related to us: Shujaa' bin Makhlad ... Sa'eed bin Syyar Al-Waasitiy related to us: 'Amr bin 'Awn related to us: They said: Hushaim related to us: Husain **informed us** (Akhbaranaa) from Saalim bin Abi Al-Ja'd and from Abu Sufyan, that **both of them heard** Al-Mughirah bin Shu'bah narrating: He said: I was with the Messenger of Allah ﷺ travelling and he stepped out to relieve himself. When he had finished, I went to him with a skin containing water, and he poured it over himself and made ablution. He was wearing a cloak with narrow sleeves. Then, he took his hands from under the cloak and washed his two arms and wiped over his Khuffain (two leather foot coverings)“].

- Imam Hushaim bin Bashir Al-Waasitiy settled in Baghdad and became the head of the Muhadditheen (scholars of Hadith) there. Imam Ahmad bin Hanbal accompanied him for four years and he did not go out (or depart) in the pursuit of Hadith until Hushaim died, relying upon him alone (i.e. for knowledge of Hadith). He was of the same level in terms of strength, memorisation (or knowledge) and reliability as his contemporaries from the major scholars (like): Yahya bin Sa'eed bin

Al-Qattan in Basra, Ath-Thawriy in Kufa, Malik in Al-Madinah, Sufyan bin 'Uyainah in Makkah, Al-Laith bin Sa'd in Egypt, Al-Walid bin Muslim in Ash-Shaam (Greater Syria) and their likes. Indeed, Imam Ahmad bin Hanbal attested that he was Athbat (more reliable) than Sufyan bin 'Uyainah and he (i.e. Ahmad bin Hanbal) had studied under and spent time with both men. The following is glimpse at his virtues as presented by Adh-Dhahabiy in his "Tadhkirat ul-Huffazh" (1/249/235): [Hushaim bin Bashir bin Abu Khazim Qasim bin Dinar, Al-Hafizh Al-Kabir Muhaddith Al-'Asr (The major/great Hafizh, Hadith Scholar of his age), Abu Mu'awiyah Al-Waasitiy. He was based or settled in Baghdad. He heard (from) Az-Zuhriy, 'Amr bin Dinar, Mansur bin Zadhan, Husain bin Abdur Rahman, Abu Bishr, Ayyub As-Sakhatyaniy and many other people, **and he meant by this matter the assent of peers**. He was related from by Shu'bah, Yahya bin Al-Qattan, Abdur Rahman, Ahmad bin Hanbal, Qutaibah, Ziyad bin Ayyub, Ya'qub Ad-Dawraqiy, Al-Hasan bin 'Arafah and a large number (of others). He was born in the year 104 AH. 'Amr bin 'Awn said: Hushaim used to hear (i.e. receive Hadith) from Az-Zuhriy, Abu Az-Zubair and 'Amr in Makkah during the days of the season (i.e. Hajj). Ya'qub Ad-Dawraqiy said: Hushaim had **twenty thousand Hadith**. Wahb bin Jarir said: We asked Shu'bah: "Should we write (or record) from Hushaim?" He said: **"Yes, and if he relates to you from Ibn 'Umar, then believe him"**. Ahmad bin Hanbal said: "I accompanied Hushaim for four years. I did not ask him anything apart from on two occasions due to the high level of respect for him. He used to glorify Allah a lot between the Hadith saying: "Laa Ilaaha Illallah" extending his voice with that". It was related from Ibn Mahdi that he said: "Hushaim **was Ahfazh (more knowledgeable or more accomplished in preservation) of the Hadith than Ath-Thawriy**". Yazid bin Harun said: **"I have not seen anyone Ahfazh (more knowledgeable or more accomplished in preservation) than Hushaim apart from Sufyan, if Allah wills"**. I say: There is no dispute in respect to him having been from the Huffazh Ath-Thiqaat (knowledgeable and trustworthy transmitters). However, he undertook Tadlees a lot. That is as he related from a Jama'ah (group) whom he did not hear from. Ahmad bin Hanbal said: "Hushaim did not hear from Yazid bin Abi Ziyad, 'Aasim bin Kulaib, Abu Khaldah nor 'Ali bin Jud'an". He then listed the names of a Jama'ah (group) whom he had also related from. And it was related from Hammad bin Zaid: "I have not seen among the Muhadditheen (scholars of Hadith) someone more noble than Hushaim". And Abu Hatim was asked about Hushaim and he said: "He is not questioned in respect to his Sidq (honesty/sincerity), Amaanah (trustworthiness) and Salaah (uprightness)". And Abdullah bin Mubarak said: "Whoever's memory was altered by the passing of a long time, Hushaim's memory did not alter". Hushaim died in Sha'ban in the year 183 AH and his Hadith are sustained in Juz' bin 'Arafah].

The A'immah (great scholars) did not find any fault at all in Hushaim except for Tadlees and there is no room for that to have an impact here because:

Firstly: It was related from Husain and he is from the most reliable (Athbat) of people in respect to him and of the who related most from him. As such, the 'An'anah from him must forever and always be understood to represent the Ittisaal (direct connection).

Secondly: And due to his use of the clear expression indicating the Ittisaal (direct connection) **"Akhbaranaa"** (He informed us). This means either hearing from the wording of the Sheikh or a reading from the book of the Sheikh upon him whilst the Sheikh (is present) hearing and affirming.

Thirdly: The statement of the "Great adversary of Tadlees" Imam Shu'bah when asked whether we should write (or record) from Hushaim: **"Yes, and if he relates to you from Ibn 'Umar, then believe him"**, then this is not literal and in the style of exaggeration. It carries no meaning other than that he

does not undertake Tadlees except from the Thiqaat and the Athbaat (i.e. trusted and reliable narrators), upon whom there is a consensus.

- In addition, it was related from Hushaim by the Thiqaat and Athbaat, including Imam Abu Bakr bin Abi Shaibah, who is sufficient in himself, 'Amr bin 'Awn Al-Waasitiy, Shujaa' bin Makhlad Al-Fallas Al-Baghawiy, who is Thiqah Hujjah. It has been said that he erred and raised (Rafa'a) a single Hadith and as such Al-'Uqailiy placed him in his "Ad-Dua'faa Al-Kabir" (i.e. listed among weak narrators) for that reason. There is nothing to add apart from that he proved the truthfulness of the statement of Adh-Dhahabiy: "Where is your 'Aql (mind/reason) O 'Uqailiy!?"

Therefore, Saalim bin Abi Al-Ja'd hearing (directly) from Al-Mughirah bin Shu'bah is substantiated and no doubt or suspicion can reach it. And Al-Mughirah bin Shu'bah died in the year 50 AH by the consensus of the historians and Ibn Hibban said that it was in the month of Sha'ban of that year.

- Section: Saalim bin Abi Al-Ja'd hearing from Shurahbeel bin As-Simt:

- Imam Ahmad bin Hanbal recorded in his Musnad (4/235/18090): [Muhammad bin Ja'far related to us: Shu'bah related to us from 'Amr bin Murrah, from Saalim bin Abi Al-Ja'd, from Shurahbeel bin As-Simt: He said: A man said to Ka'b bin Murrah or Murrah bin Ka'b: "Relate to us a Hadith that you heard from the Messenger of Allah ﷺ, may your father be ransom to Allah and beware". He said: I heard the Messenger of Allah ﷺ say: "Any man who frees a Muslim man, he will be his ransom from the Fire; each of his bones will suffice (as a ransom) for each of his bones. Any Muslim man who frees two Muslim women, they will be his ransom from the Fire; each of their two bones will suffice (as a ransom) for each of his bones. Any Muslim woman who frees a Muslim woman, she will be a ransom for her from the fire; each bone of hers will suffice (as a ransom) for each of her bones". He said: And the Messenger of Allah ﷺ supplicated against Mudar. He said: So, I approached him and said: "O Messenger of Allah, verily Allah, 'Azza Wa Jalla, has granted you victory, given you and responded to you, and your people have perished (due to drought), so, supplicate for them". He then said: "O Allah, grant us abundant flourishing rainfall, copious and not drying, beneficial and not harmful". It was then only Jumu'ah or close it that they received rainfall. (Shu'bah said: In the supplication there is a word (or statement) that I heard from Habib bin Abi Thabit from Saalim in relation to Al-Istisqaa' and in the Hadith of Habib or 'Amr from Saalim, he said: I have come to you from a people where no male cares for them and no shepherd provides for them)].

- Imam At-Tayalisiy recorded in his Musnad (1/166/1198): [Shu'bah related to us from 'Amr bin Murrah: He said: I heard Saalim bin Abi Al-Ja'd from Shurahbeel bin As-Simt: He said: It was said to Ka'b bin Murrah or Murrah bin Ka'b Al-Bahziy: "Relate to us a Hadith that you heard from the Messenger of Allah ﷺ, may your father be ransom to Allah and beware". He said: I heard the Messenger of Allah ﷺ say: "Any man who frees a Muslim man, he will be his ransom from the Fire; each of his bones will suffice (as a ransom) for each of his bones. Any Muslim man who frees two Muslim women, they will be his ransom from the Fire; each of their two bones will suffice (as a ransom) for each of his bones. Any Muslim woman who frees a Muslim woman, she will be a ransom for her from the fire; each bone of hers will suffice (as a ransom) for each of her bones"].

- Imam At-Tayalisiy also recorded in his Musnad (1/166/1199): [Shu'bah related to us from 'Amr bin Murrah: He said: I heard Saalim bin Abi Al-Ja'd from Shurahbeel bin As-Simt, from Ka'b bin Murrah or Murrah bin Ka'b: He said: the Messenger of Allah ﷺ supplicated against Mudar. He said: So, I

approached him and said: "O Messenger of Allah, verily Allah, 'Azza Wa Jalla, has granted you victory, given you and responded to you, and your people have perished (due to drought), so, supplicate for them". He then said: "O Allah, grant us abundant flourishing rainfall, copious and not drying, beneficial and not harmful". It was then only one other Jumu'ah or close it until rain came to us].

