

**A CRITICAL *ḤADĪTH* STUDY OF THE *TABLĪGHĪ NIṢĀB*  
AND ITS INTELLECTUAL IMPACT ON  
THE *JAMĀ‘AT AL-TABLĪGH***

by

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## ABSTRACT

It is common knowledge that movements are based on ideologies that are considered to be the foundation of their methodologies and policies. Often, these ideologies are disseminated in letters, books or other publications that present them in the form of texts that are available to the public and become sources of information about these movements.

The *Jamā'at Al-Tablīgh* is one of the movements that plays an important role in the sphere of Islamic *Da'wah* (mission). This movement adopts some techniques of *Da'wah*; one of the most important among them being *Targhīb*, which expounds the merits and benefits of virtuous deeds.

This research studies one of the most popular books of the movement, titled in Urdu *Tablīghī Niṣāb*, which uses this sort of technique. It was written by the famous *Ḥadīth* scholar and the general supervisor of the movement, Shaykh Muḥammad Zakariyyā Kāndahlawī. The first publication of the book in Urdu was in (1374 H./1955 CE.). It has been translated into several different languages, and this reflects the importance of the book.

The thesis falls into six chapters, including the introduction as chapter one and the conclusion as chapter six. Chapter two talks about the definition of weak *Aḥādīth* and its different types, criteria used to determine weak *Aḥādīth*, different trends among the scholars regarding weak *Aḥādīth*, the consequences of using and publicizing weak and fabricated *Aḥādīth*. Chapter three deals with the biography of the author of the *Tablīghī Niṣāb*, while chapter four focuses on the book itself, by specifying the original name of it and looking at the different editions and translations, and compares the original Urdu with the Arabic and English versions. The chapter also discusses the methodology of the author in his book. Chapter five is a critical study of the *Aḥādīth* of the *Tablīghī Niṣāb*, whether found in the main text of the book or in the commentary to verify the *Aḥādīth* in terms of their authenticity or weakness.

\* رَبِّهِمْ الرَّحْمَنُ الرَّحِيمُ \*  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL*

\* رَبِّهِمْ تَزِدْنِي عِلْمًا \*  
رَبِّهِمْ تَزِدْنِي عِلْمًا

*MY LORD! INCREASE ME IN KNOWLEDGE*

## DEDICATION

*To my beloved parents,*

Words are not sufficient to express my everlasting indebtedness to my beloved parents for their endless love, affection, steadfastness and heartfelt encouragement. I am and will always be indebted to them for everything they have done to make me who I am now. They have truly been my sole crutch in hard times.

*To my beloved wife; Faizah Othman.*

I also dedicate this work to my wife for her tremendous sacrifice, patience, encouragement and love.

*To my beloved children; Khulūd, Basem, Husam and Fadiyah.*

*To my dear brothers and sisters,*

*To all of my relatives,*

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## TRANSLITERATION

The following system of Arabic transliteration has been used:

Arabic Letters	Transliteration	Vowels	
ء	’	Short	
ب	b	اَ	a
ت	t	اُ	u
ث	th	اِ	i
ج	j	Long	
ح	ḥ	اَآ	ā
خ	kh	اِآ	ī
د	d	اُو	ū
ذ	dh	Diphthongs	
ر	r	اَو	aw
ز	z	اَي	ay
س	s		
ش	sh		
ص	ṣ		
ض	ḍ		
ط	ṭ		
ظ	ẓ		
ع	‘		
غ	gh		
ف	f		
ق	q		
ك	k		
ل	l		
م	m		
ن	n		
هـ	h		
و	w		
ي	y		
ة	h		

## CHAPTER ( 1 ) INTRODUCTION TO THE RESEARCH

---

### 1.1 Introduction

It is common knowledge that movements are based on ideologies. These are considered the foundation of their methodologies and policies and often are disseminated in letters, books or other publications. One such contemporary international Islamic movement is the *Jamā'at Al-Tablīgh*, which has played an important role in the sphere of Islamic *Da'wah*. This movement adopted some techniques of *Da'wah*; one of the most important being *Targhīb*, which expounds the merits and benefits of virtuous deeds. The movement has proved greatly successful through this technique.

One of the most popular books of the movement is the *Tablīghī Niṣāb* (in Urdu), which means, curriculum for the Islamic *Da'wah*, but in some later editions the book has been entitled *Faḍā'il A'māl*. It was written by the famous *Ḥadīth* scholar and one of the prominent leaders of the *Jama'at Al-Tablīgh*, Shaykh Muḥammad Zakariyyā Kāndahlawī. The book is a series of *Kutub*



*Al-Faḍā'il* (books of virtues). It was originally printed in two volumes<sup>1</sup>, but in some editions<sup>2</sup>, it is condensed into one volume.

The *Tablīghī Niṣāb* presents a set of Qur'anic verses, prophetic *Aḥādīth* and sayings of the Companions on the virtues of prayer, the virtues of *Hajj*, the virtues of *Dhikr* (glorification of Allah), the virtues of *Ṣaḍaḳāt* (charities) and other. It also contains commentaries and notes by the author. This book is read constantly by members of the *Tablīghī* movement, and *Dhikr* sessions are incentives, for them, as a religious and emotional motivator to good deeds.

## 1.2 Statement of the problem

The research problem is centred on the harsh criticism made against the book *Tablīghī Niṣāb*, which is considered by some critics as the source of promoting *Da'īf* (weak) and *Mawḍū'* (fabricated) *Aḥādīth* in addition to *Bida'* (i.e. unauthorized innovations in religion) and superstitions.<sup>3</sup> Nevertheless, this book is one of the most essential and popular books for the *Jamā'at Al-Tablīgh*, which is considered one of the most important Islamic movements in the contemporary period.

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<sup>1</sup> See for example: The editions of Dār Al-Kutub. 'Dewsbury/UK' and 'Imrān Book Depot. 'Delhi/India'.

<sup>2</sup> See for example: The editions of Dār Al-Ishā'at. 'Karachi/Pakistan', and Kutub Khānah Majīdiyyah. 'Multan/Pakistan'.

<sup>3</sup> See: Dahlawī, Saīf Al-Raḥmān. *Nazrah 'Ābirah I'tibāriyah Fī Al-Jamā'ah Al-Tblīghiyah*; 53, and Al-Tuwajirī, Ḥumūd. *Al-Qawl Al-Balīgh Fī Al-Taḥdhīr Min Jamā'at Al-Tablīgh*; 11, and Al-Ḥuṣayyen, Sa'd. *Ḥaqīqat Al-Da'wah Ilā Allah Ta'ālā Wamā Ikhtaṣat Bihī Jazīrat Al-'Arab*; 77, 80, 82, and Al-Hilālī, Salīm. *Al-Jamā'at Al-Islāmiyyah Fī Ḍaw' Al-Kitāb Wa Al-Sunnah*; 380, and Al-Sharqāwī, Muḥammad. *Al-Ṣifāt Al-Sitt 'Ind Jamā'at Al-Tablīgh*; 25, and Al-Jarbu', Nizar. *Waḳafāt Ma' Jamā'at Al-Tablīgh*; 10, and Al-Juhanī, Manī'. *Al-Mawsū'ah Al-Muyassarah Fī Al-Adyān Wa Al-Madhāhib Wa Al-Aḥzāb Al-Mfu'āsīrah*; 1/326.

### **1.3 Rationale for selecting this research topic**

The book *Tablīghī Niṣāb* is considered an intellectual source and spiritual motivator for the group members, as it drives them towards good deeds, especially in the field of *Da‘wah*. The reputation of the book and its popularity in many parts of the world by the members of the movement shows how important it is to the movement. It has been translated from Urdu – the original language of the book – into more than ten languages worldwide.

The fame of the book's author as one of the chief ideologues of the movement, on one hand, and as one of the most distinguished *Ḥadīth* scholars, on the other, is another factor for the need to make a critical study of it. This might raise a big question about the harsh criticism of this book by some scholars, despite the distinction of the author in the field of *Ḥadīth* sciences.

The scarcity of specialized academic studies on the intellectual and cognitive sources of the *Jamā‘at Al-Tablīgh* is also one of the motivating factors. As far as we know, there is an obvious lack of a critical academic study of the book *Tablīghī Niṣāb* from *Ḥadīthī* perspective, despite its great popularity.

### **1.4 The objectives of the research**

- 1- To clarify the reasons that led the author to compile this book, the natures of his sources.
- 2- To verify statements of the *Ḥadīth* rulings of the author in the translated versions in both the English and Arabic languages.

- 3- To point out the negative effects of the weak and fabricated *Aḥādīth*.
- 4- To deduce the proportion of weak and fabricated *Aḥādīth* from the valid ones listed in the book.
- 5- To assess and investigate the *Aḥādīth* mentioned in the book and expound the rulings of *Ḥadīth* scholars as to their validity and weaknesses.

### **1.5 The scope and limitations of the research**

The scope of the research can be defined in the verification and study of the *Aḥādīth* and narrations included in the book and comparing the original version of the book with the translated versions in Arabic and English. This will not include an explanation of the *Aḥādīth* or a statement of the detailed jurisprudential rulings involved in those *Aḥādīth*, except if there is need. Thus, it saves extending the research unduly and conforms to the limitations of the PhD thesis both in word count and time.

For the *Aḥādīth*, due to obvious problems of time and space, the research will confine itself to a selection from two key sections or parts of the book: *Faḍā'il Qur'ān* and *Faḍā'il Namāz*.

### **1.6 Definition of terms**

There are some technical terms used in the body of the research that it may be useful to define and explain to help the reader understand them, and to make him/her become familiar with their spelling, meaning and, more important, usage in this research.

<i>Al-Ḥasan Li-Dhātih.</i>	This is a <i>Ḥadīth</i> whose chain of transmission is linked to the narration of an authority with weak exactitude, but without eccentricity or blemish.
<i>Al-Ḥasan Li-Ghayrih.</i>	This is <i>Ḥadīth</i> judged good by virtue of another <i>Ḥadīth</i> when its weakness is so slight that it can be raised through another chain to the level of good <i>Ḥadīth</i> . Therefore, being good is not on its own virtue, but by the way that renders it good. It could be called ‘supported Ḥasan’.
<i>Al-Ṣaḥīḥ Li-Dhātih.</i>	This is a <i>Ḥadīth</i> whose chain of narrators has been transmitted, from beginning to end, by truly pious persons who have been known for their uprightness and exactitude, and the <i>Ḥadīth</i> is free from eccentricity and blemish.
<i>Al-Ṣaḥīḥ Li-Ghayrih.</i>	This is a <i>Ḥadīth</i> deemed good on its own virtue in the case where it is narrated by one or more chains.
<i>Bid‘ah.</i> (pl. <i>Bida‘</i> ).	Innovation in religion; heretical practice.
<i>Faḍīlah</i> (pl. <i>Faḍā‘il</i> ).	Virtue or merit.
<i>‘Ilm Muṣṭalaḥ Al-Ḥadīth</i>	The knowledge of <i>Ḥadīth</i> terminology: A collection of principles that distinguish the weakness from the strength of <i>Ḥadīth</i> narrators and text in terms of acceptance or rejection.
<i>Jarḥ.</i>	Invalidating Narrators: Rejecting the narrator's transmission because he does not meet certain characteristics laid down by the scholars of <i>Ḥadīth</i> .
<i>Khurūj.</i>	Spending a certain period away from home on missionary work with a group of people.
<i>Mutāba‘ah.</i> (pl. <i>Mutāba‘āt</i> )	<i>Ḥadīth</i> Text-Related Appendage: A <i>Ḥadīth</i> whose wording or meaning is identical to another by the same narrator Companion.

<i>Shāhid.</i> (pl. <i>Shawāhid</i> )	<i>Ḥadīth</i> Text-Related Appendage: A <i>Ḥadīth</i> whose wording or meaning is identical to another, but the narrator Companion is different in both.
<i>Ṣīghat Al-Tamrīd.</i> ( <i>Ṣiyagh Al-Tamrīd</i> )	Uncertainty mood: using passive voice or other form to imply the <i>Ḥadīth</i> narration is weak, like saying: It has been told or mentioned that the Prophet ﷺ (peace be upon him).
<i>Tablīgh.</i>	To communicate Islamic missionary work.
<i>Ta'dīl.</i>	Validating Narrators: Accepting the narrator's transmission because he meets certain characteristics laid down by the scholars of <i>Ḥadīth</i> .
<i>Taraf.</i> (pl. <i>Aṭrāf</i> )	The Caption: A sentence quoted from the text of a <i>Ḥadīth</i> , including a saying, deed, approval or attribute of the Prophet ﷺ (peace be upon him)
<i>Targhīb.</i>	Awakening of a desire or arousal of an interest.
<i>Tarhīb.</i>	Intimidation.

## 1.7 Literature review

Generally speaking, there is a dearth of academic analysis of the *Jamā'at Al-Tablīgh* and, more specifically, its intellectual background. Nevertheless, we can classify the literature by taking into consideration a number of aspects about the book *Tablīghī Niṣāb* specifically and the other intellectual sources of the movement.

- *Kutub Faḍā'il Par Ishkālāt Awr Un Kī Jawābāt*, by Muḥammad Zakariyyā Kāndahlawī. (2001). Lahore/Pakistan: Maktabat Khalīl.

The importance of this Urdu book is that it states clearly Shaykh Muḥammad Zakariyyā's own point of view regarding certain criticisms and questions about his book, *Tablīghī Niṣāb*. In our opinion, this is one of the main strengths of *Kutub Faḍā'il* is the defence of Shaykh Muḥammad Zakariyyā himself in his book against some criticisms that he faced. For example, he defends some weak *Aḥādīth* and insists on maintaining them, despite numerous demands to remove them from the book of *Tablīghī Niṣāb*.<sup>4</sup>

The book included sixty-two questions on the different parts of the *Tablīghī Niṣāb*. A great many of those questions related to *Hikāyāt Ṣaḥābah* (stories of the Companions) with fourteen questions, while *Faḍā'il Namaz* (virtues of prayer) with ten questions, and *Faḍā'il Dhikr* (virtues of remembrance of Allah) with nine questions. Then, *Faḍā'il Ramaḍān* (virtues of fasting) with seven questions, *Faḍā'il Ḥajj* (virtues of pilgrimage) with six, and *Faḍā'il Darūd* (virtues of praising the Prophet ﷺ) with six questions. Finally, there are ten questions each on *Faḍā'il Qur'ān* (virtues of the Holy *Qur'ān*) and *Faḍā'il Ṣadaqāt* (virtues of charities). We found that the answers of Shaykh Muḥammad Zakariyyā to those questions were apt to clarify a concept, defend a position, reply to criticism and/or emphasize an attitude taken in the *Tablīghī Niṣāb* and so on.

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<sup>4</sup> See: Kāndahlawī Muḥammad Zakariyyā, *Kutub Faḍā'il Par Ishkālāt Awr Un Kī Jawābāt*; 122-123.

Muḥammad Shāhid Sahāranpūrī, the editor of the book, wrote an introduction to the book in which he sketched the biography of Shaykh Muḥammad Zakariyyā and the bibliography<sup>5</sup> of the *Tablīghī Niṣāb*. Moreover, he listed the different languages into which the *Tablīghī Niṣāb* had been translated, as well as the author's terms and conditions for further publication of the book. Therefore, this introduction contains valuable information that could be used in this research, especially in chapter four when we shed some light on the editions and translations of the *Tablīghī Niṣāb*.

- *Tahqīq Al-Maqāl Fī Takhrīj Aḥādīth Faḍāil Al-A'māl*, by Laṭīf Al-Raḥmān Al-Bahrā'ijī. (2004). Dubai/United Arab Emirates: Maktabat Al-Ḥaramayn Lil-Nashr Wa Al-Tawzī'.

The author explained that the motivation to write his book was "...to answer the bias of hatred against the book of *Faḍā'il Al-A'māl*.<sup>6</sup> According to him, the criticisms focus on two main points: first, the weak *Aḥādīth* and second, the stories of miracles and the like. It is worth noting that the author states that weak *Aḥādīth* and the stories of different miracles are a common topic in different books of Islamic heritage and not something specific to the book of *Tablīghī Niṣāb*. This clarifies his attitude and direction from the start.

Al-Bahrā'ijī divides his book into four chapters. Chapter one is about the book of *Tablīghī Niṣāb* and the methodology and sources of the author. Chapter two is about different stories of

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<sup>5</sup> According to Al-Bahrā'ijī, this bibliography was made originally by Munshī Anīs Aḥmad (one of the publishers of the *Tablīghī Niṣāb*), who added it to the introduction of the book, and Muḥammad Shāhid Sahāranpūrī quoted from Munshī. See: Al-Bahrā'ijī, Laṭīf Al-Raḥmān. *Tahqīq Al-Maqāl Fī Takhrīj Aḥādīth Faḍāil Al-A'māl*; 20. However, whether Sahāranpūrī or another scholar made this is not a big issue, but the problem is that the bibliography has been printed many times within the *Tablīghī Niṣāb* without modification or correction of the mistakes found in the bibliography. Therefore, we will point out some of those mistakes in chapter four of the thesis, sub-section (4.8).

<sup>6</sup> Al-Bahrā'ijī, Laṭīf Al-Raḥmān. *Tahqīq Al-Maqāl*; 13.

miracles and certain stories of Sufism. It seems that the author deliberately mentioned some stories of the *Hanbalī* scholars as a way of answering questions and defending the book of *Tablīghī Niṣāb* against accusations from some notables of the *Wahhābī* movement, who focused their criticism of the book on those stories, considering many of them to be superstitions.<sup>7</sup>

In Chapter three he discusses the judgment of deeds with the weak *Aḥādīth*, and the different opinions of scholars on this issue. He also gives different examples from books where weak *Aḥādīth* were mentioned in the field of *Al-‘Aqā’id* (creeds), *Al-Aḥkām* (judgments) and *Faḍā’il Al-A‘māl*. It seems that the author purposely mentions these examples here for two reasons: firstly, to show that some ‘*Ulamā’* used these weak *Aḥādīth* or referred to them and, secondly, to prove that the *Tablīghī Niṣāb* is not the only book to have used weak *Aḥādīth*.<sup>8</sup>

Chapter four is the core, as appears from the title of the book, where the author focuses on studying the different *Aḥādīth* in the *Tablīghī Niṣāb*, but he does not get into trouble to preserve them in the same order, which was thematic. Rather, he uses a different method and classifies the *Aḥādīth* into eight sections according to their strengths and weaknesses. He starts with the *Aḥādīth* cited by both Al-Bukhārī and Muslim, then the *Aḥādīth* by Al-Bukhārī alone, then those by Muslim alone. Following this, the *Aḥādīth* that are named *Al-Ṣaḥīḥah Li-Dhātihā*, then the

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<sup>7</sup> See for example: Dahlawī, Saīf Al-Raḥmān. *Nazrah ‘Ābirah*; 53, and Al-Tuwajirī, Ḥumūd. *Al-Qawl Al-Balīgh*; 11, and Al-Ḥuṣayyen, Sa’d. *Ḥaḳīqat Al-Da‘wah Ilā Allah*; 77, 80, 82, and Al-Hilālī, Salīm. *Al-Jamā‘āt Al-Islāmiyyah*; 380, and Al-Sharqāwī, Muḥammad. *Al-Ṣifāt Al-Sitt*; 25, and Al-Jarbu‘, Nizar. *Waḳafāt Ma‘ Jamā‘at Al-Tablīgh*; 10, and Al-Juhanī, Manī‘. *Al-Mawsū‘ah Al-Muyassarrah*; 1/326.

<sup>8</sup> Yet, if some scholars have mentioned or used some weak *Aḥādīth* in their books, this does not necessarily mean that those *Aḥādīth* became authentic once the scholars have mentioned them. On the other hand, it does not necessarily mean that their usage by some scholars in this regard is the right approach.



*Aḥādīth*, which are called *Al-Ṣaḥīḥah Li-Ghayrihā*. After that, we see the *Aḥādīth* of *Al-Ḥasanah Li-Dhātihā*, then the *Al-Ḥasanah Li-Ghayrihā*, and finally, the weak *Aḥādīth*.

Due to the significant difference in the organization of the two books, it may take some time for the reader to know the level of a certain *Ḥadīth* during his reading in the original book (*Tablīghī Niṣāb*) in comparison with this one. It makes it even more complicated that the author did not put the *Aḥādīth* into alphabetical order or list of them. On the other hand, the author restricted his study on the *Aḥādīth* in the main text without the *Aḥādīth* in the explanation of the book, saying that, "...it will take a long time to study them".<sup>9</sup> Therefore, his study does not cover all the *Aḥādīth* of the book. However, we believe that, if Al-Bahrā'ijī had concentrated on all *Aḥādīth*, whether these were in the main text of the book or those in the explanation, and did not discuss the issues of miracles, Sufism and the like, he would have produced a specialized and pioneering study in this field.

To help understand the criticism levelled at the *Tablīghī Niṣāb* there is the need for a thorough study of the *Aḥādīth* mentioned in it. That is, to examine them and differentiate between the weak *Aḥādīth* and the valid ones, both in the main text and in the explanation of the book. We should keep in mind that critics of the book focus on a number of weak and fabricated *Aḥādīth* mentioned in the entire book and not only in the parts that were discussed by Al-Bahrā'ijī.

Finally, it should be mentioned here that the author did not dedicate a specific part of his book to the biography of Shaykh Muḥammad Zakariyyā to introduce him to the reader, so we will cover the life of the Shaykh in a separate chapter of the thesis.

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<sup>9</sup> Al-Bahrā'ijī, Laṭīf Al-Raḥmān. *Taḥqīq Al-Maqāl*; 31.

- *Tablīghī Niṣāb Ek Muṭāla‘ah*, by Tabish Maḥdī. (n.d). (n.p).

This book in Urdu is classified by the author as a critique of the *Tablīghī Niṣāb*. He deals with many issues, such as some disagreements of belief, exaggerations of Sufi stories and the like. Moreover, his discussion and objection to the methodology of Shaykh Muḥammad Zakariyyā's interpretation of certain verses of the *Qur‘ān* is instructive.

Although some of the author's criticisms may be true indeed, we may find that some of them are too harsh and exaggerated. It is worth noting that, in the introduction of the book, the author stated that he had been insulted and received threats to his life because of writing his book.<sup>10</sup>

As for the issue of weak or fabricated *Aḥādīth*, Maḥdī criticizes the *Tablīghī Niṣāb* on the grounds that it has a lot of *Da‘īf* or *Mawḍū‘* *Aḥādīth* and lists of some of them at the end of the book. However, the claim of the existence of many of those *Aḥādīth* in the book needs a more thorough study, which is the goal of this research.

It might be useful to mention that the method of Maḥdī's discussion is to put a label on each issue, quote from the *Tablīghī Niṣāb* and then critique it to emphasize the label he placed upon the issue in question. This technique has a strong influence on the mind of the average reader as it confines the reader to this label and could lead them to agree with the author.

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<sup>10</sup> See: Maḥdī, Tabish. *Tablīghī Niṣāb Ek Muṭāla‘ah*; 6-7.

We will also look at some studies which deal with the *Jamā‘at Al-Tablīgh* in general. These studies discuss some of the criticisms of the movement. One of these is the weak and fabricated *Aḥādīth* in the book, which are our main concern in the thesis. The following is a short discussion of these studies.

- *The origins and the development of the Tablighi-Jama‘at 1920-2000*, by Yoginder Sikand. (2002). New Delhi/India: Orient Longman Private Limited.

This book is a published PhD thesis from the University of London. It contains seven chapters that examine the activities of the movement at the beginning of the Twentieth Century in northern India, where it originated. It proceeds to analyse the concepts (the six principles) and the strategy of the group. Finally, it makes a comparative study of the history, development, and activities of the *Tablīghī* group in three countries: India, Bangladesh and Britain.

Sikand covers the important aspects of biographies of the most prominent leaders within the group, including Shaykh Muḥammad Zakariyyā. He presents the importance of Zakariyyā's books for the movement as a religious motivator. He also discusses some criticisms of the movement. Some of those criticisms are about the *Tablīghī Niṣāb*.

The negative attitude towards the book clearly emphasises the existence of the problem addressed by our research. One of the criticisms in Sikand's book relates to the issue of the weak and fabricated *Aḥādīth* in the *Tablīghī Niṣāb*. Thus, we believe that there is a need for a critical and statistical study of the *Aḥādīth* within the *Tablīghī Niṣāb*, to discover the truth behind the claim.

- *Travellers in Faith: Studies of the Tablīghī Jamā‘at as a Transnational Islamic Movement for Faith Renewal*, compiled and edited by Muhammad Khalid Masud. (2002). Leiden/The Netherlands: Brill.

This book is one of the most valuable comparative academic studies. It contains papers and essays in different languages that have been compiled, translated into English and edited in one volume. The introduction is followed by two parts. Part one is entitled, *Tablīghī Jamā‘at: A Da‘wah Organization* and contains four chapters by three writers, focusing on the growth and history of the *Jamā‘at Al-Tablīgh* in India, as well as its ideology and legitimacy generally.

The second part is entitled, *Tablīghī Jamā‘at: A Transnational Movement*, and contains seven chapters on the movement in the following nine countries: India, Pakistan, Britain, Germany, Belgium, France, Canada, South Africa and Morocco. This consists of papers presented at a conference of the *Tablīghī Jamā‘at* held in London under the auspices of the Institute for Social Science Research, New York. The editor wrote:

These studies are not simply country reports; they are written by scholars well-acquainted with the Tablīgh work in each country and who have studied and written about the movement there. The essays address the Tablīgh's history, linkages, activities, structure, literature, and translations.<sup>11</sup>

This volume offers various opinions relating to the *Jamā‘at Al-Tablīgh* and discusses the criticisms levelled at the methodology of the movement on different issues. One of these issues

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<sup>11</sup> Masud, Muhammad Khalid. *Travellers in Faith*; viii.

is the weak and fabricated *Aḥādīth* in the *Tablīghī Niṣāb*, but, unfortunately, it does not give us a critical statistical study of all the *Aḥādīth* in the book.

In fact, it is distinctive in that it sheds light on the English translations of the *Tablīghī Niṣāb*. Furthermore, it explains some sides of the life of the author of the *Tablīghī Niṣāb* as a great doctrinal authority of the movement. Consequently, we acknowledge the importance of *Travellers in Faith* as one of the main academic references for this research.

- *Jamā'at Al-Tablīgh Fī Al-Qārrah Al-Hindiyyah*, by Sayyid Ṭalib Al-Raḥmān. (1999). Islamabad/Pakistan: Dār Al-Bayān Li Al-Nashr Wa Al-Tawzī'.

The author focuses mainly on the critique of the ideologies of the *Jama'at Al-Tablīgh* in India through the texts cited in the books of the *Jama'ah* and its followers. Among the most important of these is the *Tablīghī Niṣāb*. Al-Raḥmān's book is divided into two main parts. The first introduces the movement and its founder, while the second and major part focuses on the critical study of the movement's ideologies. This part contains sixteen chapters, but the last three chapters, starting from chapter fourteen, look at weak and fabricated *Aḥādīth*, and includes a critical study of the six principles of the *Jama'ah*. The last chapter contains some testimonies of some individuals against the group, whether they were ex-members of the movement or otherwise.

What is most important in this book is the criticism regarding the weak and fabricated *Aḥādīth*. The author did not include all *Aḥādīth* cited in the book, but concentrated on certain examples, which, in our view, is not satisfactory.

- *Nazrah 'Ābirah I'tibariyyah Fī Al-Jamā'ah Al-Tablīghīyyah*, by Shaykh Saīf Al-Raḥmān Dahlawī. (1975). Al-Madinah Al-Munawwarah/Saudi Arabia: Dār Al-Ḥadīth.

This is a critical study of the movement based on its sayings, acts, books and beliefs. The advantages and disadvantages of the *Jamā'at Al-Tablīgh* are mentioned here. The author collected his information from some people who work within the movement. Amongst other topics, he talks about the leaders of the movement, its ideas, and the ways those ideas are spread.

As far as we know, it is the first book of its kind to have been compiled in Saudi Arabia criticising the group. According to the author, the reason he compiled the book was to respond to many questions regarding the movement and to fulfil his duty in the field of Islamic *Da'wah*. The book has now become a reference point for many people in Saudi Arabia who seek to criticise the *Jamā'at Al-Tablīgh*.

The book was written in Al-Madinah before the government of Saudi Arabia officially put a stop to the activities of all movements in (1400 H./1979 CE.), including the *Jamā'at Al-Tablīgh*. For this reason, the book has an extra dimension. Had it been written immediately after the government banned the group's activities, the author's criticism of the group might have been influenced by a governmental body and would have lost some of its credibility.

Shaykh Saīf Al-Raḥmān Dahlawī considered the *Tablīghī Niṣāb* to be one of the main sources of the movement. He criticised some acts of Shaykh Muḥammad Zakariyyā that he regarded as

against the Islamic belief<sup>12</sup> and also criticised the *Tablīghī Niṣāb*. He indicated that the book contains the weak and fabricated *Aḥādīth*. On the other hand, the author criticises the *Tablīghī* group regarding their negligence in narrating weak and fabricated *Aḥādīth* in the field of *Al-Faḍā'il* and learning sessions. Yet, he did not give any examples of these *Aḥādīth* in this respect. Therefore, we need to study the *Aḥādīth* in the book to verify his claim.

- *Al-Qawl Al-Balīgh Fī Al-Taḥdhīr Min Jamā'at Al-Tablīgh*, by Shaykh Ḥumūd Ibn 'Abd Allah Al-Tuwajirī. (1993). Riyadh/Saudi Arabia: Dār Al-Ṣumay'ī.

This is a critical study of the movement, its methods, beliefs, leaders and six principles. It is a summary of many books which criticize the *Jamā'ah* and its missionary methods. It also genuinely reflects the opinions of some scholars in Saudi Arabia. The author depended on four main sources: *Nazrah 'Ābirah I'tibāriyyah Fī Al-Jamā'ah Al-Tablīghiyah*, *Jamā'at Al-Tablīgh 'Aqīdatuhā Wa Aḥkām Mashā'ikhiā*, *Al-Sirāj Al-Munīr Fī Tanbīh Jamā'at Al-Tablīgh 'Alā Akḥṭāihim* and *Ḥaqqā'iq 'An Jamā'at Al-Tablīgh*.

The author's criticisms concentrated on the issues of the movement's creed. He indicates that its faith is full of superstitions and corruption. Certainly, the *Tablīghī Niṣāb* has been criticized in this respect and the author argued that the book was full of the weak and fabricated *Aḥādīth*, but he did not provide any proof for his claims.

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<sup>12</sup> See: Dahlawī, Sa'īf Al-Raḥmān. *Nazrah 'Ābirah*; 47.

Shaykh Ḥumūd Ibn ‘Abd Allah Al-Tuwajirī, is a famous Najdī *Wahhābī* scholar who has a good scholarly background and high position among the ‘*Ulamā*’ in Saudi Arabia. His books and ideas have wide acceptance among students in the Arabian Peninsula. This book is therefore widely available in Saudi Arabia, and can be found in many libraries and bookshops. The opponents of the *Jamā‘at Al-Tablīgh* advise anyone who wants to find out more about the movement to read this book

In our opinion, this book falls short of objectivity and is weak in its methodology. Despite its harsh criticism of the *Jamā‘ah* and its creed in particular, it does not consider any of the movement's merits and advantages. Even the testimonials in the book are all hostile to the movement.

- *Al-Jamā‘āt Al-Islāmiyyah Fī Daw’ Al-Kitāb Wa Al-Sunnah*, by Salīm ‘Eīd Al-Hilālī. (n.d). Alexandria/Egypt: Dār Al-Baṣīrah.

The author discusses Islamic groups in general. In a short introduction, he examines the realities of the Muslim nation and sheds some light on the concept of *Al-Firqah Al-Nāhiyah* (survival group). There is a chapter on Sufism, tracing its origins, main trends, leadership and main ideas/principles. In another chapter, he states his opinion regarding the and another where he explores current major Islamic movements influenced by Sufism and their emergence, leaders, methods and activities.

The author criticizes three Islamic movements, the *Al-Ikhwān Al-Muslimūn*, the *Ḥizb Al-Taḥrīr* and the *Jamā‘at Al-Tablīgh*. He concludes with a discussion of the *Salafī* approach, its



fundamentals and concepts. He emphasizes that the *Salafiyyah* is not a party or a new movement, but rather a continuity of pure Islam from its early days.<sup>13</sup>

As for the criticism of the *Jamā'at Al-Tablīgh*, the author focused on certain dimensions such as matters of belief, the Sufi influence on the movement and the mechanisms and methodology of *Da'wah*. Two issues are of concern, one specific and one more general. The general issue regards the criticism that the movement spreads weak and fabricated *Aḥādīth* among people. This is because the members of the movement, according to the author, do not care to distinguish between different types of *Aḥādīth*, as they believe that weak *Aḥādīth* are valid in the field of *Faḍā'il Al-A'māl*.

However, he discusses the issue briefly, clarifying the disagreement in their position, and takes the opposite attitude of non-validity of the weak *Aḥādīth*, even in the field of *Faḍā'il Al-A'māl*. The more specific issue is the criticism that the book is full of weak and fabricated *Aḥādīth*, even though the author does not conduct a thorough study of the *Aḥādīth* to prove that the book is full of weak and fabricated *Aḥādīth*. This remains a claim that needs to be studied academically to prove the truth behind it.

- *Waqafāt Ma' Jamā'at Al-Tablīgh*: by Nizār Ibrāhīm Al-Jarbū'. (1991). Riyadh/Saudi Arabia: Dār Al-Rāyah.

The author briefly discusses the emergence of the *Jamā'at Al-Tablīgh*, its goals and *Da'wah* methodology and phases. He then states the purpose of the study: to list the eight important

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<sup>13</sup> See: Al-Hilālī, Salīm. *Al-Jamā'āt Al-Islāmiyyah*; 419-20.

mistakes committed by the movement. Some of these are concerned with the belief and *Bay'ah* of Sufi orders, others with their methodology in *Da'wah*.

Al-Jarbū' includes some letters between one Saudi scholar and the *Amīr* of the *Jamā'ah*, at that time Shaykh Muḥammad In'ām Al-Ḥasan Kāndahlawī, where the scholar brought to the *Amīr's* attention certain mistakes in some books of the movement. Among his criticisms, Al-Jarbū' noted the movement's usage and propagation of the weak and fabricated *Aḥādīth*. He also objected that the movement made the book of *Tablīghī Niṣāb* as its main source, even though it contained a lot of fallacies, superstitions and Sufism,<sup>14</sup> in addition to the weak and fabricated *Aḥādīth*. In his conclusion, the author listed some quotations from the *Tablīghī Niṣāb* relating to the mistakes in belief, yet he did not list examples of the weak and fabricated *Aḥādīth*.

We believe that what distinguishes this book from others is the appendix containing correspondence in which the *Amīr* of the *Jamā'ah* states that the author of *Tablīghī Niṣāb* cited some weak *Aḥādīth* in his book.<sup>15</sup> Yet the *Amīr* did not mention that the book is full of weak and fabricated *Aḥādīth*, as claimed by its critics. This emphasizes the problem that needs academic investigation.

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<sup>14</sup> We find that the author is not just against the *Jamā'at Al-Tablīgh* as a movement, rather he is against Sufism wholly as well. Thus, this opinion may give us a sample of some religious streams which have the same attitude (anti-Sufism).

<sup>15</sup> See: Al-Jarbū', Nizār. *Waqafāt Ma' Jamā'at Al-Tablīgh*; 53.

- *Malfūzāt Ḥaḍrat Mawlānā Muḥammad Ilyās*, by Shaykh Muḥammad Manzūr Nu‘mānī. (n.d) Lahore/Pakistan: Idārah Nashriyyāt Islam.

This book is very important because it contains the words of the founder of the *Jamā‘at Al-Tablīgh*, Shaykh Muḥammad Ilyās, on many topics. It consists of 214 sayings in eleven chapters that express Shaykh Muḥammad Ilyās's faith, ideology and his method and aims of *Da‘wah* and his advice, guidance and so on. These sayings were collected by Shaykh Manzūr Nu‘mānī, one of the movement's most famous scholars and a close friend of Shaykh Muḥammad Ilyās.

We can see a clear picture of Shaykh Muḥammad Ilyās's concern on *‘Ilm Al-Faḍā’il* in particular. His viewpoint was to stimulate and motivate people to do many good deeds.<sup>16</sup> Therefore, Shaykh Muḥammad Zakariyyā, the nephew of Shaykh Muḥammad Ilyās, wrote some books on *Al-Faḍā’il* such as virtues of prayer, of *Dhikr*, of *Tablīgh* and so forth, which were compiled in one book named *Tablīghī Niṣāb*.

## 1.8 Research methodology and data collection

We will adopt more than one research methodology to study this topic. We will use a historical and descriptive approach to describe the problem and the factors that led to the emergence of the problem and attempt an objective analysis of the problem. We will put forth suggestions and appropriate solutions for the problem. Furthermore, we will use the inductive approach to study the *Aḥādīth* in the *Tablīghī Niṣāb* and subject them to scholarly verification to distinguish

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<sup>16</sup> See: Nu‘mānī, Muḥammad Manzūr. *Malfūzāt Ḥaḍrat Mawlānā Muḥammad Ilyās*; 164.

between the authentic and weak or fabricated *Aḥādīth* through '*Ilm Muṣṭalaḥ Al-Ḥadīth*<sup>17</sup> (The knowledge of *Ḥadīth* Terminology).

The data for this research will be collected from a range of sources.

- Library research: It is to collect data from books, journals, magazines and working papers in Urdu, English and Arabic.
- The World Wide Web can also supply information.

## 1.9 Difficulties

We might encounter some difficulties in this research. Thus, we have to overcome and deal with potential problems in an appropriate manner before they occur. This will help us to achieve the aims of this study. The potential difficulties are listed below.

- 1- The *Tablīghī Niṣāb* is a large book and contains many *Aḥādīth*, with diverse sources amounting to more than 80 different references.<sup>18</sup> It will require time and effort to trace all of them back and find the same references. Hence, we might find it difficult to obtain some references, particularly the ones written originally in the Urdu language. This is also one of the limitations of the study.

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<sup>17</sup> '*Ilm Muṣṭalaḥ Al-Ḥadīth* means the knowledge of *Ḥadīth* Terminology, which is a collection of principles that distinguish the weakness from strength of *Ḥadīth* narrators and text in terms of acceptance or rejection.

<sup>18</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā'ī Par Ishkālāt*; 40-43.

- 2- This research requires referring back to varied sources in Urdu and Arabic, as well as in English. The difficulty resides in the Urdu language, of which we have limited knowledge. We will draw on the experience of other specialists in the field/language.
- 3- It might be necessary to follow some members of the movement and attend their education sessions to find out how they deal with the *Aḥādīth* and to measure the extent of their understanding of the *Ḥadīth* rulings and the like. This will require further time and effort.

### **1.10 Structure of the thesis**

The research consists of six chapters. These chapters are as follows:

Chapter One: Introduction.

This is an introduction of the problem of the research, its rationale and objectives and the definition of key terms. It also presents the scope and limitations of the study, a literature review and a description of methods for data collection.

Chapter Two: Theoretical foundation of the study.

This chapter presents the definition of weak *Ḥadīth*, the different types and the criteria used to determine weak *Ḥadīth*. It also outlines different trends among the scholars regarding weak *Ḥadīth*, the consequences of using and publicizing weak and fabricated *Aḥādīth* and questions relating to weak *Aḥādīth*.

Chapter Three: Biography of Shaykh Muḥammad Zakariyyā Kāndahlawī.

The author of the *Tablīghī Niṣāb* is the theme of this chapter. It includes the name, kin, birth, marriage and offspring of the Shaykh, and his academic background, mentors and students. It lists and discusses his areas of expertise and different publications. Moreover, it covers his activities in the field of *Da‘wah* and his position within the movement, his qualities, manners and the gratitude other spiritual mentors have shown towards him. This is a contextual chapter to enable us fully understand the Shaykh and help us evaluate his ideas fairly.

Chapter Four: The *Tablīghī Niṣāb* in focus.

This chapter sheds light on aspects of this key text. It starts by specifying the original name of the book and examining the motives for altering its. It looks at the different editions and translations, and compares the original Urdu with the Arabic and English versions. It also explores the ten parts of the book and discusses the author's methodology and the most important comments on that.

Chapter Five: A critical *Ḥadīth* study of the *Tablīghī Niṣāb*.

This includes a scholarly study for different *Aḥādīth*, whether found in the main text of the book (*Matn*) or in the commentary (*Sharḥ*). It deals with the narrators of those *Aḥādīth* and their original sources to verify the *Aḥādīth* in terms of their authenticity or weakness. Consequently, we may get the accurate proportion for the authentic *Aḥādīth* in relation to the weak *Aḥādīth* in *Tablīghī Niṣāb*. This chapter may be regarded as the core chapter of the research.

## Chapter Six: Conclusion.

This includes the most important conclusions from the research and suggestions and recommendations for future investigations.

### **1.11 Conclusion**

This chapter presented the introductory part of this study. It described the research problem, its rationale, objectives, scope and key terms. It reviewed a range of key texts to locate the present study and key issues. It outlined methods for data collection and their difficulties. It concluded with an outline of its contents.

## CHAPTER ( 2 ) THEORETICAL FOUNDATION OF THE STUDY

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### 2.1 Introduction

In this chapter, we target various subjects and issues related to weak *Ḥadīth*. It works as the appropriate theoretical and scientific gateway for this study, which deals with *Ḍa‘īf* (weak) and *Mawḍū‘* (fabricated) *Aḥādīth* in the book *Tablīghī Niṣāb*. Among the subjects addressed are: the definition of *Ḥadīth* and its kinds; the definition of weak *Ḥadīth* and its kinds; the method of reporting weak *Ḥadīth*, judgment on it and the most important rules with regard to it.

The chapter also reviews the starting places (sources) of weak *Ḥadīth*, the negative effects of the proliferation of weak and fabricated *Aḥādīth* and preventive and corrective measures to counter those effects. There is a discussion on the views of scholars on acting in accordance with *Ḍa‘īf Ḥadīth* related to virtues, and other important issues.



## 2.2 Definition of *Ḥadīth*

*Ḥadīth* in the dictionary: antonym of old, means new because it happens one thing after another.

It is also applied to talk and to news. The plural of *Ḥadīth* is *Aḥādīth*.<sup>19</sup>

The *Ḥadīth* in the terminology of *Muḥaddithīn* (scholars of *Ḥadīth*):<sup>20</sup> is all that is attributed to the Prophet ﷺ (peace be upon him) whether it is his saying, or his act, or report about him, or his physical or moral description, even his movements whether he is awake or asleep before and after the prophethood. This is one of the most comprehensive and accurate definitions of the concept of *Ḥadīth*, whenever it is spoken of, in the terminology of *Muḥaddithīn*.<sup>21</sup> This definition in fact, also applies to the concept of *Sunnah* according to the majority of *Muḥaddithīn*, though some of them believe that the concept of *Ḥadīth* is broader than the concept of *Sunnah*, while some others think the opposite.<sup>22</sup>

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<sup>19</sup> See: Ibn Manẓūr, Muḥammad Ibn Makarm. *Lisān Al-‘Arab*; 2/131-134, and Al-Zabīdī, Muḥammad Ibn Muḥammad. *Tāj Al-‘Arūs Fī Sharḥ Al-Qāmūs*; 5/205-214.

<sup>20</sup> There are other definitions of *Ḥadīth* according to jurists and scholars of the rules of jurisprudence and others. We preferred not to mention them in this research because our intention here is the concept of *Ḥadīth* according to *Muḥaddithīn*.

See: Al-Khaṭīb, Muḥammad ‘Ajjāj. *Uṣūl Al-Ḥadīth ‘Ulūmuhu Wa Muṣṭalaḥu*; 13-16, and Khallāf, ‘Abd Al-Wahhāb. *‘Ilm Uṣūl Al-Fiḥ*; 36-37, and Al-A‘ẓamī, Muḥammad Mustafā. *Dirāsāt Fī Al-Ḥadīth Al-Nabawī*.

<sup>21</sup> There are some scholars who expand the definition of *Ḥadīth* and add to it: “or statements and actions of the *Sahābah* (Companions of the Prophet ﷺ) and *Tābi‘īn* (Followers of the Companions)”. But it may be better to specify *Ḥadīth*, whenever it is spoken of, with what is attributed to the Prophet ﷺ only, in order to clear any ambiguity; in that case *Ḥadīth* is attributed to the Companion and Followers with its specification, so it is called: *Al-Ḥadīth Al-Mawqūf* when attributed to the Companion or *Al-Ḥadīth Al-Maqtū‘* when attributed to the Followers.

<sup>22</sup> For more details, see: Al-Sakhāwī, Muḥammad Ibn ‘Abd Al-Rahmān. *Fath Al-Mughīth Sharḥ Alfiyyat Al-Ḥadīth*; 1/14-15, 21, and Al-Munāwī, ‘Abd Al-Ra’ūf. *Al-Yawāqīt Wa Al-Durar Fī Sharḥ Nukhabat Al-Fikar*; 1/228, and Al-Tahānawī, Muḥammad ‘Alī. *Mawsū‘at Kashshāf Iṣṭilāḥāt Al-Funūn Wa Al-‘Ulūm*; 1/627, 979-983, and Fallātah, ‘Umar Ibn Ḥasan. *Al-Waḍ‘u Fī Al-Ḥadīth*; 1/31-43, 46-54, and Abū Shahbah, Muḥammad Ibn Muḥammad. *Al-Wasīṭ Fī ‘Ulūm Wa Muṣṭalaḥ Al-Ḥadīth*; 15-17.

In this context, it is necessary to point out two terms which are frequently used by the scholars and have a close connection with the concept of *Ḥadīth*. These are *Khabar* and *Athar*. Some of the *Muḥaddithīn* believe that both of these terms are synonyms of *Ḥadīth*, while some others differentiate between them. Those who differentiate between them argue that *Ḥadīth* is the one which has come from the Prophet ﷺ, while *Khabar* and *Athar* is what came from others like the Companions and Followers. Some others feel that *Khabar* and *Athar* are broader than *Ḥadīth*. According to them, whatever came from the Prophet ﷺ or Companions or Followers is a *Khabar* or *Athar*.<sup>23</sup>

In any case, there is considerable overlap between them in the meaning. That is why the scholars since olden days have frequently used these terms one in place of the other. More recently, there is a trend amongst scholars, intellectuals and researchers (especially in the area of academic researches and educational journals) to differentiate between these terms. *Ḥadīth* is what came from the Prophet ﷺ and *Khabar* is often its synonym, while *Athar* is what came from the Companions or Followers.<sup>24</sup> In our view, this distinction is good as it makes things easy for researchers and removes ambiguity or confusion for others.

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<sup>23</sup> See: Al-Zarkashī, Badr Al-Dīn Muḥammad. *Al-Nukat ‘Alā Muqaddimat Ibn Al-Ṣalāh*; 1/417, and Al-Sakhāwī, Muḥammad Ibn ‘Abd Al-Raḥmān. *Fath Al-Mughīth Sharḥ Alfiyyat Al-Ḥadīth*; 1/187-190, and Al-Qārī, Mullā ‘Alī Ibn Sulṭān. *Sharḥ Sharḥ Nukhabat Al-Fikar*; 153-154, and Al-Tahānawī, Muḥammad ‘Alī. *Mawsū‘at Kashshāf Iṣṭihāt Al-Funūn Wa Al-‘Ulūm*; 1/98, 735, and ‘Itir, Nūr Al-Dīn. *Manhaj Al-Naqd Ft ‘Ulūm Al-Ḥadīth*; 28, and Al-Taḥḥān, Maḥmūd. *Taysīr Muṣṭalah Al-Ḥadīth*; 17.

<sup>24</sup> Al-Imām Al-Shāfi‘ī has often taken the approach of differentiating between *Ḥadīth* and *Athar*. See for example: Al-Shāfi‘ī, Muḥammad Ibn Idrīs. *Al-Umm*; 1/140, 278, 288, 2/3, 172, 195, 230, 237, 3/94, 95, 218, 256, 4/28, 52, 54, 229, 255, 5/20, 107, 118, and also Al-Shāfi‘ī, Muḥammad Ibn Idrīs. *Al-Risāla*; 218, 508, and Al-Shāfi‘ī, Muḥammad Ibn Idrīs. *Ikhtilāf Al-Ḥadīth*; 484.

Still one cannot overlook the importance of knowing the terminologies of scholars and their diversity in relation to those words and their meanings. This is because such knowledge helps us to understand and identify those terms used frequently in the books of *Ḥadīth*, jurisprudence or Qur'ān interpretation, for example. It is worth mentioning here that the context in which this or that term is used also leads us to determine the meaning intended from them.

### 2.3 Definition of weak *Ḥadīth*

According to established terms of *Muḥaddithīn*, *Ḥadīth* can be divided into three major types in terms of its acceptance and rejection or its strength and weakness: *Ṣaḥīḥ* (authentic)<sup>25</sup>, *Ḥasan* (good)<sup>26</sup>, *Ḍa'īf* (weak). What concerns us here is the third type which is *Ḍa'īf Ḥadīth*.

*Ḍa'īf* in the dictionary: has been derived from *Ḍu'f* (weakness) antonym of strength and health.

Weakness is sometimes perceptible and sometimes abstract. Here what is intended is the abstract weakness.<sup>27</sup> *Ḍa'īf Ḥadīth* in terminology: is the *Ḥadīth* which lacks one or more of the

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<sup>25</sup> *Ṣaḥīḥ Ḥadīth*: is the *Ḥadīth* the *Isnād* (chain of reporters) of which is continued while being transferred by a just and fully accurate reporters from the beginning of *Isnād* till its end, without there being any anomaly or defectiveness.

See: Al-'Asqalānī, Ahmad Ibn Ḥajar. *Nuzhat Al-Nazar Fī Tawḍīḥ Nukhabat Al-Fikar*; 58, and Tahānawī, Muḥammad 'Alī. *Mawsū'at Kashshāf Iṣṭilḥāt Al-Funūn Wa Al-'Ulūm*; 2/1066-1067, and Al-Qinnūjī, Muḥammad Ṣiddīq Ḥasan. *Al-Ḥiṭṭah Fī Dhikr Al-Ṣiḥāḥ Al-Sittah*; 103, and Abū Shahbah, Muḥammad Ibn Muḥammad. *Al-Wasīṭ Fī 'Ulūm Wa Muṣṭalah Al-Ḥadīth*; 225.

<sup>26</sup> *Ḥasan Ḥadīth*: is the *Ḥadīth* the *Isnād* of which is continued while being transferred by a just and slightly lowly accurate reporter from the beginning of *Isnād* till its end, without there being any anomaly or defectiveness.

See: Al-'Asqalānī, Ahmad Ibn Ḥajar. *Nuzhat Al-Nazar Fī Tawḍīḥ Nukhabat Al-Fikar*; 58-59, 65-66, and Al-Suyūṭī, 'Abd Al-Raḥmān Ibn Abī Bakr. *Tadrīb Al-Rāwī Fī Sharḥ Taqrīb Al-Nawāwī*; 1/159-160, and Tahānawī, Muḥammad 'Alī. *Mawsū'at Kashshāf Iṣṭilḥāt Al-Funūn Wa Al-'Ulūm*; 1/668-670, and Abū Shahbah, Muḥammad Ibn Muḥammad. *Al-Wasīṭ Fī 'Ulūm Wa Muṣṭalah Al-Ḥadīth*; 268-269.

<sup>27</sup> See: Ibn Manẓūr, Muḥammad Ibn Makarm. *Lisān Al-'Arab*; 2/131-134, and Al-Zabīdī, Muḥammad Ibn Muḥammad. *Tāj Al-'Arūs Fī Sharḥ Al-Qāmūs*; 5/205-214, and Al-Ṭaḥḥān, Maḥmūd. *Taysīr Muṣṭalah Al-Ḥadīth*; 52.

conditions of acceptance.<sup>28</sup> And the conditions of acceptance stipulated by scholars are six and are described below.

The conditions are: Firstly, justness; secondly accuracy, even if not full; thirdly, continuation of *Isnād*; fourthly, safety from anomaly; fifthly, safety from disparaging defectiveness and sixthly, presence of a considerable number of supporters, like a follow-up or a witness, when required (This is in case the weaknesses in *Ḥadīth* is repairable<sup>29</sup> with this support, which can lift it to the level of *Ḥasan Ḥadīth* or even *Ṣaḥīḥ Ḥadīth*).<sup>30</sup>

Any *Ḥadīth* which lacks some or all of these conditions is generally considered as a weak *Ḥadīth*. However, its weakness may vary according to the lack of the conditions of acceptance, whether it is little or much, or depending on the type of the essential missing condition, like the justness of the reporter. With the lack of this essential condition in particular, though it is only one condition, the *Ḥadīth* may become weaker<sup>31</sup> than if there was lack of any other condition of acceptance.<sup>32</sup> Shaykh ‘Umar Fallātah clarifies this issue in his book *Al-Waḍ‘u Fī Al-Ḥadīth*, saying:

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<sup>28</sup> See: Al-‘Asqalānī, Aḥmad Ibn Ḥajar. *Al-Nukat ‘Alā Ibn Al-Ṣalāḥ*; 1/492, and Al-Munāwī, ‘Abd Al-Ra’ūf. *Al-Yawāqūt Wa Al-Durar Fī Sharḥ Nukhabat Al-Fikar*; 1/336, and Bakkār, Muḥammad Maḥmūd. *Asbāb Radd Al-Ḥadīth Wamā Yantuj ‘Anhā Min Anwā’*; 9.

<sup>29</sup> Because there is some kind of weakness that cannot be repaired with the presence of the *Ḥadīth* with some other similar weak or even weaker chain. Details about this will come later in this chapter, sub-section (2.4.2.2).

<sup>30</sup> See: Al-‘Asqalānī, Aḥmad Ibn Ḥajar. *Al-Nukat ‘Alā Ibn Al-Ṣalāḥ*; 1/49, and Al-Sakhāwī, Muḥammad Ibn ‘Abd Al-Raḥmān. *Fath Al-Mughīth Sharḥ Alfiyyat Al-Ḥadīth*; 1/171, and Al-Jazā’irī, Ṭāhir Ibn Ṣāliḥ. *Tawjīh Al-Nazar Ilā Uṣūl Al-Athar*; 2/546, and Abū Shahbah, Muḥammad Ibn Muḥammad. *Al-Wasīṭ Fī ‘Ulūm Wa Muṣṭalaḥ Al-Ḥadīth*; 276, and ‘Itir, Nūr Al-Dīn. *Manhaj Al-Naqd Fī ‘Ulūm Al-Ḥadīth*; 286.

<sup>31</sup> Rather the *Ḥadīth* can sometimes be Mawḍū‘if there is a liar in the *Isnād*. This description is one of the sternest discrediting against the justness of the reporter, and with it, the *Ḥadīth* is rejected under any circumstance.

<sup>32</sup> See: Al-Suyūfī, ‘Abd Al-Raḥmān Ibn Abī Bakr. *Tadrīb Al-Rāwī Fī Sharḥ Taqrīb Al-Nawāwī*; 1/179-180.

Its – i.e. *Al-Ḥadīth Al-Mardūd* (rejected *Ḥadīth*'s) – rejection varies according to the lack of the conditions of acceptance, whether it is little or much. So, the one which lacks two or more conditions will be more liable for rejection than the one which lacks one condition. These conditions are varied, as the lack of some of them can be tolerated –like the lack of full accuracy – and the *Ḥadīth* will be accepted without it, but the lack of some others cannot be tolerated like discrediting against justness, and the *Ḥadīth* cannot be accepted with the lack of a condition like this.<sup>33</sup>

## 2.4 Kinds of weak *Ḥadīth* with respect to the causes of weakness

There are several kinds of weak *Ḥadīth*<sup>34</sup> and are as diverse as the causes of weakness. That is why we find that the scholars give many of them particular titles or names. Some do not have particular titles and are known with the general title of weak. In any case, the causes of weakness – which result in various kinds of weak *Ḥadīth* – can be shortened or limited to two main reasons.<sup>35</sup>

<sup>33</sup> Fallātah, ‘Umar Ibn Ḥasan. *Al-Waḍ‘u Fī Al-Ḥadīth*; 1/59.

<sup>34</sup> As we note, a difference among the scholars of *Ḥadīth* in determining the number of those kinds in which the weak *Ḥadīth* can be divided into, due to the presence of one or more causes of weakness. For example, Al-Imām Al-Īrāqī believes that weak *Ḥadīth* can be divided into 42 kinds, while Ibn Ḥibbān divided it into 49 kinds, and Al-Imām Zakariyyā Al-Anṣārī dragged it to 63 kinds, and some of them even dragged it to 510 kinds. In any case, many of those divisions of weak *Ḥadīth* are considered hypothetical logically. In realistic practice, it does not reach this number. In addition, those hypothetical divisions require particular titles to differentiate between one kind from the other; therefore Al-Suyūfī has preferred not to engage in dragging those hypothetical divisions, citing the words of his Shaykh, Al-Ḥāfiẓ Ibn Ḥajar Al-‘Asqalānī who says: “This is a needless tiredness”, and as he said, to continue with following up the hypothetical divisions and branches is considered as some sort of intellectual inquisitiveness and educational luxury that may not have a significant impact practically.

See: Al-Suyūfī, ‘Abd Al-Raḥmān Ibn Abī Bakr. *Tadrīb Al-Rāwī Fī Sharḥ Taqrīb Al-Nawāwī*; 1/179, and Al-Sakhāwī, Muḥammad Ibn ‘Abd Al-Raḥmān. *Fath Al-Mughīth Sharḥ Alfīyyat Al-Ḥadīth*; 1/171-176, and ‘Itir, Nūr Al-Dīn. *Manhaj Al-Naqd Fī ‘Ulūm Al-Ḥadīth*; 287-288, and Aḥmad, Al-Murtaḍā Al-Zayn. *Manāhij Al-Muḥaddithīn Fī Taqwīyat Al-Aḥādīth Al-Ḥasanah Wa Al-Ḍa‘īfah*; 73-75.

<sup>35</sup> This is according to the opinion of Al-Ḥāfiẓ Ibn Ḥajar Al-‘Asqalānī. And this, in fact, is a good opinion as it helps to understand the kinds of weak *Ḥadīth* and the different causes of weakness through its collection and limitation in these two main reasons, so that they can be utilized as an easy starting point to explain those kinds. Al-‘Asqalānī, Aḥmad Ibn Ḥajar. *Nuzhat Al-Nazar Fī Tawḍīḥ Nukhabat Al-Fikar*; 80-96, and Al-Sakhāwī, Muḥammad Ibn ‘Abd Al-Raḥmān. *Fath Al-Mughīth Sharḥ Alfīyyat Al-Ḥadīth*; 1/175.

### 2.4.1 Interruption in *Isnād*

This cause results in several kinds depending on the place where the interruption has occurred in the *Isnād*<sup>36</sup> or depending on the number of reporters who have been dropped from it. The interruption is sometimes visible and sometimes hidden. Those which have been established in the terminology of later *Muḥaddithīn*<sup>37</sup> and been given certain titles. These are:

- *Al-Mu‘allaq* (suspended): This is a *Ḥadīth* in which one or more consecutive reporters have been omitted at the source of *Isnād*,<sup>38</sup> even if at the end of it.
- *Al-Mu‘ḍal* (perplexing): This is a *Ḥadīth* in which two or more consecutive reporters have been omitted in the middle or end of the *Isnād*.
- *Al-Munqaṭi‘* (disconnected): This is a *Ḥadīth* in which one or more inconsecutive reporters have been omitted anywhere before the Companion.
- *Al-Mursal* (incompletely Transmitted): This is a *Ḥadīth* in which one or more reporters have been omitted after the Follower,<sup>39</sup> or in other words, a *Ḥadīth* reported by Follower from the Prophet ﷺ.

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<sup>36</sup> Interruption in *Isnād*: is the break in the chain of *Isnād* by the omission of one or more reporters from the beginning or end or middle of *Isnād* whether the omission is visible or hidden and whether it was done deliberately by some reporters or unintentionally.

See: Al-Ṭaḥḥān, Maḥmūd. *Taysīr Muṣṭalaḥ Al-Ḥadīth*; 54, and Al-Khiḍayr, ‘Abd Al-Karīm. *Al-Ḥadīth Al-Da‘īf Wa Ḥukm Al-I’htijāj Bih*; 66.

<sup>37</sup> The earlier *Muḥaddithīn* have overlapped the kinds.

<sup>38</sup> **NB:** The *Isnād* of *Ḥadīth* has two sides. Its start is from the side of the narrator of *Ḥadīth* (author) and it is the lower side, and its end is at the side of Prophet ﷺ or the Companion and it is the upper side.

<sup>39</sup> The Followers may have omitted from the *Isnād* of *Ḥadīth*: the Companion alone or two Companions or another Follower and a Companion.

The interruption in these four kinds is considered to be visible, as it is not hidden from the scholars who are experts in this area. This can be understood by even those who have least knowledge of the sciences of *Ḥadīth*, especially the science of *Rijāl Al-Ḥadīth* (study of the reporters of *Ḥadīth*), because this science deals with the dates of birth and death of reporters, the times of their education and journeys and names of people who they reported from and who reported from them and other information from which one can recognize the existence or non-existence of interruption in *Isnād*.

In the last two remaining kinds the interruption is hidden and may not be recognized by many of those involved in this science. It can be recognized only by scholars who are the experts and connoisseurs in this area and who are aware of the chains of *Ḥadīth* and defects of *Isnād* c; and therefore this kind of interruption actually requires deeper and greater efforts and hard work from the kind mentioned before.<sup>40</sup> The last two kinds are:

- *Al-Mudallas* (fraudulent): This is a *Ḥadīth* in which the defect has been hidden in such a way that it seems that there is no defect in it, looking at its outward appearance.
- *Al-Mursal Al-Khafī* (hidden transmission): This is a *Ḥadīth* reported by the reporter from someone who was his contemporary, but he did neither hear from him nor did he meet him.<sup>41</sup>

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<sup>40</sup> See: Al-Qārī, Mullā ‘Alī Ibn Sultān. *Sharḥ Sharḥ Nukhabat Al-Fikar*; 414-415, and Al-Ṭaḥḥān, Maḥmūd. *Taysīr Muṣṭalah Al-Ḥadīth*; 54, and Al-Khiḍayr, ‘Abd Al-Karīm. *Al-Ḥadīth Al-Ḍa‘īf Wa Ḥukm Al-I’htijāj Bih*; 66-67, 98.

<sup>41</sup> **NB:** The difference between fraudulence and hidden transmission: is that the latter is when someone reports from whom he did not hear at all, while fraudulence is when someone reports from whom he met and heard some *Aḥadīth*, but in reality did not hear that particular *Ḥadīth*, pretending that he heard it. So, the point here is that in fraudulence, the reporter pretends that he heard what he actually did not. But in hurriedness, there is no pretence.

There is one thing common to these six kinds and that is the non-connectivity of the chain of *Isnād* and, this interruption is considered a major cause leading to the weakness of the *Ḥadīth*.<sup>42</sup> In any case, these kinds have minute details, different issues, various depictions and examples and *Ḥadīth* rules we have not mentioned here in order to make it brief. But the scholars have taken up these kinds with explanation and detail, and some of them have written complete books on some of these kinds, such as Al-Imām Al-‘Alā’ī in his book *Jāmi‘ Al-Taḥṣīl Fī Aḥkām Al-Marāsīl*, Al-Khaṭīb Al-Baghdādī in his book *Al-Taḥṣīl Li-Mubham Al-Marāsīl*, and Al-Ḥāfiẓ Ibn Ḥajar Al-‘Asqalānī in his book *Ta‘arīf Ahl Al-Taqdīs Bi-Marātib Al-Mawsūfīn Bil-Taadlīs* and others.

#### 2.4.2 Criticism the reporter

Generally, criticism the reporter<sup>43</sup> happens from two main perspectives: from the point of his non-justness<sup>44</sup> and from the point of his non-accuracy.<sup>45</sup> These two perspectives have ten sub

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So, if the fraud clarifies that he did not hear the *Ḥadīth* from whom he forged, the *Ḥadīth* will become *Mursal* not *Mudallas*.

See: Fallātah, ‘Umar Ibn Ḥasan. *Al-Waḍ‘u Fī Al-Ḥadīth*; 1/94, and Al-Ṭaḥḥān, Maḥmūd. *Taysīr Muṣṭalaḥ Al-Ḥadīth*; 62, and Al-Khiḍayr, ‘Abd Al-Karīm. *Al-Ḥadīth Al-Ḍa‘īf Wa Ḥukm Al-Iḥtijāj Bih*; 112.

<sup>42</sup> But in some cases, the *Ḥadīth* can be adjudged as *Ṣaḥīḥ* for it comes from another *Muttasil* (continuous) *Isnād* which does not have an interruption in it, or for other reasons which lead to removing the weakness.

<sup>43</sup> Criticism the reporter: is wounding him through the tongue in such an effective way that it vilifies him and reveals his condition in terms of his justness, his religion, his accuracy, his memorization and his ability.

See: Al-Ṭaḥḥān, Maḥmūd. *Taysīr Muṣṭalaḥ Al-Ḥadīth*; 70.

<sup>44</sup> Justness: is that which urges the person to adhere to piety and chivalry together, so much so that people become confident of the honesty of the reporter.

See: Al-‘Asqalānī, Aḥmad Ibn Ḥajar. *Nuzhat Al-Nazar Fī Tawḍīḥ Nukhabat Al-Fikar*; 58, and Tahānawī, Muḥammad ‘Alī. *Mawsū‘at Kashshāf Iṣṭihāt Al-Funūn Wa Al-‘Ulūm*; 2/1166-1167.

<sup>45</sup> Accuracy: is that his memorization of what he hears is better than his non-memorization and his remembering of it is better than his forgetfulness and he does not get affected by occasional oblivion, forgetfulness and illusion, as these things happen to everybody. There are two types of accuracy: accuracy through heart (memorization by heart) and accuracy through writing (writing down things to be memorized).

See: Al-‘Uthmānī, Zafar Aḥmad. *Qawā‘id Fī ‘Ulūm Al-Ḥadīth*; 198, and Abū Shahbah, Muḥammad Ibn Muḥammad. *Al-Wasīṭ Fī ‘Ulūm Wa Muṣṭalaḥ Al-Ḥadīth*; 91-93.



reasons which lead to criticism the reporter. Five are related to justness and five are related to accuracy.<sup>46</sup>

▪ **First:** Causes leading to criticism justness

- |               |                        |
|---------------|------------------------|
| 1- Lying      | 2- Accusation of lying |
| 3- Immorality | 4- Heresy              |
| 5- Ignorance  |                        |

▪ **Second:** Causes leading to criticism accuracy

- |                      |                    |
|----------------------|--------------------|
| 1- Blunder           | 2- Poor memory     |
| 3- Absent-mindedness | 4- Multi-delusions |
| 5- Contradiction     |                    |

The blend of these two types of causes results in several kinds of weak *Ḥadīth* in accordance with the presence of one of these causes. Those kinds can be summarised as follows:

- 1- *Al-Mawḍūʿ* (fabricated): This is a fictitious and forged *Ḥadīth*<sup>47</sup> attributed to the Prophet ﷺ intentionally or mistakenly, whether an *Isnād* has been put together for it or it came without an *Isnād*.<sup>48</sup>

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<sup>46</sup> See: Al-Jazāʿirī, Ṭāhir Ibn Ṣāliḥ. *Tawjīh Al-Nazar Ilā Uṣūl Al-Athar*; 2/553, and Al-Ṭaḥḥān, Maḥmūd. *Taysīr Muṣṭalaḥ Al-Ḥadīth*; 69.

<sup>47</sup> It is called *Ḥadīth* approvingly, considering that it looks like a *Ḥadīth* with *Isnād* and *Matn* mentioned, or taking into account the pretension of the fabricator, otherwise it is actually not a *Ḥadīth* because its attribution to its sayers i.e. Prophet ﷺ is false and unproved. Shaykh ʿUmar Fallātah has explained in detail the justifications of giving it this name. See: Fallātah, ʿUmar Ibn Ḥasan. *Al-Waḍʿu Fī Al-Ḥadīth*; 1/110-111, and ʿItir, Nūr Al-Dīn. *Manhaj Al-Naqd Fī ʿUlūm Al-Ḥadīth*; 301.

<sup>48</sup> There are several reasons for the emergence of fabrication in *Ḥadīth*, including: atheism and spreading skepticism about Islam, political differences, seeking victory for one's faith, trying to gain approach to the rulers, kings, story-tellers, preachers and ascetics, prejudice against a sex, or tribe, or language, or country and so on. See: Fallātah, ʿUmar Ibn Ḥasan. *Al-Waḍʿu Fī Al-Ḥadīth*; 1/218-284.

- 2- *Al-Matrūk* (abandoned): This is a *Ḥadīth* which is reported solely by someone who is accused of lying in *Ḥadīth* and who violates the realities of Islam. Someone who is known for lying during talks with people will also be considered the same, even if his lying in *Ḥadīth* is not known; carelessness during talks with people may lead to carelessness in *Ḥadīth*.
- 3- *Al-Munkar* (denounced): This is a *Ḥadīth* reported by a weak reporter in contradiction to a reliable reporter. In another definition: this is a *Ḥadīth* reported solely by someone who makes blunders or whose immorality, not including lying, has become evident. This definition is the same as the opinion of those who do not stipulate contradiction of the reporter of *Munkar* to a reliable reporter.<sup>49</sup>
- 4- *Al-Mu'all* (defective): This is a *Ḥadīth* in which some defect has been found that questions its authenticity, though it appears to be safe from any defect.
- 5- *Al-Muḍṭarib* (shaky): this is a *Ḥadīth* which is reported by one or more reporters through dissimilar equal chains, none of which can be preferred to the other and there is no way to integrate them.<sup>50</sup>

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<sup>49</sup> Denouncement can happen in both *Isnād* and *Matn*.

<sup>50</sup> This dissimilarity is indicative of non-accuracy which is considered one of the signs of weakness. Shakiness can happen in *Matn* and in *Isnād*, the latter being on most occasions.

- 6- *Al-Maqlūb* (invert): This is a *Ḥadīth* where there has been a change occurring in its *Matn* (text) or its *Isnād* by replacement, advancing or delaying and so on.
- 7- *Al-Mudraj* (interpolated): This is a *Ḥadīth* where an addition has been made in its *Matn* or its *Isnād* that is not part of it, in a way that it looks to be part of it.
- 8- *Al-Muṣaḥḥaf* (misspelled): This is a *Ḥadīth* where the contradiction has occurred in its *Isnād* or *Matn* by changing dots in the word, while the script image of the word remains the same.
- 9- *Al-Muḥarraf* (corrupted): This is a *Ḥadīth* where the contradiction has occurred in its *Isnād* or *Matn* by changing the shape of the word, while the script image of the word remains the same.
- 10- *Al-Mazīd Fī Muttaṣil Al-Asānīd* (addition in connected chains): This is a *Ḥadīth* where the contradiction has occurred by adding one reporter in its *Isnād*, provided that the one who has not added is more proficient than the one who has added.
- 11- *Al-Majhūl* (unknown): This is a *Ḥadīth* where the folly has occurred in its *Isnād* due to the presence of an unknown reporter<sup>51</sup> or a reporter about whom no specific *Jarḥ Wa Ta'dīl* is known.

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<sup>51</sup> Like if a reporter of *Ḥadīth* says: 'from a man' keeping the name ambiguous.

12- *Al-Shādh* (irregular): This is a *Ḥadīth* reported by a reliable reporter in contradiction to someone who is more trustworthy or more reporters.

This is a summary of the kinds of weak *Aḥadīth* that result from criticism the reporter either from the point of his justness or his accuracy. We have covered these kinds briefly without going deep into minor details, examples and rules associated with them. We have only mentioned the conventional definitions for each kind<sup>52</sup>, seeking to give a summary of the disparities and inequalities in the kinds of weak *Ḥadīth* in accordance with the causes of weakness. Perhaps that is what leads us to the conclusion that the weak *Ḥadīth* is one of two types: some are reparable when their weakness is removed and others are not reparable as their weakness is not removed. This is what we will address in the following section.

## **2.5 Kinds of weak *Ḥadīth* as per the severity of weakness**

Since the weakness of weak *Ḥadīth* varies and does not remain on one degree of weakness, it is natural for the scholars to divide the weak *Ḥadīth* into two main kinds as per the severity of weakness.

### **2.5.1 Reparable or removable weakness i.e. non-severe weakness**

If the weakness occurs due to imbalance in the memory of some of the reporters of *Ḥadīth*, or a defect in its *Isnād*, like breakage because of hurriedness or fraudulence and so on, the weakness in this case may be repaired or removed, if there are numerous chains of the *Ḥadīth*, that

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<sup>52</sup> For more details, see: Al-Khaṭīb, Muḥammad ‘Ajjāj. *Uṣūl Al-Ḥadīth*; 220-230, and Tḥḥān, Maḥmūd. *Taysīr Muṣṭalah Al-Ḥadīth*; 54-95, and Al-Khiḍayr, ‘Abd Al-Karīm. *Al-Ḥadīth Al-Ḍa‘īf Wa Ḥukm Al-I’htijāj Bih*; 65-242.

connect the breakage or confirm the reporter's memorization of that *Ḥadīth* and balance of his accuracy. The *Ḥadīth* will become *Ḥasan Li-Ghayrih* (good due to others) with all its narrations and chains.<sup>53</sup>

### 2.5.2 Non-reparable or non-removable weakness i.e. severe weakness

If the cause of the weakness is discrediting the justness of the reporter, if he is immoral or accused of lying and so on, the weakness in this case may not be removed or repaired even if the *Ḥadīth* has come through other similar or inferior chains, because the weakness is severe.<sup>54</sup> A brief quotation from Shaykh Al-Islām Ibn Taymiyyah clarifies this issue and brings it closer to comprehension, as he says:

To them – scholars of *Ḥadīth* -, weak is divided into ‘disregarded weak’ which is non-admissible, and ‘acceptable weak’, like the weakness of a person due to diseases is divided into alarming disease preventing donation from the capital, and insignificant disease that does not prevent from it.<sup>55</sup>

Shaykh ‘Umar Fallātah has also addressed the issue of repairable and non-repairable weakness, and has dealt with it in detail in his book *Al-Waḍ‘u Fī Al-Ḥadīth*. He explains:

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<sup>53</sup> See: Ibn Al-Ṣalāh, Abū ‘Amr ‘Uthmān. *‘Ulūm Al-Ḥadīth*; 34, and Al-Sakhāwī, Muḥammad Ibn ‘Abd Al-Raḥmān. *Faṭḥ Al-Mughīth Sharḥ Alfīyyat Al-Ḥadīth*; 1/129, and Al-Jazā’irī, Ṭāhir Ibn Ṣāliḥ. *Tawjīh Al-Nazar Ilā Uṣūl Al-Athar*; 1/362, and Abū Shahbah, Muḥammad. *Al-Wasīṭ*; 269.

<sup>54</sup> See: Ibn Al-Ṣalāh, Abū ‘Amr ‘Uthmān. *‘Ulūm Al-Ḥadīth*; 34, and Al-Sakhāwī, Muḥammad Ibn ‘Abd Al-Raḥmān. *Faṭḥ Al-Mughīth Sharḥ Alfīyyat Al-Ḥadīth*; 1/130, and Al-Jazā’irī, Ṭāhir Ibn Ṣāliḥ. *Tawjīh Al-Nazar Ilā Uṣūl Al-Athar*; 1/362-363, and Abū Shahbah, Muḥammad. *Al-Wasīṭ*; 269.

<sup>55</sup> Ibn Taymiyyah, Aḥmad Ibn ‘Abd Al-Ḥalīm. *Majmū‘ Al-Fatāwā*; 1/251.

If the origin of the weakness is of the first type – discrediting the accuracy of the reporter – and the reporter has narrated from other chain also, having consistency with accurate memorizer reporters, we would know that he has remembered this narration and his accuracy has not been imbalanced. So the weakness will be removed and the *Ḥadīth* will be raised from the degree of weakness to the degree of *Ḥasan Li-Ghayrih* because of the lightness of weakness and strength of repairer. Sometimes, the admissibility is with all the chains of the *Ḥadīth* and not with one. If the origin of the weakness is ignorance of the reporter, and the narration has come from other chains apart from the first chain, and the interruption in the *Isnād* is known, and the ambiguity has become clear, and the possibility of breakage has been refuted in *Mursal*, and the reporter is acceptable, the weakness will be removed and the *Ḥadīth* will be raised to the degree of *Ḥasan* or *Ṣaḥīḥ* as per the conditions fulfilled in it. If the reason of the weakness is discrediting the justness of the reporter; thus, if the *Ḥadīth* has come through similar or inferior chains, the weakness will remain and will not be removed, and no follow-up or consideration of the severity of weakness and reticence of the remover will affect it. Yet, if the follow-up is stronger, the strong *Ḥadīth* will be taken and the *Ḥadīth* whose reporter's justness has been discredited would be left, because neither its conformity will benefit nor its contradiction will harm.<sup>56</sup>

This detail, in fact, is considered as one of the delicate rules of the science of *Ḥadīth*<sup>57</sup> that may sometimes be overlooked by some scholars, or some latter scholars may have been negligent to apply it scientifically; so they give weak *Ḥadīth* the status of *Ḥasan* only due to its multiple chains without differentiating between repairable and non-repairable weaknesses. So there are many weak *Aḥādīth* out there that have several chains, but despite the plentiful chains, the weakness of those *Aḥādīth* could not be repaired because of the severity of weakness in those

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<sup>56</sup> Fallātah, ‘Umar Ibn Ḥasan. *Al-Waḍ‘u Fī Al-Ḥadīth*; 1/67-68.

<sup>57</sup> For more details and depth about the issue of non-repairable *Ḥadīth*, repairable *Ḥadīth*, repairing conditions, methods, illustrations, examples etc., please see: Al-Juday‘, ‘Abd Allah Ibn Yūsuf. *Taḥrīr ‘Ulūm Al-Ḥadīth*; 2/1075-1100.

chains and presence of disparaging defectiveness which prevents raising those *Aḥādīth* to the degree of *Ḥasan*.<sup>58</sup>

## 2.6 How to narrate weak *Ḥadīth*

The Weak *Ḥadīth* remains within the frame of weakness and probable uncertainty – until proved otherwise. In this case, it is difficult to attribute it certainly and firmly to the Prophet ﷺ.<sup>59</sup> That is why scholars of *Ḥadīth* have been keen to choose a certain formula or method while narrating the weak *Ḥadīth*. It has two cases as stated by the scholars:

- First case: Narrating a weak *Ḥadīth* without *Isnād* – This is found the most nowadays.<sup>60</sup>

In this case, the narrator or the presenter must not say: “The Messenger of Allah ﷺ said or did or ordered or forbade and so on”, using the words of certainty which may delude the reader or the listener that the *Ḥadīth* is *Ṣaḥīḥ*. Rather he must use words that point or

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<sup>58</sup> The examples of this include: “*Ḥadīth* of a bird”, and the *Ḥadīth* “The one who memorized the forty *Aḥādīth* for my people”.

See: Al-Zayla‘ī, ‘Abd Allah Ibn Yūsuf. *Naṣb Al-Rāyah Fī Takhrīj Aḥādīth Al-Ḥidāyah*; 1/359-360, and Al-Zarkashī, Badr Al-Dīn Muḥammad. *Al-Nukat ‘Alā Muqaddimat Ibn Al-Ṣalāḥ*; 1/328, and Ibn Al-Mulaqqin, ‘Umar Ibn ‘Alī. *Khulāṣat Al-Badr Al-Munīr*; 2/145.

<sup>59</sup> But narrating fabricated *Ḥadīth* is not permissible under any circumstance except if it is stated that the *Ḥadīth* is fabricated and a warning is given, so that the narrator does not fall under the stern warning mentioned in the *Ḥadīth*. Al-Nawawī says: “Narrating the fabricated *Ḥadīth* is forbidden for anyone who is aware of its fabrication or thinks that it is most likely fabricated. So, whosoever narrates a *Ḥadīth* he knows is fabricated or thinks that most probably it is so and he does not state while narrating it that it is fabricated, falls under this warning and will be considered among those who lied against the Messenger of Allah ﷺ. This is also indicated by the previous *Ḥadīth*: “Whosoever narrates a *Ḥadīth* from me, knowing that it is a lie, is one of the liars”.

Al-Nawawī, Yaḥyā Ibn Sharaf. *Sharḥ Ṣaḥīḥ Muslim*; 1/71. For this issue, see also: Al-Abnāsī, Ibrāhīm Ibn Mūsā. *Al-Shadhā Al-Faiyyah Min ‘Ulūm Ibn Al-Ṣalāḥ*; 1/223, and Al-Suyūṭī, ‘Abd Al-Raḥmān Ibn Abī Bakr. *Taḥdhīr Al-Khawāṣ Min Akādhīb Al-Quṣṣās*; 69-90, and Al-Sakhāwī, Muḥammad Ibn ‘Abd Al-Raḥmān. *Faṭḥ Al-Mughīth Sharḥ Alfīyyat Al-Ḥadīth*; 2/100-101.

<sup>60</sup> Because the latter books written about the virtues of acts, awakening and intimidation, reward and punishment etc. have mentioned only the texts of *Aḥādīth* without their *Asānīd* for the sake of brevity.

indicate towards the weakness of the *Ḥadīth*, like he should say: “It has been reported from Him ﷺ, or it is mentioned, or it is stated, or it is said, and the like”, which is the known *Ṣīghat Al-Tamrīd* (Uncertainty mood or expression: using passive voice or other form to imply the weakness of the *Ḥadīth*).

As for the *Ḥadīth* which has an uncertainty about its weakness or authenticity, or the one whose condition is unknown, it is better to narrate such *Ḥadīth* with *Ṣīghat Al-Tamrīd* till its status becomes clear. If the *Ḥadīth* is *Ṣaḥīḥ* or like *Ṣaḥīḥ*, it is better to narrate it with the words of certainty, and it is not likeable to narrate it with *Ṣīghat Al-Tamrīd*; lest there be confusion for the listener or reader and he thinks that the *Ḥadīth* is not authentic while actually it is *Ṣaḥīḥ*.<sup>61</sup>

- Second case: Narrating a weak *Ḥadīth* with *Isnād* – In this case, according to some scholars, the *Ḥadīth* may be narrated with words of certainty without any need to mention its weakness; because the narrator, by mentioning the *Isnād* of *Ḥadīth*, transfers the responsibility to the listener or the reader – who understands *Isnād* and its science, not the one who does not understand it – to research the authenticity of *Ḥadīth* and track its reporters. Scholars of *Ḥadīth* famously say: “Whosoever mentions the *Isnād*, transfers

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<sup>61</sup> See: Ibn Al-Ṣalāḥ, ‘Uthmān Ibn ‘Abd Al-Raḥmān. *Muqaddimat Ibn Al-Ṣalāḥ Fī ‘Ulūm Al-Ḥadīth*; 103, and Al-Nawawī, Yahyā Ibn Sharaf. *Sharḥ Ṣaḥīḥ Muslim*; 1/71, and Al-Suyūṭī, ‘Abd Al-Raḥmān Ibn Abī Bakr. *Tadrīb Al-Rāwī Fī Sharḥ Taqrīb Al-Nawāwī*; 1/297-298, and Al-Qāsimī, Muḥammad Jamāl Al-Dīn. *Qawā‘id Al-Taḥdīth Min Funūn Muṣṭalaḥ Al-Ḥadīth*; 121, and Shākir, Aḥmad Muḥammad. *Al-Bā‘ith Al-Ḥathīth Sharḥ ‘Ikhtisār ‘Ulūm Al-Ḥadīth*; 274-275, and Fallātah, ‘Umar Ibn Ḥasan. *Al-Waḍ‘u Fī Al-Ḥadīth*; 1/75.



the responsibility”); and consequently gets relieved from the obligation of the responsibility.<sup>62</sup>

In fact, what some scholars of *Ḥadīth* have mentioned here about how to narrate the weak *Ḥadīth*, may be applied to the intellectuals and students who differentiate between those expressions, understand their meanings and know the differences between them. But the reality suggests that common people and even some intellectuals do not understand the fine distinctions between the two cases, they do not know the importance and connotations of those words, and they have no experience of the *Asānīd* of *Ḥadīth*.

They only know that those are *Aḥādīth* attributed to the Prophet ﷺ and it does not matter to them whether those have been narrated with *Isnād* or not and whether those have been narrated with this word or that word. Based on that, it is best to mention the weakness of *Ḥadīth* in both cases, especially in our contemporary times when people's knowledge of the science of *Ḥadīth* and its niceties has diminished. In this context, the scholar Aḥmad Shākir says:

I think that mentioning the weakness of the weak *Ḥadīth* is mandatory in any case, because skipping that will delude those who come across it that it is an authentic *Ḥadīth*, especially if the writer is from among the scholars of *Ḥadīth* who are regarded as competent authorities in this area.<sup>63</sup>

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<sup>62</sup> See: Fallātah, ‘Umar Ibn Ḥasan. *Al-Waḍ‘u Fī Al-Ḥadīth*; 1/75, and Al-Khaṭīb, Muḥammad ‘Ajjāj. *Uṣūl Al-Ḥadīth*; 376-377.

<sup>63</sup> Shākir, Aḥmad Muḥammad. *Al-Bā‘ith Al-Ḥathīth Sharḥ ‘Ikhtisār ‘Ulūm Al-Ḥadīth*; 278.

Some researchers agree with Aḥmed Shākir in this opinion of his. Rather, perhaps this opinion is the best and most understanding of the limited knowledge of the people and their realities in present times.

See for example: Abū Shahbah, Muḥammad Ibn Muḥammad. *Al-Wasīṭ Fī ‘Ulūm Wa Muṣṭalah Al-Ḥadīth*; 278-279, and Al-Khaṭīb, Muḥammad ‘Ajjāj. *Uṣūl Al-Ḥadīth*; 377.

## 2.7 Reasons why some Imams of *Ḥadīth* narrate from weak reporters

It may be better to begin the answer to this question with a quotation of Al-Imām Sufyān Al-Thawrī, who says:

I like to write the *Ḥadīth* in three ways; A *Ḥadīth* I write that I want to adopt as part of religion, and a *Ḥadīth* of a reporter I write and hold it up, neither do I throw it away nor do I adopt it as part of religion, and a *Ḥadīth* of a weak reporter I like to know it but I do not care about it.<sup>64</sup>

This quotation of Al-Thawrī may be clarified more by what Al-Imām Al-Nawawī said in reply to a question he asked himself. He says:

It is asked why those scholars narrated from those reporters despite knowing that their reporting is non-admissible? This question has several answers:

Firstly; they narrated it to inform and explain about its weakness, lest it creates confusion sometime for them or others or they doubt about its authenticity. Secondly; the *Ḥadīth* of the weak reporter is written so that it is taken into consideration or quoted, as we mentioned in the chapter of follow-ups, but they are non-admissible individually. Thirdly; the narrations of weak reporters are sometimes authentic, sometimes weak and sometimes false. So, they write them so that experts and specialists of *Ḥadīth* distinguish from among those. This is easy and common for them. This is what Sufyān Al-Thawrī has drawn conclusion from when he forbade narrating from Al-Kalbī and he was told: “you narrate from him, so he replied: I know his lies and his truths”. Fourthly; they narrate from them *Aḥādīth* of awakening, intimidation, virtues of acts, stories, *Aḥādīth* of asceticism, good morals and so on, which are not related to *Ḥalāl* and *Ḥarām* and entire regulations. According to experts of *Ḥadīth*, some leniency may be shown with this kind of *Ḥadīth* and can be narrated and acted upon if they are not fabricated,<sup>65</sup> because their roots

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<sup>64</sup> Al-Bājī, Abū Al-Walīd Sulaymān. *Al-Ta’dīl Wa Al-Tajrīh Liman Kharraja Lahu Al-Bukhārī Fī Al-Jāmi’ Al-Ṣaḥīh*; 1/290.

<sup>65</sup> In fact, scholars of *Ḥadīth* do not have consensus on permitting to act as per weak *Ḥadīth* on virtues of acts, but there is a difference of opinion among them on this issue, as it will become evident when we will address this issue in this chapter, sub-sections (2.15.1, 2.15.2 and 2.15.3).

are correct, established in Islām and are known to Muslims. In any case, the Imams do not narrate anything from weak reporters which they take into account individually in matters of regulations. This has not been done by any of the scholars of *Ḥadīth* or other researchers from among the scholars. As for what many or most of the jurists have done as they have relied on it, it is not right and rather it is very bad, because if they knew the weakness of *Ḥadīth*, it was not allowed for them to take them into account, as there is consensus on it that weak *Ḥadīth* cannot be taken into account in matters of regulations and if they were not aware of the weakness, it was not allowed for them to rush to quote it as evidence without examining it if they were educated and ask the knowledgeable people about it if they were not educated. Allah knows the best.<sup>66</sup>

## 2.8 Weakening of reporters and weakening of *Aḥādīth* is discretionary

It is well known among the scholars of *Ḥadīth* that the weakening of reporters and their authentication is discretionary. So, there can be certain cases where one particular reporter would be weak according to one Imam of *Jarḥ Wa Ta'dīl* and would be reliable according to another Imam.<sup>67</sup> The same applies to *Ḥadīth* also because of its close association with the reporters in the *Isnād* of *Ḥadīth*.

<sup>66</sup> Al-Nawawī, Yaḥyā Ibn Sharaf. *Sharḥ Ṣaḥīḥ Muslim*; 1/124-125.

<sup>67</sup> Therefore, the scholars of *Ḥadīth* have considered *Al-Jarḥ Wa Al-Ta'dīl* as a complete science in itself. They have made laws and certain rules and regulations for it. They have stipulated strict conditions and high level qualifications for the expert of *Jarḥ (Jāriḥ)*. They have discussed the conditions of accepting the *Jarḥ Wa Ta'dīl*, its words, degrees, how the justness of the narrator and his discrediting will be proved, what to do when there is contradiction between *Jarḥ Wa Ta'dīl*, and similar other issues and rules elaborated in the books of sciences of *Ḥadīth*. The conditions for *Jāriḥ* include his fairness and his non-prejudice or non-favoritism while judging the narrators. Al-Sakhāwī says about the acts of scholars of *Jarḥ Wa Ta'dīl* and their non-favoritism for anyone:

“They have done *Jarḥ Wa Ta'dīl*, and have described the weakness and authenticity, but they did not favor any father or son or brother, and even when Ibn Al-Madīnī was asked about his father, he said: ‘Ask someone else about him. When they repeated the question, he bowed his head then raised it and said: It is the religion, he – his Father – is weak’ ”.

See: Al-Sakhāwī, Muḥammad Ibn ‘Abd Al-Raḥmān. *Fath Al-Mughīth Sharḥ Alfiyyat Al-Ḥadīth*; 4/443.

For more details about this issue, see also: Al-Laknawī, Abū Al-Ḥasanāt Muḥammad. *Al-Raf‘ Wa Al-Takmīl Fī Al-Jarḥ Wa Al-Ta'dīl*, and Al-‘Uthmānī, Zafar Aḥmad. *Qawā'id Fī 'Ulūm Al-Ḥadīth*; 49-55, 167-287 and 'Itir, Nūr Al-Dīn. *Manhaj Al-Naqd Fī 'Ulūm Al-Ḥadīth*; 92-115, and Al-Al-Nadwī, Taqīyy Al-Dīn. *Ilm Rijāl Al-Ḥadīth*; 122-146.

Thus, one particular *Ḥadīth* can be *Ḍaʿīf* according to one Imam and *Ḥasan* or even *Ṣaḥīḥ* according to other Imam, as the scholars of *Ḥadīth* have different opinions about *Ḥadīth* and its reporters like the jurists have different opinions on several issues of jurisprudence as mentioned in jurisprudence books; therefore Shaykh Al-Islām Ibn Taymiyyah explains the reasons for this difference of opinion among the Imams, as he says:

It should be known that not one of the scholars is given general acceptance by the people if he deliberately violates the Messenger of Allah ﷺ in any of his *Sunnah*, whether the Imam is great or insignificant; as there is a firm consensus on the compulsion of following the Prophet ﷺ and that everyone's saying is taken and left except the Messenger of Allah ﷺ. But if any saying of any one of them is found to be against an authentic *Ḥadīth*, there must have been an excuse for his leaving it aside. And there are three categories of all the excuses: Firstly, his belief that the Prophet ﷺ did not say it. Secondly, his belief that that particular issue was not intended by that saying. Thirdly, his belief that the particular decree was abrogated. These three categories have various reasons.

(After that, Ibn Taymiyyah has mentioned the first and second reasons and then says):

...Third reason: The belief about the weakness of *Ḥadīth* through discretion (*Ijtihād*) someone has contradicted him on that, whether he is right or the other one is right or someone else is right, according to those who say: every *Mujtahid* (scholar) is correct; this has several reasons: Firstly that someone thinks that the narrator of the *Ḥadīth* is weak, while the other thinks that he is reliable; then the right among them may be the one who believes of his weakness, because of his knowledge about a discrediting cause, or the right may be the other one because of his knowledge that that particular cause is not discrediting, either because it is of non-discrediting type or he had an excuse protecting him from the discrediting. This is a vast chapter and the scholars of reporters have some consensus on something and differences over others, the same as the scholars of other sciences have in their areas. Secondly, that someone does not believe that the narrator heard the *Ḥadīth* from whom he narrated, while some other believes that he heard it, because of some reasons mandating that. Thirdly, that the narrator has two states; state of authenticity and state of disorder, like if he got confused or his books are burnt. So what he narrated in the state of authenticity will be authentic and what he narrated in the state of disorder will be weak. So someone does not know from which state the *Ḥadīth* is reported, while someone

else knows that what the narrator has narrated is from the state of authenticity. Fourthly, that the narrator forgot the *Ḥadīth* and could not remember later or denied that he narrated it. So, someone believed that it was a defect calling for leaving the *Ḥadīth*, while someone else believed that it was right to take that *Ḥadīth* into account. This issue is well known.<sup>68</sup>

## 2.9 How to judge weak *Ḥadīth*

Whoever narrates or mentions a *Ḥadīth* with weak *Isnād*, he should say: “this *Ḥadīth* is weak with this *Isnād*”. Thus, he restricts the weakness with that *Isnād* which lacked requirements of acceptance. He should not generalize his judgment by saying: “weak *Ḥadīth*”; because it is possible that there is another *Isnād* or chain for it which is acceptable to the scholars of this discipline, except if he knows or has proved after long research that the *Ḥadīth* is weak by its *Isnād* and *Matn* with all its chains, in a way that it cannot be held as admissible and the *Ḥadīth* only gets weaker, or that the *Ḥadīth* has only one *Isnād* or chain. On such occasions, one can generalize the judgment and say: “This is a weak *Ḥadīth*”. There is nothing wrong.<sup>69</sup>

The discussion about this issue may lead us to two expressions used by some scholars in the context of judging a weak *Ḥadīth* in some cases, and a fabricated *Ḥadīth* in other cases. These two expressions are:

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<sup>68</sup> Ibn Taymiyyah, Aḥmad Ibn ‘Abd Al-Ḥalīm. *Raf‘ Al-Malām ‘An Al-A‘imah Al-A‘lām*; 8-9, 19-21.

<sup>69</sup> See: Al-‘Asqalānī, Aḥmad Ibn Ḥajar. *Al-Nukat ‘Alā Ibn Al-Ṣalāḥ*; 2/887, and Al-Suyūṭī, ‘Abd Al-Raḥmān Ibn Abī Bakr. *Tadrīb Al-Rāwī Fī Sharḥ Taqrīb Al-Nawāwī*; 1/297, and Al-‘Uthmānī, Zafar Aḥmad. *Qawā‘id Fī ‘Ulūm Al-Ḥadīth*; 198, and Al-Qāsimī, Muḥammad Jamāl Al-Dīn. *Qawā‘id Al-Taḥdīth Min Funūn Muṣṭalah Al-Ḥadīth*; 121.

**NB:** In contrast, if it is said: “*Ḥadīth* has authentic *Isnād*” or “*Ḥadīth* has trustworthy reporters”, it does not mean that the *Ḥadīth* is authentic, because sometimes the *Isnād* would be authentic and the defect would be in the *Matn*. See: Al-‘Asqalānī, Aḥmad Ibn Ḥajar. *Al-Nukat ‘Alā Ibn Al-Ṣalāḥ*; 1/474, and Al-Ṣan‘ānī, Muḥammad Ibn Ismā‘īl. *Tawḍīḥ Al-Afkār Lima ‘ānī Tanqīḥ Al-Anzār*; 1/234-235, and Abādī, Muḥammad Shams Al-Ḥaqq. *Awn Al-Ma‘būd Sharḥ Sunan Abū Dāwūd*; 2/311.