- Imam Al-Baihaqi recorded in his "Sunan Al-Kubra" (10/272/21098): [Abu Bakr Muhammad bin Al-Hasan bin Fourak informed us: Abdullah bin Ja'far told (us): Yunus bin Habib related to us: Abu Dawud related to us: Shu'bah related to us from 'Amr bin Murrah: He said: I heard Saalim bin Abi Al-Ja'd from Shurahbeel bin As-Simt: He said: He said: It was said to Ka'b bin Murrah or Murrah bin Ka'b Al-Bahziy: "Relate to us a Hadith that you heard from the Messenger of Allah ﷺ, may your father be ransom to Allah and beware". He said: I heard the Messenger of Allah ﷺ say: "Any man who frees a Muslim man, he will be his ransom from the Fire; each of his bones will suffice (as a ransom) for each of his bones. Any Muslim man who frees two Muslim women, they will be his ransom from the Fire; each of their two bones will suffice (as a ransom) for each of his bones. Any Muslim woman who frees a Muslim woman, she will be a ransom for her from the fire; each bone of hers will suffice (as a ransom) for each of her bones"]].

-Imam Abd bin Humaid recorded in his Musnad (1/146/372): [Abu I-Walid related to me: Shu'bah related to us: 'Amr bin Murrah told me: He said: I heard Saalim bin Abi Al-Ja'd relating from Shurahbeel bin As-Simt: He said: Murrah bin Ka'b or Ka'b bin Murrah said: The Messenger of Allah ﷺ supplicated against Mudar. So, I said: "O Messenger of Allah, Allah has given to you and responded to you, and verily your people have perished (i.e. due to drought), so, supplicate for them". He then turned from me and I said (again): "O Messenger of Allah, Allah has given to you and responded to you, and verily your people have perished (i.e. due to drought), so, supplicate to Allah for them for rainfall". He then said: "O Allah, grant us abundant flourishing rainfall, copious and not drying with haste, beneficial and not harmful". It was then only Jumu'ah or close it that we received rainfall. He said: And he said to Murrah bin Ka'b or Ka'b bin Murrah: "Relate to us a Hadith that you heard from the Messenger of Allah ﷺ, may your father be ransom to Allah and beware". He said: I heard the Messenger of Allah ﷺ say: "Any man who frees a Muslimah, he will be his ransom from the Fire; each of his bones will suffice (as a ransom) for each of his bones. Any Muslim man who frees two Muslim women, they will be his ransom from the Fire; each of their two bones will suffice (as a ransom) for each of his bones. Any Muslim woman who frees a Muslim woman, she will be a ransom for her from the fire; each bone of hers will suffice (as a ransom) for each of her bones"]].

- And Imam At-Tabarani recorded the following in his "Mu'jam Al-Kabir" (20/318/755): [Abu Muslim Al-Kush'shiy related to us: Abu I-Walid At-Tayalisiy related to us: Shu'bah related to us from 'Amr bin Murrah: He said: I heard Saalim bin Abi Al-Ja'd relating from Shurahbeel bin As-Simt from Ka'b bin Murrah or Murrah bin Ka'b: He said: The Messenger of Allah ﷺ supplicated against Mudar, so, I said: "O Messenger of Allah, Allah has given to you and responded to you, and verily your people have perished (i.e. due to drought), so, supplicate to Allah for them for rainfall". He then said: "O Allah, grant us abundant flourishing rainfall, copious and not drying with haste, beneficial and not harmful". It was then only Jumu'ah or close it that we received rainfall. It was then said to Murrah bin Ka'b: Relate to us a Hadith that you heard from the Messenger of Allah ﷺ, may your father be ransomed for Allah and beware. He said: "There is no 'Abd (i.e. Muslim) who frees a Muslimah, except it will be his ransom from the Fire; each of its bones will suffice (as a ransom) for each of his bones. Any Muslim man who frees two Muslim women, they will be his ransom from the Fire; each of their two bones will suffice (as a ransom) for each of his bones. And any Muslim woman who frees

a Muslim woman, she will be a ransom for her from the fire; each bone of hers will suffice (as a ransom) for each of her bones”].

- Imam Al-Baihaqi in his “Sunan Al-Kabir” (3/356/6233): [Abu Abdullah Al-Hafizh Informed us: Abu Bakr Ahmad bin Ishaq Al-Faqih related to us: Muhammad bin Ayyub told: Abu ‘Amr told: Shu’bah related to us from ‘Amr bin Murrah, from Saalim bin Abi Al-Ja’d, from Shurahbeel bin As-Simt, that he said to Ka’b bin Murrah or Murrah bin Ka’b: “Relate to us a Hadith that you heard from the Messenger of Allah ﷺ. He said: I heard the Messenger of Allah ﷺ supplicate against Mudar, so, I approached him and said: “O Messenger of Allah, verily Allah has given to you and responded to you, and your people have perished (due to drought), so, supplicate for them”. He then said: “O Allah, grant us abundant flourishing rainfall, copious and not drying, beneficial and not harmful”. It was then only Jumu’ah or close it until they were given rainfall].

- Imam At-Tabarani recorded in his “Mu’jam Al-Kabir” (20/319/756): [Abdan bin Ahmad related to us: Abdullah bin As-Sabah Al-‘Attar related to us: Badal bin Muhabbar related to us: Shu’bah related to us: ‘Amr bin Murrah, Mansur bin Al-Mu’tamir and Qatadah informed me from Saalim bin Abi Al-Ja’d who was narrating from Ibn As-Simt: He (i.e. Shurahbeel bin As-Simt) said: I said to Ka’b bin Murrah or Murrah bin Ka’b As-Sulamiy (Shu’bah was unsure): “Relate to us a Hadith that you heard from the Messenger of Allah ﷺ, may your father be ransom to Allah and beware”. He said: The Messenger of Allah ﷺ supplicated against Mudar so I went to the Messenger of Allah ﷺ and said: “Relate to us a Hadith that you heard from the Messenger of Allah ﷺ, may your father be ransom to Allah and beware”. “O Messenger of Allah, verily Allah, ‘Azza Wa Jalla, has granted you victory, given you and responded to you, and your people have perished (due to drought), so, supplicate to Allah for them so that Allah gives them water”. He then said: “O Allah, grant us abundant flourishing rainfall, copious and not drying, beneficial and not harmful”. It was then only next Jumu’ah that came to us that we received rainfall. I then said: “Relate to us a Hadith that you heard from the Messenger of Allah ﷺ, may your father be ransom to Allah and beware”. He said: I heard the Messenger of Allah ﷺ say: “There is no Muslim ‘Abd (servant i.e. man) who frees a Muslim man, except he will be his ransom from the Fire; each of his bones will suffice (as a ransom) for each of his bones. There is no Muslim ‘Abd (servant i.e. man) who frees two Muslim women, except they will be his ransom from the Fire; each of their two bones will suffice (as a ransom) for each of his bones. There is no Muslim woman who frees a Muslim woman, except she will be a ransom for her from the fire; each bone of hers will suffice (as a ransom) for each of her bones”].

- Imam Abu Dawud related some of it in his Sunan (4/30/3967): [Hafs bin ‘Umar related to us: Shu’bah related to us from ‘Amr bin Murrah, from Saalim bin Abi Al-Ja’d, from Shurahbeel bin As-Simt, that he said to Ka’b bin Murrah or Murrah bin Ka’b: “Relate to us a Hadith you heard from the Messenger of Allah ﷺ”. He then mentioned the meaning related by Mu’adh until his statement: “Any person who frees a Muslim (man), any woman who frees a Muslim woman, he added, and any man who frees two Muslim women, it will not be except that they will be a deliverance for him from the fire, each two bones of them both will be equal to a bone of his”. Abu Dawud said: Saalim did not hear from Shurahbeel. Shurahbeel died in (the battle of) Siffin].

- Imam Al-Hakim recorded it in his “Mustadrak” (1/477/1226): [Abu I-‘Abbas Muhammad bin Ya’qub related to us: Ibrahim bin Marzuq related to us: Wahb bin Jarir related to us: Shu’bah related to us: Abdur Rahman bin Al-Husain Al-Qaadiy informed me at Hamdan: Ibrahim bin Al-Husain related to us: Aadam bin Abi Iyaas related to us: Shu’bah related to us from ‘Amr bin Murrah, from Saalim bin Abi Al-Ja’d from (عَنْ) Shurahbeel bin As-Simt: That he said to Ka’b bin Murrah or Murrah bin Ka’b:

“Relate to us a Hadith that you heard from the Messenger of Allah ﷺ”. He said: I heard the Messenger of Allah ﷺ supplicating against Mudar. So, I went to him and said: “O Messenger of Allah, Allah has given to you and responded to you, and verily your people have perished (i.e. due to drought), so, supplicate to for them”. He then said: “O Allah, grant us abundant flourishing rainfall, copious and not drying with haste, beneficial and not harmful”. It was then only Jumu’ah or close it that we received rainfall]. Al-Hakim said: [This Hadith is Sahih. Its Isnad (chain of transmission) is upon the Shart (conditionality) of the two Sheikhs (Al-Bukhari and Muslim). Bahz bin Asad Al-’Amiy is Thiqah Thabt. He related it from Shu’bah with its Isnad from Murrah bin Ka’b and he did not doubt in it: Murrah bin Ka’b Al-Bahziy the well-known Sahabi (companion)].