### 2.9.1 First expression

Some scholars, by their statement, “*Ḥadīth* is not authentic”<sup>70</sup> or “*Ḥadīth* does not stand”, means that the *Ḥadīth* is weak according to them or that it is a fabricated *Ḥadīth* at the least. On the other hand, we find that some of the scholars, while using such an expression, mean to deny the authenticity of *Ḥadīth* in the context of terminology only or that the *Ḥadīth* does not stand with an authentic chain. Consequently, it does not necessarily mean that the *Ḥadīth* is fabricated. Sometimes the *Ḥadīth* may be *Ḥasan*.<sup>71</sup>

There is a third opinion with regard to this expression and other similar expressions. It has a great detail and the other opinions have been merged into it to some extent. Shaykh ‘Abd Al-Fattāḥ Abū Ghuddah has mentioned it while commenting on Al-Imām Al-Tahānawī and others like Al-Laknawī, Al-Qāsimī and Al-Mu‘allimī. Abū Ghuddah says:

And to clarify the above, their saying about the *Ḥadīth*: “not authentic” or “not steady”.... and similar expressions, if they said it in the books about weak, abandoned and fabricator reporters, or books of fabricated *Aḥādīth*, they mean by it that the *Ḥadīth* is fabricated and there is no quality of authenticity in it. If they have said it in the books of *Aḥādīth* of regulations, they mean by their denial of authenticity or steadiness, the denial of authenticity in terminology, as it is possible that the *Ḥadīth* is good or weak.<sup>72</sup>

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<sup>70</sup> Ibn Al-Jawzī is one of the most prominent scholars who have used this expression frequently, and before him Ibn Ḥazm used it.

<sup>71</sup> See: Al-Zarkashī, Badr Al-Dīn Muḥammad. *Al-Nukat ‘Alā Muqaddimat Ibn Al-Ṣalāḥ*; 2/282-283, and Al-Qāsimī, Muḥammad Jamāl Al-Dīn. *Qawā‘id Al-Taḥdīth Min Funūn Muṣṭalah Al-Ḥadīth*; 122-123, and Al-‘Uthmānī, Zafar Aḥmad. *Qawā‘id Fī ‘Ulūm Al-Ḥadīth*; 282-286.

<sup>72</sup> Al-‘Uthmānī, Zafar Aḥmad. *Qawā‘id Fī ‘Ulūm Al-Ḥadīth*; 282.

In any case, the expression “*Ḥadīth* is not authentic” or “*Ḥadīth* does not stand” indicates that there is certain confusion in the *Ḥadīth*, and this confusion may increase in some cases driving out the *Ḥadīth* from the periphery of absolute authenticity and the *Ḥadīth* thus would be rejected. Sometimes, the confusion is minor and does not drive out the *Ḥadīth* from the periphery of acceptance,<sup>73</sup> but it does drive it out from the range of comparative authenticity or genuineness in terminology, and the *Ḥadīth* would then be good or minutely weak which can be salvaged or supported. And probably, the context in which this expression appears, apart from good experience about the methods of Imams and their terminologies used in their books,<sup>74</sup> as well as vast knowledge of the sciences of *Ḥadīth*, may help in determining the meaning intended by this expression.

### 2.9.2 Second expression

Some scholars use the expression “*Ḥadīth Lā Aṣla Lahu*” (*Ḥadīth* has no root) for several meanings; Its meanings include: Firstly: there is no *Isnād* of the *Ḥadīth* at all, neither in the books of *Ḥadīth* nor in any other book,<sup>75</sup> and consequently the *Ḥadīth* has no value without an *Isnād* so it will be like a fabricated *Ḥadīth*. It is also possible that it is the word of some scholars

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<sup>73</sup> Therefore, Al-Ḥafīz Ibn Ḥajar Al-‘Asqalānī says: “*Ḥadīth* not being authentic does not mean that it is fabricated”.

See: Al-‘Asqalānī, Aḥmad Ibn Ḥajar. *Al-Qawl Al-Musaddad Fī Al-Dhabb ‘An Musnad Aḥamad*; 1/37.

<sup>74</sup> Ibn Al-Jawzī for example, when he uses the words “*Ḥadīth* is not authentic”, he means – most of times– that the *Ḥadīth* is fabricated.

<sup>75</sup> Like the *Ḥadīth* which has been mentioned by Shaykh Muḥammad Zakariyyā Kāndahlawī in his book *Faḍā’il Namāz* (Virtues of Prayer). He has said after mentioning the *Ḥadīth*: “I did not find it in the books of *Ḥadīth* that I have”.

See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Al-Ṣalāh*; 37-38.

However, what surprises us really is the selection of this specific *Ḥadīth* by the author – Shaykh Zakariyyā – even though it has no *Isnād*, from among the hundreds of authentic and dependable *Aḥādīth* in the books of Islamic heritage, which have *Asānīd*. Thus, if he avoided mentioning this *Ḥadīth* in his book, it would have been better in our view.

sages or virtuous people, which was attributed to the Prophet ﷺ mistakenly. Secondly: there is no authentic root for it i.e. the *Ḥadīth* has an *Isnād*, but it is not authentic, so it can be good or weak or even fabricated.

Thirdly: it has no root elevated to the Prophet ﷺ, so it could be stopped at the Companion or severed at the Follower level; so the *Ḥadīth* was mentioned as elevated to the Prophet ﷺ while there was no proof to that effect. Fourthly: there is no root of the *Ḥadīth* from the side of a particular reporter or with a particular word, but it is known from the side of another reporter or with another word.<sup>76</sup> In any case, these and other meanings, no matter how diverse, indicate in one way or the other, that the expression “*Ḥadīth* has no root” means that there is certain confusion in the *Ḥadīth*.<sup>77</sup>

## 2.10 Sources of weak *Ḥadīth*

Some scholars have given attention to outlining the starting places of weak *Ḥadīth*. These places are those books or sources in most of which weak or severely weak and sometimes fabricated

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<sup>76</sup> See: Al-Suyūfī, ‘Abd Al-Rahmān Ibn Abī Bakr. *Tadrīb Al-Rāwī Fī Sharḥ Taqrīb Al-Nawāwī*; 1/297, and Al-Judai’, ‘Abd Allah Ibn Yūsuf. *Tahrīr ‘Ulūm Al-Ḥadīth*; 2/1062-1065, and Abū Zayd, Bakr Ibn ‘Abd Allah. *Al-Taḥadīth Bimā Qīl Lā Yaṣīḥ Fīhi Ḥadīth*; 11-12, and <http://www.ibnamin.com/idioms.htm> , accessed on 12/08/2008.

<sup>77</sup> Shaykh Muḥammad Ibn Khalīl Al-Ṭarābulṣī (died in 1305 H./1888 CE.) has written a book named *Al-Lu’lu’ Al-Marṣū’ Fīmā Lā Aṣla Lahū Aw Bi-Aṣliḥī Mawḍū’* (Studded Pearl on *Aḥādīth* with no root or with fabricated root). He has collected some *Aḥādīth* in it about which scholars have said “It has no root” or “fabricated”. There are a total of 742 such *Aḥādīth*.



*Aḥādīth* have been abundantly mentioned intentionally<sup>78</sup> or unintentionally.<sup>79</sup> However, these books are not devoid of authentic *Aḥādīth* which may be somewhat less in number compared to weak *Aḥādīth* in some of those books.

These sources are of three types; First type consists of those in which *Aḥādīth* have been mentioned with their chains of reporters. The second type comprises those in which the *Aḥādīth* have been mentioned without their chains of reporters seeking brevity. The last type involves those in which *Aḥādīth* have been mentioned sometimes with their chains and sometimes without them. These sources with their three types, have been written on diverse or different subjects; some of them are written on interpretation of Holy *Qur'ān*,<sup>80</sup> some others are on history especially history of cities in which those narrative *Aḥādīth* are mentioned that belong to the people of those cities or outsiders who came there.<sup>81</sup> Some others are written on virtues,

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<sup>78</sup> i.e. with the purpose of warning about it and revealing its status, as is the case with some books that will be outlined later.

<sup>79</sup> Perhaps the reason behind it is that the authors of those books were convinced that their narration of those *Aḥādīth* with their *Asānīd* would relieve them from the obligation of their responsibility because the *Asānīd* are sufficient for the scholars of *Ḥadīth* to detect their status, or because some of the authors of those books were not aware of the weakness of those *Aḥādīth* due to their little expertise in this science and its rules, or because those *Aḥādīth* were not weak according to some other scholars, and other reasons. But the blame or criticism here probably falls on some of those books whose authors mentioned weak *Aḥādīth* but did not mention their *Asānīd*. So, they neither warned of the weakness or fabrication of the *Aḥādīth*, nor did they mention the *Asānīd*, which they should have done at least if they did not know their status.

<sup>80</sup> An example is what Shaykh Al-Islām Ibn Taymiyyah has said about some of the interpretations of Holy *Qur'ān*, thus: “The scholars of *Ḥadīth* have consensus that a *Ḥadīth* cannot be taken as admissible if it has been narrated merely by someone like Al-Tha‘ālibī, Al-Naqqāsh, Al-Wāḥidī and other similar interpreters of *Qur'ān*, because of the frequency with which they narrate *Aḥādīth* that are weak or even fabricated”. See: Ibn Taymiyyah, Aḥmad Ibn ‘Abd Al-Ḥalīm. *Minḥāj Al-Sunnah Al-Nabawiyyah*; 7/13.

<sup>81</sup> Such as *Tārīkh Madīnat Dimashq* (The History of Damascus) by Ibn ‘Asākir. Al-Imām Al-Dhahabī discusses the biography of Ibn ‘Asākir by saying: “He, with all his greatness and memory, narrates weak and fabricated *Aḥādīth* and does not identify them. So were many other memorizers who came after the first centuries, except for some whom Allah willed. God will ask them about it. So, is there any use of the knowledge about reporters and books of history and *Jarḥ Wa Ta’dīl*, other than revealing the false *Aḥādīth* and ripping them apart?”. See: Al-Dhahabī, Muḥammad Ibn Aḥmad. *Tārīkh Al-Islām Wa Wafayāt Al-Mashāhīr Wa Al-A‘lām*; 40/82.

preaching, stories, Sufism and so on<sup>82</sup> and some others are written on weak reporters. The last mentioned type of sources are unique from others, as the narrations of weak reporters are mentioned in it to warn on their weakness, and at the same time to prove the weakness of those reporters through those *Aḥādīth*.<sup>83</sup> In the same manner are those books also that are written on particular types of weak *Aḥādīth*, like some books of defective and hurried *Aḥādīth* and so on.<sup>84</sup>

In the description and analysis of some of those books or sources provided by the scholar Aḥmad Waliyy Allah Al-Dahlawī, one of the famous scholars of *Ḥadīth* in India, we might find an acceptable explanation that includes the answer to the question raised about the reason why these sources contain weak and even fabricated *Aḥādīth* in a large number in such a way that they have become a starting place or a source for that kind of *Aḥādīth*. Al-Dahlawī says:

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In this connection, see also: Ibn Taymiyyah, Aḥmad Ibn ‘Abd Al-Ḥalīm. *Minḥāj Al-Sunnah Al-Nabawīyyah*; 7/40, 312-313, and Ibn Kathīr, Ismā‘īl Ibn ‘Umar. *Al-Bidāyah Wa Al-Nihāyah*; 8/120, 122, and Al-Dhahabī, Muḥammad Ibn Aḥmad. *Al-Ruwāt Al-Thiqāt Al-Mutakallam Fīhim Bimā Lā Yūjib Raddahum*; 1/51.

<sup>82</sup> We can say that some books of this kind in particular are the ones in which weak and even fabricated *Aḥādīth* are frequently mentioned, like the book *Tanbīh Al-Ghāfilīn Bi-Aḥādīth Sayyid Al-Mursalīn* by Abū Al-Layth Al-Samarqandī. Commenting on this book, Al-Dhahabī says: “In the book *Tanbīh Al-Ghāfilīn*, there are several fabricated *Aḥādīth*”.

See: Al-Dhahabī, Muḥammad Ibn Aḥmad. *Tārīkh Al-Islām Wa Wafayāt Al-Mashāhīr Wa Al-A‘lām*; 26/583.

In the same context, Muḥammad Al-Bayrūtī says: “Let it be known that the book *Al-Iḥyā’* by Al-Ghazzālī, despite his prominence, greatness and high status, is not trustworthy in *Ḥadīth*, because he has mentioned in the aforesaid book a number of fabricated *Aḥādīth*. Also, the book *Tanbīh Al-Ghāfilīn* by Al-Samarqandī has several fabricated *Aḥādīth*. Also the books of Al-Ḥakīm Al-Tirmidhī have a number of fabricated *Aḥādīth*, so he cannot be trusted on *Aḥādīth* only he has narrated. Ibn Abī Jamrah and Ibn Al-Qayyim say: ‘Al-Ḥakīm Al-Tirmidhī has laden his books with fabricated *Aḥādīth*’. Also the book *Al-Rawḍ Al-Fā‘iq* by Al-Ḥurayfish has several fabricated *Aḥādīth*. Similarly, the books of Sufism contain lot of fabricated *Aḥādīth*”.

See: Al-Bayrūtī, Muḥammad Ibn Darwīsh Al-Ḥūt. *Asnā Al-Maṭālib Ilā Aḥādīth Mukhtalīfat Al-Marātib*; 1/340.

<sup>83</sup> In our view, these types of books which are related to the weak reporters are of great value in reality, and it does not matter if they contain several weak or fabricated *Aḥādīth*, because they describe the weakness of *Aḥādīth* and reveal their status.

<sup>84</sup> For more details, see: Al-Khiḍayr, ‘Abd Al-Karīm. *Al-Ḥadīth Al-Ḍa‘īf Wa Ḥukm Al-Iḥtijāj Bih*; 358-403, and Al-Laknawī, Abū Al-Ḥasanāt Muḥammad. *Al-Ajwibah Al-Fāḍilah Lil-As‘ilah Al-‘Asharah Al-Kāmilah*; 96-136, and Al-Qāsimī, Muḥammad Jamāl Al-Dīn. *Qawā‘id Al-Taḥḍīth Min Funūn Muṣṭalah Al-Ḥadīth*; 121.

The fourth category is of books whose writers have intended after long years, to collect what was not found in the first two categories and were present in hidden collections and compilations; So they emphasized on the issue of those, which were on the tongues of people whose narrations have not been taken by the scholars of *Ḥadīth* like many of the bigmouth preachers and people of vagaries and the weak reporters, or were from the traditions of the Companions and Followers, or were the news about Israelites, or from the words of the wise-men and preachers mixed by the reporters with the *Ḥadīth* of the Prophet ﷺ inadvertently or deliberately, or were from the meanings of *Qur'ān* or authentic *Ḥadīth* and were narrated figuratively by some good people who did not understand the enigma of narration and narrated the meanings as elevated *Aḥādīth*, or were the meanings understood by references of *Qur'ān* and *Ḥadīth* which they narrated as original *Aḥādīth* intentionally, or were various sentences in different *Aḥādīth* they narrated as one *Ḥadīth* in one format. The source of these *Aḥādīth* include “*Al-Du‘afā’*” by Ibn Ḥibbān, “*Kāmil*” of Ibn ‘Adī and books of Al-Khaṭīb, Abū Nu‘aym, Al-Jawzaqānī,<sup>85</sup> Ibn ‘Asākir, Ibn Al-Najjār and Al-Daylamī. “*Musnad Al-Khawārizmī*” almost came under this category. The best of this category is the probable weak and the worst is the fabricated or severely denounced.<sup>86</sup>

It seems to us that the statement of Al-Dahlawī and other scholars who have preceded him, clearly indicate that the scholars of *Ḥadīth* have made strenuous efforts in studying and examining many of those *Aḥādīth* present in these types of books, sifting them and stating their degrees; and consequently they have acquired a thorough knowledge of the characteristics of these books which lead them to consider some of these books as streams or sources of weak and

<sup>85</sup> **NB:** Al-Jawzaqānī or Al-Jūzqānī with dotted (*Zā’*). He is known with this title among a large number of authors, but ‘Abd Al-Raḥmān Ibn ‘Abd Al-Jabbār, who studied and edited the book *Al-Abāṭil Wa Al-Manākīr Wa Al-Ṣiḥāḥ Wa Al-Mashāḥīr*, has proved with reasonable evidences that the correct surname of the author is: Al-Jūrqaṇī without dot (*Rā’*), attributing to Jūrqaṇ, which is one of the villages in Hamadhān as reported by Al-Sam‘ānī and Al-Dhahabī. The editor also underlines that is the correct writing, otherwise it could be misspelling or an illusion. This opinion has also been adopted by some other scholars such as ‘Abd Al-Raḥmān Ibn Yaḥyā Al-Mu‘allimī, Akram Ziyā’ Al-‘Umarī, Bashshār ‘Awwād and others. However, the full name of Al-Jūrqaṇī is; Al-Ḥusayn Ibn Ibrāhīm Ibn Ḥusayn Al-Hamadhānī. Details about his book will come later in this chapter when we discuss the books that written on weak and fabricated *Aḥādīth* in sub-section (2.13).

For more details about this issue, see: Al-Jūrqaṇī, Al-Ḥusayn Ibn Ibrāhīm. *Al-Abāṭil Wa Al-Manākīr Wa Al-Ṣiḥāḥ Wa Al-Mashāḥīr*; 1/76-81, and Al-Sam‘ānī, ‘Abd Al-Karīm Ibn Muḥammad. *Al-Ansāb*; 2/114, and Al-Dhahabī, Muḥammad Ibn Aḥmad. *Tārīkh Al-Islām*; 37/140-141.

<sup>86</sup> Al-Dahlawī, Aḥmad Waliyy Allah. *Ḥujjat Allah Al-Bālighah*; 1/284.

fabricated *Aḥādīth*.<sup>87</sup> But there remains an important question in this issue; and that is, can one say that the mere attribution of the *Ḥadīth* to any of these sources spares one from stating its weakness? Because we find that Al-Suyūṭī, for example, has adopted this approach in his book *Al-Jāmi‘ Al-Kabīr*, and rather he has stated it in the introduction of the book after mentioning a number of books which he has considered as sources of weak *Ḥadīth*.<sup>88</sup>

What appears to us in this case is that the issue is not without exception, because it is difficult to adjudge a *Ḥadīth* as weak for sure merely by its attribution to one of the books which are considered as sources of weak *Ḥadīth*; because on one hand, these books, actually, contain some authentic *Aḥādīth* as well, and on the other hand, the weakness in the *Ḥadīth* may be with the *Isnād* mentioned in this or that book, while the same *Ḥadīth* has an authentic established *Isnād* in another book.

But we can say that presence of a *Ḥadīth* in these types of books and its reputation from being in that book and not in any other famous and trusted books like *Al-Masānīd*, *Al-Jawāmi‘*, *Al-Muṣanafāt*, *Al-Sunan* etc. is a probable sign of the *Ḥadīth* being weak. However, it cannot be adjudged as weak or fabricated until an exhaustive study is done which reveals its status and

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<sup>87</sup> On the other hand, we find that there are some other books which have been termed by the scholars of *Ḥadīth* as streams or sources of *Ṣaḥīḥ* or *Ḥasan Aḥādīth*, which come after *Ṣaḥīḥ Al-Bukhārī* and *Ṣaḥīḥ Muslim*, like *Ṣaḥīḥ Ibn Al-Sakan*, *Al-Mukhtārah* by Al-Ḍiyā‘ Al-Maqdisī, *Sunan Al-Nasā‘ī*, *Sunan Abū Dāwūd*, *Musnad Aḥmad* and *Muntaqā Ibn Al-Jārūd* and so on. However, some of these books too, like *Sunan Al-Nasā‘ī*, *Sunan Abū Dāwūd*, *Musnad Aḥmad* and others are not devoid of weak *Aḥādīth*. But majority of the *Aḥādīth* in these books are either *Ṣaḥīḥ* or *Ḥasan*.

See: Al-Suyūṭī, ‘Abd Al-Raḥmān Ibn Abī Bakr. *Tadrīb Al-Rāwī Fī Sharḥ Taqrīb Al-Nawāwī*; 1/105-116, 166-167, and Al-Sakhāwī, Muḥammad Ibn ‘Abd Al-Raḥmān. *Faiḥ Al-Mughīth Sharḥ Alfiyyat Al-Ḥadīth*; 1/60-67, 133-136, and Al-Jazā‘irī, Tāhir Ibn Ṣāliḥ. *Tawjīh Al-Nazar Ilā Uṣūl Al-Athar*; 1/346-354, and Abū Shahbah, Muḥammad Ibn Muḥammad. *Al-Wasīṭ Fī ‘Ulūm Wa Muṣṭalaḥ Al-Ḥadīth*; 161-171.

<sup>88</sup> See: Al-Muttaqī, ‘Alī Ibn Ḥusām Al-Dīn Al-Hindī. *Kanz Al-‘Ummāl Fī Sunan Al-Aqwāl Wa Al-Af‘āl*; 1/19.

clears its degree of acceptance or rejection. In this context, we find that the position of Al-Shawkānī towards the opinion of Al-Suyūfī supports, to some extent, our view in this issue; as Al-Shawkānī says after citing the statement of Al-Suyūfī:

I did not follow him, i.e. Al-Suyūfī, on this issue, as I have researched thoroughly about the *Asānīd* of these books the attribution to which Al-Suyūfī has considered as announcement of weakness.<sup>89</sup>

In any case, it may be useful at this point, to mention a set of books that are considered by scholars of *Ḥadīth* as sources of weak *Ḥadīth*. They are as follow:

- 1- *Al-Tārīkh*, by Abū Muḥammad ‘Abd Allah Ibn ‘Alī Ibn Al-Jārūd Al-Naysābūrī (died in 307 H./920 CE.).
- 2- *Nawādir Al-Uṣūl Fī Ma‘rifat Aḥādīth Al-Rasūl*, by Abū ‘Abd Allah Muḥammad Ibn ‘Alī Al-Hakīm Al-Tirmidhī. (died in 320 H./932 CE.).
- 3- *Al-Ḍu‘afā’ Al-Kabīr*, by Abū Ja‘far Muḥammad Ibn ‘Amr Al-‘Uqaylī. (died in 322 H./934 CE.).
- 4- *Al-Majrūḥīn Min Al-Muḥaddithīn Wa Al-Ḍu‘afā’ Wa Al-Matrūkīn*, by Abū Ḥātim Muḥammad Ibn Ḥibbān Al-Bustī. (died in 354 H./965 CE.).
- 5- *Al-Kāmil Fī Ḍu‘afā’ Al-Rijāl*, by Abū Aḥmad ‘Abd Allah Ibn ‘Adī Al-Jurjānī. (died in 365 H./976 CE.).

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<sup>89</sup> Al-Shawkānī, Muḥammad Ibn ‘Alī. *Tuḥfat Al-Dhākrīn Bi‘uddat Al-Ḥiṣin Al-Ḥaṣīn*; 1/8.

We also find Al-‘Ajlūnī commenting on the act of Al-Suyūfī, as he says: “But it is limited to those which were not repaired with their multiple chains, otherwise they would become *Ḥasan Li-Ghayrih* and would be acted upon. Perhaps what he has mentioned is the majority, otherwise it is very far stretched that there would be a book which does not have a *Ṣaḥīḥ* or *Ḥasan Ḥadīth*. So think over it”.

See: Al-‘Ajlūnī, Ismā‘īl Ibn Muḥammad. *Kashf Al-Khafā’ Wa Muzīl Al-Iltibās ‘Ammā Ishtuhira Min Al-Aḥādīth ‘Alā Alsinat Al-Nās*; 1/10.

- 6- *Tārīkh Naysābūr*, by Abū ‘Abd Allah Muḥammad Ibn ‘Abd Allah Al-Ḥākim Al-Naysābūrī. (died in 405 H./1014 CE.).
- 7- *Kutub Al-Aṣbahānī*, by Abū Nu‘aym Aḥmad Ibn ‘Abd Allah Al-Aṣbahānī. (died in 430 H./1038 CE.).
- 8- *Tārīkh Baghdād*, by Abū Bakr Aḥmad Ibn ‘Alī Al-Khaṭīb Al-Baghdādī (died in 463 H./1072 CE.).
- 9- *Musnad Al-Firdaws*, by Abū Maṣṣūr Shahrādār Ibn Shīrawayh Al-Daylamī (died in 558 H./1163 CE.).
- 10- *Tārīkh Dimashq*, by Abū Al-Qāsim ‘Alī Ibn Al-Ḥasan Ibn ‘Asākīr Al-Dimashqī (died in 571 H./1176 CE.).
- 11- *Dhayl Tārīkh Baghdād*, by Abū ‘Abd Allah Muḥammad Ibn Al-Najjār Al-Baghdādī (died in 643 H./1245 CE.).

There are some other books which were referred to earlier in the areas of Sufism, preaching, asceticism and slavery etc. about which the scrutinizers and specialists of scholars have warned that these books are not limited to mentioning authentic *Aḥādīth* only, but they also contain a lot of weak and even fabricated *Aḥādīth*. In any case, the criticism of some of these books leads us to two things:

Firstly, no doubt that there have been books written before the book *Tablīghī Niṣāb* which have been criticized because it contained – as said – a lot of weak and fabricated *Aḥādīth*. Thus, *Tablīghī Niṣāb* is not the only book that has been criticized from this aspect, but the focus of criticism on it might be due to the reputation of the book in our contemporary period,

considering that it is one of the most important references for the *Jamā‘at Al-Talīgh* widespread not only in the Islamic but in the international arena as well. On the other hand, some Islamic streams opposition to the *Jamā‘at Al-Talīgh*, may contribute – in one way or the other– to aspersion the group through highlighting and focusing on criticism on this particular book.<sup>90</sup>

Secondly, if the claim that *Tablīghī Niṣāb* contains a lot of weak and fabricated *Aḥādīth*, as the critics of the book say, perhaps the reason for it, in our view, is that the author has sometimes depended on some of those books which have been criticized by the specialists of scholars on this aspect as well.<sup>91</sup> Or perhaps the author was sure that the *Aḥādīth* he mentioned in his book were not severely weak or fabricated, but were minutely weak *Aḥādīth* related with the *Faḍā‘il Al-‘Amāl*, especially, there is a group of scholars who believe that acting as per such type of *Aḥādīth* is allowed, and the author could be one of those who had this belief. Therefore, the weak *Aḥādīth* mentioned by him in his book seem to be in harmony with his position.

However, it is necessary that the *Aḥādīth* of the book are studied extensively, as the author may have actually been careless about mentioning fabricated and severely weak *Aḥādīth*; in which case it will be difficult to accept his position in this situation.<sup>92</sup>

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<sup>90</sup> This criticism is what led us to choose this book to study it and know the reality of this criticism.

<sup>91</sup> Those books, depended upon by Shaykh Muḥammad Zakariyyā, include *Tanbīh Al-Ghāfilīn Bi-Aḥādīth Sayyid Al-Mursalīn*, and *Qurrat Al-‘Uyūn Wa Mofriḥ Al-Qalb Al-Maḥzūn* both by Abū Al-Layth Al-Samarqandī, and *Rawḍ Al-Rayāḥīn Fī Ḥakāyā Al-Ṣāliḥīn* by ‘Abd Allah Al-Yāfī‘ī, and *Al-Rawḍ Al-Fā‘iq Fī Al-Mawā‘idh Wa Al-Raqā‘iq* by Shu‘ayb Al-Ḥurayfīsh and the like.

<sup>92</sup> On the other hand, some critics of the book may have generalized it and exaggerated in their criticism. We do not agree with this exaggeration at all. But what determines the fact of the matter is an objective study of the book, and that is what we are trying to do.

## 2.11 Negative effects of proliferation of weak and fabricated *Aḥādīth*

One of the most dangerous things that afflicted the Muslim nation, from the past times until the contemporary age, is the proliferation of severely weak or fabricated *Aḥādīth* among different strata of the society. Many scholars, like Al-Imām Muslim, Ibn Ḥibbān, Ibn Al-Jawzī, Al-Dhahabī and Al-Suyūfī etc., complained and warned against this scourge, down the ages. Al-Imām Al-Ṣāghānī – a scholar of the 7<sup>th</sup> century of *Hijrī* – in the preface of his book, which he wrote to explain *Mawḍū‘ Aḥādīth*, says about this issue:

In our era, *Mawḍū‘ Aḥādīth* became widespread. The storytellers narrate them in all gatherings and councils and fakirs (dervishes) and jurists mention them in schools. They have become talk of the town, and are on every one's lips among the tribes for their lack of knowledge and deviance from the *Sunnah*. None of the scholars of *Ḥadīth*<sup>93</sup> remained except for a group in ‘Ajfara town.<sup>94</sup>

While the *Mawḍū‘ Aḥādīth* became so widespread in the era of Al-Ṣāghānī despite the fact that scholars countered it, tooth and nail, we notice that the phenomenon of proliferation of this type of *Aḥādīth* is considerably gaining ground in our era. We can say that this has even become more widespread more rapidly than ever.

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<sup>93</sup> We note in the words of Al-Ṣāghānī that he points towards lack of the scholars of *Ḥadīth* in his days i.e. nearly eight centuries ago. Rather Ibn Al-Jawzī and Ibn Ḥibbān have pointed towards this even before Al-Ṣāghānī. Thus, what are we to say in our contemporary period, when the scholars have been significantly reduced not only in the science of *Ḥadīth*, but in various sciences of the religion?

See: Ibn Ḥibbān, Abū Ḥātim Muḥammad. *Al-Majrūhīn Min Al-Muḥaddīthīn Wa Al-Ḍu‘afā‘ Wa Al-Matrūkīn*; 1/19, and Ibn Al-Jawzī, Abū Al-Faraj ‘Abd Al-Raḥmān. *Al-Mawḍū‘āt Min Al-Aḥādīth Al-Marfū‘āt*; 1/7.

<sup>94</sup> Al-Ṣāghānī, Abū Al-Faḍā‘il Al-Ḥasan Ibn Muḥammad. *Mawḍū‘āt Al-Ṣāghānī*; 1/24.



In our estimation, perhaps one of the most important reasons behind this phenomenon, prevailing so dangerously, can be attributed to the fact that some preachers, speakers, writers of books and articles and broadcasters negligently quote some *Aḥādīth* considering them as true by relying on their memories or on books of *Aḥādīth* which make no distinction between *Ṣaḥīḥ* and *Ḍaʿīf Aḥādīth*. Hence, such *Aḥādīth* get circulated through modern media – TV channels, radio, dailies, periodicals – or internet<sup>95</sup> (which were not available in past).

Thereinafter, common people widely and quickly catch them because of their ignorance of such type of *Aḥādīth* and circulate them through their private or general gatherings or through modern and fast media like dialogue forums on internet or through electronic messages<sup>96</sup> or mobiles. As a result, such *Aḥādīth* become widespread among Muslim society like wild fire.

Also, it should be noted here that majority of widely circulated *Aḥādīth* which catch the eyes of the masses and common people belong to *Waʿz* (preaching), stories, *Targhīb* and *Tarhīb* (invitation and intimidation) or *Faḍāʾil Al-Aʿmāl* (virtues of deeds) and the like, given their captivating impact on the hearts and minds of people. Yet, there are also other *Aḥādīth* of this kind which deal with specific issues of *ʿAqīdah* (belief), or *Ḥalāl* (permissible) and *Ḥarām* (prohibited) according to Islamic law.

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<sup>95</sup> Indeed, we find that the Internet contributes in this age largely in providing information in a quick and easy way for all people; and therefore a lot of sites have come up on this wonderful network, containing huge number of books and magazines etc. that can be downloaded free of charge any time. Among those books are the ones that contain many fabricated and weak *Aḥādīth* like: *Tanbīh Al-Ghāfilīn* by Al-Samarqandī and *Al-Rawḍ Al-Fāʾiq* by Shuʿayb Al-Ḥurayfīsh and other similar books in this field.

<sup>96</sup> In fact, I personally receive on my email several messages frequently from some intellectuals, who are not specialists of the science of *Aḥādīth*. Their messages contain some fabricated and false *Aḥādīth*. Strangely, some of these people urge me to spread those *Aḥādīth* and send them to whoever I know. This indicates that they are perhaps not aware of the reality of those *Aḥādīth*; that is why I reply explaining the judgement on those *Aḥādīth* and I warn them not to spread those *Aḥādīth* because they are not authentic.

In order to eliminate or at least contain this phenomenon – in a bid to protect Islamic culture from distortion – we stress the need for a comprehensive awakening campaign, utilizing all available means – through media or field work – on official and public levels, to caution the people against the danger of circulation of *Mawḍū‘* (fabricated) and *Wāhī* (extremely weak) *Aḥādīth* and the like and warn them against their adverse effects on Muslim society by citing various examples for such widespread *Aḥādīth*.

The people should be cautioned regularly, every now and then. They should also be encouraged to contribute to dissemination of *Ṣaḥīḥ Aḥādīth*, strictly adhere to them and not circulate any *Aḥādīth* they come across without ascertaining their authenticity; which is, in fact, in conformity with the *Ḥadīth* of Prophet ﷺ: “It is enough for a person to be a liar that he reports about every thing that he hears”.<sup>97</sup>

The phenomenon of circulation and promotion of extremely *Ḍa‘īf* or *Mawḍū‘ Aḥādīth*, without explaining their status or warning against them, may lead to many negative effects and great harms. Some major negative effects and harms are mentioned below:

- 1- A person indulges in the spread and fabrication of lies against the Messenger ﷺ and infringes his personal right, on one hand, and his legal right, as a messenger sent by Almighty Allah for all human beings, as we worshipped Allah by following him and

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<sup>97</sup> Al-Qushayrī, Muslim Ibn Al-Ḥajjāj; *Al-Jāmi‘ Al-Ṣaḥīḥ*; 1/10.

Abū Ḥātim Ibn Ḥibbān says while commenting on this *Ḥadīth*: “In this *Ḥadīth*, people have been rebuked that they should not speak all that they hear till they know for sure that what they have heard is correct”.  
See: Ibn Ḥibbān, Abū Ḥātim Muḥammad. *Kitāb Al-Majrūḥīn Min Al-Muḥaddithīn*; 1/17.

abiding by his ways and methods. Allah says: ﴿And whatever, the Messenger gives you, take it, and whatever he forbids you, abstain from it﴾ [Q. 59:7]. That is why, fabricating lies against the Prophet Muḥammad ﷺ is considered a severer sin and more dangerous than lying about other people. In a *Mutawātir* (continuously recurrent) *Ḥadīth*, the Prophet ﷺ says: “Verily, lying about me is not like about any one else; whosoever lies about me deliberately, let him take his place in the Hell fire”.<sup>98</sup>

- 2- It may lead to *Bid'ah* (innovation in the religion) and the spread of invented matters among Muslims, as a lot of these invented matters will be based, in fact, on *Aḥādīth*, which have been falsely attributed to the Prophet ﷺ, like the *Ḥadīth* of: “Prayer of *Raghā'ib* (hopes and wishes) at the night of first Friday of Rajab”,<sup>99</sup> and the *Ḥadīth* of “Application with (eyeliner) on the day of ‘*Āshūrā*’”.<sup>100</sup>
- 3- It will lead to introducing something in *Īmān* (belief) which is not a part of it, either with a purpose of encouragement of people or intimidation of people, so that they should relinquish it; like the *Ḥadīth*: “Loving one's homeland is a part of *Īmān*”. This is a famous *Ḥadīth* on every one's lips, among all types of people alike. It is most often mentioned on national occasions and festivals through the media to rekindle national

<sup>98</sup> Al-Bukhārī, Muḥammad Ibn Ismā‘īl. *Al-Jāmi‘ Al-Ṣaḥīḥ*; 1/434 N 1229, Al-Qushayrī, Muslim Ibn Al-Ḥajjāj; *Al-Jāmi‘ Al-Ṣaḥīḥ*; 1/10.

<sup>99</sup> See: Al-Shāṭibī, Abū Ishāq Ibrāhīm. *Al-I‘tiṣām*; 1/224, and Al-Mawṣilī, Abū Ḥafṣ ‘Umar. *Al-Mughnī ‘An Al-Ḥifẓ Wa Al-Kitāb Biqawlihm Lam Yaṣīḥh Shay’ Fī Hāthā Al-Bāb*; 1/297, and Abū Shāmah, ‘Abd Al-Rahmān Ibn Ismā‘īl. *Al-Bā‘ith ‘Alā Inkār Al-Bida‘ Wa Al-Ḥawādith*; 41-62.

<sup>100</sup> See: Ibn Al-Qayyim, Muḥammad Ibn Abī Bakr. *Al-Manār Al-Munīf Fī Al-Ṣaḥīḥ Wa Al-Ḍa‘īf*; 1/111, and Al-‘Ajlūnī, Ismā‘īl Ibn Muḥammad. *Kashf Al-Khafā’ Wa Muzīl Al-Ilṭibās ‘Ammā Ishtuhira Min Al-Aḥādīth ‘Alā Alsinat Al-Nās*; 2/306-307.

spirit in the minds of people, though this *Ḥadīth* is a *Mawḍū‘ Ḥadīth* and its meaning is also invalid, as there is no interconnection between homeland and *Īmān*. Truly, love of one's nation is an intrinsic matter in every human being like love of self, wealth, honour and dignity, no matter whether one is a believer or an unbeliever.<sup>101</sup>

- 4- It constitutes *Tahlīl* (legalization) of some *Muḥarramāt* (forbidden things), on one hand, like the *Ḥadīth*: “If one of you believes in a stone, it will benefit him”,<sup>102</sup> that is a *Mawḍū‘ Ḥadīth*, which encourages worship of stones and indulgence in *Shirk* (polytheism, associating partners to Allah) which is the greatest and severest forbidden sin; and, on the other hand, it constitutes *Tahrīem* of (declaring illegal) some of what Allah has made *Ḥalāl* (legal); like *Ḥadīth*: “Prophet ﷺ prohibited eating in the market”,<sup>103</sup> which is a false and baseless *Ḥadīth*.
- 5- It leads to dissension and discord among Muslims by favouring certain races to the others or disgracing and derogating certain races and colours; as we see in some feeble *Aḥādīth* which came about disparaging Abyssinians, blacks and Turks etc. like the *Ḥadīth*: “there is no good thing in Abyssinian, when they feel hungry, they steal; and

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<sup>101</sup> See: Al-‘Ajlūnī, Ismā‘īl Ibn Muḥammad. *Kashf Al-Khaḥā‘*; 1/413-414, and Khaṭṭār, Yūsuf. *Al-Durr Al-Saniyyah Fī Al-Aḥādīth Al-Mawḍū‘ah ‘Alā Khayr Al-Bariyyah*; 141-144, and Al-Qāsimī, Muḥammad Jamāl Al-Dīn. *Qawā‘id Al-Taḥdīth Min Funūn Muṣṭalaḥ Al-Ḥadīth*; 155.

<sup>102</sup> See: Ibn Taymiyyah, Aḥmad Ibn ‘Abd Al-Ḥalīm. *Majmū‘ Al-Fatāwā*; 11/513, 19/146, and Al-Sakhāwī, Muḥammad Ibn ‘Abd Al-Raḥmān. *Al-Maqāṣid Al-Ḥasanah Fī Bayān Kathīr Min Al-Aḥādīth Al-Mushtahirah ‘Alā Al-‘Alsinah*; 542.

<sup>103</sup> See: Ibn Al-Qayyim, Muḥammad Ibn Abī Bakr. *Al-Manār Al-Munīf Fī Al-Ṣaḥīḥ Wa Al-Ḍa‘īf*; 1/130.

when their appetite is satisfied, they commit adultery”.<sup>104</sup> This is a flagrant violation of Allah's saying: ﴿The most honorable of you with Allah is that (believer) who has *Taqwā* (one who is pious)﴾ [Q. 49:13]. The Prophet ﷺ has not been sent for a specific race, to distinguish it from the others, and he was sent for all human beings regardless of their races and colours.

- 6- It may lead the people to be busy with *Mawḍū‘* and false *Aḥādīth* rather than authentic and dependable *Aḥādīth*. Hence, some people may start practising it, trusting its authenticity, out of ignorance; thus leading to a great confusion and corruption. In this vein, ‘Abd Al-Raḥmān Ibn Maḥdī, one of the scholars of *Ḥadīth*, urging people to disregard *Aḥādīth* of weak narrators, says:

Scholars should not concentrate on writing the weak *Aḥādīth*. If they had spent much time on them, they would miss more opportunity to write the authentic *Aḥādīth*.<sup>105</sup>

- 7- It leads to distortion of Islamic culture and paves the way for enemies of Islam to make a mockery of Islam and cast aspersions on the Prophet ﷺ. It confuses and disturbs Muslims and also non-Muslims – who are drawing nearer to the religion – due to the quotation of and reliance on such types of *Aḥādīth*, which have been attributed to this religion falsely and misleadingly, especially those which comprise exaggerations and

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<sup>104</sup> See: Ibn Al-Qayyim, Muḥammad Ibn Abī Bakr. *Al-Manār Al-Munīf Fī Al-Ṣaḥīḥ Wa Al-Ḍa‘īf*, 1/101, and Al-Shawkānī, Muḥammad Ibn ‘Alī. *Al-Fawā‘id Al-Majmū‘ah Fī Al-Aḥādīth Al-Mawḍū‘ah*; 414-417.

<sup>105</sup> See: Al-Munāwī, ‘Abd Al-Ra‘ūf. *Fayḍ Al-Qadīr Sharḥ Al-Jāmi‘ Al-Ṣaḥīḥ*; 1/40-41.

overstatements abhorred by Islamic *Sharī‘ah*, sense and language.<sup>106</sup> A typical example is the *Ḥadīth*: “one who says there is no god except Allah, Allah creates, from every word, a bird, which has seventy thousand tongues, and every tongue has seventy thousand languages, and they ask for Allah's forgiveness”<sup>107</sup> and the *Ḥadīth*: “One who sneezes while narrating a *Ḥadīth*, he is true”.<sup>108</sup>

This is the tip of the iceberg. In fact, there are so many negative effects that result from the phenomenon of proliferation of *Da‘īf* and *Mawḍū‘ Aḥādīth* among the people. We have only mentioned some of those effects briefly.<sup>109</sup>

## 2.12 Procedures adopted by *Ḥadīth* scholars to counter those effects

Scholars of *Ḥadīth* realised, over the ages, the danger of such types of *Ḥadīth* and their negative effects on the *Ummah*. They dealt efficiently and professionally with such *Aḥādīth*, which reflects their extraordinary and outstanding efforts in this field. As the Prophet's ﷺ *Sunnah* is the second source of the sources of Islamic *Sharī‘ah* – after the Holy *Qur‘ān* –, religious

<sup>106</sup> See: Ibn Al-Qayyim, Muḥammad Ibn Abī Bakr. *Al-Manār Al-Munīf Fī Al-Ṣaḥīḥ Wa Al-Ḍa‘īf*, 50-57, and Al-Qaraḍāwī, Yūsuf Ibn ‘Abd Allah. *Al-Muntaqā Min Kitāb Al-Targhīb Wa Al-Tarhīb Lil-Mundhirī*, 1/51-25, 55.

<sup>107</sup> See: Al-‘Ajlūnī, Ismā‘īl Ibn Muḥammad. *Kashf Al-Khaḍā‘*; 2/557, and Al-Ṭarābulṣī, Muḥammad Ibn Khalīl. *Al-Lu‘lu‘ Al-Marsū‘ Fīmā Lā Aṣla Laū Aw Bi-Aṣlihi Mawḍū‘*; 194.

<sup>108</sup> See: Ibn Abī Ḥātim, ‘Abd Al-Raḥmān Al-Rāzī. *‘Ilal Al-Ḥadīth*; 2/342, and Al-Qārī, Mullā ‘Alī Ibn Sulṭān. *Al-Asrār Al-Marfū‘ah Fī Al-Akḥbār Al-Mawḍū‘ah*; 341.

Ibn Al-Qayyim says commenting on this *Ḥadīth*: “The sense says that it has been fabricated, because we see sneeze and lie going along together. Even if one hundred thousand people sneeze while a *Ḥadīth* is being narrated from the Prophet ﷺ, it will not be adjudged on the basis of the sneeze, and if they sneeze at the time of a false testimony, it will not become truth”.

<sup>109</sup> See: Ibn Al-Qayyim, Muḥammad Ibn Abī Bakr. *Al-Manār Al-Munīf*; 51.

For more details about this phenomenon, see also: Al-‘Uthaim, ‘Abd Al-‘Azīz Ibn ‘Abd Al-Raḥmān. *Tahqīq Al-Qawl Bil-‘Amal Bil-Ḥadīth Al-Ḍa‘īf*; 14, and ‘Abd Al-Khāliq, ‘Abd Al-Raḥmān; *Athar Al-Aḥādīth Al-Ḍa‘īfah Wa Al-Mawḍū‘ah Fī Al-‘Aqīdah*; 10-20, and <http://audio.islamweb.net/audio/index.php?page=FullContent&audioid=100915>, accessed on 10/03/2007.

scholars left no stone unturned in order to purify this source, defend it and protect it from distortion, alteration, forgery and amendment. They even went the extra mile and adopted various remedial and preventive measures, like:

- A- They took keen interest in the chain of transmission and compilation of *Aḥādīth* which were reported from the Prophet ﷺ, with their chains of transmission, so that it may be possible to distinguish authentic *Aḥādīth* from inauthentic ones. Even, special books were compiled to exclusively record only authentic *Aḥādīth*, as done by Al-Bukhārī and Muslim.
- B- They set accurate rules and specific regulations in an unprecedented manner – something which no nation before Islam had ever done – in order to thoroughly examine and critically analyze the *Aḥādīth* and their narrators and to explain their status in terms of *Jarah Wa Ta'dīl* (validation and invalidation of narrators or strengths and weaknesses).
- C- They compiled separate and independent *Ma'ājim* (directories) which exclusively mentioned certain types of narrators like weak or *Matrūk* (a person whose *Aḥādīth* are to be dismissed) or liars to distinguish them, expose them and explain their degrees, and recorded a large number of their *Aḥādīth* and exposed the *'Ilal* (hidden defects) that impair their authenticity.<sup>110</sup>

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<sup>110</sup> Those books include *Al-Ḍu'afā'* by Muḥammad Ibn Ismā'īl Al-Bukhārī, *Al-Ḍu'afā' Wa Al-Matrūkūn* by Aḥmad Ibn Shu'ayb Al-Nasā'ī, *Al-Kāmil Fī Ḍu'afā' Al-Rijāl* by 'Abd Allah Ibn 'Adī Al-Jurjānī, *Al-Mughnī Fī Al-Ḍu'afā'* by Muḥammad Ibn Aḥmad Al-Dhahabī etc. For more information about the books written on weak reporters, please see: Fallātah, 'Umar Ibn Ḥasan. *Al-Waḍ'ū Fī Al-Ḥadīth*; 3/383-444. Fallātah in his book has dealt with this issue at length in more than 50 pages and reviewed the methods of the authors of this kind of book and compared them.

- D-** They compiled special books which exclusively mentioned the *‘Ilal* of some *Aḥādīth* and explained the illusions and errors committed by some narrators and their effects on the authenticity of *Aḥādīth*.<sup>111</sup>
- E-** A number of *Ḥadīth* scholars wrote commentaries on some famous books in *Fiqh* (jurisprudence), *Tafsīr* (interpretation of *Qur’ān*) etc. whose compilers mentioned only the *Aḥādīth*, with no sense of concern for truth or validity and without distinguishing between authentic and weak *Aḥādīth*. Therefore, the scholars of *Ḥadīth* documented those *Aḥādīth* and distinguished the *Ṣaḥīḥ Aḥādīth* from *Da‘īf Aḥādīth*. Due to these efforts, optimum benefits from those books could be achieved without reservation.<sup>112</sup>
- F-** Some *Ḥadīth* scholars wrote special books mentioning extremely weak, fabricated and baseless *Aḥādīth* especially those which were on every one's lips; in order to distinguish them from authentic *Aḥādīth* enabling people to easily recognize them and be on their guard.

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<sup>111</sup> Among the most famous books in this area, are *Al-‘Ilal* by ‘Alī Ibn ‘Abd Allah Al-Madīnī, *Al-‘Ilal Wa Ma‘arifat Al-Rijāl* by Aḥmad Ibn Ḥanbal Al-Shaybānī and *Al-‘Ilal Al-Wāridah Fī Al-Aḥādīth Al-Nabawīyyah* by ‘Alī Ibn ‘Umar Al-Dārquṭnī, which is the most comprehensive and most extensive.