- Imam Hakim recorded in his “Mustadrak” (1/477/1227): [Abu ‘Ali Al-Husain bin Al-Hafizh related to us: Muhammad bin Muhammad bin Sulaiman told: ‘Ali bin Abdullah Al-Madeeniy related to us: Bahz bin Asad related to us: Shu’bah related to us from ‘Amr bin Murrah from Saalim bin Abi Al-Ja’d, from Shurahbeel bin As-Simt, from Murrah bin Ka’b: That the Messenger of Allah ﷺ made supplication for rainfall: He said: “O Allah, grant us abundant flourishing rainfall, copious and not drying with haste, beneficial and not harmful”. It was then only Jumu’ah or close it that they received rainfall]

- I say: The doubt concerning the name, whether it was Ka’b bin Murrah or Murrah bin Ka’b, is only from Shu’bah, and as such the absence of doubt from Bahz bin Asad does not avail anything. The correct view is that it is in fact Ka’b bin Murrah as was memorised (or preserved) by Al-Aa’mash:

- That is as Imam Ibn Majah in his “Sunan” (2/843/2522) and Imam An-Nasa’iy in his “Sunan Al-Kubra” (3/170/4883) recorded the following with a Sahih Isnad. This is the Lafzh (exact worded version) recorded by Ibn Majah: [Abu Kuraib related to us: Abu Mu’awiyah related to us from Al-Aa’mash, from ‘Amr bin Murrah, from Saalim bin Abi Al-Ja’d, from Shurahbeel bin As-Simt: He said: I said to Ka’b: “O Ka’b bin Murrah, relate to us from the Messenger of Allah ﷺ and beware”. He said: I heard the Messenger of Allah ﷺ saying: “Whoever frees a Muslim man it will be his deliverance from the fire, each bone of him will be equal in recompense to every bone of his. And whoever frees two Muslim women, then they will be his deliverance from the fire, for every two bones of theirs he will be recompensed with a bone of his].

It is obligatory here to understand the ‘An’annah (i.e. use of عن ‘from) of Saalim bin Abi Al-Ja’d from (عن) Shurahbeel to signify the Ittisaal (direct contact) and Samaa’ (direct hearing), in accordance with our golden principle, until the clear proof is established contrary to that. We have also found here independent clear proofs as Mansur bin Al-Mu’tamir related it from Saalim, although some confusion befell it:

- That is as Imam Ahmad bin Hanbal recorded in his Musnad (4/235/18088): [Muhammad bin Ja’far related to us: Shu’bah related to us from Mansur, from Saalim bin Abi Al-Ja’d, from Murrah bin Ka’b or Ka’b bin Murrah As-Sulamiy (Ash-Shu’bah said: He said: Mansur related it to me and he mentioned **three** between him and Murrah bin Ka’b. He then said after: From Mansur, from Saalim, from Murrah or from Ka’b): He said: I asked the Messenger of Allah ﷺ: “Which part of the night is most heard (i.e. for prayer)?” He said: “The last part of the night”. He then said: “The prayer is accepted until you pray the Subh (morning prayer) and then there is no prayer until the sun rises and it is the height of a spear or two spears. Then the prayer is accepted until the shadow is settled upon the spear (i.e. directly above at midday) and then there is no prayer until the sun moves on. Then the prayer is accepted until you pray ‘Asr. Then there is no prayer until the sun sets. And if the slave (i.e. of Allah) makes Wudu’ and washes his hands, his sins will exit from between his hands. When he

washes his face his sins will exit from his face, when he washes his arms, his sins will exit from his arms and when he washes his feet, his sins will exit from his feet (Ash-Shu'bah said: And he did not mention the wiping of the head). And any man who frees a Muslim man, he will be his deliverance from the fire, for every limb of his he will be recompensed with a limb of his (i.e. will be saved from the fire). And any Muslim man who frees two Muslim women, they will be a deliverance for him from the fire. For every two limbs of theirs he will be recompensed with a limb of his. And any Muslim woman who frees a Muslim woman, then she will be her deliverance from the fire, for every limb of hers she will be recompensed with a limb of hers].

I say: This is the path of Mansur bin Al-Mu'tamir from Saalim. Mansur bin Al-Mu'tamir is Thiqah Thabt. He does not err nor practise Tadlees. The only thing that is deficient in this path is that Mansur used to narrate from his memory alone and it was not seen that he wrote at all. It is therefore not strange for his memory to let him down on occasions. It is like what Shu'bah stated: "And he mentioned **three** between him and Murrah bin Ka'b. He then said after: From Mansur, from Saalim, from Murrah or from Ka'b).

In conclusion, we have the following via the path of Shu'bah:

(1) - Shu'bah from **Mansur** from a man, from a man, from Murrah bin Ka'b (or Ka'b bin Murrah) (And Muhammad bin Ja'far (Ghandar) did not memorise (or retain) the names of the men between Shu'bah and Murrah).

(2) - Shu'bah from **Mansur**, from Saalim, from Murrah bin Ka'b (or Ka'b bin Murrah).

(3) - Shu'bah (said): 'Amr bin Murrah, **Mansur bin Al-Mu'tamir** and Qatadah informed me from Saalim bin Abi Al-Ja'd who related from Ibn As-Simt (i.e. Shurahbeel): He said: I said to Ka'b bin Murrah or Murrah bin Ka'b As-Sulamiy (Shu'bah had doubt): This is what the Thiqah Thabt Al-Hujjah Badal bin Al- Muhabbar provided to us.

This then is the relied upon Isnad: Shu'bah: [**Mansur bin Al-Mu'tamir** informed me from Saalim bin Abi Al-Ja'd, from Ibn As-Simt: He said: I said to Ka'b bin Murrah].

The path of Sufyan from Mansur also confirms this:

- The following came recorded in the Musannaf of Abdur Razzaq As-San'aniy (2/425/3949): [From Ath-Thawriy, from Mansur, from Saalim bin Abi Al-Ja'd, **from a man**, from Ka'b bin Murrah Al-Bahziy: He said: I said: "O Messenger of Allah, which part of the night is most heard (i.e. the prayer and supplication)". He said: "The last part of the night". He said: "Then the prayer is accepted until the rise of dawn (Fajr). Then there is no prayer until the sun is the height of a spear or two spears, then there is no prayer until the sunsets"].

- And in the Musnad of Imam Ahmad – Risalah Edition (31/192/18896): [Abdur Razzaq related to us: He said: Sufyan related to us from Mansur, from Saalim bin Abi Al-Ja'd, **from a man**, from Ka'b bin Murrah Al-Bahziy: He said: I asked the Messenger of Allah ﷺ: "Which part of the night is most responded to (i.e. in prayer and supplication)" (And Sufyan said once: "Most heard"). He said: "The last part of the night and whoever frees a slave, Allah will free for every limb of the slave a limb of his from the fire"].

- It was also in the Musnad of Imam Ahmad – Risalah Edition (31/192/18897): [Abdur Razzaq related to us: He said: Sufyan informed us from Mansur, from Saalim bin Abi Al-Ja'd, **from a man**, from Ka'b bin Murrah Al-Bahziy: He said: I said: O Messenger of Allah, which part of the night is most heard?" He said: "The last part of the night". He said: Then he said: "Then the prayer is accepted until he prays Fajr. Then there is no prayer until the sun is at the height of a spear or two spears. Then the prayer is accepted until the shadow is standing above the spear. Then there is no prayer until the sun moves on (i.e. from the highest position). Then the prayer is accepted until the sun is the height of a spear or two spears. Then there is no prayer until the sun sets". He said: "When you wash your face (i.e. in Wudu'), your sins will exit from your face. When you wash your hands (and arms), your sins will exit from your hands. When you wash your feet, your sins will exit from your feet"]].

- And the following came recorded in the "Mu'jam" of At-Tabarani (19/108/17144): [Ishaq bin Ibrahim Ad-Dabariy related to us from Abdur Razzaq, from Ath-Thawriy, from Mansur, from Saalim bin Abi Al-Ja'd, **from a man from Ahlu sh-Shaam** (inhabitants of Greater Syria), from Murrah bin Ka'b bin Murrah Al-Bahziy: He said: : I said: O Messenger of Allah, which part of the night is most heard?" He said: "The last part of the night". He said: Then he said: "Then the prayer is accepted until he prays Fajr. Then there is no prayer until the sun is at the height of a spear or two spears. Then the prayer is accepted until the shadow is standing above the spear. Then there is no prayer until the sun moves on (i.e. from the highest position). Then the prayer is accepted until the sun is the height of a spear or two spears. Then there is no prayer until the sun sets"]].

- It came in "At-Tamheed Lima Fil Muwatta' Min Al-Ma'aaniy Wa l-Asanid" (4/25) as follows: [It was related by Ath-Thawriy from Mansur, from Saalim bin Abi Al-Ja'd, **from a man from the inhabitants of Ash-Shaam**, from Ka'b bin Murrah Al-Bahziy: He said it].

- And it also came in "At-Tamheed Lima Fil Muwatta' Min Al-Ma'aaniy Wa l-Asanid" (4/56) as follows: [Abdullah bin Muhammad bin Yusuf related to us: He said: Abdullah bin Muhammad bin 'Ali related to us: He said: Muhammad bin Futais related to us: He said: Abu Yazid Shajarah bin 'Isa related to us: He said: 'Ali bin Ziyad related to us: He said: Sufyan Ath-Thawriy related to us from Mansur, from Saalim bin Abi Al-Ja'd, from a man from the inhabitants of Ash-Shaam, from Ka'b bin Murrah Al-Bahziy: He said it].

Consequently, the path of Sufyan, who is Ahfazz (greater in preservation) and Athbat (more reliable) than Shu'bah, states: From Mansur, from Saalim bin Abi Al-Ja'd, **from a man from the inhabitants of Greater Syria (Ahlu Ash-Shaam)**, from Ka'b bin Murrah Al-Bahziy.

This "**from a man**" did not satisfy (or please) some of the later narrators and so they omitted it:

- Imam An-Nasa'iy recorded in his "Sunan Al-Kubra" (3/170/4882): [Muhammad bin Mansur informed us: He said: Sufyan related to us from Mansur, from Saalim bin Abi Al-Ja'd, from Ka'b bin Murrah, from the Prophet ﷺ: He said: "Whoever frees a slave then he is his ransom from the fire"]].

- Imam An-Nasa'iy recorded in his "Sunan Al-Kubra" (3/169/4881): [Muhammad bin Rafi' informed me: He said: And Yahya bin Aadam related to me: He said: Mufaddal related to me from Mansur, from Saalim bin Abi Al-Ja'd, from Ka'b bin Murrah: That the Prophet ﷺ said: "Any Muslim man who frees a Muslim man, then he will be his deliverance from the fire, a bone for a bone. And any Muslim man who frees two Muslim women, that will be his deliverance from the fire, two bones from her

for a bone (of his). And any Muslim woman who frees a Muslim woman, she will be a deliverance for her from the fire, a bone for a bone].