<sup>112</sup> Among those scholars of *Ḥadīth* who have made great contributions in this area, are Al-Imām ‘Abd Allah Ibn Yūsuf Al-Zayla‘ī in his book: *Naṣb Al-Rāyah Fī Takhrīj Aḥādīth Al-Hidāyah* which he wrote to research and examine the *Aḥādīth* mentioned in the book *Al-Hidāyah* authored by Al-Marghinānī in Ḥanafī jurisprudence, and Al-Ḥafīz ‘Abd Al-Raḥīm Ibn Al-Ḥusayn Al-‘Irāqī in his book: *Al-Mughnī ‘An Ḥaml Al-Asfār Fī Takhrīj Mā-Fī Al-Iḥyā’ Min Al-Akhbār* which he wrote to examine the *Aḥādīth* mentioned in the book *Iḥyā’ ‘Ulūm Al-Dīn* written by Al-Ghazzālī on etiquettes, morality and purification, and also Al-Ḥafīz Aḥmad Ibn Ḥajar Al-‘Asqalānī in his book: *Al-Kāfī Al-Shāff Fī Takhrīj Aḥādīth Al-Kashshāf* which he wrote to examine the *Aḥādīth* mentioned in the book *Al-Kashshāf* written by Al-Zamakhsharī in the interpretation of the Holy *Qur’ān*, and other books which the scholars have taken up to research and the examine *Aḥādīth* mentioned in them. On the pattern of those scholars, we hope to be able to study and examine the *Aḥādīth* mentioned in the book *Tablīghī Niṣāb* that is the desired goal of this research.



Perhaps this last procedure is the most remarkable outcome of the efforts which scholars exerted to defend and preserve Prophet's *Sunnah* and purify them, so that they remain unblemished and flawless. Therefore, it is appropriate for us to shed some light on this procedure in the subsection.

### **2.13 Ruling about reliance on *Ḍa'īf Ḥadīth* in *Faḍā'il Al-A'māl***

It would now be appropriate for us to address the issue of reliance on *Ḍa'īf Ḥadīth* regarding the virtues; as it is one of the delicate issues which has been a matter of intense discussion among the *Ḥadīth* and *Fiqh* scholars – previously and currently – especially in the books of science of *Ḥadīth* terminology. Even, some scholars and students in our contemporary age composed exclusive books and pamphlets to discuss this issue; especially after it became famous among many people that *Ḍa'īf Ḥadīth* is acted upon in *Faḍā'il Al-A'māl* unrestrictedly and unconditionally, believing that this is an undisputed issue. Hence they became extremely lenient with regard to it to the extent that when they heard or came across any *Ḍa'īf Ḥadīth*, they hurriedly, acted upon it, without any precautions, though that *Ḥadīth* may be, in fact, very weak or even fabricated.

Since the subject and essence of the book of Shaykh Muḥammad Zakariyyā Kāndahlawī – which is under study in this research – revolves around the *Faḍā'il Al-A'māl*, we prefer to shed some light on this matter in view of its importance. However, before we start discussion on the ruling about reliance on the *Ḍa'īf Ḥadīth* with regard to the *Faḍā'il Al-A'māl*, we, should, first, briefly point out another issue of importance which is closely connected with our main issue; that is the issue of reliance on *Ḍa'īf Ḥadīth* with regard to *Aḥkām* (ordinances, tenets and

commands of Islam). In this regard, we say that the authentic opinion, which the majority of the scholars hold, is that they do not use a *Da'if Hadith*, if it is alone, as an argument with regard to the *Ahkām*. Therefore, Al-Imām Al-Nawawī says about this matter:

The Imams do not narrate from the weak narrators any thing (*Hadith*) which they use as argument, if that *Hadith* is alone, in matters of *Ahkām*. This is something that is neither done by a scholar of *Hadith* scholars nor an expert from other scholars. As for reliance of many or majority of the Fiqh experts on it (*Da'if Hadith*), this is not a right thing, but it is a very shameful deed; because, if one is aware of its weakness, it is not permissible for him to use it as an argument; as the Islamic scholars unanimously agree that a *Da'if Hadith* cannot be used as an argument in *Ahkām*. If he is not aware of its weakness, it is not permissible for him to use it as an argument without thorough examination. If he is a knowledgeable person, or by asking the scholars, if he is not a knowledgeable person, Allah knows the best.<sup>113</sup>

Ibn Taymiyyah asserts what Al-Nawawī has said about this matter, thus:

None of the Imams have ever said that it is permissible to make any thing obligatory or desirable by the virtue of a weak *Hadith*; and one who said it, violated consensus.<sup>114</sup>

What further substantiates the fact that scholars do not use the *Da'if Hadith* as proof in the matters of *Ahkām* is what we notice in their scholarly responses to each other, as each of them

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<sup>113</sup> Al-Nawawī, Yahyā Ibn Sharaf. *Sharḥ Ṣaḥīḥ Muslim*; 1/126.

Al-Nawawī warns at another place about carelessness of some jurists in acting according to weak *Ahādīth* in the following words: “You should not be deceived by the large number of those showing negligence in acting according to weak *Ahādīth* and taking the rules therein as admissible, even if they were authors and Imams of jurisprudence etc. They have done this very much in their books, and if they are asked about it, they will reply that weak *Ahādīth* are not dependent upon”.

See: Al-Nawawī, Yahyā Ibn Sharaf. *Khulāṣat Al-Ahkām Fī Muhimmāt Al-Sunan Wa Qawā'id Al-Islām*; 1/59-60.

<sup>114</sup> See: Ibn Taymiyyah, Aḥmad Ibn ‘Abd Al-Ḥalīm. *Majmū' Al-Fatāwā*; 1/251.

criticizes his opponent – who is rival in the opinion or school of thought – for his (opponent's) citing *Da'īf Ḥadīth* and every one leaves no stone unturned to expose and highlight the weakness of the *Ḥadīth* to refute his opponent's evidence by that *Ḥadīth* on which his jurisprudential judgment is based. This is very common in their books; and if they would have used *Da'īf Ḥadīth* as arguments, they would not have objected to each other in this manner.<sup>115</sup>

However, here, a question arises; which is: if the scholars, in principle, were of the view that they should not use the *Da'īf Ḥadīth* as arguments in *Aḥkām*, then why did they report them, relying on them sometimes? The reply to this question is given in several ways below:

- That they were not aware of the weakness of the *Ḥadīth*<sup>116</sup> or they did not believe in its weakness; as the opinions of the scholars may differ with regard to the *Da'īf Ḥadīth* as to whether they are *Ḥasan* or *Da'īf*, as the *Ḥadīth* may be *Da'īf* according to some scholars whereas the same *Ḥadīth* may be *Ḥasan* according to other scholars.<sup>117</sup>

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<sup>115</sup> See: Ibn Al-Jawzī, Abū Al-Faraj 'Abd Al-Rahmān. *Al-Taḥqīq Fī Aḥādīth Al-Khilāf*; 1/22-23, and Al-Juday', 'Abd Allah Ibn Yūsuf. *Taḥrīr 'Ulūm Al-Ḥadīth*; 2/1105.

<sup>116</sup> Like if the one taking it as admissible is someone who cannot differentiate between accepted and rejected *Aḥādīth* such as some jurists especially the later ones, after knowledge became divided into different disciplines. Therefore Abū Al-Ḥasanāt Al-Laknawī comments saying: "Allah has created people for all the arts, and has made words for every occasion. We must put them in their places and give them their due respect. So, if the significant number of jurists are not much knowledgeable about criticism of *Ḥadīth*, their narrations would not be accepted if they mention them without *Asānīd* till they are researched by experts of *Ḥadīth*, and if the narrators of *Ḥadīth* are not much knowledgeable about jurisprudence, their words on jurisprudence would not be accepted the same way as the words of esteemed jurists. And so on and so forth you can correlate experts of all the arts with each other".

See: Al-Laknawī, Abū Al-Ḥasanāt Muḥammad. *'Umdat Al-Ri'āyah Fī Ḥal Sharḥ Al-Wiqāyah*; 1/13.

<sup>117</sup> See: Ibn Taymiyyah, Aḥmad Ibn 'Abd Al-Ḥalīm. *Raf' Al-Malām 'An Al-'Imah Al-'Alām*; 19-21, and Al-'Uthmānī, Zafar Aḥmad. *Qawā'id Fī 'Ulūm Al-Ḥadīth*; 49-55, and Bāzamūl, Muḥammad Ibn 'Umar. *Al-Idāfah: Dirāsāt Ḥadīthiyyah*; 241.

- That some scholars's reasoned effort might have led them to use certain type of the *Da'if Hadith* as argument, like those who use *Mursal Hadith*<sup>118</sup> or narration of *Majhul Al-Hal* (of un-known status) and the like<sup>119</sup> as arguments.
- The *Hadith* may not be severely weak and there is no *Hadith* from the Prophet ﷺ stronger than it in that subject matter; and at the same time no *Hadith* contradicts it; and, also, there are other points which substantiate it (*Hadith*): like it has many chains of narration, or Companions' deeds, or it is in conformity with the obvious meaning of the *Qur'an* and the like.<sup>120</sup> Some experts and scholars are of opinion that acting upon the *Hadith*, in such case, will be considered, in fact, as acting upon the *Hadith* of *Hasan Li-Ghayrih* (good by virtue of another *Hadith*).<sup>121</sup>

<sup>118</sup> Al-'Alā'ī, Ṣalāḥ Al-Dīn Khalīl. *Jāmi' Al-Taḥṣīl Fī Ahkām Al-Marāsīl*; 33-49, and Ibn Taymiyyah, Aḥmad Ibn 'Abd Al-Ḥalīm. *Minḥāj Al-Sunnah Al-Nabawiyyah*; 7/435-436, and Al-'Asqalānī, Aḥmad Ibn Ḥajar. *Al-Nukat 'Alā Ibn Al-Ṣalāḥ*; 2/546-565.

<sup>119</sup> Muḥammad Bāzamūl has a nice word and logical explanation with regard to this point. He says: "It appears that: acting upon a weak *Hadith* here, is for the one who believes in its weakness. But the one who does not believe in its weakness would take it as admissible and would not consider it as weak. So, his acting upon the *Hadith* would not come under the case of acting upon a weak *Hadith*. And the one who believes in the weakness of the *Hadith* due to something would not act upon it, and believe at the same time that the act of the one, whose *Ijtihād* led him to accept it, is an act upon weak *Hadith*. One can say something precisely in this regard only by studying each kind of weak *Hadith* which is taken as admissible by some people and stating the correctness of this admissibility by them or otherwise, or putting in necessary restrictions for it; because *Mujtahid* (scholar) can be right sometimes and wrong at some other times".

See: Bāzamūl, Muḥammad Ibn 'Umar. *Al-Iqāfah: Dirāsāt Hadithiyyah*; 240.

<sup>120</sup> For more details about this point, see: Āl Taymiyyah, 'Abd Al-Salām et al. *Al-Musawwadah Fī Usūl Al-Fiqh*; 247-249, and Ibn Al-Qayyim, Muḥammad Ibn Abī Bakr. *I'lām Al-Muwaqqi'īn 'An Rabb Al-'Ālamīn*; 1/31, and Al-'Asqalānī, Aḥmad Ibn Ḥajar. *Al-Nukat 'Alā Ibn Al-Ṣalāḥ*; 1/385-403, 2/566-567, and Al-Sakhāwī, Muḥammad Ibn 'Abd Al-Raḥmān. *Fath Al-Mughīth Sharḥ Alfīyyat Al-Ḥadīth*; 1/147-150, 2/153-155.

<sup>121</sup> Therefore, we find that Ibn Taymiyyah objects to the one who reports from Aḥmad Ibn Ḥanbal that he depends on weak *Hadith* a lone, as he says: "Whosoever has reported from Aḥmad that he took as admissible a weak *Hadith* that is neither *Ṣaḥīḥ* nor *Ḥasan*, has made a mistake, as it was in the common sense of Aḥmad Ibn Ḥanbal and scholars before him that *Hadith* was of two kinds: Authentic and weak. The weak was divided according to them into abandoned weak that is not taken as admissible, and acceptable weak, same like the weakness of man due to disease is divided into alarming disease preventing donation from the capital, and insignificant disease that does not

- That the jurisprudential verdict is established by an evidence other than the *Ḍa‘īf Ḥadīth*; thus *Ḍa‘īf Ḥadīth* has been mentioned as a support, not as the focus of argumentation; and some scholars leniently mention such *Ḥadīth*.<sup>122</sup>

Nevertheless, the principle, as we have mentioned, is that *Ḍa‘īf Ḥadīth* cannot be used as arguments in *Aḥkām*. However, there may be some exceptions to this rule, as it is said “every rule has an exception”. Now, let us come to our main issue which we wanted to throw some light on; and that is the issue of reliance on the *Ḍa‘īf Ḥadīth* in the virtues of various acts of worship and *Targhīb Wa Tarhīb* and the like. The scholars differed in this issue between the two opinions:

### 2.13.1 First opinion

The majority of the later scholars, including Ibn ‘Abd Al-Bar, Ibn Qudamah, Al-Nawawī, Ibn Kathīr, Al-Irāqī, Ibn Nāṣir Al-Dīn, Al-Sakhāwī, Al-Suyūṭī, Ibn Ḥajar Al-Haytamī, Ibn ‘Ābidīn, Mullah ‘Alī Al-Qārī and Al-Laknawī and other scholars are of opinion that it is permissible to be lenient with regard to *Ḍa‘īf Ḥadīth* in matters of *Faḍā’il Al-A’māl* with different conditions which will be mentioned later on soon.

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prevent from it. The first person known to have divided *Ḥadīth* into three kinds: *Ṣaḥīḥ*, *Ḥasan* and *Ḍa‘īf*, was Abū ‘Īsā Al-Tirmidhī in his *Jāmi‘* (book). The *Ḥasan Ḥadīth* according to him; is the *Ḥadīth* which has multiple chains and there is no accused reporter in it and it is not irregular. This type of *Ḥadīth* is named by Aḥmed as weak and it is taken as admissible. That is why Aḥmad likened the weak *Ḥadīth* which is taken as admissible with the *Ḥadīth* of ‘Amr Ibn Shu‘ayb and *Ḥadīth* of Ibrāhīm Al-Ḥajrī etc’.

See: Ibn Taymiyyah, Aḥmad Ibn ‘Abd Al-Ḥalīm. *Majmū‘ Al-Fatāwā*; 1/251, 18/25.

**NB:** Several scholars have agreed with Ibn Taymiyyah on this analysis, including Al-Qāḍī Sharf Al-Dīn Al-Bārzī, Ibn Al-Qayyim, Ibn Rajab Al-Ḥanbalī, Al-Shāṭibī, Ibn Ḥajar Al-‘Asqalānī and others. Rather, we find that Ibn Al-Jawzī, who was before Ibn Taymiyyah and Ibn Rajab, has a similar opinion with regard to this point, as he says in the context of the degrees of *Ḥadīth*: “Fourth kind: Which has possible relative weakness. This is *Ḥasan* and it is right to take it as admissible and act upon it. Aḥmad used to prefer weak *Ḥadīth* over analogy”.

See: Ibn Al-Jawzī, Abū Al-Faraj ‘Abd Al-Rahmān. *Al-Mawḍū‘āt Min Al-Aḥādīth Al-Marfū‘āt*; 1/14.

And see also: Ibn Taymiyyah, Aḥmad Ibn ‘Abd Al-Ḥalīm. *Minḥāj Al-Sunnah Al-Nabawīyyah*; 4/341-342, and Al-Zarkashī, Badr Al-Dīn Muḥammad. *Al-Nukat ‘Alā Muqaddimat Ibn Al-Ṣalāḥ*; 2/318-319, and Ibn Rajab, ‘Abd Al-Rahmān Al-Ḥanbalī. *Sharḥ ‘Ill Al-Tirmidhī*; 2/576, and Al-Shāṭibī, Ibrāhīm Ibn Mūsā. *Al-I’tisām*; 1/226-227.

<sup>122</sup> See: Al-Juday‘, ‘Abd Allah Ibn Yūsuf. *Tahrīr ‘Ulūm Al-Ḥadīth*; 2/1104.

This opinion is also reported from a number of previous scholars<sup>123</sup> like Sufyān Al-Thawrī, ‘Abd Allah Ibn Al-Mubārak, ‘Abd Al-Raḥmān Ibn Maḥdī, Sufyān Ibn ‘Uyaynah, Yaḥyā Ibn Ma‘īn, Aḥmad Ibn Ḥanbal – in one of his two opinions – and other scholars.<sup>124</sup> The statements of the previous scholars in this regard are approximately the same.<sup>125</sup> Yet, we, in this place, quote what Al-Imām ‘Abd Al-Raḥmān Ibn Maḥdī has said, to this effect that:

When we narrated from the Prophet ﷺ about reward and punishment, and *Faḍā’il Al-A’māl* we were lenient with regard to *Asānīd* and tolerant with regard to the reporters. But when we narrated pertaining to *Ḥalāl Wa Ḥarām*, we were strict in *Asānīd* and we criticized the reporters.<sup>126</sup>

<sup>123</sup> In fact there is an important question related to this point and that is: Does the negligence of those earlier experts mean their negligence only in narrating weak *Aḥādīth* with their *Asānīd* in virtues of acts etc. and not acting upon it, as there is no explanation in their texts on acting upon it as per what appears at least from their texts? Or that their negligence is not confined to narration only but goes on to acting upon the weak *Ḥadīth* in virtues, as is the case with majority of later scholars?

In the words of Ibn Taymiyyah, there seems to be a hint that the meaning of negligence in the text of Aḥmad Ibn Ḥanbal and others, is their negligence in narration. This is what has been understood by, from among the contemporary scholars, Al-Mu‘allimī, Al-Albānī, Al-Qaradāwī, Muḥammad ‘Ajjāj Al-Khaṭīb and others. But an objection may be made on this understanding that a large number of scholars of *Ḥadīth* and jurisprudence etc., the oldest being Al-Bayhaqī, have understood from the texts of earlier authors, negligence in acting, so the narration would be more so understood; because the narration is a means and prelude to acting, and acting is the intention and target, otherwise what is the use of negligence, as per their view, in the *Asānīd* of weak *Aḥādīth* and their narration if the objective is not to facilitate acting upon it? As for only narrating the weak *Aḥādīth* with their *Asānīd* and quoting it in books of *Sunnah*, it is very much prevalent and common among the experts of *Ḥadīth*.

For more details about this issue, see: Al-Bayhaqī, Aḥmad Ibn Al-Ḥusayn. *Dalā’il Al-Nubuwwah*; 1/34-35, and Ibn Taymiyyah, Aḥmad Ibn ‘Abd Al-Ḥalīm. *Majmū’ Al-Fatāwā*; 18/66, and Ibn Nāṣir Al-Dīn, Muḥammad Ibn Abī Bakr Al-Dimashqī. *Al-Tarjīḥ Liḥadīth Ṣalāt Al-Tasbīḥ*; 36, and Al-Mu‘allimī, ‘Abd Al-Raḥmān Ibn Yaḥyā. *Al-Anwār Al-Kāshifāh Limā Fī Kitāb Aḍwā’ ‘Alā Al-Sunnah Min Al-Zalāl Wa Al-Taḍlīl Wa Mujāzafāh*; 87-88, and Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Ṣaḥīḥ Al-Targhīb Wa Al-Tarhīb Lil-Mundhirī*; 19-21, and Al-Qaradāwī, Yūsuf Ibn ‘Abd Allah. *Al-Muntaqā Min Kitāb Al-Targhīb Wa Al-Tarhīb Lil-Mundhirī*; 1/47-52, Al-Khaṭīb, Muḥammad ‘Ajjāj. *Uṣūl Al-Ḥadīth ‘Ulūmu Wa Muṣṭalahū*; 374-376.

<sup>124</sup> See: Al-Sakhāwī, Muḥammad Ibn ‘Abd Al-Raḥmān. *Fath Al-Mughīth Sharḥ Alfīyyat Al-Ḥadīth*; 2/151-153, and Al-Suyūṭī, ‘Abd Al-Raḥmān Ibn Abī Bakr. *Tadrīb Al-Rāwī Fī Sharḥ Taqrīb Al-Nawāwī*; 1/297, and Al-Abyaḍī, Muḥammad Ibn ‘Abduh. *Al-‘Amal Bil-Ḥadīth Al-Ḍa’if Fī Faḍā’il Al-A’māl*; 11-18, and Al-Khiḍayr, ‘Abd Al-Karīm. *Al-Ḥadīth Al-Ḍa’if Wa Ḥukm Al-I’htijāj Bih*; 272-285.

<sup>125</sup> For their statements, see: Ibn Abī Ḥātim, ‘Abd Al-Raḥmān Ibn Muḥammad. *Al-Jarḥ Wa Al-Ta’dīl*; 1/6, 10, 2/30, and Ibn ‘Adī, ‘Abd Allah Al-Jurjānī. *Al-Kāmil Fī Ḍu‘afā’ Al-Rijāl*; 1/366, 6/334, 7/52, and Al-Khaṭīb Al-Baqdādī, Aḥmad Ibn ‘Alī. *Al-Kifāyah Fī ‘Ilm Al-Riwāyah*; 133-34.

<sup>126</sup> Al-Ḥākim, Muḥammad Ibn ‘Abd Allah. *Al-Mustadrak ‘Alā Al-Ṣaḥīḥayn*; 1/66, and Al-Ḥākim, Muḥammad Ibn ‘Abd Allah. *Al-Madkhal Ilā Kitāb Al-Iklīl*; 29, and Al-Bayhaqī, Aḥmad Ibn Al-Ḥusayn. *Dalā’il Al-Nubuwwah*; 1/34.

Al-Imām Al-Dhahabī, in a precise statement, summarises this opinion as follows:

Most of the Imams are strict with regard to *Aḥādīth* of *Aḥkām*; and see permissibility, in some cases, not in all cases, with regard to *Al-Faḍā'il* and *Al-Raqā'iq* (emotional exhortation), as they accept those (*Aḥādīth*) whose chains are weak, not those (*Aḥādīth*) whose narrators are accused; and they pay no attention to the *Mawḍū' Aḥādīth* and extremely severe *Aḥādīth*, but they narrate them to warn against them and expose their status. So if one conceals them (the defects in the chain etc) and veils them (these *Aḥādīth*,) he (in fact) flouts the *Sunnah* and he is disloyal to Allah and his Messenger; and if he did so, out of ignorance, he may be excused because of ignorance, but (he should remember this that) you should ask *Ahl Al-Dhikr* (people of knowledge) if you do not know.<sup>127</sup>

Al-Dhahabī's aforementioned statement suggests that the leniency or permissibility of these Imams with regard to the *Aḥādīth* of virtues is of the 'relative' type, and is not a general rule; and in this regard, they have set specific rules and conditions – which will be mentioned in the points below -. If it had been the practice of the Imams and critics of *Ḥadīth* to take from the *Aḥādīth* all whatever was reported by each and every person (reporter), then their *Jarah Wa Ta'dīl* would have been of no avail.

### **2.13.1.1 Conditions of acting according to weak *Ḥadīth* in the matters of *Faḍā'il Al-A'māl***

There are specific conditions and rules regarding the permissibility of acting upon *Ḍa'īf Aḥādīth* in *Faḍā'il Al-A'māl* and the like. Perhaps the most important conditions, which are famous

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<sup>127</sup> Al-Dhahabī, Muḥammad Ibn Aḥmad. *Siyar A'lām Al-Nubalā'*; 8/520.

among the scholars and students, are three conditions, which Al-Ḥafīz Ibn Ḥajar Al-‘Asqalānī<sup>128</sup> has collected and summarised for us.

There are also other conditions which some scholars have mentioned, for the purpose of more precautions, details or clarifications. It should be noted that some scholars have commented and objected to some of the conditions especially the first well-known three conditions. We, therefore, will mention each condition and review the discussions which were held about each of them, in the following points.

- 1- First condition: The *Ḥadīth* should not be very weak, in a manner that it is reported alone by a liar, or one accused of lying, or by one who is often mistaken and negligent and the like.

With regard to this condition, Shaykh Ashraf Ibn Sa‘īd excellently commented saying:

As for the first condition, it is must be for one, who wants to utilize any of those *Aḥādīth*, to distinguish between what is ‘extremely weak’ and what is ‘slightly weak’; or he should depend on a person who is competent for making that distinction; and here I feel there is a problem in this condition; as knowledge of the grade of weakness about any *Ḥadīth* is more difficult than mere knowledge of *Ḍa‘īf Ḥadīth* from the *Ṣaḥīḥ Ḥadīth*. Therefore, this (task) is undertaken by the specialist scholars only. Also this is something in which opinions may differ, as may be, a *Ḥadīth* is very weak in the opinion of Zayd, but it may be a probable *Ḍa‘īf Ḥadīth* in the opinion of ‘Amr; and, thus, it may pave the way for negligence in the judgment with regard to the *Aḥādīth*, and in

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<sup>128</sup> See: Al-Sakhāwī, Muḥammad Ibn ‘Abd Al-Raḥmān. *Fath Al-Mughīth Sharḥ Alfīyyat Al-Ḥadīth*; 2/154-155, and Al-Suyūṭī, ‘Abd Al-Raḥmān Ibn Abī Bakr. *Tadrīb Al-Rāwī Fī Sharḥ Taqrīb Al-Nawāwī*; 1/298, and Al-Sakhāwī, Muḥammad Ibn ‘Abd Al-Raḥmān. *Al-Qawl Al-Badī‘ Fī Al-Ṣalāt ‘Alā Al-Ḥabīb Al-Shafī‘*; 472-473, and Al-Suyūṭī, ‘Abd Al-Raḥmān Ibn Abī Bakr. *Tuḥfat Al-Abrār Binukat Al-Adhkār*; 25.



this way every *Da'if Hadith* may be acted upon, under the pretext that its weakness is slight; and even *Mawdu'*, *Munkar* and *Matruk Ahadith* may also be acted upon; Allah is All-assisting.<sup>129</sup>

- 2- Second condition: That *Hadith* should fall under a 'common principle' (*Aṣl 'Ām*) in a manner that it should not be barred by evidence, which is more particular than that generality (common principle).

Some scholars dealt with this condition from different aspects. Some are of opinion that this condition is ceremonial rather than factual, as it is the 'common principle', not the *Da'if Hadith*,<sup>130</sup> which will be acted upon; whereas some others are of view that this condition may serve as a excuse and gateway for the innovations in the religion, especially in case the condition is applied liberally without adhering to certain rules and regulations; as some innovations<sup>131</sup> may fall under a 'common principle'.<sup>132</sup>

To explain this last point, it may be said that the weak *Hadith* may fall under a 'common principle', which constitutes no problem. However, the problem lies in case the *Da'if Hadith*

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<sup>129</sup> Sa'īd, Abū Al-Yusr Ashraf. *Hukm Al-'Amal Bil-Ḥadīth Al-Da'if Fī Faḍā'il Al-A'māl*; 55.

For more comments about this condition, see: Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Ṣaḥīḥ Al-Jāmi' Al-Ṣaḥīḥ*; 1/53-56, and Fallātah, 'Umar Ibn Ḥasan. *Al-Waḍ'ū Fī Al-Ḥadīth*; 1/73, and Al-'Uthaym, 'Abd Al-'Azīz Ibn 'Abd Al-Raḥmān. *Taḥqīq Al-Qawl Bil-'Amal Bil-Ḥadīth Al-Da'if*; 50.

<sup>130</sup> See: Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Ṣaḥīḥ Al-Jāmi' Al-Ṣaḥīḥ*; 1/56.

<sup>131</sup> This type of heresies are known as *Bid'ah Iḍāfiyyah* (additional heresy), and it is the one for which there is evidence originally, but there is no evidence about the methods, situations, or other details, even though they are required. In other words, it is what is originally allowed but its description is not available like *Al-Adhkār Al-Jamā'iyyah* (collective supplications), as supplication is originally legal but it has not been described to be collective.

See: Al-Shāṭibī, Ibrāhīm Ibn Mūsā. *Al-I'tisām*; 1/286-287, and Wazārat Al-Awqāf Wa Al-Shu'ūn Al-Islamiyyah. *Al-Mawsū'ah Al-Fiqhiyyah*; 8/32-33.

<sup>132</sup> See: Sa'īd, Abū Al-Yusr Ashraf. *Hukm Al-'Amal Bil-Ḥadīth Al-Da'if Fī Faḍā'il Al-A'māl*; 55.

comprises a great deal of detail or specification, or a figure or a specific method, which are not covered by that principle, like desirability of prayer, for example, at a certain time, in a certain way by a certain supplication,<sup>133</sup> and all this may be said to be falling under a common principle i.e. encouragement for the prayer in broad sense.

Yet, this specification, determination and a particular method etc are, in fact, considered as ‘excess’ by that *Da‘īf Ḥadīth*; and thus the argumentation, in this case, is based on the *Da‘īf Ḥadīth*, not on the legal principle or *Ṣaḥīḥ Ḥadīth*, and therein lies the problem.<sup>134</sup> Al-Imām Al-Shāṭibī, in his book *Al-I‘tiṣām*, has provided excellent detail, in almost four pages, specifically about this point, which we are unable to mention here because it is too long.<sup>135</sup>

However, on the other hand, some scholars look at the second condition from other perspective and interpret it positively. For example, Abū Al-Ḥasanāt Al-Laknawī, commenting on this condition, says:

If what it – i.e. *Da‘īf Ḥadīth* – suggests, falls under the realm of *Sharīah* principles, not contradicting them, then its validity is proved by those principle, and the *Da‘īf Ḥadīth*, which suggests that, will assert it, and same applies to *Istiḥbāb* (desirability); as the permissible things, if done with a good intention, become a worship; then why not if there is something which possibly implies *Istiḥbāb*.<sup>136</sup>

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<sup>133</sup> Such as *Ṣalāt Al-Raghā‘ib* (the prayer of wishes) in Rajab month, *Ṣalāt Al-Niṣf Min Sha‘bān* (prayer on the night of 15<sup>th</sup> Sha‘bān month, *Ṣalāt Birr Al-Wālidayn* (prayer of honouring one's parents) etc. Such prayers are heresies. Several scholars have termed them as heresies including Ismā‘īl Al-Harawī, Al-Nawawī, Ibn Taymiyyah, Al-Shāṭibī, Ibn Rajab and Ibn Ḥajar Al-‘Asqalānī.

<sup>134</sup> See: Al-‘Uthaym, ‘Abd Al-‘Azīz Ibn ‘Abd Al-Raḥmān. *Tahqīq Al-Qawl Bil-‘Amal Bil-Ḥadīth Al-Ḍa‘īf*; 51-57.

<sup>135</sup> See: Al-Shāṭibī, Ibrāhīm Ibn Mūsā. *Al-I‘tiṣām*; 1/227-230, and see also: Ibn Taymiyyah, Aḥmad Ibn ‘Abd Al-Ḥalīm. *Majmū‘ Al-Fatāwā*; 18/66-68.

<sup>136</sup> Al-Laknawī, Abū Al-Ḥasanāt Muḥammad. *Zafar Al-Amānī Bi-Sharḥ Mukhtasar Al-Sayyid Al-Sharīf Al-Jurjānī Fī Muṣṭalah Al-Ḥadīth*; 199.

- 3- Third condition: That while acting on such a *Ḥadīth*, it should not be believed that it is authentic; so as to avoid attributing to the Prophet ﷺ anything which he has not said, but one should be on his prudence.

If we examine the last condition, we find there are two opinions which the scholars have adopted: First opinion: the condition is theoretical rather than practical; as it is difficult to imagine reconciliation between not believing that the Prophet ﷺ has said it and acting upon it; because if a person does not believe that it has come from the Prophet ﷺ, then why will he act upon it? This is in addition to the fact that if the *Ḍa‘īf Ḥadīth* is acted upon, quite commonly, the people may forget – with the passage of time – that the origin of this act is based on a *Ḍa‘īf Ḥadīth*. The matter may further aggravate as the people may believe in the authenticity of that *Ḍa‘īf Ḥadīth* and at that time the *Ḥadīth* as well the deed which is associated with the *Ḥadīth* will be attributed to the Prophet ﷺ without verification and precaution. This may lead to ambiguity and deceit; and this will be quite a contrast to the intention of those who laid down this condition.<sup>137</sup>

As for the second opinion, this is sharply at variance with the first one; as, they say, it ensures accuracy, in the sense that if the ‘aspect of probability’ (in an assumption) does not predominate, then it is correct not to believe in an assumption which has been attributed to the

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<sup>137</sup> See: Al-Zarkashī, Badr Al-Dīn Muḥammad. *Al-Nukat ‘Alā Muqaddimat Ibn Al-Ṣalāḥ*; 2/310, Al-Sharwānī, ‘Abd Al-Ḥamīd. *Ḥawāshī Al-Sharwānī ‘Alā Tuḥfat Al-Muḥtāj Fī Sharḥ Al-Minhāj*; 1/240, and Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Ṣaḥīḥ Al-Jāmi‘ Al-Ṣaghūr*; 1/56, and Al-‘Uthaym, ‘Abd Al-‘Azīz Ibn ‘Abd Al-Raḥmān. *Taḥqīq Al-Qawl Bil-‘Amal Bil-Ḥadīth Al-Ḍa‘īf*; 58-59, and Sa‘īd, Abū Al-Yusr Ashraf. *Ḥukm Al-‘Amal Bil-Ḥadīth Al-Ḍa‘īf Fī Faḍā’il Al-‘A’māl*; 64.

Prophet ﷺ. Similarly, if the (aspect of delusion or error) does not predominate, then it is also correct not to negate attributing it to the Prophet ﷺ. In both cases, the possibility (of attribution) exists, positively and negatively.<sup>138</sup>

When we draw a parallel between the two opinions, we can notice that the first opinion enjoys a realistic and practical approach with regard to the practice of the condition and that is significant; whereas we see a philosophical aspect that clearly marks the second opinion.

Shaykh Yūsuf Al-Qaraḍāwī makes an excellent comment on the aforementioned three conditions by saying:

The three conditions stipulated by those who permitted the narration of *Da'īf* in the matters of *Targhīb Wa Tarhīb* and *Raqā'iq* and the like, have not been – unfortunately – fulfilled, from practical point of view. Most of those who busy themselves with the *Aḥādīth* of *Zuhd* (Asceticism) and *Raqā'iq* etc. make no distinction between what is weak and what is very weak; and they also do not thoroughly examine as to whether the *Ḥadīth* fall under a *Sharī'ah* principle established by the *Qur'ān* or *Ṣaḥīḥ Sunnah*; and perhaps, they are – as I have previously said – obsessed with the reports of sensation and exaggeration, though they may be extremely strange or they have apparent signs of fabrication.<sup>139</sup>

Well, the aforementioned three conditions are very famous among the *Ḥadīth* scholars and Fiqh scholars. Al-Ḥāfiẓ Ibn Ḥajar collected and summarised them from other scholars. Then, his students reported these conditions from him. Yet, there is a fourth condition – to be mentioned

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<sup>138</sup> See: Mamdūh, Maḥmūd Sa'īd. *Al-Ta'rīf Bi-Awhām Man Qassama Al-Sunan Ilā Ṣaḥīḥ Wa Da'īf*, 1/137-138.

<sup>139</sup> Al-Qaraḍāwī, Yūsuf Ibn 'Abd Allah. *Al-Muntaqā Min Kitāb Al-Targhīb Wa Al-Tarhīb Lil-Mundhirī*, 1/50.

later – as Ibn Ḥajar himself pointed out to it in his booklet *Tabyīn Al-‘Ajab Bimā Warad Fī Faḍl Rajab*. However, this, unlike other conditions, could not earn fame. Strangely, we find that Al-Sakhāwī and Al-Suyūṭī – the most eminent students of Ibn Ḥajar – who reported the three conditions from him – have not mentioned the fourth condition, which their Shaykh has mentioned in his booklet along with those conditions.

- 4- Fourth condition: That one should not propagate it, so that a *Ḍa‘īf Ḥadīth* is not acted upon, in a way that something, which is not a *Shara‘* (Law), is deemed *Sharī‘ah*; or it might be some ignorant people see this act; then believe that it is a *Ṣaḥīḥ Sunnah*.<sup>140</sup>

We can say that this condition is of a vital importance and great advantage, if it is applied practically; as it will lead to non-proliferation of *Ḍa‘īf* and *Munkar Aḥādīth* among the Muslim society. If we examine Ibn Ḥajar's statement, "...that he should not propagate it so that a *Ḍa‘īf Ḥadīth* may not be acted upon...", it leads us to the understanding that Ibn Ḥajar attaches significant dimension to the character and quality of the person who acts upon the *Ḍa‘īf Ḥadīth*; because he says before this sentence, "...yet, it must be stipulated that the person who acts upon that *Ḥadīth*, should believe that the *Ḥadīth* is weak".

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<sup>140</sup> This was the text of Al-Ḥāfiẓ Ibn Ḥajar Al-‘Asqalānī in his booklet *Tabyīn Al-‘Ajab*. It will be better to mention here the remaining part of his quote after his stating of this condition, as he says:

"This meaning has been stated by Abū Muḥammad Ibn ‘Abd Al-Salām and others; in order to warn people from coming under the saying of Prophet ﷺ ‘Whosoever narrates a *Ḥadīth* from me, knowing that it is a lie, is one of the liars’. So how about one who acted upon it? And there is no difference in acting upon a *Ḥadīth* about rules or *Ḥadīth* about virtues, as all of it is *Sharī‘ah*".

See: Al-‘Asqalānī, Aḥmad Ibn Ḥajar. *Tabyīn Al-‘Ajab Bimā Warad Fī Faḍl Rajab*; 11.

In this way, Ibn Ḥajar imposes a condition on such a person that he should, initially, believe in weakness of such *Ḥadīth* before acting upon it, and at the same time he demands from that person to have a cultural and social awareness and thus should not propagate that *Ḍa‘īf Ḥadīth* or his act, so that it may not spread among the common people or ‘ignorants’ – as Ibn Ḥajar describes them – who may also start acting upon it believing that it is a *Ṣaḥīḥ Sunnah*, while the matter is not so.<sup>141</sup>

Subsequently, something, which is not a part of *Sharī‘ah*, may be deemed as *Sharī‘ah*, as attributing this act to the Prophet ﷺ is a ‘probable assumption’, which is not proved, given the fact that the *Ḥadīth* is weak. Thus, Ibn Ḥajar, with this condition, wants to minimize the scope of acting on the basis of weak *Ḥadīth* in the matters of *Faḍā’il* and the like, and restricting it to a certain types of people who may understand the meaning of the *Ḍa‘īf Ḥadīth* and conditions of the acting upon it; and of course, it is not the case that every person enjoys such an understanding.<sup>142</sup>

After, stating the four conditions which Al-Ḥāfiẓ Ibn Ḥajar has mentioned about this issue, we must indicate that there are some other conditions which some scholars have mentioned for the purpose of further precautions or clarifications. We will briefly mention them here:

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<sup>141</sup> Therefore, we find Al-Imām Muslim warning in the foreword of his book from spreading weak and denounced *Aḥādīth*, as he censures those who spread such type of *Aḥādīth* among common people who do not distinguish between authentic and weak *Aḥādīth* and act upon it due to their unawareness about its status. See: Al-Qushayrī Muslim Ibn Al-Ḥajjāj; *Al-Jāmi‘ Al-Ṣaḥīḥ*; 1/7-8, 27.

<sup>142</sup> For more discussions and comments about this condition, see: Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Tamām Al-Minnah Fī Al-Ta‘līq ‘Alā Fiqh Al-Sunnah*; 37-38, and Sa‘īd, Abū Al-Yusr Ashraf. *Ḥukm Al-‘Amal Bil-Ḥadīth Al-Ḍa‘īf Fī Faḍā’il Al-A‘māl*; 55,66.

- One of those conditions is that it (*Ḍa‘īf Ḥadīth*) should not contradict a *Ṣaḥīḥ Ḥadīth* or any evidence stronger than it (*Ḍa‘īf Ḥadīth*).<sup>143</sup>

Perhaps there was no need to stipulate this condition as it is already known to the *Ḥadīth* scholars that the *Ḍa‘īf Ḥadīth*, in case of contradicting *Ṣaḥīḥ Ḥadīth*, is considered *Munkar*, which suggests that the *Ḥadīth* is severely weak and, thus, cannot be used, in principle, as argument in this case.<sup>144</sup> It is worth mentioning that the Science of *‘Ilal* serves as a guarantee for exposing such types of *Aḥādīth* in which a violation or eccentricity may occur; but, unfortunately, every person is, in fact, not excellent in this fine science.

- Another condition is that the *Ḍa‘īf Ḥadīth* should not contain details, estimates and specifications, in excess of what has been proved in *Ṣaḥīḥ Ḥadīth*.<sup>145</sup>

If we thoroughly examine this condition, we will find that this, in fact, is in conformity with the points discussed in the second condition; hence there is no need to repeat them here,<sup>146</sup> and perhaps some of these scholars deliberately stipulated it as an independent condition as a reminder and reconfirmation.

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<sup>143</sup> See: Abū Shahbah, Muḥammad Ibn Muḥammad. *Al-Wasīṭ Fī ‘Ulūm Wa Muṣṭalaḥ Al-Ḥadīth*; 278, and Al-Qaradāwī, Yūsuf Ibn ‘Abd Allāh. *Al-Muntaqā Min Kitāb Al-Targhīb Wa Al-Tarhīb Lil-Mundhirī*, 1/56, and Al-Khiḍayr, ‘Abd Al-Karīm. *Al-Ḥadīth Al-Ḍa‘īf Wa Ḥukm Al-I’htijāj Bih*; 274.

<sup>144</sup> To know one or two examples of the *Aḥādīth* in the areas of *Targhīb Wa Tarhīb* and *Faḍā’il Al-‘Amal*, in which contradiction has taken place, please see: Al-Qushayrī, Muslim Ibn Al-Ḥajjāj; *Al-Tamyīz*; 206-207, and Al-Qaradāwī, Yūsuf Ibn ‘Abd Allāh. *Al-Muntaqā Min Kitāb Al-Targhīb Wa Al-Tarhīb Lil-Mundhirī*, 1/56.

<sup>145</sup> See: Al-‘Alwān, Sulaymān Ibn Nāṣir. *Al-I’lām Bi-Wujūb Al-Tathabbut Fī Riwayāt Al-Ḥadīth Wa Ḥukm Al-‘Amal Bil-Ḥadīth Al-Ḍa‘īf*; 61, and Sa‘īd, Abū Al-Yusr Ashraf. *Ḥukm Al-‘Amal Bil-Ḥadīth Al-Ḍa‘īf Fī Faḍā’il Al-‘Amal*; 55.

<sup>146</sup> See pages 122-124 of this chapter.

### 2.13.2 Second opinion

Some scholars are of opinion that it is not permissible to act or rely on the weak *Aḥādīth* in *Faḍā'il Al-A'mal* or *Targhīb Wa Tarhīb* and the like; and this opinion has been reported from some previous scholars like Al-Imām Aḥmad Ibn Ḥanbal – according to the second opinion, though the first opinion is famous<sup>147</sup>-, as well as Yaḥyā Ibn Ma'īn – as Ibn Sayyid Al-Nās<sup>148</sup> has stated, and also Muslim Ibn Al-Ḥajjāj Al-Qushayrī.<sup>149</sup> It is also attributed to Muḥammad Ibn

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<sup>147</sup> See: Ibn Mufliḥ, Abū 'Abd Allah Al-Maqdisī. *Al-Ādāb Al-Shar'īyyah Wa Al-Minaḥ Al-Mar'īyyah*; 2/289.

<sup>148</sup> See: Ibn Sayyid Al-Nās, Muḥammad Ibn Muḥammad. *'Uyūn Al-Athar Fī Funūn Al-Maghāzī Wa Al-Shamā'il Wa Al-Siyar*; 1/65.

Yet, it may be objected on Ibn Sayyid Al-Nās that Al-Sakhāwī has attributed in *Fath Al-Mughīth* to Yaḥyā Ibn Ma'īn, negligence towards weak *Ḥadīth* in virtues etc. like the majority of Imams. Strangely, some of those who have written on the judgement to act upon weak *Ḥadīth*, when they mention Yaḥyā Ibn Ma'īn among those who believe in non-negligence in *Aḥādīth* of virtues, depend on Ibn Sayyid Al-Nās only. Perhaps, they may have missed to quote or comment on what Al-Sakhāwī has said about Ibn Ma'īn being from among those who believe in negligence, though they quote from Al-Sakhāwī in the same context, the opinion of Abū Bakr Ibn Al-'Arabī Al-Mālikī about non-negligence.

See: Al-Sakhāwī, Muḥammad Ibn 'Abd Al-Raḥmān. *Fath Al-Mughīth Sharḥ Alfīyyat Al-Ḥadīth*; 2/151-154.

<sup>149</sup> See: Al-Qushayrī, Muslim Ibn Al-Ḥajjāj; *Al-Jāmi' Al-Ṣaḥīḥ*; 1/28.

Ibn Rajab Al-Ḥanbalī says: “Apparently, what Al-Imām Muslim has mentioned in his foreword, requires that *Aḥādīth* of *Targhīb Wa Tarhīb* are narrated only from whom *Aḥādīth* of rules are narrated”.

See: Ibn Rajab, 'Abd Al-Raḥmān Al-Ḥanbalī. *Sharḥ 'Ill Al-Tirmidhī*; 2/373.

**NB:** In this context, since we have pointed the position of Al-Imām Muslim on this issue, it may be appropriate to mention the position of his teacher Al-Imām Al-Bukhārī also. And why not, when the scholars have given him the title of *Amīr Al-Mu'minīn* (leader of believers) in *Ḥadīth*? As a matter of fact, we find that there are two viewpoints of scholars about the actual position of Al-Imām Al-Bukhārī. The first view, which is the most famous, that is attributed to Al-Bukhārī is rejection of negligence on weak *Ḥadīth* in any case, based on the stern conditions set by him in his *Ṣaḥīḥ*, where he disentangle it from any weak or even *Ḥasan Aḥādīth*. This is what has been highlighted by Shaykh Muḥammad Al-Qāsimī and Al-Kawtharī and several other scholars have followed them on this view.

The second view is that it is attributed to Al-Imām Al-Bukhārī to have negligence in *Aḥādīth* of virtues and harshness in *Aḥādīth* of rules, like most of the scholars believe. Their argument on it is the fact that Al-Bukhārī has mentioned some weak *Aḥādīth* in his book *Al-Adab Al-Mufrad*, which is considered a complete book on virtues, awakening and intimidation etc. This view has been adopted by Shaykh 'Abd Al-Fattāḥ Abū Ghuddah and before him, Zafar Aḥmad Al-'Uthmānī who has been followed by a group of students too. The second view, it seems, has strong argument and logical reasoning. But with that, it should be noted that Al-Bukhārī did not mention the weak *Aḥādīth* without their *Asānīd*, but stated their *Asānīd*, and it is known that whoever mentions the *Isnād*, gets freedom from the obligation of his responsibility. This is for those who understand the meaning and objective of *Isnād*, not for those who do not understand it. In any case, this issue requires more debate and a look at those weak *Aḥādīth* mentioned in the book *Al-Adab Al-Mufrad*, as it may be that Al-Bukhārī did not see weakness in them or their weakness is not severe, while quotes of a Companion or so are there to support it.

See: Al-Qāsimī, Muḥammad Jamāl Al-Dīn. *Qawā'id Al-Taḥdīth Min Funūn Muṣṭalaḥ Al-Ḥadīth*; 113, and Al-Kawtharī, Muḥammad Ibn Zāhid. *Maqālāt Al-Kawtharī*; 58-59, and Al-Tahānawī, Muḥammad 'Alī. *Mawsū'at Kashshāf Iṣṭīḥāt Al-Funūn Wa Al-'Ulūm*; 1/426, and Al-Laknawī, Abū Al-Ḥasanāt Muḥammad. *Zafar Al-Amānī Bi-Sharḥ Mukhtasār Al-Sayyid Al-Sharīf Al-Jurjānī Fī Muṣṭalaḥ Al-Ḥadīth*; 182-186.