- It came recorded as follows in “It’haaf Al-Khairah Al-Maharah” (1/311/525): [And Ahmad bin Manee’ said: Al-Hasan bin Musa Al-Ashyab related to us: Shiaban related to us from Mansur, from Saalim bin Abi Al-Ja’d, from Ka’b bin Murrah Al-Sulamiy: He said: The Messenger of Allah ﷺ said: “When you make Wudu’, then (when you) wash your hands, your sins would exit from your hands. Then when you wash your face, your sins would exit from your face. Then when you wash your arms, your sins would exit from your arms. Then when you wipe your head, your sins would exit from your head. Then when you wash your feet, your sins would exit from your feet. And any Muslim man who frees a Muslim man, he will be his deliverance from the Fire; each of his bones will be a recompense for a bone of his. Any Muslim man who frees two Muslim women, they will be his deliverance from the Fire; each bone of them both will be a recompense for a bone of his bones. Any Muslim woman who frees a Muslim woman, she will be a deliverance for her from the fire”. I say: Abu Dawud in his Sunan and An-Nasa’iy in his Kubra related the story of freeing the slaves via the path of ‘Amr bin Murrah from Saalim bin Abi Al-Ja’d, and a part of the Hadith will come mentioned in the chapter dealing with the freeing of slaves (Al-‘Itq)].

- And it is in “It’haaf Al-Khairah Al-Maharah” (1/312/525/2): [Ahmad bin Manee’ said: Husain bin Muhammad related to us: Shaiban related to us from Mansur, from Saalim bin Abi Al-Ja’d, from Ka’b bin Murrah As-Sulamiy: He said: I asked the Messenger of Allah ﷺ: “Which part of the night is most heard?” So, he said: “The last part of the night. Then the prayer is accepted until the Fajr prayer has been performed. Then there is no prayer until the sun has reached the height of a spear or two spears. Then the prayer is accepted until the shadow is equal to (or standing directly above) the spear. There is then no prayer until the sun declines (i.e. moves on from the highest position). Then the prayer is accepted until the sun before Maghrib (sunset) is the height of a spear or two spears. Then there is no prayer until the sun has set.

- And it is in “It’haaf Al-Khairah Al-Maharah” (1/312/525/3): [He said (meaning Ahmad bin Manee’): And Ahmad related to us: Abu Isra’eel related to us, from Mansur ... He then mentioned the same path as the second (above)].

- And it came recorded in “Al-‘Ilal Al-Waridah Fi l-Ahadeeth An-Nabawiyah” of Ad-Daraqutniy (14/33/3398): [And he was asked about the Hadith of Ka’b bin Murrah Al-Bahziy (and it has been said: Murrah bin Ka’b) from the Prophet ﷺ: That he was asked: “Which part of the night is the most heard?” He said: “The last part of it” and he mentioned the remainder of the Hadith. And it included the virtue of the Wudu’ and what Allah removes of sins through it from each part of the body. It also includes the virtue of freeing the slave and that it delivers the one who frees the other from the fire of hell. He said: Mansur bin Al-Mu’tamir related it and there is a difference in respect to who related it from him. That is as Dawud bin ‘Isa An-Nakha’iy, Mufaddal bin Muhallal, Ibrahim bin Tahman and Shaiban related it from Mansur, from Saalim bin Abi Al-Ja’d, from Murrah bin Ka’b or Ka’b bin Murrah.

And Ath-Thawriy, Abu ‘Awanah and Za’idah related it from Mansur, from Saalim bin Abi Al-Ja’d, from a man, from Ka’b bin Murrah. **And the Qawl (statement/opinion) of Ath-Thawriy and those who followed him is the most correct**, because Saalim did not hear from Ka’b bin Murrah and because Al-Aa’mash related the Hadith of Al-Istisqaa’ (seeking rainfall) from ‘Amr bin Murrah, from Saalim bin Abi Al-Ja’d, from Shurahbeel bin As-Simt, from Ka’b bin Murrah.

Ahmad bin 'Isa bin As-Sukain Al-Baladiy related to us: He said: Ishaq bin Zuraiq related to us: He said: Ibrahim bin Khalid related to us: He said: Ath-Thawriy related to us from Mansur, from Saalim bin Abi Al-Ja'd, from a man, from Ka'b bin Murrah Al-Bahziy: He said: I said: "O Messenger of Allah, which part of the night is the most heard?" He said: "The last part of the night". He said: "Then the prayer is accepted until the dawn arrives. Then there is no prayer until the sun is at the level (or height) of a spear or two spears. Then the prayer is accepted until the shade is directly over the spear and there is no prayer until the sun moves on (past the highest position). Then the prayer is accepted until the sun is the level of a spear or two spears. Then there is no prayer until sunset].

- And it came recorded in "Ilal ul-Hadith" of Ibn Abi Hatim (2/518/558): [Chapter concerning Al-Istisqaa (praying for rainfall): I asked my father about the Hadith related by Muhammad bin Al-Hasan Al-Asadiy, from Shareek, from Mansur, from Saalim bin Abi Al-Ja'd, from Anas bin Malik: He said: "The Messenger of Allah ﷺ prayed for rainfall and said: "O Allah, grant us abundant copious rainfall, quickly and not later, beneficial and not harmful". He said: We then remained for seven days with it falling upon us, then it was said: "It has gathered up". So, he ﷺ said: "O Allah, around us and not upon us" and so it moved away". I heard my father saying: It is: Saalim bin Abi Al-Ja'd, from Shurahbeel bin As-Simt, from Ka'b bin Murrah, from the Prophet ﷺ].

I say: The statement of Imam Ad-Daraqutniy conforms to our opinion and that is that the true reality of the Isnad is: [From Mansur, from Saalim bin Abi Al-Ja'd, **from a man from Ahl ush-Shaam** (The inhabitants of Greater Syria), from Ka'b bin Murrah Al-Bahziy]. It is as if Ad-Daraqutniy missed the path of Shu'bah from 'Amr bin Murrah. That is whilst it is apparent that the path of Shu'bah from 'Amr bin Murrah was not missed by Imam Abu Hatim Ar-Raaziy and as such stipulated the authenticity (Sihhah) of the Isnad exclusively to be (based upon the path): [Saalim bin Abi Al-Ja'd from Shurahbeel bin As-Simt, from Ka'b bin Murrah, from the Prophet ﷺ].

It was also related by Husain from Saalim, however due to his reliance upon memory, fell short in respect to it as well:

- As came recorded in "It'haaf Al-Khairah Al-Mahrah Bi-Zawaa'id Al-Masaaneed Al-'Ashrah" (5/442/4964): [Musaddad said: Khalid related to us: Husain related to us from Saalim bin Abi Al-Ja'd, from a man from the companions of the Prophet ﷺ: He said: "Any man who frees a Muslim man, he will be a deliverance for him from the fire, a limb of his for a limb of his. And any man who frees two Muslim women, they will be a deliverance for him from the fire, every two limbs of theirs will recompense for a limb of his. And any woman who frees a woman, then every limb of hers will be a recompense for a limb of hers". Imam Ahmad bin Abi Bakr bin Isma'eel Al-Busairy then said: I said: Abu Dawud related it is in his Sunan, An-Nasa'iy in his Kubra and Ibn Majah in his Sunan via the path of 'Amr bin Murrah from Saalim bin Abi Al-Ja'd, from Shurahbeel bin As-Simt, from Ka'b bin Murrah with this Matn (textual content)].

However, we have previously mentioned that Mansur was alert on an occasion and remembered, where he related to Shu'bah saying: [From Saalim bin Abi Al-Ja'd from Ibn As-Simt: He said: I said to Ka'b bin Murrah]. The Isnad (chain of transmission) in origin was therefore: **[From Saalim bin Abi Al-Ja'd from Ibn As-Simt, a man from Ahl ush-Shaam, he said: I said to Ka'b bin Murrah ...]**.

The truth is that the narration of Za'idah bin Qudamah Ath-Thaqafi, due to his special care with the wordings of the narration, assists us here with extra knowledge, exactly as he assisted us in respect to the Hadith of Saalim bin Abi Al-Ja'd from An-Nu'man bin Muqarrin:

- That is as Imam An-Nasa'iy recorded in his "Sunan Al-Kubra" (3/169/4880): [Ahmad bin Sulaiman informed us: He said: Husain bin 'Ali related to us from Za'idah, from Mansur, from Saalim bin Abi Al-Ja'd, he said: **I was related to** from Ka'b bin Murrah Al-Bahziy: He said: I asked the Messenger of Allah ﷺ: "Which part of the night is most heard?" He said: "The last part of the night" He said: And he would say: "Any Muslim man who freed a Muslim man, he will be his deliverance from the fire, every bone of his will recompense a bone of his. And any Muslim woman who freed a Muslim woman, then it will be her deliverance from the fire, every bone of hers for a bone of hers (in recompense)"].

- It also came recorded in "It'haaf Al-Khairah Al-Mahrah (1/312/525/4): [And Al-Harith bin Muhammad bin Abi Usamah related it: Yahya bin Abi Bukair related to us: Za'idah related to us from Mansur, from Saalim bin Abi Al-Ja'd: He said: **I was related to** from Ka'b bin Murrah Al-Bahziy: He said: I asked the Messenger of Allah ﷺ: "Which part of the night is most heard?" He said: "The last part of the night. Verily, the prayer is prescribed until the Fajr (prayer) is prayed. Then there is no prayer until the sun rises the amount of a spear or two spears. Then the prayer is witnessed until midday. Then there is no prayer until the sun moves passed its highest point. Then the prayer is witnessed until the sun sets. And then when you perform Wudu', then wash your two hands ..." He then mentioned the Hadith of Al-Hasan bin Musa in respect to the narration of the Wudu' and did not mention the narration related to the freeing of the slaves].

- And it came recorded in "Bughyat Al-Bahith 'An Zawa'id Musnad Al-Harith" (1/213/76): [Yahya bin Abi Bukair related to us: Za'idah related to us from Mansur, from Saalim bin Abi Al-Ja'd: He said: **I was related to** from Ka'b bin Murrah Al-Bahziy: He said: I asked the Messenger of Allah ﷺ: "Which part of the night is most heard?" He said: "The last part of the night. Verily, the prayer is prescribed until the Fajr (prayer) is prayed. Then there is no prayer until the sun rises the amount of a spear or two spears. Then the prayer is witnessed until midday. Then there is no prayer until the sun moves passed its highest point. Then the prayer is witnessed until the 'Asr (prayer) is prayed. Then there is no prayer until the sun sets. Then when you perform Wudu', and washed your hands, your sins will have exited from your hands. When you washed your face, your sins will have exited from your face. (Mansur said: And I don't is he said: Your Dhiraa' (arms) or your Waathin to the hands), and when you wiped your head, your sins will have exited from your head. And when you washed your feet, then your sins will have exited from your feet". I said: So, he mentioned the Hadith. I said: And in the Hadith of Ibn 'Umar concerning the prayer it contained: "And none safeguard the Wudu' besides the believer"].

- And also, in "Bughyat Al-Bahith 'An Zawa'id Musnad Al-Harith" (1/331/219): [Yahya bin Abi Bukair related to us: Za'idah related to us from Mansur, from Saalim bin Abi Al-Ja'd: He said: **I was related to** from Ka'b bin Murrah Al-Bahziy: He said: I asked the Messenger of Allah ﷺ: "Which part of the night is most heard?" He said: "The last part of the night. Verily, the prayer is prescribed until the Fajr (prayer) is prayed. Then there is no prayer until the sun rises the amount of a spear or two spears. Then the prayer is witnessed until midday. Then there is no prayer until the sun moves passed its highest point. Then the prayer is witnessed until the 'Asr (prayer) is prayed. Then there is no prayer until the sun sets ..." I said: He then mentioned the Hadith dealing with the virtue of the Wudu' in its complete form].

I said: This is therefore explicit in respect to the Samaa' (direct hearing) as the form **"It was related to me"** (حَدَّثْتُ) is in the Mabni lil-Majhool form which is exactly equivalent to the statement: **"A man related to or related to us"** (حَدَّثَنِي أَوْ حَدَّثَنَا). The Isnad therefore inevitably must be as Mansur heard it initially: **[Saalim bin Abi Al-Ja'd: Ibn As-Simt related to me (or related to us), a man from Ahl ush-Shaam: He said: I said to Ka'b bin Murrah ... etc]**. And perhaps it contained some speech about the transmitters (Rijaal) of the Isnad, which Mansur bin Al-Mu'tamir did not recall, even if that does not concern us here in this situation. In addition, the path of 'Amr bin Murrah by the narration of Al-Aa'mash and Shu'bah preserved for us the full name of Ibn As-Simt. Consequently, the Isnad in origin must necessarily be: **[Saalim bin Abi Al-Ja'd: Shurahbeel bin As-Simt related to me (or related to us), a man from Ahl ush-Shaam: He said: I said to Ka'b bin Murrah ... etc]**.

A person may object stating that this represents a patching and concoction of the chains of transmission which the self does not find ease with. We say: This is not a concoction or patching, but rather represents bringing to light or seeking to clarify the Isnad (chain of transmission) in its original form. The self that has an aversion to that is the one that hasn't exerted its efforts to study the chains of transmission, pursue its minute matters and render accurately its inconsistencies and 'Ilal (irregularities/deficiencies).

Similar to what has taken place here also happens on occasions with the great Huffazh A'immah (scholars of Ahadeeth), in the case where one of them did not recall the name of a man (or transmitter) from among the transmitters of the Isnad, where he would state: "عَنْ رَجُلٍ" (From a man/transmitter), or perhaps on another occasion omit the transmitter altogether.

We will now present another example which was rendered accurately by the honourable Dr Hatim Al-'Awniy in his valuable book "Al-Mursal Al-Khafiy Wa 'Alaaqatihi Bi-t-Tadlees" (p1141): He studied a Hadith which Hammad bin Zaid related from 'Amr bin Dinar, from Al-Hasan, from Salamah bin Al-Muhabbig, may Allah be pleased with him. He then said: It has agreed with an authentic narration from Sufyan bin 'Uyainah, with his relating it from 'Amr bin Dinar from Al-Hasan, from Salamah bin Al-Muhabbig, may Allah be pleased with him. 'Ali bin Al-Madeeniy said, after relating it from Ibn 'Uyainah from this angle (or path): [So, I said to Sufyan: Qatadah says: From Al-Hasan: From Qubaidah bin Huraith, from Salamah bin Al-Muhabbig? Then, Sufyan said: 'Amr bin Dinar said to me: Between them is a person or man (transmitter). So, Abu Bakr Al-Hudhaliy said to 'Amr bin Dinar: Between them is Qubaidah bin Huraith. Sufyan said: Al-Hudhaliy only knows that because he is from the people (Qawm) of Salamah bin Al-Muhabbig, from Hudhail].

I say: So, the 'Illah (deficiency) of the Hadith of 'Amr bin Dinar appeared: That 'Amr omitted Qubaidah bin Huraith from the Isnad (chain of transmission) because he did not remember him and sufficed by saying: "Between them was a man (or transmitter)", whilst neither he nor Sufyan accepted from Abu Bakr Al-Hudhaliy what he said because it was Talqeen (insinuation) and not a heard connected chain that is given consideration. And it is apparent that the statement: "From a man/transmitter) or "Between them is a man/transmitter" was only apparently omitted by Sufyan, and Allah is most knowledgeable. Similarly, Imam Malik, the head of those who were precise (or meticulous) and greater ascertainer of reliability, did not see harm in omitting the one he did not know the level of his reliability from the transmitters, and would then make the Hadith Muqati' (interrupted in its chain) or Mursal (i.e. missing the name of the companion)!!!

For those who object, in this specific case, we say: Take the following narration as a hit between your shoulders:

- The following was recorded in “It’haaf Al-Khairah Al-Mahrah Bizawa`id Al-Masanid Al-‘Ashrah” (2/341/1622/2): [(After he said in comment to the previous narration: Ahmad bin Manee’ related it and his Rijal (transmitters) are Thiqaat, although it is Munqati’ (interrupted)). And Abdu bin Humaid is **Muttasil** (connected) via the path of Saalim bin Abi Al-Ja’d: Shurahbeel bin As-Simt **related to us**: He said: Murrah bin Ka’b (or Ka’b bin Murrah) said: The Messenger of Allah ﷺ supplicated against (the tribe of) Mudar. So, I said: “O Messenger of Allah, Allah had provided to you and responded to you. And verily, your Qawm (people) are perishing (i.e. due to drought), so, supplicate to Allah for them”. He then turned away from me. I then said (again): “O Messenger of Allah, Allah had provided to you and responded to you. And verily, your Qawm (people) are perishing (i.e. due to drought), so, supplicate to Allah for them”. Then he said: “O Allah, grant us abundant flourishing rainfall, copious and not drying, beneficial and not harmful”. It was then only Jumu’ah or close it that we received rainfall].

It has also been proven in this specific case, without the least doubt, that Saalim had heard from Shurahbeel bin As-Simt. And so, Al-Hamdu Lillah Who preserved the Dhikr (reminder – Qur’an and Sunnah), just as He promised:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily We: It is We Who have sent down the Dhikr (i.e. the Quran) and surely, We will guard it (Al-Hijr: 9).

And contained within the appendix titled: “Shurahbeel bin As-Simt Al-Kindiy” there is evidential proof establishing that the passing of Shurahbeel bin As-Simt could not under any circumstances have been after the beginning of 48 AH. Consequently, Saalim bin Abi Ja’d hearing from him must have been prior to that. In addition, Shurahbeel bin As-Simt did not return to Iraq after he left the position of leadership of Al-Mad’ain during the time of ‘Umar bin Al-Khattab, may Allah be pleased with him. That is as he went to Ash-Shaam and was the Waliy (governor) of Hims (Homs) before Mu’awiyah for twenty years prior to his death when engaged in a military expedition (whilst his death according to the preponderant view was at the latter part of the year 46 AH). Therefore, the view that is outweighed to be correct is that Saalim heard from him in Hims (Homs) itself. That is whilst Hims was the locality of Thawban, may Allah be pleased with him, which he settled in until his passing in the year 54 AH, as agreed upon by all the historians who wrote about him. And here is Saalim, he had heard from Shurahbeel, who did not have a big companionship but was rather only a visitor to the Prophet ﷺ. What then obliges denying Saalim hearing from Thawban, may Allah be pleased with him, who had a long companionship, even if it was only a few Ahadeeth from him, and what prevented Saalim from having heard about the preparation of Shurahbeel bin As-Simt for the expeditionary force that was setting off in one of the shores under his leadership or joining with Habib bin Maslamah, and then yearned to take part in the Ghazwah (military expedition), and thereafter came to Hims and heard from Shurahbeel bin As-Simt and a small amount from Thawban and also (again) when he returned later at future times to Ash-Shaam which he frequented often, after Thawban had passed away, in the case where he could have heard more of his Hadith via the intermediary Mi’dan bin Abi Talhah?!

- Section: When did Saalim bin Abi Al-Ja'd pass away?!

- The following came recorded in "At-Tareekh Al-Awsat" (1/212/1010): [And Abu Nu'aim said: I asked Yazid bin Ziyad bin Abi Al-Ja'd about Saalim bin Abi Al-Ja'd: He said: He died during the leadership of Sulaiman bin Abdul Malik]. I say: Yazid bin Ziyad bin Abi Al-Ja'd is most aware about his paternal uncle (in this regard).

- And it was stated in the Tareekh of Abu Zur'ah Ad-Dimashqiy (p: 293): [Abu Zur'ah related to us: He said: And Abu Nu'aim said: I asked Yazid bin Ziyad bin Abi Al-Ja'd about Saalim bin Abi Al-Ja'd and so, he said: He died during the leadership of Sulaiman bin Abdul Malik].