Ḥibbān Al-Bustī,<sup>150</sup> and also to Ibn Ḥazm Al-Dhāhirī,<sup>151</sup> from the later scholars. This is also attributed to Abū Bakar Ibn Al-‘Arabī Al-Mālikī.<sup>152</sup> Abū Shāmah Al-Maqdisī and Al-Shawkānī are also inclined to this opinion. Among contemporary scholars; Aḥmad Shākīr, Al-Albānī and Muḥammad Ibn ‘Uthaymīn are also of the same opinion.<sup>153</sup>

We find that Al-Imām Al-Shawkānī's following excerpts summarise this opinion by saying:

*Da‘īf Ḥadīth*, which is weak to the extent that it does not imply ‘probability’, cannot be a basis for a (*Sharī‘ah*) verdict; and it cannot be used as a proof for establishing a general *Shar‘* rule. Of course, the *Sharī‘ah* can be delivered on the basis *Ṣaḥīḥ* and *Ḥasan Aḥādīth* – *Li-Dhātih* or *Li-Ghayrih* – (*Ṣaḥīḥ* or *Ḥasan* on its own virtue or by virtue of

<sup>150</sup> As is understood by Ibn Ḥibbān's words in his book *Al-Majrūhīn*, as he says: “What a weak reporter narrates and what he does not narrate in rules is the same”. Al-Albānī has understood from this quote that Ibn Ḥibbān did not support acting upon weak *Ḥadīth*.

See: Ibn Ḥibbān, Abū Ḥātim Muḥammad. *Kitāb Al-Majrūhīn Min Al-Muḥaddithīn*; 1/327-328, and Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Silsilat Al-Aḥādīth Al-Ḍa‘īfah Wa Al-Mawḍū‘ah Wa Atharuhā Al-Sayyi‘* ‘*Alā Al-Ummah*’; 2/3.

<sup>151</sup> See: Ibn Ḥazm, ‘Alī Ibn Aḥmad Al-Zāhirī. *Al-Iḥkām Fī Usūl Al-Aḥkām*; 1/132-133, and Ibn Ḥazm, ‘Alī Ibn Aḥmad Al-Zāhirī. *Al-Fiṣal Fī Al-Milal Wa Al-Ahwā’ Wa Al-Niḥal*; 2/69.

<sup>152</sup> It has been known about Ibn Al-‘Arabī that he supported prevention from acting upon weak *Ḥadīth*, according to what has been attributed to him by Al-Zarkashī, Al-Sakhāwī, Al-Suyūṭī and others. We find quotes from Ibn Al-‘Arabī that indicate towards his position clearly, like his words in the book *Aḥkām Al-Qu‘ran*: “Only those narrations quoted from the Prophet ﷺ will be taken which have authentic chains, so that a lie does not intrude into a *Ḥadīth* attributed to the Messenger of Allah ﷺ”. Also what has been mentioned in the book ‘*Āriḍat Al-Aḥwadhī Sharḥ Ṣaḥīḥ Al-Tirmidhī*’ about his disliking of reciting some supplication while performing ablutions (*Wadhū’*), as narrated in some weak *Aḥādīth*, though some jurists have allowed recital of those prayers considering that they are from the virtues of acts. There are some other quotes that point towards his position on prevention from acting upon weak *Ḥadīth*.

See: Ibn Al-‘Arabī, Abū Bakr Muḥammad. *Aḥkām Al-Qur‘ān*; 3/622-623, and Ibn Al-‘Arabī, Abū Bakr Muḥammad. ‘*Āriḍat Al-Aḥwadhī Sharḥ Ṣaḥīḥ Al-Tirmidhī*’; 1/74, and Al-Zarkashī, Badr Al-Dīn Muḥammad. *Al-Nukat ‘Alā Muqaddimat Ibn Al-Ṣalāḥ*’; 2/310, and Al-Sakhāwī, Muḥammad Ibn ‘Abd Al-Raḥmān. *Fatḥ Al-Mughīth Sharḥ Alfīyyat Al-Ḥadīth*; 1/154, and Al-Suyūṭī, ‘Abd Al-Raḥmān Ibn Abī Bakr. *Tadrīb Al-Rāwī Fī Sharḥ Taqrīb Al-Nawāwī*; 1/299.

But we can object on the known position of Ibn Al-‘Arabī with regard to weak *Ḥadīth* that we have found other quotes from him which point towards his negligence in *Aḥādīth* of preaching etc.

See for example: Ibn Al-‘Arabī, Abū Bakr Muḥammad. ‘*Āriḍat Al-Aḥwadhī Shrh Ṣaḥīḥ Al-Tirmidhī*’; 5/202, 10/205.

<sup>153</sup> See: Abū Shāmah, ‘Abd Al-Raḥmān Al-Maqdisī. *Al-Bā‘ith ‘Alā Inkār Al-Bidā‘ Wa Al-Hawādīth*’; 75, and Al-Abyadī, Muḥammad Ibn ‘Abduh. *Al-‘Amal Bil-Ḥadīth Al-Ḍa‘īf Fī Faḍā‘il Al-‘A‘māl*; 38-41, and Al-Khiḍayr, ‘Abd Al-Karīm. *Al-Ḥadīth Al-Ḍa‘īf Wa Ḥukm Al-Iḥtijāj Bih*; 266-271.

another *Ḥadīth*), because (in such a case) there is a ‘probability’ that it may be true and authentic from the *Shāri‘* (lawgiver).<sup>154</sup>

### 2.13.3 Review and preference between the two opinions

Now, after having reviewed the two opinions about this controversial issue, it appears to me that the first opinion is an opinion of moderation, if it is possible to practically implement the conditions of acting upon weak *Ḥadīth* with strict conformity. This is because the weak *Ḥadīth* varies in terms of its weakness and levels, on one hand; and on the other hand, it cannot be overlooked, as the criteria to judge a *Ḥadīth* as weakness varies from scholars to scholar and their *Ijtihād* differs based on specific considerations – as previously stated.

Therefore, scholars of this opinion treated *Ḍa‘īf Ḥadīth* in a manner that suited it – from their points of view . Hence, they neither rejected *Ḍa‘īf Ḥadīth* completely, like *Mawḍū‘ Ḥadīth*, nor accepted it completely, like *Ṣaḥīḥ Ḥadīth*. However, they demonstrated leniency with regard to accepting it in some specific fields, if its weakness was not severe and it was not contradicted by what is stronger than it, and if other rules and conditions; which they stipulated, were fulfilled.

On the other hand, a significant question arises here as to what would be the case if these conditions are not adhered to? And that is what virtually happened and still continues to happen.

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<sup>154</sup> Al-Shawkānī, Muḥammad Ibn ‘Alī. *Irshād Al-Fuḥūl Ilā Tahqīq Al-Ḥaqq Min ‘Ilm Al-Uṣūl*; 93.

In another place, we find Al-Shawkānī, after mentioning the words of Ibn ‘Abd Al-Barr Al-Mālikī “Scholars collectively are negligent in *Aḥādīth* of virtues, as they narrate them from everyone. But they are strict in the *Aḥādīth* of rules”; comments on him saying: “The rules of *Sharī‘ah* are equal and there is no difference among them. So, nothing of it can be proved except through what is admissible, otherwise, it would be purporting on Allah of what He has not said”.

See: Al-Shawkānī, Muḥammad Ibn ‘Alī. *Al-Fawā‘id Al-Majmū‘ah Fī Al-Aḥādīth Al-Mawḍū‘ah*; 283.

In this case, we say that adoption of the second opinion, which strictly forbids any leniency with regard to *Da'if Ahādīth* in matters of *Faḍā'il Al-A'māl* and the like, may be perhaps the more suitable and cautious opinion out of the aforementioned two opinions especially in this era; in view of the following justifications:

- The fact that several speakers and preachers even some scholars do not abide by these conditions or violate some of them has led them to be lenient in quoting extremely weak *Ahādīth* and even *Mawḍū' Ahādīth* under the pretext that they pertain to the matters of *Faḍā'il Al-A'māl*; thus confusing the common people, who believe that those *Ahādīth* are authentic and attribute them to the Prophet ﷺ, which is categorically unacceptable.
- Also, leniency with regards to the virtuous acts may further lead to leniency with regard to the *Ahādīth* of *'Aqīdah* and *Aḥkām*, which may pose a great danger to the religion. Therefore, a complete prohibition (of such *Ahādīth*) is more a cautious approach in order to close the door of pretexts once and for all and to protect the Islamic *Sharī'ah*.
- The fact that some are satisfactorily lenient with regard to reliance on *Da'if Ahādīth*, may dampen their spirits. Thus, they will abstain from the search of *Ṣaḥīḥ Ahādīth* to quote them, which (continuous search of *Ṣaḥīḥ Ahādīth*) should be the norm, not vice versa.

- We have a marvelous treasury of *Ṣaḥīḥ Aḥādīth* of the Prophet ﷺ in matters of *Faḍā'il Al-A'māl*, and *Targhīb Wa Tarhīb* and definitely we can dispense with narration of *Ḍa'īf Aḥādīth* in this subject.<sup>155</sup> Therefore, Al-Imām Muslim says:

*Ṣaḥīḥ Aḥādīth* reported by trustworthy and satisfactory narrators are more than enough to the extent that there is no need to report from those who are not trustworthy and satisfactory.<sup>156</sup>

## 2.14 Conclusion

In this chapter, we discussed the introduction of *Ḥadīth* and its kinds and introduction of the *Ḍa'īf Ḥadīth* and its kinds based on various considerations which altogether come up to 20 kinds, in addition to the method of narration of *Ḍa'īf Ḥadīth*, verdicts on it and the most important rules pertaining to it. Then we dealt with the sources of the *Ḍa'īf Ḥadīth*, and reviewed, at length, the negative effects which may be caused by the spread of *Ḍa'īf* and *Mawḍū' Aḥādīth*, in addition to the remedial and preventive measures and efforts exerted by the *Ḥadīth* scholars and Imams in order to counter those effects.

Finally, in the close of the chapter, we have mentioned the conditions of acting upon the *Ḍa'īf Aḥādīth* in the matters of virtuous acts and opinions of the scholars regarding the same, in addition to our opinion about this issue. Thus, after we completed the theoretical foundation of the study, we will deal in the next chapter with the biography of the author of *Tablīghī Niṣāb*, Shaykh Muḥammad Zakariyyā.

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<sup>155</sup> Al-Khaṭīb, Muḥammad 'Ajjāj. *Uṣūl Al-Ḥadīth*; 374.

<sup>156</sup> Al-Qushayrī, Muslim Ibn Al-Ḥajjāj; *Al-Jāmi' Al-Ṣaḥīḥ*; 1/28.

## CHAPTER ( 3 ) THE BIOGRAPHY OF MUḤAMMAD

### ZAKARIYYĀ

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#### 3.1 Introduction

As the main theme of research focuses on the book titled *Tablīghī Niṣāb*, it is logical for us to first get acquainted with the author of the book itself and review his biography from different aspects. It will serve as a good approach for studying his book. What further led us to the importance of studying author's biography in this chapter; is the fact that we found some people confused about the name of the author of the book. Some think that he is Muḥammad Yūsuf Al-Kāndahlawī, the author of the book *Ḥayāt Al-Ṣaḥābah*, while some others believe that he is Muḥammad Ilyās Kāndahlawī, the founder of the *Tablīghī Jamā'ah*. It seems that the origin of this confusion is perhaps the family name of Kāndahlawī, which is shared by all, as the author's name is Muḥammad Zakariyyā Kāndahlawī. In fact, all of three aforementioned scholars belong to one family. Moreover, they are associated with one group i.e. *Tablīghī Jamā'ah*.

This chapter will first deal with the era in which the author lived, then his name, lineage, title and birth. Thereinafter, it will review his educational upbringing, teaching career, *Da'wah* and *Tabligh* works and his efforts with the *Tablighi* movement. The chapter will also touch upon his pilgrimages and tours to the Two Holy Mosques (Makkah and Al-Madinah), his daily activities, in addition to his physical and moral attributes and his marriage and offspring. Finally, we will conclude his biography by mentioning the names of his famous students, then his books and death.

### **3.2 Author's era**

Before we study the biography of Shaykh Muḥammad Zakariyyā Kāndahlawī, we must shed a brief light on the era in which he lived. This was last century (14<sup>th</sup> Century H.) corresponding to (20<sup>th</sup> Century CE.). The author was born in almost early Twentieth Century and he passed away in the last quarter of that century.

In fact, the Twentieth Century is considered a unique and extraordinary century, which is not only different from the century that preceded it, but also from the other past centuries. This century witnessed a great momentum of the political and economic events, socio-ideological transformations in addition to the discoveries, inventions and scientific achievements at a very rapid pace which have been unprecedented in the history before the Twentieth Century. This century saw a dramatic change in the characteristics of human race and all other things which the mankind was accustomed to, during past centuries.

Politically and even geographically, the world's map changed at an extraordinary pace in this century, because of the fall of some great powers and empires which used to control and influence world decision. This century witnessed the fall of the Islamic Ottoman Empire, which took place, as a result of the conspiracy of the international foreign and imperialistic powers in addition to Arab and non-Arab internal revolts played a great role. With its fall, the Islamic Caliphate was abolished for the first time in the history of Islam and Muslims. The Muslims were thrown into disorder and divided into several small countries – as per the current map – under the dominion and influence of imperialistic powers which distributed the Ottoman estate and heritage among themselves. Shortly after that period, the author saw the beginning of the collapse of another empire, before the second half of the Twentieth Century, as the sun of Britain – that far – flung empire about which it was said: ‘the sun never sets on the British Empire’ – set. As a result, several countries attained their independence<sup>157</sup>, successively, from the occupation of the British Crown whose size dwindled with the end of the century.<sup>158</sup>

On the other hand, new powers, which imposed their domination and will on the world, emerged. In the farthest west, United States of America, which came into existence almost two centuries ago, emerged. It was established on the principle of capitalism. In the farthest east, a new star Soviet Union which was based on the principle of communism-socialism, rose. But, the

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<sup>157</sup> India is one of those countries which gained independence from British Empire. India attained independence in (1366 H./1947 CE.), and it was divided into two independent parts: India and Pakistan after they were previously a single country geographically and politically.

<sup>158</sup> Grant, Neil. Illustrated History Of 20<sup>th</sup> Century Conflict: 5-9, and Al-Zamal, Nāṣir Ibn Muḥammad. *Mawsū‘at Aḥdāth Al-Qarn Al-‘Ishrīn*; 1/5-10, and Kan‘ān, Aḥmad. *Dhākirat Al-Qarn Al-‘Ishrīn*; 10-12, 77-79, 96, 163-166, and "history, philosophy of." Encyclopedia Britannica. 2010. Encyclopedia Britannica 2006 Ultimate Reference Suite DVD, and [http://en.wikipedia.org/wiki/20th\\_century](http://en.wikipedia.org/wiki/20th_century), accessed on 17/06/2009.

rise of this star had claimed the lives of millions of people in a barbaric and brutal manner in a few years.<sup>159</sup> Also, some new powers of different kinds emerged. They wanted to enjoy a distinguished position on the contemporary world map, not in the military and warfare, but rather in the field of science, economic knowledge and technological advancement.

Though this century marked the grant of Nobel Prize<sup>160</sup> for International Peace, for the first time in the history, it also witnessed two ugliest world wars. The sparks of these wars spread out in all directions throughout the world. Fatal weapons of mass destructions and atom bombs etc. were used. During a few years, they claimed the lives of millions of people and destroyed hundreds of the cities and villages including schools and factories.<sup>161</sup>

Also, the Twentieth Century witnessed a lot of various types of wars (about 200 wars), like civil wars, international disputes, military coups and bloody revolts, which reflected different manifestations of barbarism and brutality of human being towards each other, in a manner which is unprecedented in the history of the mankind. Even, the man himself became a suitable

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<sup>159</sup> Interestingly, Soviet Union, despite its scientific achievements especially in the field of space and weapon, witnessed a political downfall, due to deteriorating social and economic conditions. This finally led to its collapse and disintegration in early last decade of the twentieth century, i.e. around one entire decade of the death of the author.

<sup>160</sup> This prize was named after Alfred Nobel (died in 1314H./1896 CE.), the Swedish chemical engineer who invented dynamite. In his will, he stated that total assets, which he earned from the invention, should be used to establish the Nobel Prize. The prize is awarded in different fields including physics, chemistry, medicine, literature and world peace.

See: [http://nobelprize.org/nobel\\_prizes/](http://nobelprize.org/nobel_prizes/) , accessed on 25/11/2007, and [http://en.wikipedia.org/wiki/Nobel\\_Prize](http://en.wikipedia.org/wiki/Nobel_Prize) , accessed on 25/11/2007.

<sup>161</sup> See: Kan‘ān, Aḥmad. *Dhākirat Al-Qarn Al-‘Ishrīn*; 96, 163.



object of the scientific experiments as advanced and new weapons were tested on him, to gauge their effectiveness and devastative power.<sup>162</sup>

Also, The Twentieth Century – as a result of those wars and disputes of different types, whether they are ideological, economic, ethnic or international.– witnessed signing of a lot of agreements and treaties (such as the Treaty of Versailles and the Geneva Conventions). Furthermore, it witnessed the establishment of several international political organizations in a unprecedented manner, with a view to address the major political issues and resolve them through peaceful means – as they allege – (such as the United Nations Security Council and the International Court of Justice). However, the pressure of ‘dictatorships’, on one hand, and conflicting interests of some ‘Super Powers’, on the other hand, prevented – in different cases – those organizations from performing the duties assigned to them.

This century also witnessed formation of many ‘International Humanitarian Organizations’ for development, health, culture, education and family with the purpose of empowerment of the humanity and development of the mankind (such as the International Labor Organization the United Nations Educational and the Scientific and Cultural Organization). However, the efforts of those organizations, sometimes, failed to live up to the expectations and ambitions for which they were established.

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<sup>162</sup> See: Al-Zamal, Nāṣir Ibn Muḥammad. *Mawsū‘at Aḥdāth Al-Qarn Al-‘Ishrīn*; 1/6.

On the other hand, some consider the Twentieth Century to be the century of discoveries, inventions, industries, scientific and medical achievements, technology, revolution of information and intermingling of cultures. Also, it is considered as the century of fast and unique diversity of different means of communications, transportations, equipments and other fields which contributed to the development of the humanity and care for the human being in the health, cultural and social aspects.

In the field of medicine, for example, the physicians discovered new inoculations and managed to eradicate fatal diseases which used to claim the lives of great number of peoples at a blow, in the past centuries. Also, the average ages increased and average deaths declined remarkably. In the field of transports, humankind – for the first time – left the land and headed for space to travel from one place to the other, with an extraordinary speed and complete freedom. Hence, the Twentieth Century can be considered as the century of miracles and great transformations, as if it had contained centuries, not decades only.<sup>163</sup>

### 3.3 Author's name, lineage and title

He is Muḥammad Zakariyyā <sup>164</sup>Ibn Muḥammad Yahyā Ibn Muḥammad Ismā'īl Ibn Ghulām Ḥusayn Ibn Karīm Bakhsh Ibn Ghulām Muḥyī Al-Dīn Ibn Muḥammad Sājid Ibn Muḥammad

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<sup>163</sup> Al-Zamal, Nāṣir Ibn Muḥammad. *Mawsū'at Aḥdāth Al-Qarn Al-'Ishrīn*; 1/5-10, and Kan'ān, Aḥmad. *Dhākirat Al-Qarn Al-'Ishrīn*; 10-12, 77-79, 96, 163-166, and Grant, Neil. *Illustrated History Of 20<sup>th</sup> Century Conflict*: 5-9, and "history, philosophy of." *Encyclopedia Britannica*. 2010. *Encyclopedia Britannica 2006 Ultimate Reference Suite DVD*, and <http://en.wikipedia.org/wiki/20th> , accessed on 17/06/2009.

<sup>164</sup> The author was also named, at birth, Muḥammad Mūsā. However, his name Muḥammad Zakariyyā prevailed over the other, and he became famous among the people by this name. See: Kāndahlawī, Muḥammad Zakariyyā. *Awjaz Al-Masālik Ilā Muwatta' Al-Imām Mālik Al-Masālik Ilā Muwatta' Al-Imām Mālik*; 1/131-132, and Al-Nadwī, Abū Al-Ḥasan 'Alī. *Ḥaḍrat Shaykh Al-Ḥadīth Mawlānā Muḥammad Zakariyyā Ṣāhib*; 50.

Fayḍ Ibn Muḥammad Sharīf Ibn Muḥammad Ashraf Ibn Jamāl Muḥammad Shāh Ibn Nūr Muḥammad Ibn Bahā' Al-Dīn Al-Ṣiddīqī, by lineage. The author's lineage connects, according to some sources, to Abū Bakr Al-Ṣiddīqī ﷺ<sup>165</sup>, Kāndahlawī by birthplace<sup>166</sup>, Al-Madanī as migrant and at the time of death<sup>167</sup>, Al-Ḥanafī in terms of *Madhhab* (school of thought of jurisprudence)<sup>168</sup>, Al-Qādirī<sup>169</sup>, Al-Chishtī<sup>170</sup>, Al-Suhrawardī<sup>171</sup>, Al-Naqshabandī<sup>172</sup> in terms of Sufi orders.

The author was well-known among the scholars and students as *Shaykh Al-Ḥadīth*, a title, which was – originally – conferred upon him by his Shaykh Khalīl Aḥmad Sahāranpūrī Al-Ayyūbī<sup>173</sup> (died in 1349 H./1927 CE.), after he found that his student was strikingly distinguished and well-versed in

<sup>165</sup> See: Aslem, Mayan Muḥammad. *Jamā'at Al-Tablīgh, 'Aqīdatuha Wa Afkār Mashā'ikhha*; 12.

<sup>166</sup> Referring to Kandhla – hometown and birthplace of the author – which falls under the district of Muzaffar Nagar in the State of Uttra Pradesh. This village is situated approximately 80 kilometers northeast of the capital New Delhi.

<sup>167</sup> The author migrated from India to Al-Madinah Al-Munawwarah, in approximately the last decade of his life, to settle down there. Finally he settled down there till he passed away and was buried in Al-Madinah – and it will be mentioned, in detail, subsequently.

<sup>168</sup> Ḥanafī, related to the school of Al-Imām Abū Ḥanīfah Al-Nu'mān in jurisprudence.

<sup>169</sup> Qādirī, related to Qādiriyyah Sūfī order that belong to 'Abd Al-Qādir Ibn Abī Ṣāliḥ Al-Jīlānī Al-Baghdādī. (died in. 561 H./1166 CE.).

<sup>170</sup> Suhrawardī, related to Suhrawardiyyah Sūfī order that belong to Abū Al-Najīb 'Abd Al-Qāhir Ibn 'Abd Allah Al-Suhrawardī who is the establisher of this order. (died in. 563 H./1168 CE.).

<sup>171</sup> Chishtī, related to Chishtiyyah Sūfī order that founded by Abū Ishāq Al-Dimashqī Al-Chishtī (died in. 328 H./940 CE.).

<sup>172</sup> Naqshabandī, related to Naqshabandiyyah Sūfī order that belong to the founder of this order, Khawājah Bahā' Al-Dīn Muḥammad Naqshabandī. (died in. 791 H./1389 CE.).

<sup>173</sup> Al-Ayyūbī, referring to Abū Ayyūb Al-Anṣārī ﷺ, the great and noble Companion of the Prophet Muḥammad ﷺ. Shaykh Khalīl Aḥmad Sahāranpūrī is one of the most prominent *Ḥadīth* scholars and Jurists in India in the last century. He became the head of the teaching staff in the school of Mazāhir Al-'Ulūm in Sahāranpūr, which later on transformed into a University. He passed away in Al-Madinah Al-Munawwarah after he migrated to the city. For his detailed biography, see: Al-Ḥasanī, 'Abd Al-Ḥayy Ibn Fakhr Al-Dīn. *Nuzhat Al-Khawāṭir Wa Bahjat Al-Masāmi' Wa Al-Nawāzīr*; 1222-1223, and Al-Barnī, 'Abd Al-Raḥmān Ibn 'Ashiq Ilāhī. *'Ulamā' Deoband*; 84-90.

the sciences of *Ḥadīth* as he excelled all his peers in this field.<sup>174</sup> Perhaps this distinction was the main reason behind his Shaykh's decision to select Muḥammad Zakariyyā to assist him in compilation of his book *Badhl Al-Majhūd Fī Sharḥ Sunan Abū Dāwūd*.<sup>175</sup> Shaykh Zakariyyā was in his twenties at that time – as it will be mentioned subsequently-. We also came to know that he acquired another title *Rayḥānat Al-Hind* (Sweet Basil of India) which is more common and popular among the members of the *Tablīghī Jamā'ah*. However, it might be the first title is more famous, comprehensive and meaningful than the other.

### 3.4 Place of birth and family

Shaykh Muḥammad Zakariyyā was born at around 11:00 p.m. on Thursday, 11<sup>th</sup> *Ramaḍān*, 1315 H., corresponding to 2<sup>nd</sup> February 1898 CE., in the village of Kandhla, North of India. When the news of his birth reached the Mosque of his family, some of dignitaries of the family and a number of the people of the locality were about to finish *Ṣalāt Al-Tarāwīḥ* (optional night prayer)<sup>176</sup>. Immediately after the prayer, they rushed to the house where he was born and offered their congratulations on this auspicious occasion of birth and then returned to their houses.<sup>177</sup>

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<sup>174</sup> See: Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 131-134, and Barnī, ‘Abd Al-Raḥmān. *‘Ulamā’ Deoband*; 139-140.

<sup>175</sup> The compilation of this book took around 10 years. Shaykh Khalīl Aḥmad completed it in Al-Madinah in (1345 H./1926 CE.). It was printed in 20 volumes – in some of its editions -. It has footnotes of his distinguished student Shaykh Muḥammad Zakariyyā.

<sup>176</sup> *Ṣalāt Al-Tarāwīḥ*: It is a special prayer performed after the Evening Prayer during the month of *Ramaḍān*. The consist of eight to twenty *Rak’ats* offered two by two with a short break after each two *Rak’ats*.

<sup>177</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Āp Bīṭī*; 1/23, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 69, and Kāndahlawī, Muḥammad Zakariyyā. *Awjaz Al-Masālik Ilā Muwaṭṭa’ Al-Imām Mālik*; 1/131-132, and Al-Nadwī, Abū Al-Ḥasan ‘Alī. *Ḥaḍrat Shaykh Al-Ḥadīth Mawlānā Muḥammad Zakariyyā Ṣāhib*; 49.

He was born into a religious and Sufi family, which was well-known for its religious scholarship, knowledge, uprightness, piety, abstinence, its keenness on memorization of the Holy *Qur'ān* and its recitation and *Daw'ah* in the way of Almighty Allah.<sup>178</sup> His father Shaykh Muḥammad Yaḥyā Ibn Muḥammad Ismā'īl Kāndahlawī (died in 1334 H./1916 CE.) was one of the distinguished scholars of *Ḥadīth* and other Islamic '*Ulūm Naqliyyah* (revealed/ transmitted sciences) and '*Ulūm 'Aqliyyah*<sup>179</sup> (intellectual/ acquired sciences).

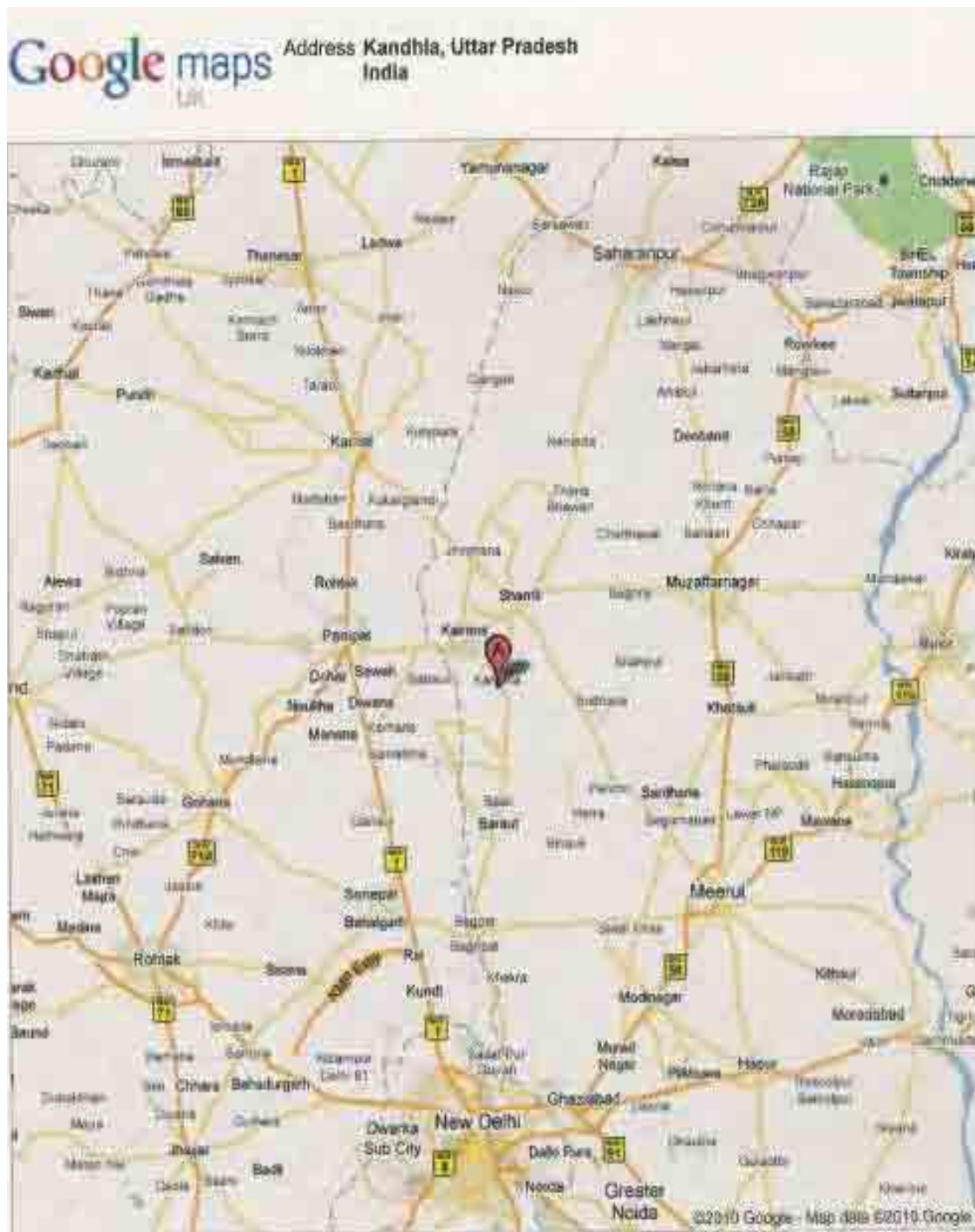
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<sup>178</sup> See: Al-Nadwī, Abū Al-Ḥasan, his Introduction on the book's Kāndahlawī, Muḥammad Zakariyyā. *Awjaz Al-Masālik Ilā Muwaṭṭa' Al-Imām Mālik*; 1/34, and Al-Barnī, 'Abd Al-Raḥmān Ibn 'Āshiq Ilāhī. '*Ulamā' Deoband*; 136-137.

<sup>179</sup> Shaykh Muḥammad Yaḥyā Kāndahlawī taught *Ḥadīth* – without remuneration – in the school of Mazāhir Al-'Ulūm in Saharanpūr. He also established a commercial library whose income was allocated to him and his family. He was very passionate about studying different sciences. He pursued a special approach in teaching his students. He was one of the strongest opponents of the system of education prevailing in the regular schools. Shaykh Muḥammad Yaḥyā, was one of the most famous and favorite students of the Shaykh Rashīd Aḥmad Gangohī. He collected the dictations (*Al-Amālī*) of his Shaykh Rashīd which he had dictated while teaching *Al-Kutub Al-Sittah* (the Six Books of *Ḥadīth*). Some of these dictations were printed with keen interest along with the footnotes of his pious son Shaykh Muḥammad Zakariyyā. He died in Saharanpūr after he was infected with Cholera. At that time, his age was 46 (died in 1334 H./1916 CE.).

For detailed biography of the father of the author please see: Al-Nadwī, Abū Al-Ḥasan 'Alī. *Ḥadrat Shaykh Al-Ḥadīth Mawlānā Muḥammad Zakariyyā Ṣāhib*; 40-48, and Kāndahlawī, Muḥammad Zakariyyā. *Awjaz Al-Masālik Ilā Muwaṭṭa' Al-Imām Mālik*; 133-135, and Al-Barnī, 'Abd Al-Raḥmān Ibn 'Āshiq Ilāhī. '*Ulamā' Deoband*; 97-100.

Figure 3.1: A map of the north India (Place of the author birth)



His uncle Shaykh Muḥammad Ilyās Kāndahlawī (died in 1363 H./1944 CE.)<sup>180</sup>, was the famous *Dā'iyah* (Islamic Preacher) and founder of the *Tablīghī Jamā'ah*. Among the notables of his family include his cousin and son-in-law Shaykh Muḥammad Yūsuf Ibn Muḥammad Ilyās Kāndahlawī (1384 H./1965 CE.)<sup>181</sup>, the second *Amīr* of the *Jamā'at Al-Tablīgh*. In this context, Shaykh Abū Al-Ḥasan Al-Nadwī says about the family of the author:

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<sup>180</sup> Shaykh Muḥammad Ilyās is the third son of his father Shaykh Muḥammad Ismā'īl. He was almost 16 years younger than his brother Muḥammad Yāḥyā. His brother supervised his primary education especially in the field of *Hadīth*. His brother would take him to the sessions of Shaykh Rashīd Gangohī until he gave *Bay'ah* (oath of allegiance) to him (Shaykh Gangohī) into the four Sufi orders. Then he renewed *Bay'ah* to Shaykh Khalīl Aḥmad Sahāranpūrī and others. Shaykh Muḥammad Ilyās completed his education at the school of Dār Al-'Ulūm in Deoband – which later on transformed into a big and famous university called: The University of Dār Al-'Ulūm. He was thereafter appointed a teacher at the same school in which his brother was teaching. He also contributed to the establishment of several *Katātib* (elementary schools) in his region.

He established his *Tablīghī* movement – which later was known as *Tablīghī Jamā'ah* or *Jamā'at Al-Tablīgh* – in Mewat region, North of India, in the year of (1345 H./1926 CE.) after he returned from his second *Hajj*. He established his movement on six principles. The most famous principle was: 'Going out (*Khurūj*) for *Da'wah* and *Tablīgh* and change of the environment'. This was the principle which became a hallmark of the *Jamā'ah* among other Islamic movements until it became one of the largest and most popular movements in the entire world.

He headed the movement for almost 18 years since its establishment until his death. He was also assisted, in supervising the movement for a long period of time, by his nephew Shaykh Muḥammad Zakariyyā through his prominent scholarly and intellectual personality and his useful books.

When he reached the age of 60, he passed away – after an illness which he suffered from during the last days of his life – he was buried near the grave of his father in the south-eastern side of the mosque of Nizamuddin Village in New Delhi (died in 1363 H./1944 CE.). It is worth-mentioning that Shaykh Muḥammad Ilyās was not known, among his peers, as a prolific writer and a scholar with abundant knowledge, as was the case with his brother and nephew. He was in fact famous for his religious *Da'wah* works to which he devoted his maximum time. Therefore most of the books and articles, while dealing with his personality, introduce him as one of the preachers and callers of religious reform.

For more information about his biography and his *Tablīghī* movement, please see: Al-Nadwī, Abū Al-Ḥasan 'Alī. *Ḥaḍrat Mawlānā Muḥammad Ilyās Awr Un Kī Dīnī Da'wat*; 3-127, and Sikand, Yoginder. *The origins and development of the Tablighi-jama'at*; 16-85, and Masud, Muḥammad Khalid. *Travellers in faith*; 26-95, and Gaborieau Marc, 'Tablīghī Jama'at' *The Encyclopedia of Islam*, New Edition, edited by The Bianquis et al; Vol.X, pp .38-39, and Jābir, Ḥusayn. *Al-Ṭarīq Ilā Jamā'at Al-Muḥimmīn*; 297-315, and Al-Juhanī, Manī'. *Al-Mawsū'ah Al-Muyassarrah Fī Al-Adyān Wa Al-Madhāhib Wa Al-Aḥzāb Al-Mu'āṣirah*; 1/326 and others sources.

<sup>181</sup> Shaykh Muḥammad Yūsuf took over as *Amīr* of the *Jamā'at Al-Tablīgh* for almost 21 years immediately after the death of his father. He clearly proved his capability to head the movement. He expanded its activities in India after his father had established it there. He managed to overcome many ordeals and the political battles and situations which prevailed at the time of division of India in (1366 H./1947 CE.) as well as the repercussions which followed. He also managed, with the grace of Almighty Allah, to expand the scope of the movement, transforming it from a regional movement covering India and Pakistan into an international movement covering Asia, Africa and Europe etc. His book *Ḥayāt Al-Ṣaḥābah* is one of his most famous books which were well received and circulated by the scholars and students of knowledge. He passed away in Lahore during his *Tablīghī* trip at the age of around 48. His body was transported to and buried in Delhi in the vicinity of the grave of his father (died in 1384 H./1965 CE.). Interestingly, his grandson Muḥammad Sa'd Ibn Muḥammad Hārūn is occupying, today, a high position in the hierarchy of the leaders of the movement.

For more detailed biography of Shaykh Muḥammad Yūsuf please see: Al-Ḥasanī, Muḥammad Al-Thānī. *Al-Shaykh Muḥammad Yūsuf Al-Kāndahlawī, Ḥayātuh Wa Manhajuh Fī Al-Da'wah*; 77-579, and Al-Barnī, 'Abd Al-Raḥmān Ibn 'Āshiq Ilāhī. 'Ulamā' Deoband; 222-228.

He – Muḥammad Zakariyyā – was born in a house which was deep-rooted in scholarship, knowledge and religion. Its people and predecessors were marked by high spirit, lofty ambition, great struggle and strict adherence to the religion. Most famous among the forefathers was Shaykh Allamah Muftī Ilāhī Bakhsh Al-Kāndahlawī<sup>182</sup> (died in 1245 H./1829 CE.), student of Shaykh ‘Abd Al-A‘zīz Ibn Waliyy Allah Al-Dahlawī<sup>183</sup>, and successor of famous *Mujāhid* (fighter/struggler) Sayyid Aḥmad Al-Shahīd Al-Barīlwī.<sup>184</sup> The most famous among the later dignitaries of his family is – the internationally renowned preacher (Islamic Caller) – his uncle Shaykh Muḥammad Ilyās Ibn Muḥammad Ismā‘īl Al-Kāndahlawī (died in 1363 H./1944 CE.), the founder of the *Tablīghī Jamā‘ah*. Several other members of his family, also, pursued the profession of teaching and performed *Jihād* in the way of Almighty Allah. His grandfather Shaykh Muḥammad Ismā‘īl (died in 1315 H./1889 CE.)<sup>185</sup>, is among those who were undisputedly famous for their sincerity, piety and abstinence.<sup>186</sup>

<sup>182</sup> He is one of the grandfathers of the author from his paternal grandmother's side. His full name is: Ilāhī Bakhsh Ibn Shaykh Al-Islām Ibn Al-Ṭabīb Quṭub Al-Dīn Kāndahlawī Al-Ṣiddīqī. He assumed *Ifiā'* (giving religious edict, ruling) duties. Hence, he was known as '*Muḥīṭ*'. Moreover, he was well-versed in the field of medicine and its practice.

For his biography, please see: Al-Ḥasanī, ‘Abd Al-Ḥayy Ibn Fakhr Al-Dīn. *Nuzhat Al-Khawāṭir Wa Bahjat Al-Masāmi‘ Wa Al-Nawāzīr*; 921-922.

<sup>183</sup> He was granted the title of *Sirāj Al-Hind*, meaning (the Lamp of India). His lineage connects to the second Caliph ‘Umar Ibn Al-Khaṭṭāb ؓ. He is one of the Imams of *Ḥadīth* and senior symbolic figures in the Indian subcontinent in 12<sup>th</sup> Century H./18<sup>th</sup> Century CE. Allah revived the science of *Ḥadīth* in India by him, his father and his students. Shaykh ‘Abd Al-‘Azīz Al-Dahlawī had compiled several books in the field of belief, *Qur‘ān* Interpretation and *Ḥadīth*. (died in 1239 H./1824 CE.). He was 80 years old (when he passed away). He was buried in the vicinity of the grave of his father in Delhi.

For his biography please see: Al-Ḥasanī, ‘Abd Al-Ḥayy Ibn Fakhr Al-Dīn. *Nuzhat Al-Khawāṭir Wa Bahjat Al-Masāmi‘ Wa Al-Nawāzīr*; 1014-1018, and Al-Ziriklī, Khayr Al-Dīn Ibn Maḥmūd. *Al-A‘lām, Qāmūs Tarājim Li-Ashhar Al-Rijāl Wa Al-Nisā’ Min Al-‘Arab Wa Al-Musta‘ribīn Wa Al-Mustashriqīn*; 4/14-15.

<sup>184</sup> Aḥmad Ibn ‘Irfān Al-Ḥasanī, well-known as *Al-Shahīd* (died in 1246 H./1831 CE.), as he was martyred in Balakot Valley after several battles with Sikhs and others. His *Jihād*-oriented *Daw‘ah* movement had a strong impact on the minds of the Muslims in India. He managed to establish an Islamic Emirate in Peshawar. Surprisingly, some of his enemies had attributed his methodology of *Daw‘ah* to Shaykh Muḥammad Ibn ‘Abd Al-Wahhāb and described his followers as Wahhābīs.

For his biography, please see: Al-Ḥasanī, ‘Abd Al-Ḥayy Ibn Fakhr Al-Dīn. *Nuzhat Al-Khawāṭir Wa Bahjat Al-Masāmi‘ Wa Al-Nawāzīr*; 899-902.

<sup>185</sup> Shaykh Muḥammad Ismā‘īl – the grandfather of the author – was a Sufi scholar who was mostly devoted to *Dhikr*, worship and recitation of the Holy *Qur‘ān*. He was a diligent person in teaching the Holy *Qur‘ān* to the people of his village, Nizamuddin, which is situated in Delhi. When he received glad tiding of the birth of his grandson (the author), he was overwhelmed with joy. But, his happiness could not last for a long time, as he passed away just about one month after the birth of his grandson (the author). He was buried in one side of the Premises of the *Tablīghī Jamā‘ah* in Nizamuddin.

For the biography of Syakh Muḥammad Ismail, please see: Al-Nadwī, Abū Al-Ḥasan ‘Alī. *Ḥaḍrat Shaykh Al-Ḥadīth Mawlānā Muḥammad Zakariyyā Ṣāhib*; 34-37, and Al-Ḥasanī, Muḥammad Al-Thānī. *Al-Shaykh Muḥammad Yūsuf Al-Kāndahlawī, Ḥayātuh Wa Manhajuh Fī Al-Da‘wah*; 45-50.

<sup>186</sup> Al-Nadwī, Abū Al-Ḥasan, his Introduction on the book's Kāndahlawī, Muḥammad Zakariyyā. *Awjaz Al-Masālik Ilā Muwaṭṭa‘ Al-Imām Mālik*; 1/35.



Interestingly, not only the males of this family were distinguished by knowledge, religiousness and piety. Its women also shared these good qualities with the men, as they were keen on memorization of the Holy *Qur'ān*, its recitation, preservation of *Adhkār* and Sufi *Awrād* (a set portion of the *Qur'ān*, or any other specific act of worship, which the worshipper commits himself or herself to recite or perform) and performing *Qiyām Al-Layl* (late night prayer), especially in the month of *Ramaḍān*.

Among the most prominent women of this family was the author's paternal grandmother: Ṣafiyah Ibnat Ṣahīr Al-Ḥasan Kāndahlawī, who was a memorizer of the Holy *Qur'ān* and was well-known for her worship, piety and abstinence.<sup>187</sup> In this educational and religious environment, Muḥammad Zakariyyā was born and brought up and received his first education. All this, indeed, created an impact on his religious and intellectual personality.

### 3.5 Author's upbringing and knowledge seeking

In his early childhood<sup>188</sup>, specifically when he was about two and half years of his age, this child (Muḥammad Zakariyyā) moved, along with his mother, from Kandhla to Gangoh<sup>189</sup>, which was

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<sup>187</sup> See: Al-Nadwī, Abū Al-Ḥasan 'Alī. *Ḥaḍrat Mawlānā Muḥammad Ilyās Awr Un Kī Dīnī Da'wat*; 51-52, and Ḥasanī, Muḥammad Al-Thānī. *Al-Shaykh Muḥammad Yūsuf Al-Kāndahlawī, Ḥayātuh Wa Manhajuh Fī Al-Da'wah*; 41-42.

<sup>188</sup> With regard to his early childhood, we can say that he lived a blissful life and enjoyed it – to an extent – before he reached 7. The statement of the author himself about this period is a testimony of this fact, as he says: “I have heard that as a child at that time I was so naughty that my main enjoyment as play was to break and tear things. My grandmother used to give me many pots, buckets and small clay pots, which were made by potter-girls in those days and sold as toys for small children. I used to sit on the balcony and throw those cups and pots down from on top. And on seeing them being smashed I became very Happy”. See: Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 69.

<sup>189</sup> Gangoh is a village that falls under District Sahāranpūr in the state of Uttar Pradesh. It is situated in South-West side of Sahāranpūr city. It is about 42 kilometers away from Sahāranpūr. Also it is located about 67 kilometers north of Kandhla village. It is located almost 152 kilometers away from New Delhi. See: <http://en.wikipedia.org/wiki/Gangoh>, accessed on 8/12/2007.

a center of ‘*Ulamā*’ (scholars) at that time. His father had been living there for a long period of time as he was attending the *Majālis* (special gatherings/programs) of his Shaykh Muḥammad Rashīd Gangohī (died in 1323 H./1905 CE.)<sup>190</sup> in the science of *Ḥadīth* and other sciences. The students of knowledge, including the father<sup>191</sup> of the author, would desire, with keen interest, to learn the knowledge from Shaykh Gangohī and give *Bay‘ah* to him. Therefore, Shaykh Muḥammad Yahyā took his son to his favorite Shaykh to receive his blessings and enjoy his care, sympathy and fatherly compassion. When the author was 8 years of his age, Shaykh Gangohī passed away in the year of (1323 H./1905 CE.) after he stayed with him for around five and half years.<sup>192</sup>

Muḥammad Zakariyyā enjoyed special care and attention from his father, who keenly endeavored to nurture him with good manners and Islamic morals and decencies and asked him not to intermingle with the people lest he be swayed away from seeking knowledge and

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<sup>190</sup> The lineage of Shaykh Rashīd Aḥmad Ibn Hidāyat Aḥmad Gangohī connects to the Companion Abū Ayyūb Al-Anṣārī ؓ – according to some sources. He was one of the great scholars of *Ḥadīth* in India. He was well-versed in the four schools of thought in Islamic *Fiqh*. He was one of great Sufī leaders in the four famous Sufī orders in India. Shaykh Gangohī also participated in establishment of the school of Dār Al-‘Ulūm in Deoband. One of the most prominent and great hallmarks of his biography is that he participated in the Mutiny of the year (1274 H./1857 CE.) against the British imperialism. Because of this, he was jailed for 6 years. He had numerous students numbering over three hundred. The most famous among them were Shaykh Muḥammad Yayḥā Kāndahlawī, a favorite student, who stayed constantly with him for almost 12 years, Shaykh Ḥabīb Al-Raḥmān Deobandī, the former chancellor of the Dār Al-‘Ulūm University in Deoband, and Ḥakīm Al-Ummah Ashraf ‘Alī Al-Tahānawī. He passed away at 79 in Gangoh (died in 1323 H./1905 CE.).

For his biography, please see: Al-Ḥasanī, ‘Abd Al-Ḥayy Ibn Fakhr Al-Dīn. *Nuzhat Al-Khawāṭir Wa Bahjat Al-Masālik ‘Wa Al-Nawāzīr*; 1229-1231, and Al-Barnī, ‘Abd Al-Raḥmān Ibn ‘Āshiq Ilāhī. ‘*Ulamā*’ Deoband; 63-69.

<sup>191</sup> As it goes to the credit of Shaykh Muḥammad Yahyā that he preserved the knowledge of his Shaykh Gangohī. He collected a number of his dictations (*Al-Amālī*) which he had dictated while teaching *Ṣaḥīḥ Al-Bukhārī*, *Jāmi‘ Al-Tirmidhī* and other Six Books of *Ḥadīth*. Shaykh Muḥammad Zakariyyā attached great importance to those dictations, commented on them and supervised over their printing.

<sup>192</sup> See: Al-Nadwī, Abū Al-Ḥasan, his Introduction on the book's Kāndahlawī, Muḥammad Zakariyyā. *Awjaz Al-Masālik Ilā Muwaṭṭa‘ Al-Imām Mālik*; 1/33-36, and Al-Nadwī, Abū Al-Ḥasan ‘Alī. *Ḥaḍrat Mawlānā Muḥammad Ilyās Awr Un Kī Dīnī Da‘wat*; 51-53, and Al-Barnī, ‘Abd Al-Raḥmān Ibn ‘Āshiq Ilāhī. ‘*Ulamā*’ Deoband; 136-137.

accompanying the religious scholars and pious and righteous persons. Also, the keen desire of Shaykh Muḥammad Yaḥyā himself to attend the *Majālis Al-'Ulamā' Wa Al-Ṣāliḥīn* (sessions of scholars and pious persons) played a great role in nurturing the behavior and conduct of his son and made him fully devoted to the knowledge and scholars from his early age.<sup>193</sup>

However, Muḥammad Zakariyyā started learning the alphabets and studying the Holy *Qur'ān* after he reached the age of seven. This was a delayed beginning – to an extent – according to the prevailing tradition of the family of the author, as the children in this family used to start learning normally in the age of four or five. Even the father of the author himself, for example, had begun memorizing the Holy *Qur'ān* before he reached the age of four, and completed the memorization of the Holy *Qur'ān* at the age of seven.

However, his son started memorizing the Holy *Qur'ān* only after he reached the age of seven, though he possessed a sharp mind and strong memory and had an innate disposition towards the knowledge.<sup>194</sup> Perhaps the reason, in this regard, can be attributed to his father's desire to give his son more time to enjoy his childhood. Specially, this was also due to the fact his father could not enjoy such an opportunity, as he had started learning and memorizing the Holy *Qur'ān* at a very early age. This might have had an impact on the way Shaykh Muḥammad Yaḥyā has set out for nurturing, raising and educating his son and choosing the proper timing for the same from his view point, though some of his senior family members of his family might not have agreed with him on this point.

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<sup>193</sup> See: Al-Nadwī, Abū Al-Ḥasan, his Introduction on the book's Kāndahlawī, Muḥammad Zakariyyā. *Awjaz Al-Masālik Ilā Muwaṭṭa' Al-Imām Mālik*; 1/35-36.

<sup>194</sup> See: Al-Nadwī, Abū Al-Ḥasan 'Alī. *Ḥaḍrat Shaykh Al-Ḥadīth Mawlānā Muḥammad Zakariyyā Ṣāḥib*; 53-54, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 70-71, and Kāndahlawī, Muḥammad Zakariyyā. *Awjaz Al-Masālik Ilā Muwaṭṭa' Al-Imām Mālik*; 1/132-133.

Therefore, Shaykh Muḥammad Yaḥyā replied to the objection of his mother who categorically disliked the idea that her grandson should start learning<sup>195</sup> at a later age, as he said:

When it is time for him to play let him play. Once he gets busy with studies it will be full swings.<sup>196</sup>

Muḥammad Zakariyyā started learning the alphabets and reading *Al-Qā'idah Al-Baghdādiyyah*<sup>197</sup> from the Physician ‘Abd Al-Raḥmān Al-Muzaffarnagī<sup>198</sup> – one of the well-wishers and companions of Shaykh Rashīd Gangohī. He read the Holy *Qur’ān* from his father who was directing him to read hundred times all what he memorizes from the *Qur’ān*. When he reached the age of ten in (1325 H./1907 CE.), he started learning some Persian and Urdu books from his uncle Muḥammad Ilyās. He also read from him, at the age of twelve, some Arabic primary books. He read some other books from his father as well.<sup>199</sup>

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<sup>195</sup> As she was saying to her son Shaykh Muḥammad Yaḥyā: “O Yaḥyā! The father should not love his son blindly. You memorized the entire *Qur’ān* at the age of 7, and see your son Zakariyyā is roaming here and there. Do you want him to become a shoemaker, tanner, bathroom cleaner or street sweeper or what?  
See: Al-Nadwī, Abū Al-Ḥasan ‘Alī. *Ḥaḍrat Shaykh Al-Ḥadīth Mawlānā Muḥammad Zakariyyā Ṣāhib*; 54.

<sup>196</sup> Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 71, and Kāndahlawī, Muḥammad Zakariyyā. *Āp Bītī*, 1/73.

<sup>197</sup> *Al-Qā'idah Al-Baghdādiyyah* is a simplified Arabic elementary booklet about the alphabets, with a distinguished method of pronunciation and phonetics which makes it easy for students to read the Holy *Qur’ān* and memorize it. This is, in fact, the goal of the book. This book is very famous and popular in the *Katātīb*, mosques and circles of memorization of the Holy *Qur’ān* in the Asian Subcontinent, especially in non-Arab countries like India and Pakistan and other neighboring countries. Similarly there is one more book of this type, which is called *Al-Qā'idah Al-Nūrāniyyah*.

<sup>198</sup> And also (he studied) under the wife of the Physician ‘Abd Al-Raḥmān, according to what Shaykh Muḥammad Zakariyyā himself narrated. He enjoyed great care and special attention of the Physician and his wife.

<sup>199</sup> See: Kāndahlawī, Muḥammad Zakariyyā, *Āp Bītī*, 1/73-74, 79, 82-83, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 71-72, 75, 78-79, and Al-Nadwī, Abū Al-Ḥasan ‘Alī. *Ḥaḍrat Shaykh Al-Ḥadīth Mawlānā Muḥammad Zakariyyā Ṣāhib*; 54-55.

Almost in mid year (1328 H./1910 CE.), Muḥammad Zakariyyā moved, along with his father, to Sahāranpūr<sup>200</sup>, the great educational center, after Shaykh Khalīl Sahāranpūrī insisted upon his (author's) father to move to it for assuming teaching responsibilities in the school of Mazāhir Al-‘Ulūm. His son joined the school for study. Under his father, Zakariyyā finished here study of the Arabic books like Arabic Grammar – Syntax and Morphology, Poetry and Literature with special emphasis on memorization of the texts like *Alfiyyat Ibn Mālik* as well as memorization of the poems like *Al-Mu‘allaqāt Al-Sab‘ah* and *Al-Burdah* and so on.

Also, Shaykh Muḥammad Yaḥyā wanted his son to read books in Logic and Philosophy. Therefore, Muḥammad Zakariyyā studied some of these books under his father and some other books under other teachers of the school like Shaykh ‘Abd Al-Waḥīd Al-Sanbuhlī and Al-Ḥāfīz ‘Abd Al-Laṭīf Al-Barqaḍawī (died in 1373 H./1954 CE.), who was the headmaster of the *Madrasah* at that time.<sup>201</sup>

Having completed the study of most of the fundamental sciences which the beginners students of knowledge needed, Muḥammad Zakariyyā – at the age of around 17 – embarked upon a new phase of educational march, which played great and effective role in determining his scientific specialty in which he, thereafter, became prominent among the scholars and students of

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<sup>200</sup> Sahāranpūr is the key city of District Sahāranpūr. It is located some 168 kilometers north of New Delhi. It is 83 kilometers away from Kandhla.  
See: <http://en.wikipedia.org/wiki/Saharanpur> , accessed on 8/12/2007.

<sup>201</sup> See: Kāndahlawī, Muḥammad Zakariyyā, *Āp Bītī*; 1/84-102, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 79-94, and Barnī, ‘Abd Al-Raḥmān. ‘*Ulamā’ Deoband*; 138.

knowledge. On 7<sup>th</sup> *Muḥarram*, 1332 H., corresponding to 6<sup>th</sup> December 1913 CE., he started studying *Ḥadīth* and its sciences from his father – who took a bath and performed two *Rak'ats*. Then he (author's father) read the *Khuṭbah* (sermon) and preface of the book *Mishkāt Al-Maṣābīh* compiled by Al-Khaṭīb Al-Tibrīzī. Then he prayed to Almighty Allah for himself and his son, for a long time. Since then, the sciences of *Ḥadīth* became a cherished goal and foremost occupation of his son, until he was known as *Shaykh Al-Ḥadīth* which prevailed over his name.<sup>202</sup> Shaykh Zakariyyā himself remembers the supplication of his father and that of himself, as he says:

He offered prayer for about fifteen to twenty minutes. I am not aware of what things he prayed for. I know that I only had one prayer in my heart: “The study of hadeeth for me had started quite late. Ya Allah keep this knowledge with me till my death”. Thanks to Allah, in spite of my weakness and iniquity, Allah has accepted this prayer of mine, so that from 1332 Hijri onward until 1390 Hijri<sup>203</sup> no time passed when I was not busy with some aspect or other of hadeeth studies.<sup>204</sup>

In the same year, he read from his father the *Ḥadīth* book *Mishkāt Al-Maṣābīh*, and also the book *Sharḥ Ma'ānī Al-Āthār* of Al-Imām Abū Ja'far Al-Ṭahāwī. Then, in the year of (1333 H./1915 CE.) approximately, Muḥammad Zakariyyā started extensive *Dawrat Al-Ḥadīth* (the intensive programme for *Ḥadīth*) with true desire and keen interest, as he studied under his father some of *Al-*

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<sup>202</sup> See: Kāndahlawī, Muḥammad Zakariyyā, *Āp Būtī*; 1/103, and Al-Nadwī, Abū Al-Ḥasan, his Introduction on the book's Kāndahlawī, Muḥammad Zakariyyā. *Awjaz Al-Masālik Ilā Muwaṭṭa' Al-Imām Mālik*; 1/36.

<sup>203</sup> But, the author continuously busied himself with the *Ḥadīth* and its sciences even after the date which he mentioned, until shortly before his death, as he wrote aforementioned statement in (1390 H./1970 CE.), while he lived almost one decade after that date. During this period also, he remained busy with *Ḥadīth*.

<sup>204</sup> Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 95.

*Kutub-Al-Sittah*<sup>205</sup> like *Ṣaḥīḥ Al-Bukhārī*, *Sunan Abū Dāwūd*, *Sunan Al-Tirmidhī* and *Sunan Al-Nasā'ī* only.

As for *Sunan Ibn Mājah*, he read it from Shaykh Thābit ‘Alī. During this programme, he could not study *Ṣaḥīḥ Muslim*, despite the fact he had been always preoccupied with the study of *Ḥadīth* books all the time and he would not sleep more than 3 hours daily. It was Muḥammad Zakariyyā's habit that he would not read any *Ḥadīth* except after *Wudū'* (ablution). This speaks volumes about his reverence and respect for *Ḥadīth* of Prophet ﷺ and asserts the fact that he held the Prophet's *Sunnah* in great esteem. In the end of *Dawrat Al-Ḥadīth* – which lasted until the year (1334 H./1916 CE.) – he studied under his father – in the field of *Ḥanaḥī*<sup>206</sup> *Fiqh* – a part of *Al-Hidāyah Fī Sharḥ Al-Bidāyah* of Al-Imām Burhān Al-Dīn Al-Mirghinānī Al-Ḥanaḥī.<sup>207</sup>

On 10<sup>th</sup> *Dhul Qa'dah* of the year 1334 H., corresponding to 8<sup>th</sup> September 1916 CE., his father Shaykh Muḥammad Yaḥyā passed away. The father's death delivered a severe blow to his son

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<sup>205</sup> **NB:** some biographers of Shaykh Muḥammad Zakariyyā mentioned that he had studied under his father the Six Books of *Ḥadīth* – except for *Sunan Ibn Mājah* – and even some of them did not exclude *Sunan Ibn Mājah* also. This is, in fact, lacking accuracy, as he had not read *Ṣaḥīḥ Muslim* also with his father. Hence, the generalization about his study of the Six Books of *Ḥadīth* under his father with the exception of *Sunan Ibn Mājah* lacks accuracy. This is especially because Shaykh Muḥammad Zakariyyā himself stated that he could not read *Ṣaḥīḥ Muslim* from his father.

For a comparison between what has been mentioned in some of the books and what has been stated by Shaykh Muḥammad Zakariyyā himself with regard to this issue, please see:

Al-Bannūrī, Muḥammad Yūsuf, his Introduction on the book's Kāndahlawī, Muḥammad Zakariyyā. *Awjaz Al-Masālik Ilā Muwaṭṭa'* *Al-Imām Mālik*, 1/19, and Al-Mar'ashlī, Yūsuf Ibn 'Abd Al-Raḥmān. *Iqd Al-Jawhar Fī 'Ulamā' Al-Rub' Al-Awwal Min Al-Qarn Al-Khāmis 'Ashar*; 2052, and Al-Nadwī, Wallī Al-Dīn. 'Al-Imām Al-Muḥaddith Muḥammad Zakariyyā Al-Kāndahlawī Wa Āthāruh Fī 'Ilm Al-Ḥadīth.' *Al-Aḥmadiyyah Maqazin*. (Issue. 7). March, 2001. pp; 118-119, and Kāndahlawī, Muḥammad Zakariyyā, *Āp Bīṭī*; 1160-107, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 98.

<sup>206</sup> Also, he read *Fiqh* from his uncle Shaykh Muḥammad Ilyās.

<sup>207</sup> See: Kāndahlawī, Muḥammad Zakariyyā, *Āp Bīṭī*; 1/103-108, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 95-99, and Barnī, 'Abd Al-Raḥmān. *'Ulamā' Deoband*; 138.

Muḥammad Zakariyyā, who felt deeply grieved, as he was not only a father but also a brotherly figure, a mentor, educator and teacher as well. However, his father's death did not deter him from pursuing knowledge and attending the *Majālis Al-'Ulamā'*. How would he have turned away from this, when he was raised on love for knowledge?

Therefore, Muḥammad Zakariyyā started another *Dawrah* of *Ḥadīth* at the hand of Shaykh Khalīl Aḥmad Sahāranpūrī after his return from *Hajj* in (1334 H./1916 CE.). This *Dawrah* continued several years in which Shaykh Muḥammad Zakariyyā enjoyed close company of his Shaykh for a long period of time and even during his travels, as he was assisting his Shaykh in compilation of the commentary on *Sunan Abū Dāwūd*. In the beginning, he studied under him *Ṣaḥīḥ Al-Bukhārī*, thereafter *Sunan Al-Tirmidhī* and then remaining of the Six Books of *Ḥadīth*, the last of which was *Sunan Ibn Mājah*. He also studied under him (Shaykh Khalīl) *Muwatta'* Muḥammad Ibn Ḥasan Al-Shaybānī and *Sharḥ Ma'ānī Al-Āthār*.<sup>208</sup>

It appears to us that Muḥammad Zakariyyā's help to his Shaykh in compiling the book *Badhl Al-Majhūd Fī Sharḥ Sunan Abū Dāwūd* – which took almost a whole decade – was a valuable golden opportunity, during which he acquired the experience of writing and compilation from his Shaykh in the early age of nineteen.<sup>209</sup> He also got an opportunity to get acquainted with a

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<sup>208</sup> See: Kāndahlawī, Muḥammad Zakariyyā, *Āp Bīrī*, 1/108-114, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 99-104, and Al-Nadwī, Abū Al-Ḥasan 'Alī. *Ḥaḍrat Shaykh Al-Ḥadīth Mawlānā Muḥammad Zakariyyā Ṣāhib*; 62-65.

<sup>209</sup> This experience bore the fruits as Shaykh Muḥammad Zakariyyā started, in (1345 H./1926 CE.), writing his largest ever book comprising several parts of *Awjaz Al-Masālik Ilā Muwatta' Al-Imām Mālik*, at the age of around twenty nine. He took almost 30 years in collecting, organizing and compiling this book. It was printed in 17 volumes (last edition). While writing this book, he had also compiled many other books. Moreover, he would also be preoccupied with teaching, on one hand, and with *Daw'ah* and supervision over the *Tablīghī Jamā'ah*, on the other hand.



great deal of books on Islamic heritage in different scientific fields which proved helpful in compilation of the book.<sup>210</sup>

It is no wonder if we say that Muḥammad Zakariyyā had perhaps benefitted from his Shaykh more from assisting him (in compilation of the *Badhl Al-Majhūd*) than studying under him. It is interesting here to mention what Shaykh Abū Al-Ḥasan ‘Alī Al-Nadwī said about Shaykh Zakariyyā's contributions to compilation of the book *Badhl Al-Majhūd* and its positive impact on him. He said:

It was a blessing of Almighty Allah for him that his Shaykh expressed his keen desire to compile a commentary on *Sunan Abū Dāwūd* and sought his help in this regard as his right-hand man as well as a writer. This was a source of pleasure and good fortune for him as well as a route to excellence. His work earned him a special position with his Shaykh. Shaykh Khalīl Aḥmad would direct him towards the texts and religious sources to which he could refer for the subject matter. Shaykh Muḥammad Zakariyyā would collect the information and present them to his Shaykh, who would then select from the collection whatever he wanted and left whatever he did not. Thereafter, he would dictate them to Shaykh Muḥammad Zakariyyā who would write them down. This paved the way for his innate disposition for compilation and commentary and sharpened his insight in the science of *Ḥadīth*. He undertook the task of publishing his Shaykh's book *Badhl Al-Majhūd Fī Sharḥ Sunan Abū Dāwūd* in the Indian press and devoted his attention to its correction, publishing it with sincerity and great efforts. He earned the pleasure of his Shaykh and won his trust.<sup>211</sup>

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<sup>210</sup> To learn more about the examples of many such books in different sciences to which Shaykh Muḥammad Zakariyyā referred and from which he benefitted, please see the following source: Al-Sahāranpūrī, Khalīl Aḥmad. *Badhl Al-Majhūd Fī Sharḥ Sunan Abū Dāwūd*; 1/40-43.

<sup>211</sup> Al-Nadwī, Abū Al-Ḥasan, his Introduction on the book's Kāndahlawī, Muḥammad Zakariyyā. *Awjaz Al-Masālik Ilā Muwaṭṭa’ Al-Imām Mālik*; 1/36-37.

### 3.6 Teaching career

Having completed his studies, Muḥammad Zakariyyā was appointed as a primary teacher at the school of Mazāhir Al-‘Ulūm on 1<sup>st</sup> *Muḥarram* 1335 H., corresponding to 27<sup>th</sup> October 1916 CE. He was then around twenty years old. He was one of the youngest teachers. He assumed the duty of teaching, at a meager salary of not more than 15 Rupees. He was assigned to teach books which were normally not assigned to the teachers of his age. However, he proved his capability, talent and educational excellence in teaching the books<sup>212</sup> assigned to him.

The first book he taught in the school was *Uṣūl Al-Shāshī* of Abū ‘Alī Aḥmad Al-Shāshī in the Science of *Uṣūl Al-Fiqh* (Principles of Jurisprudence) – which was earlier taught by his uncle Shaykh Muḥammad Ilyās. He was also assigned to teach some elementary books in Arabic Grammar – syntax, literature, logic and *Fiqh*. He continuously advanced step by step in this field until he was assigned, in (1341 H./1923 CE.), to teach *Mishkāt Al-Maṣābīḥ* and some parts of *Ṣaḥīḥ Al-Bukhārī* under the directive of his Shaykh Khalīl Sahāranpūrī. He was twenty six years old at that time.

The young teacher proved his proficiency, talent and ability in the field of teaching until he became head of the teaching staff of this school after a short period of time. Not only this, but finally with him the era of leadership in teaching *Ḥadīth* ended and he deserved the title of

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<sup>212</sup> Therefore, only after a short period of time, the headmaster of the School acknowledged his success in teaching the higher books assigned to him. He said: “O Zakariyyā you made me regret what I doubted with regard to your capability to teach these books and you compelled me to acknowledge you and your capability to teach and understand these books”.

See: Al-Nadwī, Abū Al-Ḥasan ‘Alī. *Ḥaḍrat Shaykh Al-Ḥadīth Mawlānā Muḥammad Zakariyyā Ṣāhib*; 67.

*Shaykh Al-Ḥadīth*. He also taught *Sunan Abū Dāwūd*, *Muwaṭṭa' Muḥammad Ibn Ḥasan Al-Shaybānī* and other books of *Ḥadīth*.<sup>213</sup>

However, he often kept himself busy with teaching *Sunan Abū Dāwūd*, in view of his long experience and association with this book. Moreover, he taught the second half of the *Ṣaḥīḥ Al-Bukhārī*. Then he was asked to teach the entire *Ṣaḥīḥ Al-Bukhārī* after the death of Al-Ḥāfīz 'Abd Al-Laṭīf Al-Barqaḍawī. Shaykh Muḥammad Zakariyyā continued teaching for a long period of time, until he gave up in (1388 H./1968 CE.), after he became old and felt extremely tired, as he decided to migrate and settle down in Al-Madinah Al-Munawwarah. He was around 73 years old at that time.<sup>214</sup>

### **3.7 Author's Bay'ah into Sufi orders**

What is known as *Ba'yah* into a particular Sufi order or several orders<sup>215</sup>, is very common in the Indian subcontinent and other neighbouring countries and even some Arab countries. This is not only a desirable deed in those societies but is, perhaps, very favorite deed, even to the extent of obsession among the scholars and students of knowledge. They firmly believe that any person cannot attain a high rank of knowledge and virtue unless he practices the principle of *Ba'yah*,

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<sup>213</sup> Anyway, Shaykh Muḥammad Zakariyyā himself has mentioned a list of the books which he taught at the school of Mazāhir Al-'Ulūm since he started teaching there. See: Kāndahlawī, Muḥammad Zakariyyā, *Āp Bīṭī*; 1/118-121, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 108-111.

<sup>214</sup> See: Kāndahlawī, Muḥammad Zakariyyā, *Āp Bīṭī*; 1/114-151, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 104-134, and Al-Nadwī, Abū Al-Ḥasan, his Introduction on the book's Kāndahlawī, Muḥammad Zakariyyā. *Awjaz Al-Masālik Ilā Muwaṭṭa' Al-Imām Mālik*; 1/37.

<sup>215</sup> With regard to the concept of *Bay'ah* and its *Sharī'ah* origin from the view point of Shaykh Muḥammad Zakariyyā, one can refer to his book in which he dealt with this issue and some other issues relating to Sufism. See: Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Al-Sharī'ah Wa Al-Ṭarīgah*; 114-120.

either by giving *Ba'ah* to his Shaykh while studying under him or by taking it from his students when they study under him.<sup>216</sup> Indeed, Shaykh Muḥammad Zakariyyā was raised and brought up in this Sufi environment. Therefore, he describes this environment thus:

Sufism is the essence of our senior dignitaries as well as the senior dignitaries of the school of Mazāhir Al-'Ulūm and school of Dār Al-'Ulūm. In these two schools, perhaps you will not find any one without swearing *Bay'ah* to one of the *Mashā'kh* (scholars) and without busying himself with the Sufi *Dhikr* and Sufi practices, to an extent.<sup>217</sup>

Therefore, we see that Muḥammad Zakariyyā had given *Bay'ah* to a number of his *Mashā'kh*. Most famous among them is Shaykh Khalīl Sahāranpūrī to whom he swore allegiance twice. First, it was when his Shaykh wanted to travel to the Ḥijāz on the pilgrimage of *Ḥajj* and *Ziyārah* in (1333 H./1915 CE.). The people rushed to Shaykh Sahāranpūrī to swear allegiance to him before his travel. Shaykh Zakariyyā also hurried to his Shaykh and gave his allegiance to him. He was around seventeen years old at that time.<sup>218</sup>

Once again, he swore allegiance to him in (1345 H./1927 CE.) during his stay in the Ḥijāz with his Shaykh to complete the work on the book *Badhl Al-Majhūd*. This *Bay'ah* was special for

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<sup>216</sup> In contrast, there are some countries, like Saudi Arabia for example, in which the prevailing religious trend rejects the principle of Sufi *Bay'ah*. It is not only this but also they consider affiliation to the Sufi orders as an innovation, as is well-known in the literary works of this trend. Therefore, any concept about the presence of a religious scholar or a student who affiliates to a Sufi order and practices the principle of Sufism, may not be found in their (people of that trend) religious ideology, cultural background and the environment in which they were raised. This, however, does not necessarily mean that there are not some members of this trend who accept Sufism, but with some reservations. Anyway, if affiliation to the Sufi orders is ill-favoured, objectionable and a fault in a region or a country, it is considered a commendable act and laudable virtue in another region or country, depending on the different ideologies from one environment to the other.

<sup>217</sup> Kāndahlawī, Muḥammad Zakariyyā, *Āp Bītī*, 1/210.

<sup>218</sup> See: Ḥasanī, Muḥammad. *Sawāniḥ Ḥaḍrat Mawlānā Muḥammad Yūsuf Kāndahlawī*, 82.

him as his Shaykh gave him authorization (*Ijāzah*) for taking *Bay'ah* on his behalf. Muḥammad

Thānī Ḥasanī says in this regard:

Shaykh Khalīl Aḥmad Sahāranpūrī gave general authorization to Shaykh Muḥammad Zakariyyā before the latter's return from Al-Madinah Al-Munawwarah to India in (1345 H./1927 CE.) to take *Bay'ah* into the four Sufī orders – Al-Qādirī, Al-Chishtī, Al-Suhrawardī and Al-Naqshabandī. Muḥammad Zakariyyā took great interest in this event. Shaykh Sahāranpūrī took off his turban from his head and presented it to Shaykh Sayyed Aḥmad to wind the turban around the head of Shaykh Muḥammad Zakariyyā. When Shaykh Sayyed Aḥmad placed it on Shaykh Muḥammad Zakariyyā's head, he felt overwhelmed with emotion till he wept with a loud voice. Shaykh Saharanpuri's eyes were also filled with tears... Shaykh Zakariyyā mentioned in some of his gatherings:

“I felt something entering my soul only after the turban was placed on my head. After it, I understood that perhaps it was the reality of the transfer of *Nisbah* (connection)”.<sup>219</sup>

Thereinafter, Shaykh Zakariyyā started taking *Bay'ah* under the instruction of his uncle Shaykh Muḥammad Ilyās. In the beginning, some ladies of his family asked him to take *Bay'ah* from them, but, he declined. Then, they took resort to Shaykh Muḥammad Ilyās. He asked them to assemble in a house and ordered Shaykh Muḥammad Zakariyyā to take *Bay'ah* from them. His uncle placed his turban on the head of Shaykh Muḥammad Zakariyyā and took his turban from his head and gave him a portion while giving the other portion of it to the women from behind the curtain and ordered them to give *Bay'ah* to Shaykh Muḥammad Zakariyyā in front of him. For Shaykh Muḥammad Zakariyyā, this was the beginning of his experience with taking *Bay'ah*. He continued taking *Bay'ah*

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<sup>219</sup> Ḥasanī, Muḥammad. *Sawāniḥ Ḥaḍrat Mawlānā Muḥammad Yūsuf Kāndahlawī*; 97, and see also: Al-Nadwī, Abū Al-Ḥasan ‘Alī. *Ḥaḍrat Shaykh Al-Ḥadīth Mawlānā Muḥammad Zakariyyā Ṣāḥib*; 85-86.

from the people until his death. He even became a source of attraction for *Muridin* (the devoted followers) from around the world.<sup>220</sup>

### 3.8 Author's pilgrimages and visits to the Two Holy Mosques

Allah blessed Shaykh Muḥammad Zakariyyā with an opportunity to travel to the Ḥijāz and visit the Two Holy Mosques several times, during which he performed the ritual of *Hajj* more than 8 times.<sup>221</sup> He also performed *‘Umrah* many times whenever he had the chance to do so. Even during some of his visits to the Ḥijāz, he would perform *‘Umrah* several times in a row – before *Hajj* and after it – as per his convenience. This proves that he was a man of high spirit and strong will and determination.

In this context, we can say that his multiple visits to the sacred land of the Two Holy Mosques – which is in fact considered a point of international convergence in the seasons of *Hajj* and *‘Umrah* – perhaps opened horizons of knowledge for the author and acquainted him with various social, cultural and political aspects. All this contributed, in one way or the other, to the development of his personality and expanded his intellectual capacities, as he got an opportunity, during these visits, to get familiarized with the environments which were different from the environment in which he was raised. He also had an opportunity to meet a lot of scholars, whether scholars of the Ḥijāz or other scholars who came to the Ḥijāz from different parts of the Islamic world as emigrants or who came to perform *Hajj* or *‘Umrah*.

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<sup>220</sup> See: Sahāranpūrī, Muḥammad Shāhid. *Sawānih Ḥaḍrat Mawlānā Muḥammad In ‘ām Kāndahlawī*, 1/204, and Ḥasanī, Muḥammad. *Sawānih Ḥaḍrat Mawlānā Muḥammad Yūsuf Kāndahlawī*, 98.

<sup>221</sup> These are other than the pilgrimages – like *Hajj* of the year (1369 H./1950 CE.) and the *Hajj* of the year (1374 H./1955 CE.) – which the author decided or intended to perform, but could not do so due to certain circumstances. See: Kāndahlawī, Muḥammad Zakariyyā, *Āp Bītī*, 1/588-590, 593-594, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 478-480, 483.

Muḥammad Zakariyyā performed first *Hajj* – the obligatory *Hajj* – in the year of (1338 H./1920 CE.), when he was 23 years old. At that time, he traveled by ship from India to the Ḥijāz with Shaykh Khalīl Sahāranpūrī and other companions of Shaykh and his students. The Ḥijāz, during that period, was under the rule and control of Sharif Al-Ḥusayn Ibn ‘Alī Al-Ḥasanī Al-Ḥāshimī (died in 1350 H./1931 CE.)<sup>222</sup>, who secured independence from the Ottoman Turks after the Arab Revolt<sup>223</sup> in the year of (1334 H./1916 CE.), and proclaimed himself as the King of the Arabs.<sup>224</sup>

As for his second *Hajj* and visit to the Ḥijāz – again by ship – it took place in (1344 H./1926 CE.), almost five months after the Ḥijāz officially came under the new Saudi reign (the third

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<sup>222</sup> For his biography, see: "Ḥusayn ibn ‘Alī." Encyclopedia Britannica. 2010. Encyclopedia Britannica 2006 Ultimate Reference Suite DVD, and Al-Zirikī, Khayr Al-Dīn Ibn Maḥmūd. *Al-A‘lām, Qāmūs Tarājim Li-Ashhar Al-Rijāl Wa Al-Nisā’ Min Al-‘Arab Wa Al-Musta‘ribīn Wa Al-Mustashriqīn*; 2/249-251.

<sup>223</sup> **Arab Revolt:** This was an armed movement which was called for by the secret Arab societies in Arab East against the Ottoman Rule to achieve a separate and independent Arab state comprising the Arab peninsula and the Arab East. This revolt was declared under leadership of Sharif Ḥusayn, Emir of Makkah on 9<sup>th</sup> *Sha‘abān* 1334 H., corresponding to 10<sup>th</sup> June 1916 CE., with the support and instigation of the British during the First World War, though the seeds of the revolt can be traced to the period around one or two decades before the revolt. The tribal people who joined the movement managed to blow up the railway line of Ḥijāz with the help of British Intelligence Officer Thomas Edward Laurence (died in 1354 H./1934 CE.) with a view to prevent the arrival of Turkish support to the Ḥijāz. Then they were able, after several battles, to expel the remnants of the Turkish army in the Ḥijāz and some other Arab parts like Jordan and Syria.

For more information about the history of Arab Revolt and its impacts as well as the reality of British support, please see: Vassiliev, Alexei. *The History of Saudi Arabia*; 239-250, and Sa‘īd, Amīn Ibn Muḥammad. *Al-Thawrah Al-‘Arabiyyah Al-Kubrā*; 1/9-57, 111-193, 250-311, and Stodoard, Lothrop. *Ḥāḍir Al-‘Ālam Al-Islāmī*; 4/82-89, 120-122, 136-150.

<sup>224</sup> (This was achieved) with the support of Great Britain and its pledges and promises. But after the First World War was over and the influence of the Ottoman State, as a regional and international power, diminished, Britain went back on its promises to the Arabs at the forefront of whom was Sharif Ḥusayn. Britain did not recognize him as the King of the Arabs. It only recognized him as a King of the Ḥijāz region without other remaining regions in the Arab Peninsula – specially in presence of some emerging Arab forces having influence in those regions like the influence of Sultan (King later on) ‘Abd Al-‘Azīz Āl Sa‘ūd (died in 1373 H./1953 CE.) in Najd and Al-Aḥsā’ and who had an agreement with Britain -. However, the Arab region was divided between Britain and France as per Sykes-Picot Agreement -which was concluded secretly in (1334 H./1916 CE.) -. Subsequently, The Arabs came under British and French dominion and control instead of Ottoman Rule, and the efforts and dreams of the Arabs withered away. Since that day, the Arabs were divided into several regional countries as the current map indicates and they never could become united under the banner of one Arab State.

See: "Arabia, history of." Encyclopedia Britannica. 2010. Encyclopedia Britannica 2006 Ultimate Reference Suite DVD, and Al-Zamal, Nāṣir Ibn Muḥammad. *Mawsū‘at Aḥdāth Al-Qarn Al-‘Ishrīn*; 2/98, 107, 118, 121, 126, 138, 143, 151-152.

Saudi state) after *Ashrāf's* rule over the Ḥijāz came to an end<sup>225</sup>, as its King Sharif ‘Alī Ibn Al-Ḥusayn Ibn ‘Alī Al-Hāshimī surrendered and left Jeddah for Iraq on 6<sup>th</sup> *Jamād Al-Thānī* 1344 H., corresponding to 22<sup>nd</sup> December 1925 CE.<sup>226</sup>

In fact, this *Hajj* was one of the most important and famous trips the author undertook, as he stayed in the Ḥijāz for more than one year along with his Shaykh Sahāranpūrī<sup>227</sup> to assist him in completion of the commentary of *Badhl Al-Majhūd*, as they finished it in *Sha‘bān* 1345 H., corresponding to February 1927 CE. It is worth-mentioning that his uncle Shaykh Muḥammad Ilyās was also with him during this *Hajj*, as he resolved to migrate and live the rest of his life in Al-Madinah Al-Munawwarah. But, due to a particular incident which happened to his uncle – as indicated by the author<sup>228</sup> – after *Hajj* during his stay in Al-Madinah<sup>229</sup>, he (Shaykh Ilyās)

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<sup>225</sup> However, Ashrāf's rule over the entire region of the Ḥijāz completely, after their independence from Ottomans and departure of Turks, could not last except for around 9 or even 8 years. This Kingdom of Ḥijāz could be ruled by the two Kings of Ashrāf only: King Ḥusayn Ibn ‘Alī and then his son King ‘Alī Ibn Al-Ḥusayn who ruled around one year after his father abdicated the throne in favour of his son. His son surrendered and handed over Jeddah to the Saudis.

<sup>226</sup> See: Kāndahlawī, Muḥammad Zakariyyā, *Āp Bīṭī*, 1/575-576, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 468-469, and Al-Sibā‘ī, Aḥmad Ibn Muḥammad. *Tārīkh Makkah: Dirāsāt Fī Al-Siyāsah Wa Al-‘Ilm Wa Al-Ijtimā‘ Wa Al-‘Imrān*; 2/735-739, and Wahbah, Ḥāfīz. *Jazīrat Al-‘Arab Fī Al-Qarn Al-‘Ishrīn*; 262-275, and Al-Zamal, Nāṣir Ibn Muḥammad. *Mawsū‘at Aḥdāth Al-Qarn Al-‘Ishrīn*; 3/75-76.

<sup>227</sup> Who had decided to migrate to Al-Madinah Al-Munawwarah during this *Hajj* and desired to die there. Allah granted his wish and he passed away in Al-Madinah in (1346 H./1927 CE.) and was buried in the vicinity of the graves of noble family members of the Prophet ﷺ.

<sup>228</sup> See: Kāndahlawī, Muḥammad Zakariyyā, *Āp Bīṭī*, 1/584, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 475.

<sup>229</sup> The story of this incident is that Shaykh Muḥammad Ilyās used to spend several days in silence and meditation near Al-Raudhah A-Sharifah (a designated portion which symbolizes a garden in *Jannah*) in the Prophet's Mosque in Al-Madinah Al-Munawwarah. One day he saw the Messenger of Allah ﷺ in his dream, saying to him: “O Ilyās! Go back to India, Allah will utilize you for work”.

For more details about this event, see: Bilyāwī, Muḥammad ‘Ubayd Allah. *Tārīkh Da‘watu Tablīgh*; 52-53, and Al-Nadwī, Abū Al-Ḥasan ‘Alī. *Ḥaḍrat Mawlānā Muḥammad Ilyās Awr Un Kī Dīnī Da‘wat*; 84, and Sikand, Yoginder. *The origins and development of the Tablighi-jama‘at*; 130-131.



returned to India. Then he started his *Tablīghī* movement in (1345 H./1927 CE.) following his return from the Ḥijāz. Hence, we can say that the inception of the *Jamā‘at Al-Tablīgh* is historically linked to this *Ḥajj* pilgrimage, in one aspect or the other.

Anyway, Shaykh Muḥammad Zakariyyā achieved several benefits, during this long period of time, which he spent in Ḥijāz. These benefits are as follows:

- First, He was blessed with an opportunity to accompany his Shaykh and to be devoted to him and to gain essence of his knowledge.
- Second, Shaykh Sahāranpūrī granted him general authorization *Ijāzah* of *Bay‘ah* into the four Sufi orders.
- Third, his Shaykh also conferred on him the title of *Shaykh Al-Ḥadīth*.
- Fourth, he got an opportunity to meet some scholars in the Ḥijāz and come across new books and reference materials which were not available in India.
- Fifth, he availed himself of this opportunity to compile his huge book *Awjaz Al-Masālik Ilā Muwaṭṭa‘ Al-Imām Mālik*, as he completed, in Al-Madinah in a few months of it, what he could not complete in several years in India.<sup>230</sup>

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<sup>230</sup> The author highlights the accomplishments and benefits which he achieved in respect of writing his book, during his stay in Al-Madinah Al-Munawwarah, and says: “Who can deny the barakat of time in Medina shareef, I my self completed one and half volumes of *Owjazul Masaalik* in a few months, after only four and a half volumes could be completed in india during thirty years”.  
See: Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 476.

- Sixth, at the end of the same trip, he was able to perform *Hajj* again for the third time in (1345 H/1927 CE.), before his return to India. In this way, the author started his trip with *Hajj* and finished it with *Hajj*, as well.<sup>231</sup>

After his three pilgrimages which he performed, during his youth, he abstained from performing *Hajj* for about thirty eight years, as he focused his entire attention on his scholarly works like compilation, teaching and heading the affairs of *Hadīth's* leadership (*Mashyakhat Al-Ḥadīth*) on one hand, and his *Daw'ah* activities by contributing, along with his uncle, to the establishment of the *Tablīghī Jamā'ah* in India and its supervision and participation in the *Tablīghī* trips inside India, on the other hand.

In (1383 H./1964 CE.), Shaykh Zakariyyā, at the age of seventy six, travelled for *Hajj* by flight – this time – in the company of his cousin Shaykh Muḥammad Yūsuf, the *Amīr* of the *Jamā'at Al-Tablīgh*, who had been insisting upon the author, for a long period of time, to travel with him to the Ḥijāz with a view to acquaint himself with the efforts of the *Tablīghī* movement in Saudi Arabia, follow-up its activities and support it.

This trip was also special for Shaykh Muḥammad Zakariyyā, as he – after performing *Hajj* – visited several cities and villages of the Ḥijāz for what is known as *Tablīghī* tours and meetings.<sup>232</sup> There, he met some scholars, dignitaries and traders of the Ḥijāz who showed

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<sup>231</sup> Also, among the benefits which the author achieved in the *Hajj* of (1344 H./1926 CE.) was the opportunity to enter the *Ka'bah* with his Shaykh Khalīl Aḥmad Sahāranpūrī.

<sup>232</sup> Also the author undertook several other tours in Pakistan and Bangladesh, before his return to India. It became quite common for the *Tablīghī Jamā'ah* to undertake *Da'wah* and *Tablīgh* tours in some of the countries after *Hajj*.

sympathy with the *Tablighī Jamā'ah* and lauded its efforts. In fact, author's reputation as a well-known scholar of *Ḥadīth* would precede him to the place wherever he would go. Shaykh Muḥammad Zakariyyā himself relates this event and says:

Due to my books *Owjaz* and *Kowkab*, I had become quite well-known in this area. This was my first trip to Ḥijāz after a long time. Hence many *Ulama* from Mecca, Taif, Najd, Jeddah and Medina came to meet me.<sup>233</sup>

Also, the author performed the fifth *Ḥajj* in (1386 H./1967 CE.), during the early period of the third *Amīr* of the *Tablighī* movement, Shaykh Muḥammad Ina'ām Al-Ḥasan, who accompanied him to the Ḥijāz. This was the first trip for Shaykh Muḥammad Ina'ām Al-Ḥasan as *Amīr* of the movement after the death of its former *Amīr*. Hence, it was of great importance for the author to accompany Shaykh Muḥammad Ina'ām in this trip to support him and reassure him during his *Tablighī* tours and meetings in Ḥijāz.

Moreover, this was important especially in view of the fact that a large number of the activists and followers of the *Jamā'ah* were expected to come for *Ḥajj* from different Islamic countries. In this way, the *Ḥajj* season was an excellent opportunity for meeting, consultation and review of the activities of the *Tablighī* movement and its expansionist efforts in the new stage, as well as for renewing the *Bay'ah* under the new *Amīr* of the *Jamā'ah*.

In this context, it is worth mentioning that *Umarā'* (leaders) of the *Jamā'at Al-Tabligh* have always been attaching great importance to their leadership in the region of Ḥijāz. They considered Ḥijāz as a strategic and vital region that represents a universal religious point of

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<sup>233</sup> Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 485.

convergence in the seasons of *Hajj* and *'Umrah*, during which it may be easy to spread the ideology and approach of the movement to all parts of the world, if there are conducive conditions for the same. Therefore, the *Tablīghī Jamā'ah* adopted two methods to realise its goal.

- First was a permanent method which aimed to inculcate the approach of *Tablīgh* and establish it in the country of the two Holy Mosques. It is because if *Daw'ah* of *Tablīgh* gains a firm foothold there, it will easily spread throughout the world.
- The second method was temporary, as the *Jama'ah* availed itself of the *Hajj* season every year to step up its efforts for spreading *Daw'ah* among the pilgrims who, if convinced, would become the best source for spreading it in their countries. Indeed, the *Tablīghī* movement achieved its goals and its *Daw'ah* moved from regional field in India to global field.

After this *Hajj*, Shaykh Muḥammad Zakariyyā performed pilgrimages consecutively during the period of a decade or less. The reason for this may perhaps be attributed to the reputation of the author and his growing intellectual and spiritual position within the *Jamā'ah* as one of the most senior leaders and theorists. All this, of course, necessitated his presence during the *Hajj* seasons. Moreover, his decision to abstain from teaching and his migration to Al-Madinah Al-Munawwarah to permanently stay there, during the last decade of his life, made it easy for him to perform *Hajj* given the proximity of the place, on one hand, and in view of availability of modern means of transportation, on the other hand.

It is interesting to mention here that the author, after a period of permanent stay in Al-Madinah Al-Munawwarah, was granted nationality by the Saudi government in (1397 H./1977 CE.). Thereinafter, he became a Saudi citizen.<sup>234</sup> Strangely, some who migrated to Saudi Arabia and settled down there even before Shaykh Muḥammad Zakariyyā could not obtain Saudi nationality.

During his trips to the Ḥijāz, the author would observe the events, describe them critically, analyze the facts and make a comparison among the environments, customs and traditions between Makkah and Al-Madinah, and even between Arabs and Indians and others. This speaks volumes about the critical capacity that distinguished the personality of the Shaykh Muḥammad Zakariyyā. We hereby mention briefly some of those events or comparisons made by the author during his trips to the Ḥijāz, in the following points:

- He points out to the disturbed conditions prevailing in the era of Sharif Ḥusayn, in which pilgrims were afraid of their lives and security was lacking between Makkah and Al-Madinah.<sup>235</sup>
- He complains about price hike while hiring the camels and other animals during the *Hajj* seasons.<sup>236</sup>
- He makes a comparison between the habits of the people of Ḥijāz, who, particularly in *Ramaḍān*, would keep two and half hours gap between *Maghrib* and '*Ishā*' prayers, one hour

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<sup>234</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Āp Bīṭī*; 2/1485-1486, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 476, and Al-Nadwī, Abū Al-Ḥasan 'Alī. *Ḥaḍrat Shaykh Al-Ḥadīth Mawlānā Muḥammad Zakariyyā Ṣāhib*; 151.

<sup>235</sup> See: Kāndahlawī, Muḥammad Zakariyyā, *Āp Bīṭī*; 1/560, 563, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 456, 459.

<sup>236</sup> See: Kāndahlawī, Muḥammad Zakariyyā, *Āp Bīṭī*; 1/560-561, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 457.

in excess of the gap made in other months, to have a sufficient time for *Iftār* (fast breaking), drinking tea comfortably and preparation for *Tarāwīḥ*; and the habits of Indian people who would not do so.<sup>237</sup>

- He observed that *Khatm Al-Qur'ān* (finishing the recitation of the Holy *Qur'ān*) in *Tarāwīḥ* prayer in the Prophet's Mosque (*Al-Masjid Al-Nabawī*) in Al-Madinah was normally held, at that time, one day before that of the Sacred Mosque (*Al-Masjid Al-Ḥarām*) in Makkah.<sup>238</sup>
- He observed that Friday sermons are prolonged and prayer is cut short in the Two Holy Mosques as well as the mosques of the Ḥijāz generally.<sup>239</sup>
- He described a historical event which he witnessed. That was the Catastrophe of Floods which filled the Sacred Mosque with water beyond the door of *Ka'bah*, when *Tawāf* (walking around) was disrupted and even some of the prayers could not be offered at the specified places in the Sacred Mosque on that day i.e. Wednesday, 4<sup>th</sup> *Dhul Qa'dah* (1388 H) corresponding to 22<sup>nd</sup> January (1969 CE).<sup>240</sup> This event is famous among the people of the Ḥijāz as *Sayl Al-Rabū'* (flood of Wednesdays).

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<sup>237</sup> See: Kāndahlawī, Muḥammad Zakariyyā, *Āp Bīṭī*, 1/560, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 457.

<sup>238</sup> See: Kāndahlawī, Muḥammad Zakariyyā, *Āp Bīṭī*, 1/624, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 505.

<sup>239</sup> See: Kāndahlawī, Muḥammad Zakariyyā, *Āp Bīṭī*, 1/620-621, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 502.

<sup>240</sup> See: Kāndahlawī, Muḥammad Zakariyyā, *Āp Bīṭī*, 1/614, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 498.