- For that reason, Al-Bukhari concluded in his "Tareekh Al-Awsat" (1/211/1003): [And Saalim bin Abi Al-Ja'd died during the time of Sulaiman bin Abdul Malik, in the year 97 or 98 AH].

- And also, in the Tareekh (history) of Khalifah bin Khayyat (p: 320): [And in the year 98 (AH) Ubaidullah bin Abdullah bin 'Atabah died and Abdullah bin Muhammad bin Al-Hanafiyah died at the end of the rule of Sulaiman. And before the year 100 (AH) Abdur Rahman bin Al-Aswad bin Yazid An-Nakha'iy died and Hudain bin Al-Mundhir Abu Sasan at the beginning of the Khilafah of Sulaiman bin Abdul Malik. **And during the rule of Sulaiman bin Abdul Malik Saalim bin Abi Al-Ja'd passed away**].

- And the following came stated in "Al-Kamil Fee At-Tareekh" (4/66): [And in this year (meaning 95 AH) Saalim bin Abi Al-Ja'd passed away]. However, he revised and corrected this (also) in "Al-Kamil Fee At-Tareekh" (4/85): [And during it (referring to the year 97 AH) Saalim bin Abi Al-Ja'd the Mawla of Ashja'a and the name of Abu Al-Ja'd was Raafi'].

- However, the following came stated in "Al-'Ibar Fee Khabar man Ghabar" (1/89): [And during it (meaning the year 100 AH), and it has also been said after it by a year and before it, Saalim bin Abi Al-Ja'd Al-Kufi passed away, who was from the famous Muhadditheen (Scholars of Hadith)].

- And in "At-Tabaqaat Al-Kubra" (Al-'Ilmiyah edition 6/296/2335) a sum of all of that was mentioned alongside the correction of Abu Nu'aim: [Saalim bin Abi Al-Ja'd Al-Ghatafaniy, a Mawla of theirs: Al-Fadl bin Dukain informed us: He said: Qais related to us from 'Ataa' bin As-Sa'ib: That 'Alqamah, Al-Aswad, Ibn Nudailah and Ibn Ma'qil permitted Saalim bin Abi Al-Ja'd to purchase the loyalty of a Mawla of his from 'Amr bin Huraith for ten thousand **to assist him in his worship**. They said and Saalim passed away during the Khilafah of 'Umar bin Abdul 'Aziz **in the year 100 or 101 (AH)**. Whilst Abu Nu'aim said: **Rather, he died before that during the Khilafah (rule) of Sulaiman bin Abdul Malik**. And he was Thiqah who narrated many Hadith].

I say: The Imam the Thiqah and Faqih 'Alqamah bin Qais An-Nakha'iy, the companion of Ibn Mas'ud, passed away in the year 61 AH and it is very unlikely that he and those other 'Ulama' (Scholars) gave permission to Saalim to purchase the Wala' (loyalty) whilst he was a young man who was capable of earning a living. He would have to have been a Sheikh who was close to or beyond sixty years of age at such a time, where leaving work to earn a living is not disapproved of for the purpose of dedicating oneself to worship.

- As for what came in "Al-Mihan" (p: 278): [A mention of the killing of Saalim bin Abi Al-Ja'd and Hudbah bin Al-Khashram: Abdul Malik bin Hudhail related to me from Mu'awiyah bin Salih, from Yahay

bin Ma'een: He said: "Saalim bin Abi Al-Ja'd was killed with Nayil bin Abi Qais Al-Judhamiy"]. This cannot possibly be correct due to the following reasons:

(1) There is no man carrying this name of Nayil bin Abi Qais Al-Judhamiy. Rather, it is Nayil bin Qais Al-Judhamiy or Mahmoud: Na'il bin Qais Al-Judhamiy: The Ameer of Palestine under the Ameer ul-Mu'mineen Abdullah bin Az-Zubair. He was killed in the battle with the criminal Abdul Malik bin Marwan in the year 66 AH. It has also been said that he was saved and fled after the defeat to Makkah. He was then killed after that alongside Abdullah bin Az-Zubair. There is therefore an error in the preservation or a misprint in respect to this reported narration.

(2) It is impossible for Saalim bin Abi Al-Ja'd to have passed away at this early date of 66 AH because Al-Aa'mash, Qatadah and Mansur Al-Mu'tamir all heard from Saalim and they were children not having yet reached the age of discernment at that time. The most likely is that the correct statement should have said: "**He fought**" (i.e. and not "was killed". Note: In the Arabic language there is only one letter different between the two) with Nayil bin Qais Al-Judhamiy".

Consequently, if we were to rectify the narration in this way to state: "Saalim bin Abi Al-Ja'd fought with Nayil bin Qais Al-Judhamiy" this would be evidence indicating that Saalim was in Palestine in the year 66 AH or prior to that. As such he was a frequent visitor of Ash-Shaam.

- Section: When did Saalim bin Abi Al-Ja'd go to Ash-Shaam?

Saalim bin Abi Al-Ja'd went to Ash-Shaam and indeed it is likely that he frequented it on more than one occasion. He even perhaps resided there for periods which were not short, a matter which is well-known among the A'immah (Scholars):

- That is as the following came stated in "Al-'Ilal Wa Ma'rifat Ar-Rjaal" of Ahmad by the narrated report of his son Abdullah (2/165/1885): [I asked him about the Hadith of Shu'bah from Yazid bin Khumair. He said: I heard Saalim bin Abi Al-Ja'd: He said: My father heard it from him, Yazid from Saalim, in Ash-Shaam and Saalim related from Mi'dan: **Saalim wen to Ash-Shaam**].

- The following was also stated in "Al-'Ilal Wa Ma'rifat Ar-Rjaal" of Ahmad by the narrated report of his son Abdullah (3/262/5156): [I asked my father: Where did Qatadah hear from Saalim bin Abi Al-Ja'd: He said: In Kufa or Makkah and **he denied that he had heard from him in Ash-Shaam**. And he said: Qatadah had come to Al-Kufa to Ash-Sha'biy].

- The following was stated in "Al-Maraaseel" of Ibn Hatim (p: 80/290): [I heard my father saying: Saalim Bin Abi Al-Ja'd was present at the same time (or/and place) as Umamah but wasn't with 'Amr bin 'Absah. He related this Hadith about the freeing of slaves from a man from 'Amr bin 'Absah and he did not meet Abu Ad-Darda' or Thawban and between him and Ath-Thawban was Mi'dan: **And Saalim had gone to Ash-Shaam**].

- And we have already mentioned in the previous section that Saalim bin Abi Al-Ja'd had fought alongside Nayil bin Qais Al-Judhamiy during the days of the rulership of Nayil over Palestine in the year 66 AH or prior to that. He therefore frequented Ash-Shaam often.

And during the latter stage of his life Saalim was in Damascus during the days of the tyrant Al-Walid bin Abdul Malik as is apparent from the following interesting or painful story:

- That is as the following came mentioned in “Tareekh Dimashq” of Ibn ‘Asaakir (59/345):[Abu I-Barakaat Al-Anmaatiy informed us: Thabit bin Bandar informed us: Abu I-‘Alaa’ Al-Waasitiy informed us: Abu Bakr Al-Babasiriy informed us: Abu Umayyah bin Al-Mufaddal informed us: My father related to me: He said: Abu Nar informed me: Ibrahim related to us: He said: Al-Walid bin Abdul Malik lashed Saalim bin Abi Al-Ja’d and Mi’dan bin Abi Talhah with one hundred lashes in relation to At-**Taraffud** (rejection)].

I say: The tyrants of Bani Umayyah (Umayyads) named anyone who refused to insult Imam ‘Ali bin Abi Talib or who objected to their policies to be a Raafidy (i.e. Shi’ah)!

- Section: Those from whom Saalim bin Abi Al-Ja’d heard:

Saalim bin Abi Al-Ja’d was very old. He heard from An-Nu’man bin Muqarrin. There is therefore no meaning in terms of rejecting the possibility of him having heard from ‘Umar, Uthman and ‘Aa’ishah, nor from Thawban or Abu Umamah from the people of Ash-Shaam. And by greater reason denying that he heard from the people of Kufa from the likes of ‘Ali, Ibn Mas’ud and Hudhaifah represents a grotesque recklessness, even if major Imams stated that:

- That is as the following came stated in “Al-‘Ilal Al-Kabir” of At-Tirmidhi (Tarteeb ‘Ilal At-Tirmidhi Al-Kabir p: 386): [Section: Abu ‘Isa said: I asked Muhammad: I said: “Abu Al-Maleeh heard from Nubaishah?” He said: “Yes, and he was Nubaishah bin Abdullah Al-Hudhaliy and was the cousin of Salamah bin Al-Muhabbiq”. Muhammad said: “And the hearing of Al-Hasan from Samarah bin Jundub is valid?” And Muhammad spoke about ‘Ali bin Abdullah, that he said the like of that. Muhammad said: Abu Qilabah heard from Thabit bin Ad-Dahhak”. And I asked Muhammad: I said to him: “**Saalim bin Abi Al-Ja’d heard from Abu Umamah?**” And so, he said: “I did not see (that) and he did not hear from Thawban, and he heard from Jabir bin Abdullah and Anas bin Malik”. I asked Muhammad: I said to him: “Abu Al-Bakhtariy At-Taa’iy met with Salman?” He said: “No, Abu Al-Bakhtariy did not meet ‘Ali and Salman died before ‘Ali”. Muhammad said: “Abu Abdur Rahman Al-Hubuliy heard from Abu Ayyub Al-Ansariy”. Muhammad said: “I do not know of Qatadah hearing from Zahdam Al-Jarmiy”. Muhammad said: “Muhammad bin Sireen did not hear from Ma’qil bin Yasar”. Muhammad said: “Al-Aa’mash did not hear from Ibn Buraidah”. Muhammad said: “Habib bin Abi Thabit did not hear from ‘Urwah bin Az-Zubair”. Muhammad said: Abu Az-Zinnad did not hear from Anas bin Malik”. Muhammad said: “It is not known That Abu Burdah bin Abi Musa heard from Wathlah bi Al-Asqa”. And I asked Muhammad, so, he said: “I am not aware that Al-Muttalib bin Hantab heard from any of the companions of the Prophet ﷺ, but he would say: “Someone who was present with (or witnessed) the Prophet ﷺ related to me. I heard Abdullah bin Abdur Rahman saying the same. He said: Abdullah. And ‘Ali bin Al-Madeeniy denied that Al-Muttalib bin Hantab heard from Anas bin Malik].