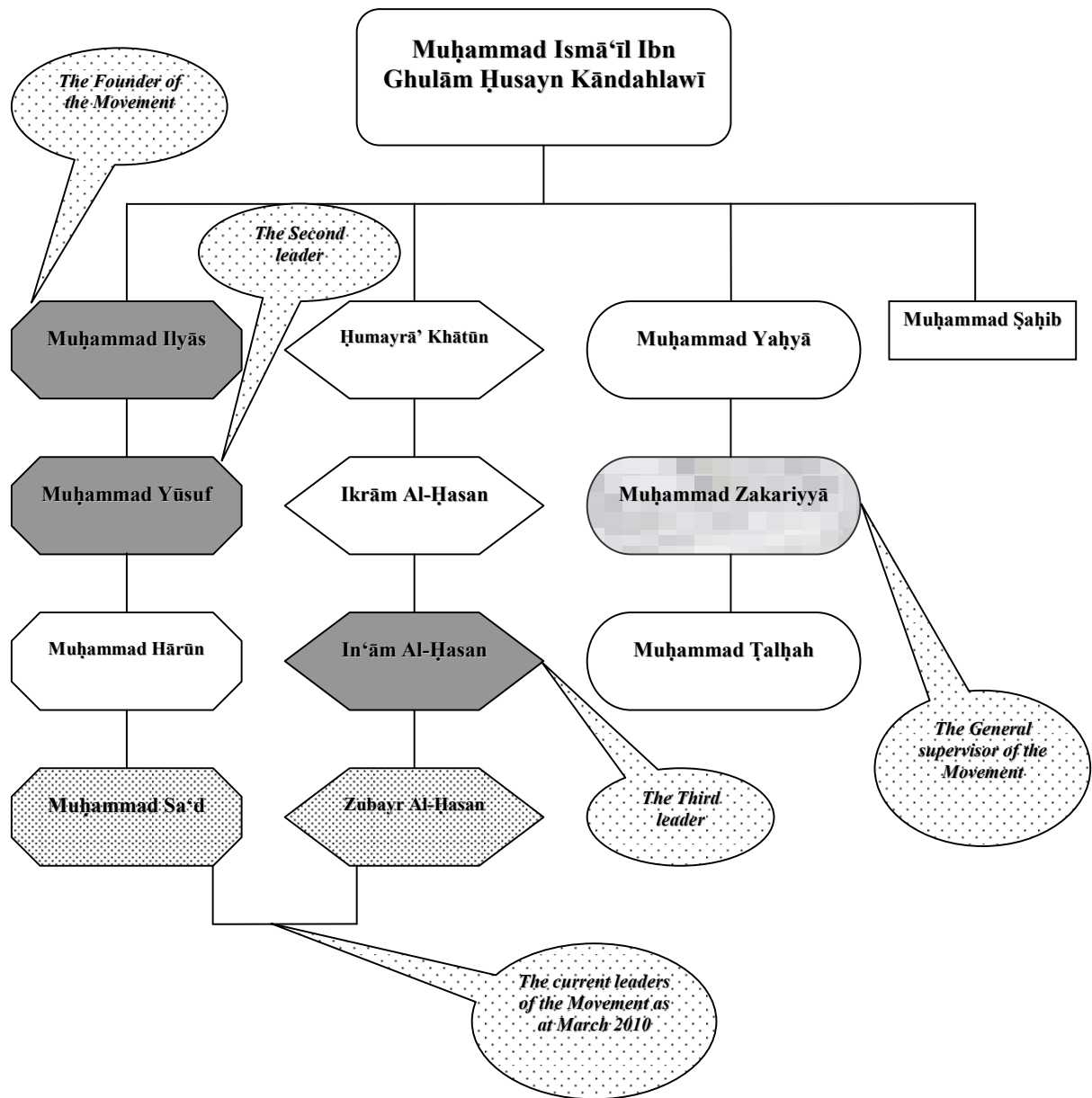
**Figure 3.2: A photograph of the flood inside the Holy Mosque in Makkah (1388 H./1969 CE.)**



**Figure 3.3: A photograph of the flood outside the Holy Mosque in Makkah (1388 H./1969 CE.)**



Figure 3.4: The Family Tree of Muḥammad Ismā‘īl Ibn Ghulām Ḥusayn Kāndahlawī





### 3.9 Author's efforts with the *Tablīghī Jamā'ah* and his position in the movement

Shaykh Zakariyyā played a significant and pivotal role in the *Jamā'at Al-Tablīgh* as he contributed to the establishment of the movement along with its first founder Shaykh Muḥammad Ilyās. He supported his uncle as well as other leaders. He regularly took part in the *Tablīghī* trips over a period of more than five decades to introduce the movement, spread its *Da'wah* works and methodology among the people in India and abroad in the Arab and Islamic countries and even in European countries. Moreover, he supervised the *Tablīghī Jamā'ah*, intellectually, educationally and spiritually. It would be a remiss for us not to recognize the efforts of the author who devoted all his knowledge and talents to the movement and compiled some important books in two trends:

- First trend: He compiled some books which are read in the sessions of knowledge, *Tablīghī* circles and programmes<sup>241</sup>, which are organized periodically at home or outside (during *Tablīghī* trips) with an objective of educating the people about the approach of the movement and encouraging them to exert the efforts, spend the money and spare the time for *Da'wah* to boost the activities of the *Jamā'ah* and make it self-dynamic and effective.
- The second trend: He compiled some books in defense of the *Tablīghī Jamā'ah* and in response to the questions raised about it.<sup>242</sup>

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<sup>241</sup> Among those books are *Faḍā'il Tablīgh* and *Faḍā'il Ṣadaqāt* and so on.

<sup>242</sup> For example, his book *Tablīghī Jamā'at Per I'tirāḍātkī Jawābāt*, which he wrote in Urdu in this trend.

However, the intellectual position of the author, his preaching efforts in the revival of the movement, its support and supervision as well as his family relationship with the leaders of the *Jamā'ah*, and his lineage which continues all the way back to the first Caliph, Abū Bakr Al-Şiddīq ؓ, all were the influential factors which earned him a high position and prestige in the *Jamā'at Al-Tablīgh* and even outside it.

### 3.10 Author's daily activities

The author organized his time and strictly adhered to it. He used to get up an hour before the *Fajr Adhān* (prayer's call), and occupy himself in the *Tahajjud* prayer (late night prayers) and recitation the Holy *Qur'ān*. Then, he performs the *Fajr* prayer. After the prayer, he would busy himself with *Awrād* until the sunrise. After that he used to come to his home, where he used sit with the people and drink tea only. He would not take any food or breakfast now. By this time the number of the people would increase

Thereinafter, he would enter his reading room and would busy himself with reading, writing and compilation.<sup>243</sup> Nobody was allowed to visit him at this time except in case of urgency or in case of arrival of an important guest, who was in a hurry. When it was time for lunch, he would come

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<sup>243</sup> His room – as described by Abū Al-Ḥasan Al-Nadwī – was: “...a small room full of the books, reminding of the Predecessor Scholars who were fully devoted to the field of knowledge and compilation. This room was a miracle and masterpiece in simplicity and austerity, free from any decoration and artificiality”. See: Al-Nadwī, Abū Al-Ḥasan, his Introduction on the book's *Kāndahlawī*, Muḥammad Zakariyyā. *Awjaz Al-Masālik Ilā Muwaṭṭa' Al-Imām Mālik*; 1/39, and Al-Nadwī, Abū Al-Ḥasan 'Alī. *Ḥaḍrat Shaykh Al-Ḥadīth Mawlānā Muḥammad Zakariyyā Şāhib*; 102.

out and sit with the guests comprising, normally, various strata of the society. He would jest with them, respect them and talk with them about matters of their pleasure.

After that, he would take a siesta before the *Zuhr* prayer. After performing *Zuhr* prayer, he would spend some time listening to correspondences addressed to him (which amounted to around forty or fifty letters daily from different places) and dictating replies. He also taught for two hours completely before the '*Asr* prayer. After '*Asr*, he would again sit with a large group of people, offering them tea. After performing the *Maghrib* prayer, he would remain devoted, for a long time, to optional prayers and to supplications. He did not take an evening meal except to entertain an important guest.<sup>244</sup>

### **3.11 His physical and moral attributes**

#### **3.11.1 His physical appearance**

He was of a medium height, neither tall nor short. He was a little bit inclined to fatness, though he became thin and weak in the last days of his life due to diseases. He had a beautiful and white face, with redness as if it were an infected red skin-spot with pomegranate grains on both cheeks. Along with the handsome face, Allah had also blessed him with high standing, prestige,

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<sup>244</sup> See: Al-Nadwī, Abū Al-Ḥasan, his Introduction on the book's Kāndahlawī, Muḥammad Zakariyyā. *Awjaz Al-Masālik Ilā Muwaṭṭa' Al-Imām Mālik*; 1/39-40, and Al-Nadwī, Wallī Al-Dīn. 'Al-Imām Al-Muḥaddith Muḥammad Zakariyyā Al-Kāndahlawī Wa Āthāruh Fī 'Ilm Al-Ḥadīth.' *Al-Aḥmadiyyah Maqazin*. (Issue. 7). March, 2001. p; 123.

awe and reverence. He was thick-bearded with his moustache fully shaved.<sup>245</sup> He normally wore a hat and eyeglasses.<sup>246</sup>

### 3.11.2 His moral attributes

Perhaps the most distinguishing characteristic which marked the personality of the author was his high spirit and strong will and determination, whether in the field of the education and compilation, in the field of worship and abstinence and seeking the pleasure of Allah, or in the field of *Daw'ah*, reform and the service to the religion. This characteristic constituted a pivotal point in all his attributes and manners.

The author was well-known for being vibrant and active and making the best use of his time. Laziness and taking rest were foreign to his nature, even at the time when he was ill. To benefit the people was the motto of his life. His life was busy with worship, *Dhikr* and compilation of books, and the forth. For example, the author compiled his book *Hikāyāt Ṣaḥābah* during his

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<sup>245</sup> Generally, it has been observed that members of the *Tablīghī Jamā'ah* adhere to a unified physical appearance, as they are known for lengthening the beards and shaving moustaches completely, without shortening or trimming it – as it is in the school of thought of Abū Ḥanīfah, where they are of the opinion that the moustache shall be shaved, contrary to the School of Thought of Mālik Ibn Anas who views that it should be shortened and its shaving is an innovation -. Since the founder of the *Tablīghī Jamā'ah* was Ḥanafī, it is no wonder that some of the followers of the movement – though not Ḥanafīs – might have been influenced in some matters, in one way or other, by the Ḥanafī School of the founder and the leaders of this movement. Here it must be pointed out that the movement does not obligate its followers to abide by a specific school of thought of jurisprudence, as it is not the approach, of the movement. This is because it may restrict its onward journey – as per its opinion – and even it may be difficult for the movement to do so in view of fact that its followers – with diversified schools of thought according to the region in which they were raised – have become widespread throughout the world. Therefore, some of its followers are Ḥanbalī in some places like the middle of the Arabian Peninsula, Mālikī in some places and Shāfi'ī in other places and so on and so forth.

See: Al-Ṣāwī, Ṣalāh. *Madkhal Ilā Tarshīd Al-'Amal Al-Islāmī*; 188, and Al-Ḥuṣayyin, Sa'd. *Ra'yun Ākhar Fī Jamā'at Al-Tablīgh*; 578, and 'Abd Al-Raḥmān, Khalid. *Wujūb Al-Da'wah Ilā Al-Kitāb Wa Al-Sunnah*; 177-179.

<sup>246</sup> See: Al-Nadwī, Abū Al-Ḥasan, his Introduction on the book's Kāndahlawī, Muḥammad Zakariyyā. *Awjaz Al-Masālik Ilā Muwaṭṭa' Al-Imām Mālik*; 1/40, and Al-Nadwī, Abū Al-Ḥasan 'Alī. *Ḥaḍrat Shaykh Al-Ḥadīth Mawlānā Muḥammad Zakariyyā Ṣāhib*; 184.

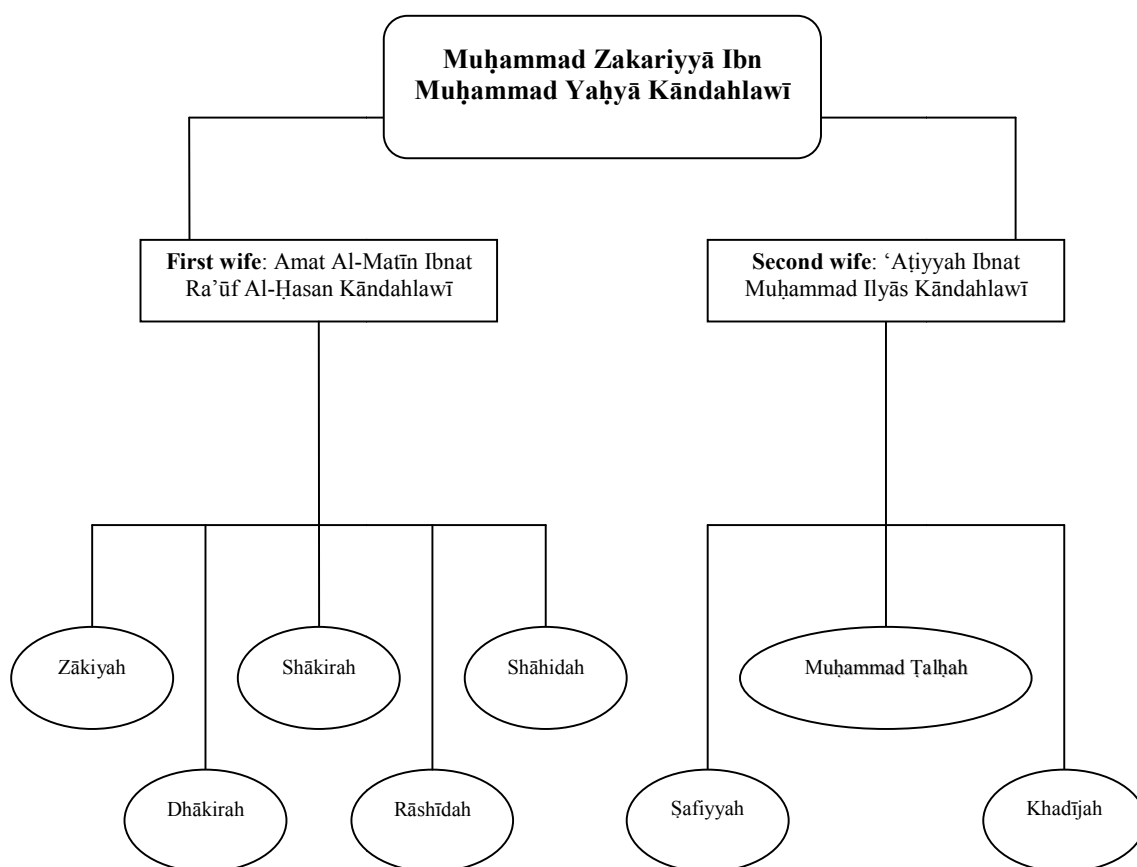
illness, whereas he wrote his book *Khaṣā'il Nabawī Sharḥ Shamā'il Tirmidhī* during his sporadic journeys from Sahāranpūr to Delhi.

He had an innate disposition for solitude and seclusion. This further increased after he joined Sufi thought and followed the Sufi way. Even in his seclusion, he used to be preoccupied with reading books and compilation or with supplications. Yet, he struck a nice balance between his desire for seclusion and his interest in intermingling with the people for the purpose of teaching, *Daw'ah*, guidance and giving advice. Allah had bestowed on him a matured, comprehensive and accommodative personality, as he was able to efficiently embrace and accommodate the people of different spectrums and temperaments who would approach him when they faced educational and practical problems, in view of his wisdom, maturity, prudence and far-sightedness. Perhaps what further prompted the people to be drawn nearer to him and to meet him was his humility and his compassion for them as well his light-heartedness, cheerfulness, geniality and soft-heartedness.

Among his other famous characteristics, he was extremely generous towards his guests and anxious for their comfort and fulfillment of their needs for foods etc without asking them and embarrassing them. It was the author's distinguishing quality that he would appreciate and encourage all those who undertook *Daw'ah* and reform works or who contributed to useful scholarly works. He would also express his desire to help them in this regard. On the other hand, he was well-known for his loyalty to his teachers or even the teachers of his teachers by introducing them, collecting their scholarly heritage and spreading the same among the people.

By very nature, the author's eyes would fill up with tears whenever (touching) reports of the Prophet Muḥammad ﷺ and his noble companions were mentioned. Similarly, whenever some pathetic and touching verses of poetry were recited, his eyes overflow with tears as he was compassionate and tender-hearted and had a good taste of poetry. This was also so especially because he himself had composed some poetry verses both in Arabic and Urdu languages.<sup>247</sup>

**Figure 3.5: The Family Tree of Muḥammad Zakariyyā.**



<sup>247</sup> See: Al-Nadwī, Abū Al-Ḥasan 'Alī. *Ḥaḍrat Shaykh Al-Ḥadīth Mawlānā Muḥammad Zakariyyā Ṣāhib*; 193-195, 197-202, 208-210, 217-220, 222-232, 234-237, and Al-Nadwī, Abū Al-Ḥasan, his Introduction on the book's Kāndahlawī, Muḥammad Zakariyyā. *Awjaz Al-Masālik Ilā Muwaṭṭa' Al-Imām Mālik*; 1/40.

### 3.12 His marriage and offspring

After the death of Shaykh Muḥammad Yaḥyā (author's father) in (1334 H./1916 CE.), the author's mother suffered from a severe fever that left her bed-ridden. She felt that her moment of death had approached.<sup>248</sup> She was afraid of death before she could see him married. Therefore, she insisted upon him to get married, though her son believed that it was too early for him to get married. But Shaykh Muḥammad Zakariyyā was obedient to his mother and gave in to her request. On 29<sup>th</sup> *Ṣafar* 1335 H., corresponding to 24<sup>th</sup> December 1916 CE., he married the daughter of Shaykh Ra'ūf Al-Ḥasan Al-Kāndahlawī. Her name was Amat Al-Matīn, whose elder sister was the wife of his uncle, Shaykh Muḥammad Ilyās and mother of the preacher Shaykh Muḥammad Yūsuf.

From this wife, Allah blessed him with five daughters and three sons. They were: Muḥammad Mūsā, Muḥammad Hārūn, Muḥammad Yaḥyā. They all died at young age, while the daughters survived and got married. They were: Zākiyah, Dhākīrah, Shākīrah, Rāshidah and Shāhidah. Two of his daughters were lucky enough to have got married to two leaders of the *Jamā'at Al-Tabligh*, as the eldest one, Zākiyah (mother of Muḥammad Hārūn) was married to Shaykh Muḥammad Yūsuf Ibn Muḥammad Ilyās, the cousin of the author and the second *Amīr* of the movement<sup>249</sup>, while Dhākīrah (mother of Muḥammad Zubayr) was married to Shaykh

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<sup>248</sup> In fact what the mother of the author felt was translated into reality, as she passed away around 10 months after the demise of her husband on 25<sup>th</sup> *Ramaḍān* 1335 H., corresponding to 14<sup>th</sup> July 1917 CE. Shaykh Muḥammad Zakariyyā was severely affected by the death of his mother. This was especially because only 10 months before his father had also died.

<sup>249</sup> Then after the death of his wife (Zakiah), Shaykh Muḥammad Yūsuf married her youngest widowed sister (Rashidah), after her husband passed away. In this way, Shaykh Muḥammad Yūsuf had married two daughters of Shaykh Muḥammad Zakariyyā, one after the other.

See: Kāndahlawī, Muḥammad Zakariyyā, *Āp Bīnī*, 1/281-283, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 237-239.

Muḥammad In‘ām Al-Ḥasan, the third *Amīr* of the *Jamā‘ah*.<sup>250</sup> It is worth mentioning here that Muḥammad Sa‘d Ibn Muḥammad Hārūn, grandson of Zākīyah as well as Muḥammad Zubayr Ibn Muḥammad In‘ām, son of Dhākīrah – who are indeed grandsons of Shaykh Muḥammad Zakariyyā – are assuming, today, the leadership of the *Tablīghī Jamā‘ah* along with a council of some advisors and aides.

Almost 20 years after the marriage, the author met with a tragedy as his wife passed away on 5<sup>th</sup> *Dhul Ḥijjah* 1355 H., corresponding to 17<sup>th</sup> February 1937 CE. Shaykh Muḥammad Zakariyyā was deeply affected by her death and did not desire to marry anyone else. He, therefore, remained for a while, unmarried. However, this attitude of the author did not find favour with his uncle Muḥammad Ilyās, who asked him to marry his daughter, ‘Aṭīyyah. The author acceded to the request of his uncle and married her on 8<sup>th</sup> *Rabī‘ Al-Awwal* 1356 H., corresponding to 18<sup>th</sup>

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<sup>250</sup> His full name was Muḥammad In‘ām Al-Ḥasan Ibn Ikrām Al-Ḥasan Ibn Raḍā Al-Ḥasan Kāndahlawī. He had a family relationship with the founder of the movement, as Shaykh Muḥammad Ilyās and his brother Shaykh Muḥammad Yaḥyā were maternal uncles of his father. He studied under Shaykh Muḥammad Zakariyyā and swore *Bay‘ah* to him into the Sufī orders. He also gave *Bay‘ah* to Shaykh Muḥammad Ilyās as well. Shaykh Muḥammad In‘ām busied himself with teaching in the school of Kāshif Al-‘Ulūm in Nizamudin, Delhi. He also participated in *Tablīgh* works and expanding activities of the movement since the era of its founder.

Then in the year of (1384 H./1965 CE.), he took over as *Amīr* of the *Tablīghī Jamā‘ah* after the death of Shaykh Muḥammad Yūsuf. He proved his capability in heading the *Jamā‘ah* especially in view of his long stint with the *Jamā‘ah*. It expanded in his era considerably and became very famous and popular among all peoples – elites and masses alike. As a result of this reputation in the Islamic arena, his tenure witnessed a brush with some Islamic movements which opposed approach of the *Tablīghī Jamā‘ah* or with the other movements which considered the *Tablīghī Jamā‘ah* as their rival in the regions of their influence and spread. He passed away in Delhi in (1416 H./1995 CE.), at the age of 77. He continuously occupied the position of *Amīr* of the movement for around 30 years. After his death, his son Shaykh Muḥammad Zubayr along with Shaykh Muḥammad Sa‘d, grandson of Shaykh Muḥammad Yūsuf, assumed the leadership of the *Tablīghī Jamā‘ah* under an Advisory Council to oversee the affairs of the movement and its *Da‘wah* efforts.

For more detailed biography of Shaykh Muḥammad In‘ām Al-Ḥasan, please see: Ṣahāranpūrī, Muḥammad Shāhid. *Sawānīḥ Ḥaḍrat Mawlānā Muḥammad In‘ām Kāndahlawī*, 1/171-270.



June 1337 CE. From her, Allah blessed him with one son Muḥammad Ṭalḥah and two daughters Ṣafiyyah and Khadijāh, who all had gotten married.<sup>251</sup>

When we look at the author's relationship with the founder of the *Tablīghī Jamā'ah*, we notice that he was not only close to Shaykh Muḥammad Ilyās because he was his uncle, but also he was close to him in several aspects. He was a brother-in-law of his uncle as the author married the daughter of Shaykh Ra'ūf Al-Ḥasan whereas his uncle also married his (Shaykh Ra'ūf Al-Ḥasan) other's daughter. On the other hand, the author was son-in-law of his uncle as he married the daughter of his uncle after the death of his first wife.

Moreover, he is considered father-in-law of Shaykh Muḥammad Yūsuf after he married the author's two daughters as mentioned above. Thus, we can say that his multiple family bonds perhaps were among the factors which contributed, in one way or the other, to Shaykh Muḥammad Zakariyyā's assumption of a unique position and a distinguished role in the *Tablīghī Jamā'ah*.

### **3.13 His students**

Shaykh Muḥammad Zakariyyā had a large number of students. In view of his abundant and rich knowledge, the students and even the scholars were keen to benefit from him, attend his

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<sup>251</sup> See: Kāndahlawī, Muḥammad Zakariyyā, *Āp Bīṭī*; 1/332-334,338-365, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 277-303, and Al-Nadwī, Abū Al-Ḥasan 'Alī. *Ḥaḍrat Shaykh Al-Ḥadīth Mawlānā Muḥammad Zakariyyā Ṣāhib*; 70-72.

scholarly programs and take *Ijāzah* from him in the *Ḥadīth* through the chain of his great *Mashā'ikh* (teachers). The following is a brief list of the most famous students who studied under him or took the *Ijāzah* from him:

- 1- Shaykh Muḥammad Yūsuf Ibn Muḥammad Ilyās Kāndahlawī – the second *Amīr* of the *Tablīghī Jamā'ah*.
- 2- Shaykh Muḥammad In'ām Al-Ḥasan Kāndahlawī – the third *Amīr* of the movement.
- 3- Shaykh Muftī Mahmūd Ḥasan Gangohī – the late Grand Muftī of India.
- 4- Shaykh Akbar 'Alī Sahāranpūrī – the former *Shaykh Al-Ḥadīth* in the University of Dār Al-'Ulūm in Karachi.
- 5- Shaykh 'Abd Al-Jabbār Al-A'zamī – the former *Shaykh Al-Ḥadīth* in *Madrast Shāhī* in Muradabad.
- 6- Shaykh Muḥammad Yūnus Al-Jaunpūrī – the current *Shaykh Al-Ḥadīth* in the University of Mazāhir Al-'Ulūm in Sahāranpūr.
- 7- Shaykh Muḥammad 'Āqil Sahāranpūrī – Head of the teachers and lecturers in the University of Mazāhir Al-'Ulūm.
- 8- Shaykh Aḥmad Sa'īd Khān Al-Muhājir Al-Madanī – formerly in charge of the *Tablīghī Jamā'ah* in Al-Madinah Al-Munawwarah.
- 9- Shaykh Muḥammad 'Alawī Al-Mālikī – scholar of the Ḥijāz and Professor of the Islamic Studies in the University of King 'Abd Al-'Azīz in Jeddah.

10- Shaykh ‘Abd Al-Fattāh Abū Ghuddah Al-Ḥalabī – Specialist in *Ḥadīth* and its sciences and Professor of Islamic Studies in Al-Imām Muḥammad Ibn Sa‘ūd Islamic University in Riyadh.

Of course, there are a lot of the author's students around the world, but there is no enough room to mention them here.<sup>252</sup>

### 3.14 His written works

Shaykh Muḥammad Zakariyyā had distinctly possessed a wonderful skill and talent of writing and compilation. He was so proficient in this field that he became famous among his peers as a prolific writer and author in different sciences and arts. His books and write-ups speak volumes about abundance of the knowledge he possessed, his high stature and prolific writing which never stopped any time at home or outside, whether he was in good health or illness. His written works exceeded one hundred. This demonstrates his high spirit and strong will. Interestingly, one who has not come across the biography of Shaykh Zakariyyā, will believe, at first instance, that the author was not devoted to any work other than writing and compilation, because of the large number of his books.

He has a large number of scholarly works to his credit, some in the Urdu language and mostly in the Arabic language, despite the fact that his mother tongue was Urdu. This also is indicative of

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<sup>252</sup> See: Al-Barnī, ‘Abd Al-Raḥmān Ibn ‘Āshiq Ilāhī. *‘Ulamā’ Deoband*; 141-143, and Al-Nadwī, Wallī Al-Dīn. ‘Al-Imām Al-Muḥaddith Muḥammad Zakariyyā Al-Kāndahlawī Wa Āthāruh Fī ‘Ilm Al-Ḥadīth. *‘Al-Aḥmadiyyah Maqazin*. (Issue. 7). March, 2001. p; 131-132.

the fact that he was, perfect, proficient and well-versed in the Arabic language. His hand writing was also good, clear and easy to read.<sup>253</sup>

Amazingly, there is a marked diversity in his scholarly works in different fields and sciences, like *Tafsīr Al-Qur'ān*, *Tajwīd* (the rules and principles of reciting the *Qur'ān*), *Ḥadīth* and its sciences, *Fiqh* and its principles, belief, history and biographical books, *Zuhd* (asceticism) and *Raqā'iq* (heart-softening accounts) and Sufism, in addition to Arabic grammar, syntax and morphology and so forth. Yet, his most books are in the field of *Ḥadīth* and its allied sciences in which he emerged prominently and acquired the title of *Shaykh Al-Ḥadīth*. Describing the author, Abū Al-Ḥasan Al-Nadwī rightly said:

*Ḥadīth* was not only a profession and science for him, but it was also an obsession, taste and passion for him, without which he cannot live.<sup>254</sup>

When we read his biography we find that his first experience with writing and compilation was in his early age when he was a student, as his first written work was a three volume Urdu commentary on the book of *Alaḥīyyat Ibn Mālik* in the field of Arabic grammar-syntax. He was only around 13<sup>255</sup> at that time. This clearly signifies his keen interest in writing and compilation since his early age. It is no wonder, then, that he has a large number of books to his credit.

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<sup>253</sup> **NB:** We managed to obtain an example of the author's handwriting from one of his students in Al-Madinah Al-Munawwarah as shown in.

<sup>254</sup> Al-Nadwī, Abū Al-Ḥasan, his Introduction on the book's Kāndahlawī, Muḥammad Zakariyyā. *Awjaz Al-Masālik Ilā Muwaḥḥa' Al-Imām Mālik*; 1/38-41.

<sup>255</sup> See: Kāndahlawī, Muḥammad Zakariyyā, *Āp Bītī*; 1/165, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Āp Bētī*; 145-144.

When we have a look at a large number of the books and their diversity, we find that Shaykh Muḥammad Zakariyyā was distinctly able to write his books in so many styles.<sup>256</sup> He was even proficient and skillful in the style which he would choose for compiling an specific book – as necessitated by the topic of the book and the type of the people who are targeted, whether experts or general public.

A purely scientific approach emerges manifestly in some of his books, like *Awjaz Al-Masālik Ilā Muwaṭṭa' Al-Imām Mālik*, and *Ḥajjat Al-Wadā' Wa 'Umrāt Al-Nabī ﷺ*, while an easy to understand and simple *Daw'ah* approach is manifest in some of his other books like *Hikāyāt Ṣaḥābah*, *Faḍā'il Tablīgh* and other books of virtues. Sometimes, the author pursues both the styles altogether, as is the case with his book *Khaṣā'l Nabawī Sharḥ Shamāil Tirmidhī*. Thus, Shaykh Muḥammad Zakariyyā is viewed simultaneously as an expert author, skilled researcher, commentator of *Ḥadīth*, specialized historian and a reformist preacher, who communicates with all the strata<sup>257</sup> of the society.

Before we mention the names of the books written by the author, it may be interesting here to mention the opinion of the Muftī of the Mālikī School of Thought in the ḤijāzḤijāz, Shaykh 'Alawī 'Abbās Al-Mālikī (died in 1391 H./1971 CE.) about the author and his book *Awjaz Al-*

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<sup>256</sup> Some authors are used to abide by one style in their books, depending on their field of specialization. When they want to write in other styles, which they had not been used to, or which they had not experimented previously, they lag behind or their books are not at par with the creativity that distinguished their other books, which they wrote in the style which they are used to. However, Shaykh Muḥammad Zakariyyā is one of those creative writers and authors who blended more than one style in their books with full capability and competence.

<sup>257</sup> See: Al-Nadwī, Abū Al-Ḥasan 'Alī. *Ḥadīrat Shaykh Al-Ḥadīth Mawlānā Muḥammad Zakariyyā Ṣāhib*; 240-254.

*Masālik Ilā Muwaṭṭa’ Al-Imām Mālik*, which is, in fact, considered as one of the most important, voluminous and valuable books of Shaykh Muḥammad Zakariyyā. He says:

When the author of the book reports the ruling and evidences of the Mālikī School in his writings, we, the Mālikīs, are astonished at the accuracy and integrity of the report. If the author had not mentioned in the introduction of his book that he was a Ḥanafī, I would not have known that he was a Ḥanafī, but would have definitely concluded that he was a Mālikī, since in his *Awjaz* he cites derivatives of the Mālikī School from the books that we do not obtain there easily.<sup>258</sup>

It may be interesting to mention here that the author, in a bid to make his knowledge public, decided not to withhold any rights of publication from the publication houses. Rather, he announced in the newspapers that he authored these books to seek the pleasure of Allah. So he does not ask for any money from the agency which prints his books. He permitted everyone whoever wished to publish them, on the condition that they were left unaltered and their accuracy<sup>259</sup> was maintained.

Following is a list of the books written by Shaykh Muḥammad Zakariyyā and which are classified in accordance with the sciences and arts, mentioning the language of the book, Arabic or Urdu. We point out to the books which are published only, as those which are published are less than those in manuscript form.

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<sup>258</sup> See: Al-Nadwī, Abū Al-Ḥasan ‘Alī. *Ḥaḍrat Shaykh Al-Ḥadīth Mawlānā Muḥammad Zakariyyā Ṣāhib*; 242-243, and Al-Nadwī, Wallī Al-Dīn. 'Al-Imām Al-Muḥaddith Muḥammad Zakariyyā Al-Kāndahlawī Wa Āthāruh Fī ‘Ilm Al-Ḥadīth.' *Al-Aḥmadiyyah Maqazin*. (Issue. 7). March, 2001. p; 128, and Al-Nadwī, Abū Al-Ḥasan ‘Alī. *Hijāt Al-Wadā’ Wa ‘Umurāt Al-Nabī Ṣallā Allah ‘Alayh Wa Sallam*; K-L.

<sup>259</sup> Al-Nadwī, Wallī Al-Dīn. 'Al-Imām Al-Muḥaddith Muḥammad Zakariyyā Al-Kāndahlawī Wa Āthāruh Fī ‘Ilm Al-Ḥadīth.' *Al-Aḥmadiyyah Maqazin*. (Issue. 7). March, 2001. p; 133.

### 3.14.1 His books and writings on *Tafsīr* and *Tajwīd*

- 1- *Tuḥfat Al-Ikhwān Fī Bayān Aḥkām Tajwīd Al-Qur'ān*. (Urdu) – Published.
- 2- *Tabwīb Aḥkām Al-Qur'ān*. (Arabic).
- 3- *Tafsīr Mūjaz Lil-Qur'ān*. (Arabic) – Published.
- 4- *Sharḥ Al-Jazariyyah*. (Arabic).

### 3.14.2 His books and writings on *Ḥadīth* and its sciences

- 1- *Al-Abwāb Wa Al-Tarājīm Lil-Bukhārī*. (Arabic) – Published.
- 2- *Awjaz Al-Masālik Ilā Muwaṭṭa' Al-Imām Mālik*. (Arabic) – Published.
- 3- *Uṣūl Al-Ḥadīth 'Alā Madhhab Al-Hanafīyyah*. (Arabic).
- 4- *Awwaliyyāt Al-Qiyāmah*. (Arabic).
- 5- *Tabwīb Ta'wīl Mukhtalaf Al-Ḥadīth*. (Arabic).
- 6- *Tabwīb Mushkil Al-Āthār*. (Arabic).
- 7- *Takhrīj Al-Jāmi'*. (Arabic).
- 8- *Taqārīr Kutub Al-Ḥadīth*. (Urdu).
- 9- *Sharḥ Mishkāt Al-Maṣābīh*. (Arabic).
- 10- *Al-Fayḍ Al-Samāwī 'Alā Sunan Al-Nasā'ī*. (Arabic) – Published.
- 11- *Talkhīṣ Badhl Al-Majhūd*. (Arabic).
- 12- *Jāmi' Al-Riwāyāt Wa Al-Ajzā'*. (Arabic).
- 13- *Juz' Afaḍal Al-A'māl*. (Arabic).
- 14- *Juz' Ankiḥatuhu Ṣallā Allah 'Alayhi Wa Sallam*. (Arabic).

- 15- *Juz' Innamā Al-A'māl Bil-Niyyāt.* (Arabic).
- 16- *Juz' Takhrīj Ḥadīth 'Ā'ishah Raḍiya Allah 'Anhā.* (Arabic).
- 17- *Juz' Al-Jihād.* (Arabic).
- 18- *Juz' Riwāyāt Al-Istihādah.* (Arabic).
- 19- *Juz' Raf' Al-Yadayn.* (Arabic).
- 20- *Juz' Ṣalāt Al-Istisqā'.* (Arabic).
- 21- *Juz' Ṣalāt Al-khawf.* (Arabic).
- 22- *Juz' Ṣalāt Al-Kusūf.* (Arabic).
- 23- *Juz' Mā Jā'a Fī Sharḥ Alfāz Al-Isti'ādah.* (Arabic).
- 24- *Juz' Mā Qālahu Al-Muḥadithūn Fī Al-Imām Al-A'zam.* (Arabic).
- 25- *Juz' Mā Yushkil 'Alā Al-Jārihīn.* (Arabic).
- 26- *Juz' Al-Mubahamāt Fī Al-Asānīd Wa Al-Riwāyāt.* (Arabic).
- 27- *Juz' Mukaffirāt Al-Dhunūb.* (Arabic).
- 28- *Juz' Al-Mi'rāḥ.* (Arabic).
- 29- *Ḥijjat Al-Wadā' Wa 'Umurāt Al-Nabī Ṣallā Allah 'Alayhi Wa Sallam.* (Arabic) –  
Published.
- 30- *Ḥawāshī Al-Musalsalāt.* (Arabic) – Published.
- 31- *Ḥawāshī Wa Ta'līqāt Badhl Al-Majhūd.* (Arabic) – Published.
- 32- *Ḥawāshī Dhayl Al-Tahdhīb.* (Arabic).
- 33- *Dhayl Taysīr Al-Wuṣūl Ilā Jāmi' Al-Uṣūl.* (Arabic).
- 34- *Shadharāt Al-Ḥadīth.* (Arabic).



- 35- *Shadharāt Asamā' Al-Rijāl*. (Arabic).
- 36- *Faḍā'il Zabān 'Arabī*.<sup>260</sup> (Urdu) – Published.
- 37- *Al-Kawkab Al-Durrī 'Alā Jāmi' Al-Tirmidhī*. (Arabic) – Published.
- 38- *Lāmi' Al-Darārī 'Alā Jāmi' Al-Bukhārī*. (Arabic) – Published.
- 39- *Mu'jam Al-Ṣaḥābah Alladhīna Akhrajā 'Anhum Abū Dāwūd Al-Ṭayālīsī Fī Musnadih*. (Arabic).
- 40- *Multaqaṭ Al-Ruwāṭ 'An Al-Mirqāt*. (Arabic).
- 41- *Mukhtaṣṣāt Al-Mishkāṭ*. (Arabic).
- 42- *Mu'jam Rijāl Tadhkirat Al-Ḥuffāz Lil-Dhahabī*. (Arabic).
- 43- *Mu'jam Al-Musnad Lil-Imām Aḥmad*. (Arabic).
- 44- *Muqaddimāt Kutub Al-Ḥadīth*. (Arabic).

### 3.14.3 His books and writings on *Fiqh* and its principles.

- 1- *Ikhtilāf Al-A'immaḥ*. (Urdu) – Published.
- 2- *Juz' Al-Manāṭ*. (Arabic).
- 3- *Juz' Ikhtilāf Al-A'immaḥ Fī Al-Ṣalāh*. (Arabic).
- 4- *Juz' Raf' Al-Yadayn*. (Arabic).
- 5- *Shadharāt*. (Arabic).
- 6- *Wujūb I'fā' Al-Liḥyah*. (Urdu) and (Arabic) – Published.

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<sup>260</sup> Also, it has been Published into Arabic with the title *Faḍā'il Al-Lughah Al-'Arabiyyah*.

### 3.14.4 His books and writings on belief

- 1- *Islām Lānī Ka Ṭarīqat*. (Arabic) – Published.
- 2- *Al-Taqdīr*. (Urdu).
- 3- *Tīn Maktūb*. (Urdu) – Published.
- 4- *Mawt Kī Yād*. (Urdu) – Published.

### 3.14.5 His books and writings on sects and movements

- 1- *Al-I'tidāl Fī Marātib Al-Rijāl*. (Urdu) – Published.
- 2- *Tablīghī Jamā'at Per I'tirāḍātkī Jawābāt*. (Urdu) – Published.
- 3- *Fawā'id Ḥusaynī*. (Arabic) – Published.
- 4- *Fitnat Mawḍūdiyyat*. (Urdu) – Published.
- 5- *Mashriqī Ka Islām*. (Urdu).
- 6- *Muṭāl'at Qādniyyat*. (Urdu).

### 3.14.6 His books and writings on *Zuhd* and *Raqū'iq*

- 1- *Sharī'at Wa Ṭarīqat Ka Talāzum*. (Urdu) and (Arabic) – Published.
- 2- *Ḍamā'im Khawān Khalīl*. (Urdu) – Published.
- 3- *Faḍā'il Tijārat*. (Urdu) – Published.
- 4- *Faḍā'il Durūd Sharīf*. (Urdu) – Published.
- 5- *Faḍā'il Dhikr*. (Urdu) – Published.

- 6- *Faḍā'il Qur'ān*. (Urdu) – Published.
- 7- *Faḍā'il Ḥajj*. (Urdu) – Published.
- 8- *Faḍā'il Tablīgh*. (Urdu) – Published.
- 9- *Faḍā'il Ṣadaqāt*. (Urdu) – Published.
- 10- *Faḍā'il Namāz*. (Urdu) – Published.
- 11- *Nisbat Wa Ijāzāt*. (Urdu) – Published.
- 12- *Waṣāyā Wa Ta'līmāt*. (Urdu) – Published.

### 3.14.7 His books and writings on history and biographies

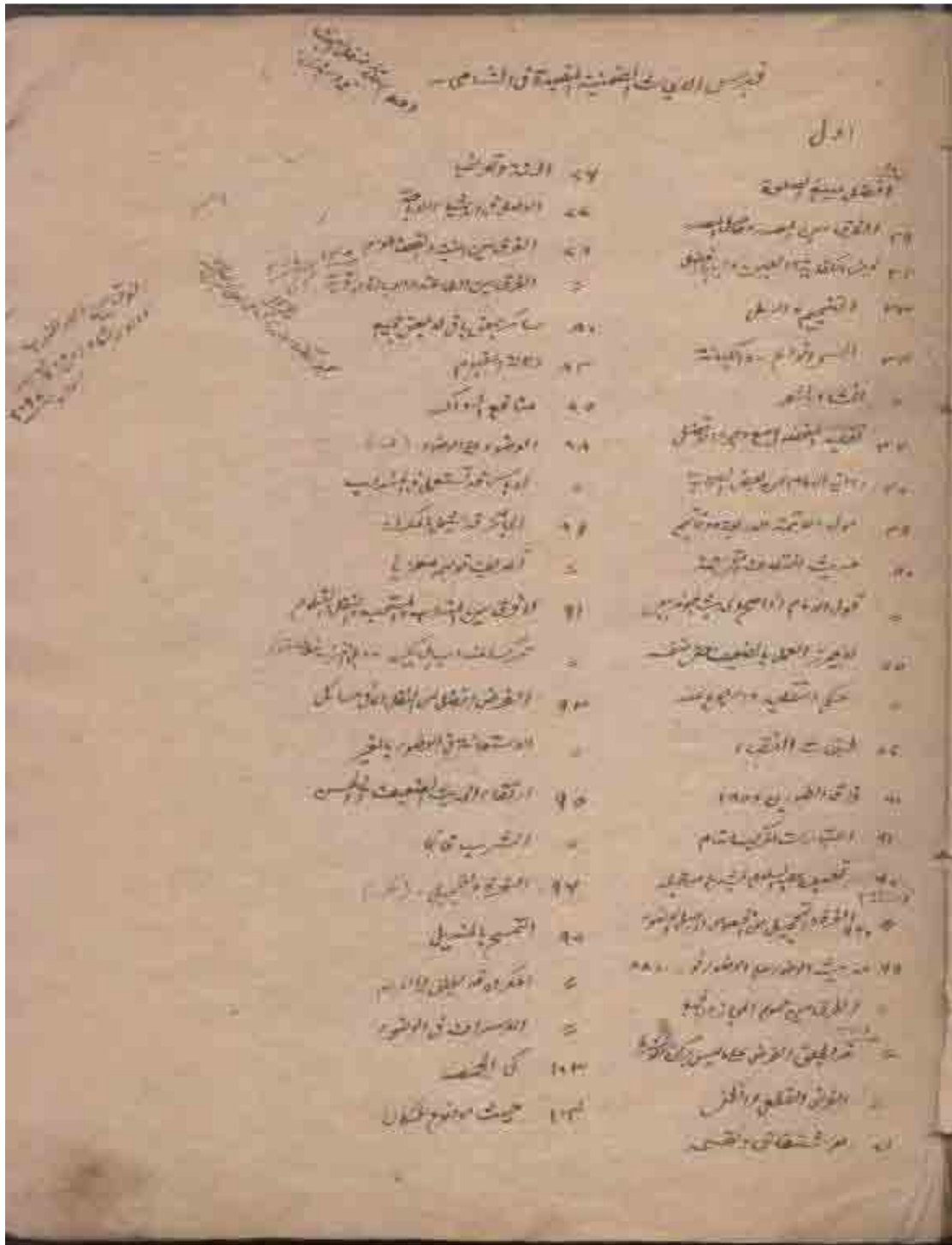
- 1- *Abjad Al-Waqā'i*. (Arabic)
- 2- *Akābir Ka Ramaḍān*. (Urdu) – Published.
- 3- *Āb Bītī*. (Urdu). Published.
- 4- *Akābir 'Ulamā' Deoband*. (Urdu) – Published.
- 5- *Tārīkh Mashāyikh Chisht*. (Urdu) – Published.
- 6- *Tārīkh Mazāhir Al-'Ulūm*. (Urdu) – Published.
- 7- *Tadhkirat Al-Qurrā' Al-Sab'ah*. (Arabic) – Published.
- 8- *Juz' Umarā' Al-Madīnah Al-Munawwarah*. (Arabic).
- 9- *Juz' Ṭuruq Al-Madīnah Al-Munawwarah*. (Arabic).
- 10- *Juz' Waḥāt Al-Nabī Ṣallā Allah 'Alayhi Wa Sallam*. (Arabic).
- 11- *Al-Ḥawashī 'Alā Al-Ishā'ah Fī Ashrāt Al-Sā'ah*. (Arabic) – Published.
- 12- *Ḥikāyāt Ṣahābah*. (Urdu) – Published.

- 13- *Khaṣā'il Nabawī Sharḥ Shamā'il Tirmidhī*. (Urdu) – Published.
- 14- *Rasā'il Istirā'ik*. (Urdu) – Published.
- 15- *Sīrat Al-Ṣiddīq Raḍīya Allah 'Anh*. (Urdu) – Published.
- 16- *Qur'ān 'Aẓīm Aūr Jabrīyat Ta'līm*. (Urdu) – Published.
- 17- *Mujaddidīn Millat*. (Urdu).
- 18- *Mashāyikh Al-Taṣawwuf*. (Urdu).
- 19- *Mīrī Muḥsin Kitābīn*. (Urdu).
- 20- *Al-Mu'allafāt Wa Al-Mu'allifūn*. (Arabic).
- 21- *Nizām Madrasat Mazāhir 'Ulūm*. (Urdu).
- 22- *Natā'ij Hajj*. (Urdu) Published.
- 23- *Al-Waqā'i' Wa Al-Duhūr*. (Arabic).

### **3.14.8 His books and writings on Arabic grammar and morphology and logic**

- 1- *Idāfat Bir Ashkāl Iqlīs*. (Urdu).
- 2- *Sharḥ Alfīyyat Ibn Mālik*. (Urdu).
- 3- *Sharḥ Sullam Al-'Ulūm*. (Urdu).

Figure 3.6: A sample for manuscript by the handwriting of the author.



### 3.15 Author's death

Shaykh Muḥammad Zakariyyā got tired and fell ill a few months before his death. He was forbearing and long-suffering in anticipation of Allah's reward. But his illness did not prevent him from sparing time and exerting efforts for disseminating knowledge and doing *Da'wah* among the people. Then, he became severely ill during the last days of his life, until he passed away at 5:00 p.m on Monday 1<sup>st</sup> *Sha' bān* 1402 H., corresponding to 24<sup>th</sup> May 1982 CE. He was around 87 when he died.

A large number of people attended his funeral prayer after '*Ishā'*' prayer in the Prophet's Mosque in Al-Madinah. Then he was buried in *Al-Baqī'* Graveyard nearby the graves of noble family members of the Prophet ﷺ, and also next to the grave of his Shaykh Khalīl Aḥmad Sahāranpūrī. He had always hoped to die in Al-Madinah Al-Munawwarah. Allah granted his wish and he died there, as his Shaykh died there some five and half decades before.<sup>261</sup> In this connection, it is worth mentioning her a certain *Ḥadīth* of the Prophet Muḥammad ﷺ, which says: "He who is able to die in Al-Madinah let him do so, for I will intercede for him when he dies therein".<sup>262</sup>

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<sup>261</sup> See: Kāndahlawī, Muḥammad Zakariyyā, *Āp Bītī*; 2/1520-1530, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 1/271-287, and Al-Nadwī, Abū Al-Ḥasan 'Alī. *Ḥaḍrat Shaykh Al-Ḥadīth Mawlānā Muḥammad Zakariyyā Ṣāhib*; 240-254, and Al-Barnī, 'Abd Al-Raḥmān Ibn 'Āshiq Ilāhī. '*Ulamā'* Deoband; 175-176.

<sup>262</sup> Ibn Ḥanbal, Aḥmad Ibn Muḥammad Al-Shaybānī. *Al-Musnad*; 2/104.

### 3.16 Conclusion

In view of what has been aforementioned in the biography of Shaykh Muḥammad Zakariyyā, we can conclude that a prominent personality of the stature of the author, who witnessed the early days of the inception of the *Tablīghī Jamā'ah* and phases of its development and its spread throughout the world, had played a great and effective role in supporting the leaders of the movement, educating its members, offering guidance to them, boosting its morale and ethics and supervising over it intellectually, educationally and morally. One can also add that due to his sufi roots, the movement was influenced somehow by Sufism and hence still carries some sufi characteristics.

The fact that the *Tablīghī Jamā'ah* adopted his book *Tablīghī Niṣāb*, even after his death, indeed testifies to his virtuousness, righteousness and popularity. Shaykh Muḥammad Zakariyyā – in my opinion – is a pivotal personality around whom the leaders and members of the movement revolve, because of his educational and intellectual reputation, long experiences and his family relationship with its leaders.