- And the following came stated in “Al-Maraaseel” of Ibn Abi Hatim (p: 79/285): [Muhammad bin Yahya related to us: He said: I heard Ahmad bin Hanbal saying: **Saalim bin Abi Al-Ja’d did not hear from Thawban; between them was Mi’dan bin Abi Talhah**].

- Also, in “Al-Maraaseel” of Ibn Abi Hatim (p: 80/288): [I heard my father saying: **Saalim bin Abi Al-Ja’d did not hear anything from Thawban; Mi’dan enters between them**].

- And in “Al-Maraaseel” of Ibn Abi Hatim (p: 80/286): [Muhammad bin Yahya related to us: He said: I heard Ahmad bin Hanbal saying: Saalim bin Abi Al-Ja’d **did not meet Ibn Mas’ud and he did not meet ‘Aa’ishah**].

- And it was mentioned in “Al-Maraaseel” of Ibn Abi Hatim (p: 80/287): [Muhammad bin Ahmad bin Al-Baraa’ related to us: He said: ‘Ali bin Al-Madeeni said: Saalim bin Abi Al-Ja’d **did not meet Ibn Mas’ud and he did not meet ‘Aa’ishah**].

- And it was also stated in “Al-Maraaseel” of Ibn Abi Hatim (p: 80/289): [Abu Zur’ah said: Saalim bin Abi Al-Ja’d from **‘Umar, Uthman and ‘Ali** is Mursal (i.e. missing the intermediary of a Sahabiyy)].

I say: As for Saalim not meeting any of those who were martyred in the plague of ‘Amwas, then that is matter that is conceded and there can be no real difference in respect to that, as we have previously mentioned. As for him not hearing from Abu Ad-Darda’, then that appears to be preponderant as Abu Ad-Darda’ went on the military expedition against the Romans and settled early on in Ash-Shaam and died there at an older age in the year 32 AH or thereabouts.

However, the claim that he did not hear from ‘Amr bin ‘Absah (who was of Ash-Shaam) cannot be conclusively stated because his passing (i.e. ‘Amr bin ‘Absah) is unknown historically. As for him catching the time (or place) of Thawban and the possibility of hearing from him, then that is a certain matter, as we stated previously. And by greater reason, his hearing from Abu Umamah was possible.

And we have made evident earlier that he had heard from An-Nu’man bin Muqarrin and we indicated to that he may have been among the delegation which came with the announcement of death of An-Nu’man and the spoils of war to Al-Madinah, and so he heard from ‘Umar. Just as his hearing from Uthman is very possible if we stated that he seized the opportunity of arriving in Al-Madinah to seek knowledge and consequently heard from Uthman, ‘Ali, the mother of the believers ‘Aa’ishah and others from the people of Al-Madinah. In addition, he was Kufi (from Kufa) and therefore his hearing from Ibn Mas’ud, Hudhaifah and ‘Ali during the days of his Khilafah is almost certain.

As for the claim of Ahmad bin Hanbal that Saalim did not hear anything from Thawban, when he stated: “Saalim bin Abi Al-Ja’d did not hear from Thawban and did not meet him; between them was Mi’dan bin Abi Talhah” and Imam Abu Hatim Ar-Raaziyy’s agreeing with him, then we say: This is a Mursal claim that has no clear proof (Burhan) for it, which anyone could make. And concerning the statement that between Saalim and Thawban was Mi’dan bin Abi Talhah, as was concurred upon by the two Imams (Al-Bukhari and Muslim), then why did they not state the Sihhah (authenticity) of those Ahadeeth?! Is Mi’dan bin Abi Talhah, who was from the major Taabi’een, not **Thiqah** (a trusted reliable narrator) by consensus (Ijma’)?! So, what is the matter with them that they authenticate the Hadith of Humaid At-Taweel from Anas bin Malik, despite the Burhan (clear proof) having been established that he had not heard except a few Ahadeeth from him, whilst the remainder had been through the intermediary of Thabit Al-Bunaniyy. That is whilst Saalim bin Abi Al-Ja’d is definitely above (i.e. in terms of status) Humaid At-Taweel and Mi’dan bin Abi Talhah is not of lesser standing than Thabit Al-Bunaniyy, indeed, he is higher than him. This represents double standards and

measuring by two different scales, so woe to the Mutaaffifeen (those who measure or weigh by two different standards)!!

The truth is that Saalim bin Abi Al-Ja'd's narrating from Thawban via Mi'dan bin Abi Talhah, for example, and indeed his doing that a lot, **does not at all contradict** that he heard from Thawban directly, even if only a small quantity of matters. The claim of the existence of this contradiction represents **a serious logical error**, which we often find repeated by Imam Ahmad. Indeed, the presence of the Tahdeeth (i.e. narration of one from or to another) with an intermediary or without it is an evidence for the trustworthiness (Amaanah) of the narrator and his being innocent of undertaking Tadlees, and not the opposite. That is as Imam Al-Bukhari, the mountain of Hifzh (preservation), the Imam of the Dunya, entered Basra and heard from Abu 'Aasim An-Nabil prior to his passing in the year 212 AH more than fifty Ahadeeth which can be found in his Sahih (collection). He then entered it after his death, on more than one occasion, and then related from him approximately half that number via other Shuyukh, which can also be found in his Sahih.

It is therefore obligatory from anyone who respects his 'Aql (mind/intellect) and discarded Taqlid (blind imitation), to completely discard all other opinions contrary to this, regardless of the station of the Imam who said it and his fame. As for the one who has cancelled his own mind and has contented himself with blind imitation, then there is no point in wasting time with such a person.

Therefore, in conclusion, the biography of Saalim bin Abi Al-Ja'd, as found in "At-Taqreeb", must be rectified to become: [Saalim bin Abi Al-Ja'd Raafi' Al-Ghatafaniy Al-Ashja'iy, their Mawla, Al-Kufi, is **Thiqah Thabt**, from the **second** (generation of transmitters), and the one who attributed Tadlees to him erred. He died in the year 97 or 98 AH during the days of Sulaiman bin Abdul Malik, at an elderly age, whilst it has not been confirmed that he surpassed 100 (years of age)]. That should replace the unfair biography in "Taqrīb At-Tahdheeb" (1/226/2170): [Saalim bin Abi Al-Ja'd Raafi' Al-Ghatafaniy Al-Ashja'iy, their Mawla, Al-Kufi, is Thiqah but he used to undertake Irsaal a lot, from the third (generation of transmitters). He died in the year 97 or 98 AH and it has been said 100 AH or after that, whilst it has not been confirmed that he surpassed 100 (years of age)].

- Appendix section: A glaring example of At-Tasarruf (handling) in respect to the wordings of delivery:

We came across the following example in our book "Muhaasabat Al-Hukkaam" (Accounting the Rulers), where we stated:

- Imam At-Tirmidhi recorded in his Sunan (4/457/2154): [Qutaibah related to us: Abdur Rahman bin Zaid bin Abi Al-Mawaali Al-Muzani related to us from Ubaidullah bin Abdur Rahman bin Abdullah bin Mawhab, from 'Amrah, from 'Aa'ishah: She said: The Messenger of Allah ﷺ said: "There are six whom I have cursed, Allah has cursed and every Prophet who has existed: The one who makes additions to the Kitab (Book) of Allah, the one who denies the Qadr (decree) of Allah, the one who gains control (of authority) by tyranny, to give honour to those whom Allah has lowered and to make low those whom Allah has granted honour to, the one who violates the sacred sanctities of Allah, the one who violates my family by that which Allah has prohibited and the one who abandons my Sunnah"] Abu 'isa then said: [In this way Abdur Rahman bin Abi Al-Mawaali related this Hadith from Ubaidullah bin Abdur Rahman bin Abdullah bin Mawhab, from 'Amrah, from 'Aa'ishah, from the Prophet ﷺ. And Sufyan Ath-Thawriy, Hafs bin Ghayyath and others related it from Ubaidullah bin

Abdur Rahman bin Mawhab from 'Ali bin Husain, from the Prophet ﷺ, in the Mursal form, whilst this is more authentic]. I say: May Allah's mercy be upon At-Tirmidhi. Indeed, both paths are preserved and the Hadith is Sahih, as will be apparent soon. It was also recorded by Ibn Hibban in his Sahih (13/61/5749) and Al-Hakim in his Mustadrak (2/572/3941). He commented (upon it) saying: [Imam Al-Bukhari relied upon Ishaq bin Muhammad Al-Farwi and Abdullah bin Abi Ar-Rijaal as an evidential source in Al-Jaami' As-Sahih and this is more correct than the first Isnad (chain of transmission)]. It was recorded also by At-Tabarani in his "Mu'jam Al-Kabir" (3/127/2883), in the "Du'aa" of At-Tabarani (p: 578/2090) and At-Tabarani in his "Mu'jam Al-Awsat" (2/186/1667). He said: [No one related this Hadith with a connected Isnad from Ubaidullah apart from Ibn Abi Al-Mawaali].

- And Al-Hakim recorded it in his Mustadrak (1/91/102) : [Abu Muhammad bin Abdullah bin Ja'far bin Darastawaih Al-Faarisii related to us: Ya'qub bin Sufyan Al-Faarisii related to us (And) ... Abu Bakr bin Ishaq Al-Faqeeh related to us: Al-Hasan bin 'Ali bin Ziyad related to us: They both said: Ishaq bin Muhammad Al-Farwi related to us: Abdur Rahman bin Abi Al-Mawaali Al-Qurashii related to us (And) ... Muhammad bin Al-Mu'ammal informed me: Al-Fadl bin Muhammad Ash-Sha'raani related to us: Qutaibah bin Sa'eed related to us: Ibn Abi Al-Mawaali Abdur Rahman related to us: Abdullah bin Mawhab Al-Qurashii related to us from Abu Bakr bin Muhammad bin 'Amr bin Hazm, from 'Amrah, from 'Aa'ishah: She said: The Messenger of Allah ﷺ said: "There are six whom I have cursed, Allah has cursed and every Prophet who has existed: The one who denies the Qadr (decree) of Allah, the one who makes additions to the Kitab (Book) of Allah, the one who gains control (of authority) by tyranny, to give honour to those whom Allah has lowered and to make low those whom Allah has granted honour to, the one who violates the sacred sanctities of Allah, the one who violates my family by that which Allah has prohibited and the one who abandons my Sunnah"]. Then Al-Hakim said: [Imam Al-Bukhari relied upon Abdur Rahman bin Abi Al-Mawaali as an evidential source. This Hadith is Sahih in its Isnad and I do not know of any defect ('Illah) in it, although they both (i.e. Al-Bukhari and Muslim) did not record it]. Adh-Dhahabii said: [It is Sahih and I am aware of no defect ('Illah) for it]. It was also recorded in "Ahkbar Makkah" of Al-Faakihi (2/245/1484) like the above albeit with the addition of Abu Bakr bin Muhammad bin 'Amr bin Hazm in the Isnad, which does not represent an inconsistency. Rather, it is only due to an improper summarization of the narration by some of the narrators, as will be shown soon.

- Al-Hakim recorded the Mursal narration in his Mustadrak (2/572/3940): [Abu 'Ali Al-Husain bin 'Ali Al-Hafizh related to us: Abdullah bin Muhammad bin Wahb Al-Hafizh told us: Abdullah bin Muhammad bin Yusuf Al-Firyabii told us: My father related to me: Sufyan related to us from Ubaidullah bin Abdur Rahman bin Abdullah bin Mawhab: He said: I heard 'Ali bin Al-Husain relating from his father, from his grandfather, may Allah be pleased with him: He said: The Messenger of Allah ﷺ said: "There are six whom I have cursed, Allah has cursed and every Prophet who has existed: The one who makes additions to the Kitab (Book) of Allah, the one who denies the Qadr (decree) of Allah, the one who gains control (of authority) by tyranny, to give honour to those whom Allah has lowered and to make low those whom Allah has granted honour to, the one who abandons my Sunnah, the one who violates my family by that which Allah has prohibited and the one who violates the sacred sanctities of Allah". Sufyan said: Read in the Soorah Wal Layli Idhaa Yaghshaa (i.e. Soorat ul-Layl):

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى (5) وَصَدَّقَ بِالْحُسْنَى (6) فَسَنُيَسِّرُهُ لِلْيُسْرَى (7) وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى (8) وَكَذَّبَ بِالْحُسْنَى (9) فَسَنُيَسِّرُهُ لِلْعُسْرَى

As for him who gives (in charity) and keeps his duty to Allah and fears Him, (5) And believes in Al-Husna (i.e. Islam) (6) We will make smooth for him the path of ease (goodness). (7) But he who is greedy miser and thinks himself self-sufficient. (8) And gives the lie to Al-Husna (see Verse No: 6 footnote); (9) We will make smooth for him the path of difficulty or unease (i.e. bad and evil) (Al-Layl: 5-9)].

Al-Hakim said: [And like this Abu 'Ali related it to us and it has a Sahih Isnad, which I fear that I have already mentioned previously]. Adh-Dhahabi was silent in respect to it in his "At-Talkhees" in this place. I say: Concerning: "From his father, from his grandfather", then it is most likely that this is an error from Muhammad bin Yusuf Al-Firyabiy. That is as the majority have undertaken Irsaal with it from Sufyan as it is. For example, it came as follows in "Akhbar Makkah" of Al-Faakihiy (2/245/1485): [Sa'eed bin Abdur Rahman related to us: He said: Abdullah bin Al-Waleed related to us from Sufyan, from Ubaidullah bin Abdur Rahman bin Mawhab, from 'Ali bin Husain, may Allah be pleased with them both, from the Prophet ﷺ: That he said the same Hadith]. It was also related from Sufyan bin 'Uyainah as came recorded in "Akhbar Makkah" of Al-Faakihiy (2/245/1486): [And Ibn Abi 'Umar related to us: He said: Sufyan bin 'Uyainah related to us from a man: He said: From 'Ali bin Husain, may Allah be pleased with them both, from the Prophet ﷺ: That he said the same Hadith]. In addition, we have already presented the speech of At-Tirmidhi that Hafs bin Ghayyath and possibly other than him related it in the Mursal form.

As for the Isnad mentioned previously with the addition of Abu Bakr bin Muhammad bin 'Amr bin Hazm, and without it on an occasion, in addition to the report coming via Zain Al-'Aabideen 'Ali bin Husain, may the pleasure of Allah and peace be upon them both, does not represent an inconsistency, and all of that is preserved, which is clearly evident from the following narrations, which present the story (or incident) **in full**:

- Like what came recorded in "Sharh Mushkil Al-Aathar" (9/84/3460): [Yunus bin Abdul Al-A'ala related to us: He said: Abdullah bin Wahb related to us: He said: Abdur Rahman bin Abi Al-Mawaali informed me from Ubaidullah bin Mawhab: He said: **'Umar bin Abdul-'Aziz wrote to Abu Bakr bin Hazm whilst he was at that time the Ameer of Al-Madinah: (Asking him) Write to me from the Hadith of 'Amrah Ibnah Abdur Rahman, whilst she was in the living quarters of 'Aa'ishah Umm ul-Mu'mineen (The Mother of the Believers): Ibn Mawhab said: So, Abu Bakr bin Hazm sent me to 'Amrah Ibnah Abdur Rahman and included amongst that which she quoted to me was that she said: 'Aa'ishah related to me that the Messenger of Allah ﷺ said: "There a six whom I curse, Allah curses them and every accepted Prophet curses: The one who adds to the Kitaab (Book) of Allah 'Azza Wa Jalla, the one who denies the decree (Qadar) of Allah 'Azza Wa Jalla, the one who gains control (of authority) by tyranny through which he degrades those whom Allah 'Azza Wa Jalla honoured and giving honour to those whom Allah 'Azza Wa Jalla has degraded, the one who abandons my Sunnah, the violator of the sacred sanctities of Allah 'Azza Wa Jalla and the one who violates my family by that which Allah 'Azza Wa Jalla has prohibited (or made sacred)"]].**

- Also, in "Sharh Mushkil Al-Aathar" (9/84/3461): [Ibrahim bin Abi Dawud related to us: He said: Ishaq bin Ibrahim related to us: He said: Ishaq bin Muhammad Al-Farwi related to us: He said: Ibn

Abi Al-Mawaali related to us from Ubaidullah bin Abdur Rahman bin Mawhab, from Abu Bakr bin Muhammad, from 'Amrah Ibnah Abdur Rahman, from 'Aa'ishah, may Allah be pleased with her, the wife of the Prophet ﷺ: That she said: I heard the Messenger of Allah ﷺ saying: She then mentioned the same narration]. Then Abu Ja'far At-Tahaawiy said: [The Hadith (i.e. its Isnad) contained Yunus from Ibn Wahb with Ibn Mawhab hearing this Hadith from 'Amrah, whilst in the Hadith of Ibn Abi Dawud from Al-Farwiy, he heard it from Abu Bakr bin Muhammad from 'Amrah. The Hadith of Yunus was given precedence with us as it mentioned the dictation of 'Amrah to him when he went to her with the message of Abu Bakr to her concerning that].

- And what came recorded in "Sharh Mushkil Al-Aathar" (9/84/3462): [Abdul Malik bin Marwan Ar-Raqiqy related to us: He said: Muhammad bin Yusuf Al-Firyabiy related to us from Sufyan, from Ubaidullah bin Abdur Rahman bin Mawhab: He said: I heard 'Ali bin Al-Husain saying: The Messenger of Allah ﷺ said: [There are six whom I have cursed ... The rest of the Hadith]. Abu Ja'far At-Tahaawiy said: [He then mentioned the six mentioned in the first two Hadith. Abu Ja'far said: In this Hadith Ibn Mawhab received it from 'Ali bin Al-Husain, not from 'Amrah or from other than her. And Ath-Thawriy was the Hujjah in respect to that and it is most correct for his narration in it from Ibn Mawhab to be accepted due to his age, Dabt (accuracy) and Hifzh (preservation/memory), although Ibn Abi Al-Mawaali mentioned the incident in which he mentioned his being sent by Abu Bakr bin Hazm to 'Amrah in relation to that and 'Amrah's dictation to him of it from 'Aa'ishah. As such this gives strength to the hearts **and it is probable that Ibn Mawhab received it from 'Amrah in what he related from her and that he also received it from 'Ali bin Al-Husain in relation to what he related from him, which Ath-Thawriy mentioned from him**. And Allah 'Azza Wa Jalla is most knowledgeable of the truth of the matter in respect to that].

I say: This is truly the correct view, by the will of Allah, the Most High: Ibn Mawhab heard it from 'Amrah and he wrote it in accordance with what she dictated to him. And he heard it from 'Ali bin Al-Husain, may Allah be pleased with them both, and he (then) wrote it in another writing (or book), according to the custom of the people at that time. This is in the case where they would write an independent book unique to each Sheikh (i.e. teacher or the one whom they received the Hadith from). This means that they would write in a manner resembling a dictionary of Shuyukh among the Muta'akhhareen (those who came later). That is whilst this other book is the one that he had with him when he related that to Sufyan, which may have been in a Tafseer sitting, as is apparent from some of the preceding narrations, and Allah is most knowledgeable.

And All praise belongs to Allah through Whose grace the righteous deeds are completed, and may the complete prayers, peace and blessings be upon our Prophet, Imam, the beloved of our hearts and intercessor, Muhammad, and upon his purified household and sincerely striving companions.

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