However, when we look into his personality without referring to his association with the *Tablīghī Jamā'ah*, we find that his great scholarly and intellectual heritage present him to the people as a great scholar among the most famous scholars of the past century. What is enough for him to be proud of is the fact that he acquired the title of *Shaykh Al-Ḥadīth* and he is popularly known among the people with this title.

At the conclusion of this chapter, which reviewed different aspects of the biography of the author, like his name, education, upbringing, his careers in the field of teaching, *Daw'ah* and his prominent efforts with the *Tablīghī Jamā'ah*, as well as other aspects of his social life and intellectual heritage which he left after his death, it is high time for us to study, in the next chapter, his book *Tablīghī Nişāb* in accordance with the designed plan of the thesis.



## CHAPTER ( 4 ) *TABLĪGHĪ NIṢĀB* IN FOCUS

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### 4.1 Introduction

This chapter will focus on the *Tablīghī Niṣāb* as one of the most important ideological and controversial resources of the *Jamā'at Al-Tablīgh*. It will also shed some light on different aspects concerning the title of this book, the importance of the book, its date of publication. Furthermore, We will deal with the editions and translations of *Tablīghī Niṣāb*, its different parts and its sources. Then we will discuss the author's methodology and other related issues.

### 4.2 The Title of the book

It is worth noting first of all that there can be disagreement on the titles of some books. This could be due to the death of the author before giving a title to his book,<sup>263</sup> or due to the existence

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<sup>263</sup> A good example for this case is the book of Sībawāih on Arabic Grammar, he died before finishing it – he did not write an introduction, conclusion or even name his book. Therefore, the scholars entitled it *Al-Kitāb* (the book) or *Kitāb Sībawāih*.

For more details, see: Khalīfah, Ḥājjī. *Kashf Al-Zunūn 'An Asāmī Al-Kutub Wa Al-Funūn*; 1426-1428, and <http://www.islamonline.net/iol-arabic/dowalia/mashaheer-Aug-2000/mashaheer-4.asp> , accessed on 12/8/2006.

of different copies and editions<sup>264</sup> or other reasons. The *Tablīghī Niṣāb* has been printed under two different titles, though both titles are acceptable. However, the subtitles and different parts of the book are identical; those parts were originally written as separate independent books and were named by the author himself, then later were collected and printed in this book.

However, according to Muhammad Khalid Masud, the book gained its fame – after the death of the founder of the movement, Shaykh Muḥammad Ilyās – in its Urdu edition in (1374 H./1955 CE.), under the title *Tablīghī Niṣāb*.<sup>265</sup> This Urdu title means (curriculum for the Islamic *Da‘wah*). The book attained special status for the members of the *Jama‘at Al-Tablīgh* in many countries to read from during their learning sessions, which are held periodically during staying and travelling (*Tablīghī Khurūj*). The aim of those lessons is to make members familiar with the methodology of the movement and motivate them to offer their time, efforts and money for the sake of the *Da‘wah* and *Tablīgh*.

By these means, the activities of the group would increase and become self-reliant. Hence, this title indicated the purpose and role of the book. Nevertheless, there were other books assigned by the movement to substitute for this book, such as *Riyād Al-Ṣāliḥīn* and *Mishkāt Al-Maṣābīḥ* in different parts of the world, for different reasons and aims.<sup>266</sup>

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<sup>264</sup> A good example in this regard is the book of *Sunan Al-Tirmidhī*, some editions of which are titled *Al-Jāmi‘ Al-Ṣaḥīḥ*, others *Jāmi‘ Al-Sunan*, or *Jāmi‘ Al-Tirmidhī*.

<sup>265</sup> See: Masud, Muhammad Khalid. *Travellers in Faith*; 82, and Metcalf, Barbara D. 'Living Ḥadīth in the Tablīghī Jamā‘at.' *The Journal of Asian Studies*. (Vol. 52, No. 3). August, 1993, p; 585.

<sup>266</sup> See: Metcalf, Barbara D. 'Living Ḥadīth in the Tablīghī Jamā‘at.' *The Journal of Asian Studies*. (Vol. 52, No. 3). August, 1993, p; 600.

The other title of the book appeared in early (1405 H./1985 CE.), three years after the death of the author in (1402 H./1982 CE.), as it was printed under the title, *Faḍā'il A'māl*,<sup>267</sup> derived from standard Arabic *Faḍā'il Al-A'māl*.<sup>268</sup> This title is as good as the previous one, as it reflects most of the content of the book that included sections focusing on the *Āyāt* and *Aḥādīth*, which talk about the virtues of *Ṣalāh* (prayer), fasting, pilgrimage and other rituals. Although the book contains other material than the virtues appearing in a small part of it, it does not contradict the title as most of its content is about the *Faḍā'il*.

It could be asked why the book was printed under a title that is different from the original. In fact, we could not find a convincing answer from the movement to this question; nevertheless printing the book under the title *Faḍā'il A'māl* makes it more acceptable and appealing to people as it reflects the content of the book. Moreover, the old name may show that the book is connected and related to the *Jamā'at Al-Tablīgh*. On the other hand, this connection does not exist or not appear clearly in the case of the new title of *Faḍā'il A'māl*.

Yet, changing the title might have been the decision of the publisher. Ironically, copies of the book with the title *Tablīghī Niṣāb* were banned from entering Saudi Arabia<sup>269</sup> because of the criticism directed at this book. Meanwhile the researcher has found the book with the title *Faḍā'il A'māl* is available in Saudi Arabia with the same content and arrangement. We do not

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<sup>267</sup> See: Masud, Muhammad Khalid. *Travellers in Faith*; 82.

<sup>268</sup> There are number of other books under the same name "*Faḍā'il Al-A'māl*" by Ḍiyā' Al-Dīn Al-Maqdisī, Ibn Zanjawayh, Abū 'Abd Allah Al-Barqī and others.

<sup>269</sup> See: Metcalf, Barbara D. 'Living Ḥadīth in the Tablīghī Jamā'at.' *The Journal of Asian Studies*. (Vol. 52, No. 3). August, 1993, p; 599.

know if the movement changed the title in order to gain access to Saudi Arabia – the question remains unanswered and needs a satisfactory answer.

### 4.3 The importance of the book

One of the six main principles<sup>270</sup> of the *Jamā'at Al-Tablīg* is the concern for *'Ilm Al-Faḍā'il* (Knowledge of the virtues). Where the movement has realised since its emergence, the importance of this principle in influence on many people (especially, the member of *Tablīghī* group). Moreover, we can notice that the principle of *'Ilm Al-Faḍā'il* has a strong impact on the rest of the other principles, such as the principles of prayer, *Dhikr* and *Tablīgh*. Therefore, the *Tablīgh Niṣāb* plays an important role in achieving the principles, according to the methodology of the movement and its aims.

However, the founder of the movement, Shaykh Muḥammad Ilyās, emphasises the importance of *'Ilm Al-Faḍā'il* and its precedence over *'Ilm Al-Masā'il* (Knowledge of issues of the legal or theological doctrines), saying:

The status of the *Faḍā'il* comes before the status of their *Masā'il*. *Faḍā'il* develop belief in the reward of good deeds. This is a stage of *Īmān* (faith); and it is *Īmān* which inspires a person to perform religious devotion. The necessity to know the *Masā'il* would be realised by a person the moment he feels to act upon *Dīn*. It is for this reason that *Faḍā'il* of deeds are enjoying more importance in our circle.<sup>271</sup>

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<sup>270</sup> **NB:** Gaborieau in 'The Encyclopaedia of Islam' indicates that "the movement is founded on five basic principles", but the *Tablīghī* sources and the others have mentioned six basic principles. See: Gaborieau Marc, 'Tablīghī Jama'at' The Encyclopaedia of Islam, New Edition, Edited by: The Bianquis et.al; Vol.X, pp.38-39.

For comparison, see: Ḥasanī, Muḥammad. *Sawānīḥ Ḥaḍrat Mawlānā Muḥammad Yūsuf Kāndahlawī*; 740-741, and Al-Bukhārī Mawlāwī Sayyid, *Mālā Budda Minhu Fī Al-Da'wah Wa Al-Tablīgh*; 8, and Sikand, Yoginder. *The origins and the development of the Tablighi-Jama'at 1920-2000*; 71.

<sup>271</sup> Nu'mānī, Muḥammad Manzūr. *Malḥūzāt Ḥaḍrat Mawlānā Muḥammad Ilyās*; 164.

It seems that the movement took this attitude because of some factors and motives that are as follows:

- 1- Knowledge of the *Faḍā'il* has the ability to stimulate and motivate people to do a lot of good acts as a way to approach Allah and ask for his forgiveness and rewards. This enriches the spiritual and religious side of the members of the movement and strengthens their bond with the religion.<sup>272</sup>
- 2- Knowledge of the *Faḍā'il* is a matter of agreement among different *Fiqh* doctrines; calling for unity and consensus is a major aim of the movement. As for the *Masā'il* there is great disagreement amongst the Islamic schools of *Fiqh*. Focusing on it would cause fragmentation and religious argument between the members of the movement and negatively influence the movement as a whole.<sup>273</sup>
- 3- The commitment of members to this kind of the *Faḍā'il* does not require a complicated organization or expensive preparation; this matches the methodology of the movement which cherishes simplicity.<sup>274</sup>

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<sup>272</sup> See: Sikand, Yoginder. *The origins and the development of the Tablighi-Jama'at 1920-2000*; 74, and Al-Sharqāwī, Muḥammad. *Al-Ṣifāt Al-Sitt 'Ind Jamā'at Al-Tablīgh*; 43.

<sup>273</sup> See: Sikand, Yoginder. *The origins and the development of the Tablighi-Jama'at 1920-2000*; 88, and Masud, Muhammad Khalid. *Travellers in Faith*; 102-103.

<sup>274</sup> Al-Sharqāwī, Muḥammad. *Al-Ṣifāt Al-Sitt 'Ind Jamā'at Al-Tablīgh*; 42.

#### 4.4 Description of the book

Some writers may consider the book an encyclopaedia of *Aḥādīth* and traditions that encourage virtues.<sup>275</sup> Originally, the *Tablīghī Niṣāb* was a series of books written during different historical periods and printed individually. Later, they were collected and printed in two volumes, of 1564 pages in some editions<sup>276</sup> and more or fewer pages in other editions. Each part (book) inside this series became an independent part in this large book. There are ten parts, nine of which were written by Shaykh Muḥammad Zakariyyā. Chronologically, they are: *Faḍā'il Qur'ān* (Virtues of the Holy *Qur'ān*), *Faḍā'il Ramaḍān* (Virtues of *Ramaḍān*), *Faḍā'il Tablīgh* (Virtues of Islamic Call), *Ḥikāyāt Ṣaḥābah* (Stories of the Companions), *Faḍā'il Namāz*<sup>277</sup> (Virtues of Prayer), *Faḍā'il Dhikr* (Virtues of Glorification), *Faḍā'il Ḥajj* (Virtues of Pilgrimage), *Faḍā'il Ṣaḍaqa't* (Virtues of Charities), and *Faḍā'il Darūd* (Virtues of praise of the Prophet ﷺ).<sup>278</sup> The tenth part is *Muslimānū Ki Mawjūdah Pastī Ka Wāḥid 'Ilāj* (Muslim Degeneration and its Only Remedy) written by Shaykh Muḥammad Iḥtishām Al-Ḥasan Kāndahlawī, the cousin of the founder of the movement Shaykh Muḥammad Ilyās and his brother-in-law at the same time.

#### 4.5 Editions of the *Tablīghī Niṣāb*

We have to mention at the beginning that Shaykh Muḥammad Zakariyyā did not keep the book's copyright to himself nor did he give it to any particular publisher; rather he permitted anyone to

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<sup>275</sup>See: Al-Ma'rūfī, 'Abd Allah. *Mawsū'at Faḍā'il Al-A'māl*; [http://Dāru'luloom-deoband.com/arabic/magazine/1089775013/fix4sub2file.htm#\\_ednref1](http://Dāru'luloom-deoband.com/arabic/magazine/1089775013/fix4sub2file.htm#_ednref1), accessed on 15/12/2005.

<sup>276</sup> See for example: the editions of Darul Kutub. 'Dewsbury/UK', and 'Imrān Book Depot. 'Delhi/India' and so forth.

<sup>277</sup> Or (*Faḍā'il Ṣalāh*).

<sup>278</sup> Or (*Faḍā'il Al-Ṣalāh 'Alā Al-Nabī ﷺ*).

print it but under certain instructions and conditions that can be summarised as follows:<sup>279</sup>

- Make the utmost effort to make sure that the book is free from errors in printing.
- Print the original script as it was with no additions or omissions.
- Ensure that translations into other languages are faithful to the original.
- In translation to other languages, verses of the *Qur'ān* and *Aḥādīth* should be stated in Arabic first followed by the translation.
- If abridged, this should be mentioned in the title to differentiate it from the original unabridged copy.

The first edition in Urdu came out in (1374 H./1955 CE).<sup>280</sup> In the following years, it was printed more often, as some publishers printed it in more than 200 editions.<sup>281</sup> The multitude of editions might be due to its connection with the *Jamā'at Al-Tablīgh*, which helped in publishing it on one hand, and its well-known author on the other. Furthermore, the general permission by the author to print the book contributed to the large number of its editions.

One of the most important aspects in these editions is that the different parts of the book are not arranged in a chronological order. We notice, for example, in the first volume of the book in one of the editions (the one of 776 pages) that it includes eight parts only; the first of which is

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<sup>279</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā'l Par Ishkālāt*; 29-35.

<sup>280</sup> See: Masud, Muhammad Khalid. *Travellers in Faith*; 82.

<sup>281</sup> See: Al-Makkī, 'Abd Al-Ḥafīz, his preface of the book Al-Bahrā'ijī, Laṭīf Al-Raḥmān. *Taḥqīq Al-Maqāl Fī Takhrīj Aḥādīth Faḍā'il Al-A'māl*; 5.

*Hikāyāt Ṣaḥābah* according to the editions that we have obtained.<sup>282</sup> Yet, this part is the fourth one in the original, with regard to chronological order of the *Tablīghī Niṣāb*. Beginning the Urdu and English<sup>283</sup> editions with the *Hikāyāt Ṣaḥābah* can be attributed, in our opinion, to two reasons:

- (a) It reflects the real life of the first generation of Muslims, as it includes aspects of the life of the Prophet Muḥammad ﷺ, and the lives of his Companions and their sacrifices for the sake of Allah. No doubt, the movement realised the importance of such stories and their astounding influence on people,<sup>284</sup> therefore, this part was placed at the front to attract the attention of the reader and motivate them to make sacrifices like the Prophet ﷺ and the *Ṣaḥābah* did. This, without doubt, serves the aims and objectives of the *Jamā'at Al-Tablīgh* eventually.
- (b) The methodology and topics of *Hikāyāt Ṣaḥābah* differ from the other parts, which focus on the virtues of certain deeds. Therefore, it would be more appropriate to start with it and arrange the remaining sections of similar content together with no interruption. If this justification is correct, then it does not contradict placing the part written by Shaykh Muḥammad Iḥtishām. *Muslimānū Ki Mawjūdah Pastī Ka Wāḥid 'Ilāj* in between the *Faḍā'il Ramaḍān* and *Faḍā'il Darūd* in some editions. Yet, in some editions, this part came last, or was left out in others.<sup>285</sup>

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<sup>282</sup> See: Masud, Muhammad Khalid. *Travellers in Faith*; 83, and Sikand, Yoginder. *The origins and the development of the Tablighi-Jama'at 1920-2000*; 73.

<sup>283</sup> The *Hikāyāt Ṣaḥābah* has not been translated into Arabic yet.

<sup>284</sup> The second *Amīr* of the group, Shaykh Muḥammad Yūsuf Kāndahlawī, wrote three volumes in Arabic on this subject and named it *Ḥayāt Al-Ṣaḥābah* (The Life of the Companions).

<sup>285</sup> See: Masud, Muhammad Khalid. *Travellers in Faith*; 82.



However, other parts of the book were arranged differently. In some editions, we find the *Faḍā'il Qur'ān* followed by the *Faḍā'il Namāz*, followed by the *Faḍā'il Dhikr*, followed by the *Faḍā'il Tablīgh*, followed by the *Faḍā'il Ramaḍān*, then the *Muslimānū Ki Mawjūdah Pastī Ka Wāḥid 'Ilāj*, and, finally, the *Faḍā'il Darūd*. Yet in other editions, the *Faḍā'il Qur'ān* comes in the second place after the *Hikāyāt Ṣaḥābah*, followed by the *Faḍā'il Tablīgh*, then the *Faḍā'il Ramaḍān*, and so on. Other editions have a different order as well. This difference in order might be caused by the multiple publishers who rushed to print the book, making use of the open permission granted by the author.

As for the second volume of the *Tablīghī Niṣāb* of 791 pages, it includes the *Faḍā'il Ṣaḍāqāt* and *Faḍā'il Ḥajj*. Some editions did not include the second volume or even refer to the existence of a second volume; thus, a reader who is not familiar with the *Tablīghī Niṣāb* or with the *Tablīghī* group might assume that there is only one part of the book.<sup>286</sup>

While the Urdu editions of the book are characterized by differences in the numbers of the parts or books, as well as arrangement of the parts, the English and Arabic editions have fewer differences. In the English editions that we have,<sup>287</sup> the only difference is that some include the two volumes, while others do not even mention the existence of a second volume. As for the arrangement of the parts, although the English versions do not abide by the historical order, they all adhere to the same arrangement. The first volume of 900 pages begins with the *Hikāyāt*

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<sup>286</sup> See for example: the editions of Kutub Khānah Majīdiyyah. 'Multan/Pakistan', and Muḥammad 'Abd Al-Raḥīm. 'Lahore/Pakistan'.

<sup>287</sup> And it could be in all English editions that we do not have.

*Ṣahābah*, *Faḍā'il Qur'ān*, *Faḍā'il Namāz*, *Faḍā'il Dhikr*, *Faḍā'il Tablīgh*, *Faḍā'il Ramadān*, and the last part is *Muslimānū Ki Mawjūdah Pastī Ka Wāḥid 'Ilāj*. The second volume of 1070 pages includes the *Faḍā'il Ṣadaqāt* and *Faḍā'il Ḥajj*.

In this regard, we notice that *Muslimānū Ki Mawjūdah Pastī Ka Wāḥid 'Ilāj* by Shaykh Muḥammad Iḥtishām remains a permanent part of the book. In contrast, the part of *Faḍā'il Darūd* was excluded after some scholars in Pakistan voiced their criticism of the inclusion of this part.<sup>288</sup> Therefore, it is printed separately and not as part of the book. Although we could not find a convincing explanation for this peculiar decision, it is still unjustifiable to exclude this part. The exclusion of this part is worthy of criticism not the other way around, especially since we know that the Urdu editions include this part. Furthermore, if the *Faḍā'il Dhikr* is included, then including this part becomes more appropriate as it may constitute the best type of *Dhikr*.

Muhammad Khalid Masud comments on the history of the English translations by saying:

The first English translation of the *Tablīghī Niṣāb* appeared in 1960, and a revised edition was published in 1980 by the Kutub Khāna Fayḍī, in Lahore (Raiwind). These translations were published in Delhi under the title *Teachings of Islam* (1985). A third revised edition was published in 1985 as *Faza'il A'maal*. The 1987 Karachi edition is a reprint of the 1985 Kutub Khāna Fayḍī edition. This same edition was reprinted in Dewsbury, England, and in South Africa. A further revision in simple English was published in 1995 under the same title. The 1985 edition has also been translated into French, but French and Arabic speaking Tablīghīs often use Nawawī's *Riyāḍus Ṣāliḥīn* instead.<sup>289</sup>

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<sup>288</sup> Unfortunately, we do not have any information so far about reasons for their objection. This is something we hope to deal with in later research.

<sup>289</sup> Masud, Muhammad Khalid. *Travellers in Faith*; 82.

It is worth mentioning here, that a single translator did not translate the book as one piece; rather, different translators translated it over different periods of time, because the parts of the book were separate before being compiled in the book *Tablīghī Niṣāb*. Yet it is important to bear in mind that the work was done by different translators, who inevitably would leave their own marks on the book as each translator has his own translation method. Later, we will elaborate on the identities of those translators.

As for the Arabic translation, the book was printed under the title *Faḍā'il Al-A'māl*<sup>290</sup> and not under its earlier title, *Tablīghī Niṣāb*. It includes three parts so far; the *Faḍā'il Tablīgh*, *Faḍā'il Ṣalāh*, and *Faḍā'il Qur'ān*. This book falls into 179 pages. The Arabic translation did not follow the chronological order of writing of the various parts nor the chronological order of the translation. For example, the translation of the *Faḍā'il Qur'ān* was made more than six months before the *Faḍā'il Tablīgh*. These books were translated between 1972 and 1973, and Shaykh Abū Al-Ḥasan Al-Nadwī wrote forewords to these translated books.

It is noteworthy that the Arabic translations of the *Tablīghī Niṣāb* were produced a long time ago and that no efforts have been made to translate any other part of the work, as far as we know. Although Shaykh Laṭīf Al-Raḥmān Al-Bahrānjī mentioned in his book that the part, *Faḍā'il Al-Ṣalāh 'Alā Al-Nabī ﷺ*, was also translated into Arabic,<sup>291</sup> we have conducted a thorough search and could not find any such translation. We even wrote a letter to the publishing house that publishes *Tablīgh* group books to ask about the existence of the

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<sup>290</sup> According to the edition of Idara Isha'at-e-Diniyat. 'New Delhi/India'.

<sup>291</sup> See: Al-Bahrā'ijī, Laṭīf Al-Raḥmān. *Tahqīq Al-Maqāl*; 29.

translation. They confirmed to us that no translation into Arabic has been done apart from the three parts previously mentioned. Nevertheless, it might be that the book of *Faḍā'il Al-Ṣalāh 'Alā Al-Nabī ﷺ* has been translated into Arabic but has not yet been printed.<sup>292</sup>

However, we may excuse the movement for not translating the book of *Hikāyāt Ṣaḥābah*, as there is another book in Arabic on the subject by Shaykh Muḥammad Yūsuf Kāndahlawī, which is even larger than the one in the *Tablīghī Niṣāb*. Nevertheless, the question remains: why have the rest of the books not been translated into Arabi, as they have done into other languages including English?

In this regard, and before we move to discussing the different parts of the *Tablīghī Niṣāb*, we have to make one more observation. The various and multiple editions of the book might have served the book and contributed to its widespread fame. However, an average reader might think that competition between different publishing houses would mean that the new editions would be more accurate, with less error, and well edited; yet this is not the case concerning all parts of the book. Each new edition is more or less a photocopy of the previous one, if not worse. Therefore, we need to know to what extent the translators and publishers have abided by the conditions set by Shaykh Muḥammad Zakariyyā for reproducing his book. To elaborate this, we have the following examples:

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<sup>292</sup> Fortunately, in our interview with Shaykh Ḥabīb Allah Qurbān Al-Mazāhrī, one of students of Shaykh Muḥammad Zakariyyā, he confirmed this possibility. This interview took place in mid-2007 in Al-Madinah Al-Munawwarah.

1- With regard to making the utmost effort to ensure that the book is free from error at printing: we find that there are common and repeated mistakes in Qur'anic verses and *Aḥādīth*, in many versions of the Urdu, the English and even the Arabic as well.

- For example in the *Faḍā'il Tablīgh*,<sup>293</sup> ﴿فَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ﴾ [Q.26:227], the beginning of the verse as printed changes the first letter. It is printed (ف) instead of (و). The same mistake is repeated in the *Faḍā'il Qur'ān*<sup>294</sup> in the same verse.
- In the *Faḍā'il Ṣalāh*,<sup>295</sup> there is a mistake in the verse of ﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ﴾ [Q.20:132], where in some editions, even the newer ones, the word ﴿وَاصْطَبِرْ﴾ is printed without the letter (ل).
- In the *Faḍā'il Qur'ān*<sup>296</sup> in *Ḥadīth* 32 there is a typing error as well.<sup>297</sup>

<sup>293</sup> For the editions in Urdu, see: the editions of Idara Isha'at-e-Diniyat. 'New Delhi/India'; 19, Kutub Khānah Majīdiyyah. 'Multan/Pakistan'; 23, 'Imrān Book Depot. 'Delhi/India'; 18, Muḥammad 'Abd Al-Raḥīm. 'Lahore/Pakistan'; 17, and Darul Kutub. 'Dewsbury/UK'; 18. As for the edition in Arabic, see: the edition of Idara Isha'at-e-Diniyat. 'New Delhi/India'; 35. For the editions in English, see: the edition of Kutub Khanah Faizi. 'Lahore/Pakistan'; 28, and of Idara Isha'at-e-Diniyat. 'New Delhi/India'; 26, and of Zam Zam Publishers. 'Karachi/Pakistan'; 26. Nevertheless, there is an exception in the edition of Dar Ahy'a Us-Sunnah Al-Nabawiy'a (n.p); 28, where the *Āyah* was mentioned correctly, but unfortunately in the part of the *Faḍā'il Qur'ān*; 93 of this edition, the same *Āyah* was mentioned wrongly.

<sup>294</sup> See for example the editions in Urdu: Idara Isha'at-e-Diniyat. 'New Delhi/India'; 56, and Muḥammad 'Abd Al-Raḥīm. 'Lahore/Pakistan'; 54 etc. For the English edition, see: Idara Isha'at-e-Diniyat. 'New Delhi/India'; 88. As for the Arabic edition see: the edition of Idara Isha'at-e-Diniyat. 'New Delhi/India'; 100.

<sup>295</sup> See the editions in Urdu: Muḥammad 'Abd Al-Raḥīm. 'Lahore/Pakistan'; 32, 'Imrān Book Depot. 'Delhi/India'; 34, and Darul Kutub. 'Dewsbury/UK'; 34. In the other editions in Urdu, the *Āyah* was mentioned correctly and in the English editions too, but in the Arabic edition the *Āyah* was not there at all.

<sup>296</sup> For the editions in Urdu, see: the editions of Idara Isha'at-e-Diniyat. 'New Delhi/India'; 45, Kutub Khānah Majīdiyyah. 'Multan/Pakistan'; 54, 'Imrān Book Depot. 'Delhi/India'; 43, Muḥammad 'Abd Al-Raḥīm. 'Lahore/Pakistan'; 42, and Darul Kutub. 'Dewsbury/UK'; 43. As for the edition in Arabic, see: the edition of Idara Isha'at-e-Diniyat. 'New Delhi/India'; 79. For the editions in English, see also: the edition of Kutub Khanah Faizi. 'Lahore/Pakistan'; 72, Idara Isha'at-e-Diniyat. 'New Delhi/India'; 68, and Dar Ahy'a Us-Sunnah Al-Nabawiy'a (n.p); 72.

<sup>297</sup> See: Al-Bustī, Muḥammad Ibn Ḥibbān. *Ṣaḥīḥ Ibn Ḥibbān*; 1/330-331, no. 124, and Al-Bayhaqī, Aḥmad Ibn Al-Ḥusayn. *Shu'ab Al-Īmān*; 2/351, no. 2010, and Al-Mundhirī, 'Abd Al-'Azīm. *Al-Tarḥīb Wa Al-Tarḥīb*; 2/227.

2- With regard to ensuring that translations to other languages are faithful to the original: we have found that both Arabic and English versions have not been faithful to the original text, but in different places. These differences might be due to different translators. Some translators may have followed the instructions of the author while others have not. However, the English version is much better than the Arabic one. The following example will prove that:

- In the Arabic version of the *Faḍā'il Ṣalāh*, the modification and shortening of this part of the book is notable. At the beginning, an important section of the author's introduction, which states why he wrote the book and the number of *Aḥādīth* it contained, was missing. Fifteen verses were omitted as well as a number of *Aḥādīth* from the body of the text and the commentary. Furthermore, some stories that included exaggeration and hence were subject to criticism were removed. Certain terms that may be sensitive to some religious movements were replaced with less sensitive ones. Such terms if translated as they are may antagonize some groups. A good example in this regard is the replacement of the term *Ṣūfiyyah* with the term '*Ulamā'*'. The translator to alleviate criticism might do these systematic modifications. This is confirmed by the statement of Shaykh Abū Al-Ḥasan Al-Nadwī in his introduction to the Arabic translation:

We have modified and abridged the translation in a way that does not affect the spirit of the book and its impact on the hearts, due to differences in culture and way of thinking.<sup>298</sup>

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<sup>298</sup> Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā'il Al-Ṣalāh*; 9.

**NB:** In the footnote, when we refer to page/s number/s for any part of the *Tablīghī Niṣāb (Faḍā'il A'māl)* book; sometimes we do not mention whereabouts and publishing house of the book, despite multiple versions and editions. Therefore, in order to avoid the confusion about this case; we have chosen the edition of Idara Isha'at-e-Diniyat for the Arabic and the English versions. As for the Urdu version, we have chosen the edition of Darul Kutub within this research.

We can see from the above that the Arabic edition of the *Faḍā'il Ṣalāh* has been abridged, in addition to the fact that it has not followed the instructions of the author, Shaykh Muḥammad Zakariyyā, regarding the faithfulness of the translation. Having decided to abridge the book, the publisher has not mentioned this in the title of the book as required by the conditions of the Shaykh. Although the translator mentioned it in the introduction, this is not enough, as Shaykh Muḥammad Zakariyyā required it to be stated in the title. This might be considered a type of deception; an Arab reader who is not familiar with Urdu might mistakenly assume that both Arabic and Urdu versions are identical; thus the book might be judged differently.

- In the English version of the *Faḍā'il Ṣalāh*; we notice that an important part of the author's introduction was taken out, in addition to summarizing and omitting parts at the ends of twenty-five *Aḥādīth* out of forty-one. The omissions include the sources (references) of those *Aḥādīth* and rulings and commentaries by the author himself or others relating to whether the *Ḥadīth* is authentic or weak. Although this is an important issue, we find that it is eccentric when this is repeated in different editions. This strengthens the belief that most of these editions are nothing but replications. Another observation about this English edition is that the Qur'anic verses that are cited in certain locations in the Urdu edition are not used in the same locations in the English one.<sup>299</sup> Sometimes the meaning of the verse is given in English without giving the Arabic original,<sup>300</sup> contrary to the requirements of the author.

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<sup>299</sup> See for example: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Namāz*; 17, 38, 49, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues Of Salaat*; 23, 47, 57.

<sup>300</sup> See for example: Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues Of Salaat*; 18, 80.

By and large, the mistakes and differences in the English edition are far fewer than those in the Arabic one. Almost every part of the *Tablīghī Niṣāb* is translated into English, including stories and Sufi issues. This leads us to believe that the translator of this version has been careful in abiding by the conditions of the author and therefore has not interfered with the text and has been faithful to the original, unlike the translator of the *Faḍā'il Ṣalāh* into Arabic.

However, not all Arabic and English translations of the books of virtues are on the same level of quality. For example, we find that the English version of the *Faḍā'il Ramaḍān* is one of the best editions with regard to arrangement, clarity, and accuracy, as well as the translator's adherence to the conditions of the author. Yet in general, we still emphasize that this important book, *Tablīghī Niṣāb*, which has appeared in many editions (Urdu, English, and Arabic) has not been given due scholarly attention.

Therefore, if we look at, for example, a simple issue in printing, namely, pagination, we find that each of the ten parts is numbered individually and not consecutively throughout the whole book. Printing the whole book with one pagination would be easier for the reader and researcher. Having said that, it would have been better to keep two types of pagination: one at the top of the page for each part, and one at the bottom throughout the whole book for ease of reference.

The same comment goes for the numbering of *Aḥādīth* and verses of the *Qur'ān* in the body of the books of *Faḍā'il Ṣalāh*, *Faḍā'il Qur'ān* or *Faḍā'il Hajj*, where the numbering is not consistent or all-inclusive. For instance, the book of *Faḍā'il Ṣadaqāt* contains seven chapters



and each chapter has a separate numbering for its *Aḥadīth*, not a serial numbering for all the *Aḥadīth* throughout the book. It would have been easier for researchers if the book was given two numbering systems for each *Ḥadīth*, one chapter-related and the other relating to the whole book including all chapters.

We hope that publishing houses which print and publish the *Tablīghī Niṣāb*, will take these observations into account, and make more effort in the future when they reprint the book, as this will serve their interests as well as serving the book itself. A reader who finds a good edition by a particular publisher will prefer it to other editions, which will certainly reward the publisher economically and enhance its reputation among those who are interested in books generally.

#### **4.6 The different parts of the book**

We have previously stated that the *Tablīghī Niṣāb* is a series of books, ten in number, divided into two volumes. These books were written at different times over a long period, printed separately and then later combined in this book. Shaykh Muḥammad Zakariyyā wrote a major part of this work; thus, we prefer to discuss them in chronological order. At the end, we will discuss the part written by Shaykh Muḥammad Iḥtishām, which complements them. The following is a detailed discussion of this series of books:

##### **4.6.1 The *Faḍā'il Qur'ān***

This book is the first within the series of *Faḍā'il* written by Shaykh Zakariyyā. It was compiled at the persistent demand of Shaykh Muḥammad Yāsīn Naginawī, who further sought help from Shaykh Muḥammad Ilyās to emphasize his demand. Therefore, the author had to stop his work

on another book called *Awjaz Al-Masālik Ilā Muwaṭṭa' Al-Imām Mālik* and start working on the *Faḍā'il Qur'ān* to fulfil their wish. He finished writing it on 29<sup>th</sup> Dhul Ḥijjah 1348 H./8<sup>th</sup> June 1929 CE.<sup>301</sup> As it was the custom of *Al-Muḥadithīn* (*Ḥadīth* scholars) to collect forty *Aḥādīth* concerning a particular Islamic ritual, or to highlight the virtue of a place or time,<sup>302</sup> the author stated in the introduction that he collected forty *Aḥādīth* regarding the *Faḍā'il Qur'ān*.<sup>303</sup>

Through these *Aḥādīth* and their commentaries, the book highlights the virtues of the *Qur'ān*, its *Shafā'ah* (intercession) on the Day of Judgment, and that it is the honour of the *Ummah* in this world and the hereafter. The book also explained the etiquettes of reciting, the best *Du'ā'* upon finishing the recitation of the whole *Qur'ān*, the habits of the Companions and early followers in this regard, as well as the merits of those who memorize the *Qur'ān*. It includes the merits of teaching and learning the *Qur'ān* and other related issues.

However, in addition to the forty *Aḥādīth* the author appended another seven *Aḥādīth* that highlight the virtues of certain *Suwar* (chapters) of the *Qur'ān*. In the conclusion, he cites one *Ḥadīth* that combines all forty different characteristics and ethics. This brings the total number of *Aḥādīth* in this book to forty-eight, excluding the different *Aḥādīth* cited in the commentary of the book.

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<sup>301</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Qur'ān*; 4-5, and Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā'il Par Ishkālāt*; 10, and Kāndahlawī, Muḥammad Zakariyyā. *Āp Bīṭ*; 1/176, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 153.

<sup>302</sup> There are many books in this tradition; for example: *Al-Arba'īn Al-Nawawīyyah* (the forty *Aḥādīth* by Al-Imām Al-Nawawī), and *Al-Arba'īn Al-Buldāniyyah* (the forty *Aḥādīth* by Aḥmad Ibn Muḥammad Al-Aṣfahānī). However, Ḥājjī Khalīfah comments on this issue saying: "Different '*Ulamā'* have classified several and uncountable number of books in this field (collecting forty *Aḥādīth*). Some of them were only about *Tawḥīd* (Faith), others were about commands or rites and rituals".

See: Khalīfah, Ḥājjī. *Kashf Al-Zunūn*; 1/52.

<sup>303</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Qur'ān*; 2.

In most Urdu editions, the book contains 72 pages, while in English versions it contains between 114 and 119 pages. The Arabic version exceeds both the Urdu and the English ones, with 132 pages. Aziz-ud-Din translated the book into English while Muḥammad Wāḍih Rashīd Nadawī translated it into Arabic. This book has also been translated into many different languages such as Bengali, Burmese, Persian, Gujarati, Pashto, Kerala, Telugu, and Tamil.<sup>304</sup>

#### 4.6.2 The *Faḍā'il Ramaḍān*

This is the second book in the series of *Faḍā'il*. The author finished it on 27<sup>th</sup> Ramaḍān 1349 H./15<sup>th</sup> February 1931 CE., almost eight months after the *Faḍā'il Qur'ān*. This work was undertaken upon a request from the author's uncle, Shaykh Muḥammad Ilyās.<sup>305</sup> Thus, it is the first book among another five books. He wrote at a direct request of his uncle and not in support of demands made by other people as in the case of the *Faḍā'il Qur'ān*.

The book discusses the importance of Ramaḍān, the merits of fasting, praying at night (*Qiyām*), supplication (*Du'ā'*) and retreat in the mosque (*I'tikāf*) in addition to the merits of the Night of Decree (*Laylat Al-Qadr*), the author explained *Sūrat Al-Qadr* to emphasize the importance of this night. The book also cites different stories from the life of the Prophet ﷺ and his Companions and followers to reflect how they treated this month, as well as other related issues.

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<sup>304</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā'il Par Ishkālāt*; 10-12, and Al-Bahrā'ijī, Laṭīf Al-Raḥmān. *Tahqīq Al-Maqāl*; 28.

<sup>305</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā'il Par Ishkālāt*; 12, and Kāndahlawī, Muḥammad Zakariyyā. *Āp Beti*; 1/176, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 153.

This book is divided into three main chapters, unlike the *Faḍā'il Qur'ān*, which was not divided in this manner. The author mentioned this division in the introduction and stated the number of *Aḥādīth* that he distributed amongst the chapters.<sup>306</sup> The first chapter is about the virtues of fasting in *Ramaḍān* and includes ten *Aḥādīth*; the second is about *Laylat Al-Qadr* and includes seven *Aḥādīth*, and the last chapter contains three *Aḥādīth* on the importance of *I'tikāf*. Finally, in the conclusion, the author cites a long *Ḥadīth* that encompasses the different meanings of the aforementioned *Aḥādīth*. The total number of *Aḥādīth* in this chapter is twenty-one, excluding of course the *Aḥādīth* cited in the commentary.

In this regard, Muhammad Khalid comments on the author's methodology in this book by saying:

The author's style is quite emotive and he employs poetry frequently to express his feelings.<sup>307</sup>

Masud's point of view could be valid here, especially if we take into consideration two points: first the sensitivity of the subject; and second the emotion related to the timing of the writing, as the author wrote about *Ramaḍān* in *Ramaḍān*. Thus, the surrounding atmosphere might have led the author to use an emotional style of writing.

In most Urdu editions, the book contains between 61 and 63 pages, and the English is between 80 and 84 pages – there is no Arabic translation for this book. Mazhar Mahmood Qureshi and

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<sup>306</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Ramaḍān*; 2.

<sup>307</sup> Masud, Muhammad Khalid. *Travellers in Faith*; 85.

Khawaja Ihsanul Haq did the English translation. The book has also been translated into Hindi, Bengali, French, Madras, Burmese, Persian, Gujarati, Pashto, Kerala, Telugu, and Tamil.<sup>308</sup>

#### 4.6.3 The *Faḍā'il Tablīgh*

Chronologically, this is the third book in this series, only four months separates it from the *Faḍā'il Ramaḍān*. Shaykh Zakariyyā finished it on 5<sup>th</sup> *Ṣafar* 1350 H./21<sup>st</sup> June 1931 CE., again at the request of his uncle Shaykh Muḥammad Ilyās.<sup>309</sup> On the other hand, this book might be considered the first to be written within the *Tablīghī* programme, which the movement aspired to achieve. This point is emphasized by the reference made by the author himself in the introduction of the *Faḍā'il Namāz*, saying:

I have a separate message in regard of the *Faḍā'il Tablīgh*, thus I state that this part is the second pillar of *Tablīgh* and I name it *Faḍā'il Namāz*.<sup>310</sup>

Nevertheless, even if some of the books or parts of the *Tablīghī Niṣāb*, such as the *Faḍā'il Tablīgh* and *Faḍā'il Ṣalāh*, were written for the purpose of the *Tablīghī* programme, this does not contradict the existence of other books. For instance, the *Faḍā'il Qur'ān* and *Faḍā'il Ramaḍān* were not written for this purpose from the beginning. Yet these books are still

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<sup>308</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā'il Par Ishkālāt*; 12-14, and Al-Bahrā'ijī, Laṭīf Al-Raḥmān. *Tahqīq Al-Maqāl*; 28-29.

<sup>309</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Tablīghī*; 3, and Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā'il Par Ishkālāt*; 14, and Kāndahlawī, Muḥammad Zakariyyā. *Āp Bīṭī*; 1/177, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 154.

<sup>310</sup> Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Namāz*; 4.

important in serving the *Tablīghī* programme in general and its direct and indirect impact on the followers of the movement, otherwise they would not have been included in the book of *Tablīghī Niṣāb*.

This book is divided into seven chapters, though the author does not refer to such division in the introduction as he did in the *Faḍā'il Ramaḍān*. He also writes a separate chapter stating the different verses highlighting the importance of *Tablīgh* and enjoining *Al-Amr Bil-Ma'rūf Wa Al-Nahy 'An Al-Munkar* (the good and forbidding the evil). In the first chapter, he cites seven verses only to be brief; he does not do that in the *Faḍā'il Ramaḍān* nor in the *Faḍā'il Ṣalāh*. In chapter two, he cites seven numbered *Aḥādīth* within the body of the book, apart from *Aḥādīth* translated into Urdu in the commentary, which are related to the importance of enjoining the good and forbidding the evil. Chapter three is to draw the attention of the scholars and reformers by asking them to reform themselves first and practise what they preach.

As for chapter four, it looks at the virtues of honouring the Muslim and avoiding degrading him. Chapter five is about the importance of sincerity and avoiding hypocrisy in *Da'wah*. Chapter six focuses on honouring the '*Ulama*', and the final chapter concentrates on the different characteristics of the righteous people (*Ahl Al-Ḥaqq*) and the importance of their company and being with them.

Although Shaykh Zakariyyā mentioned only eleven *Aḥādīth* in Arabic, in the five chapters, from chapter three to chapter seven, the strange thing is that they are not numbered in the Urdu or the English or even the Arabic versions as usual. This may mean that they are considered part of the

commentary rather than the main text, where they would have been numbered. It is a common practice of the author in the commentary of his books to cite some *Aḥādīth* in Arabic without numbering them, unlike *Aḥādīth* in the main text that are normally numbered.

In most Urdu editions, the book contains 32 pages, while in the English, it contains between 46 and 47 pages. The Arabic version contains 56 pages only. Mazhar Mahmood Qureshi and Khawaja Ihsan Al-Haq did the English translation, while Muḥammad Rābi‘ Nadawī did the Arabic. The book has also been translated into other languages such as Hindi, Bengali, French, Madras, Burmese, Persian, Gujarati, Pashto, Kerala, Telugu, and Tamil.<sup>311</sup>

#### **4.6.4 The *Ḥikāyāt Ṣaḥābah***

This is the fourth book in this series, though its topic differs from the rest of the books of *Faḍā’il* as we have stated earlier in this chapter.<sup>312</sup> Shaykh Muḥammad Zakariyyā wrote this book at the demand of Shaykh ‘Abd Al-Qādir Al-Rā’ipūrī. He finished it on 12<sup>th</sup> *Shawwāl* 1357 H./4<sup>th</sup> December 1938 CE. There is a gap of almost seven years between this book and the *Faḍā’il Tablīgh*. Although the idea of this book came to the author in (1353 H./1934 CE.), due to his various teaching duties and *Da’wah* obligations in addition to his scientific works; such as *Awjaz Al-Masālik Ilā Muwaṭṭa’ Al-Imām Mālik* and *Al-Kawkab Al-Durrī ‘Alā Jāmi’ Al-Tirmidhī*. Thus, the book of *Ḥikāyāt Al-Ṣaḥābah* was postponed all this time.<sup>313</sup>

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<sup>311</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā’il Par Ishkālāt*; 14-16, and Al-Bahrā’ijī, Laṭīf Al-Raḥmān. *Taḥqīq Al-Maqāl*; 29.

<sup>312</sup> See: Sub-section (4.2).

<sup>313</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Ḥikāyāt Ṣaḥābah*; 7, and Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā’il Par Ishkālāt*; 16, and Kāndahlawī, Muḥammad Zakariyyā. *Āp Bīṭī*; 1/177, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 154.

According to the introduction by the author, the book consists of twelve chapters and a conclusion. It might be best to mention these chapters individually, due to their importance in reflecting the content of the book in general. Chapter one gives anecdotes about facing hardships, while chapter two is about the fear of Allah. Chapter three is about chastity and modesty, and chapter four is about piety and honesty. Chapter five focuses on submission in praying. Then, chapter six is about kindness, self-sacrifice and ‘giving for the sake of Allah’. Chapter seven is about courage and heroism, while chapter eight is on knowledge and sincerity in pursuing learning. The ninth chapter looks at immediate and complete obedience of the Prophet's orders, while chapter ten is on women, their belief and courage. Chapter eleven is about love and sincerity towards the Prophet ﷺ, and the last chapter is on virtues and characteristics of the *Ṣaḥābah*.

This book differs from the previous ones in scarcity of the *Aḥādīth* mentioned in Arabic, while there are many *Aḥādīth* mentioned in Urdu. In spite of the large size of the book, there are less than ten places where a *Ḥadīth* or part of a *Ḥadīth* is mentioned in the whole book. This is considered a very low percentage compared with the other books. The topic of the book and the scarcity of Urdu books in this subject might be the reason for the author's attempt to combine *Aḥādīth* and the stories of the *Ṣaḥābah* in Urdu without separating the main text from the commentary.

However, the book combines historical narration and a direct preaching style that motivates the reader and the listener to try to serve Islam when they listen to the heroic stories of the early Companions, men, women and children. Muhammad Khalid comments on including the stories



of women and children of the *Ṣaḥābah* in this book and says:

Their inclusion in the book reminds the Tablīghī of the importance of including one's family in one's religious life.<sup>314</sup>

This book is relatively larger than its predecessors. The Urdu editions are about 176–192 pages, the English version is between 266 and 272 pages. ‘Abd Al-Rashīd Arshad translated the book into English. Up to now, there is no Arabic translation of the book, as far as we know. Yet, it has been translated into many other languages such as Hindi, Japanese, Malayalam, Madras, Burmese, Persian, Gujarati, Pashto, Kerala, Telugu, Marathi and Tamil.<sup>315</sup> It is worth mentioning that this book (*Ḥikāyāt Ṣaḥābah*) is twenty-two years older than its counterpart (*Ḥayāt Al-Ṣaḥābah*), which was written by Muḥammad Yūsuf Kāndahlawī, Shaykh Muḥammad Zakariyyā's cousin, and completed in (1379 H./1959 CE.).

#### **4.6.5 The *Faḍā'il Namāz***

This is the fifth book in this series; the author finished it on 7<sup>th</sup> *Muḥarram* 1358 H./27<sup>th</sup> February 1939 CE.<sup>316</sup> This date leads us to conclude that Shaykh Muḥammad Zakariyyā started this book right after he finished his previous one (*Ḥikāyāt Ṣaḥābah*). It took him around two and a half months to write, which is a short period for such an undertaking.<sup>317</sup> The author wrote this book

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<sup>314</sup> Masud, Muhammad Khalid. *Travellers in Faith*; 83.

<sup>315</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā'il Par Ishkālāt*; 16-18, and Al-Bahrā'ijī, Laṭīf Al-Raḥmān. *Tahqīq Al-Maqāl*; 29.

<sup>316</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Namāz*; 88, and Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā'il Par Ishkālāt*; 18.

<sup>317</sup> There are other books by the same author which he finished in much shorter time; such as the book of *Ḥijjat Al-Wadā'* (the Farewell *Ḥajj*), which he finished in one day and a half. For more information about this issue, see: Kāndahlawī, Muḥammad Zakariyyā. *Āp Būṭ*; 1/169-170, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 148-149, and Al-Al-Nadwī, Waliyy Al-Dīn. *Al-Imām Al-Muḥaddith Muḥammad Zakariyyā Kāndahlawī Wa Atharuhu Ft 'Ilm Al-Ḥadīth Al-Sharīf*; 132.

at the request of his uncle, Shaykh Muḥammad Ilyās, to be the second pillar of the general *Tablighī* programme after the book of *Faḍā'i'l Tabligh*.<sup>318</sup>

As Shaykh Zakariyyā had collected forty *Aḥādīth* in the *Faḍā'il Qur'ān*, he did the same in this book. Yet he spread here the forty *Aḥādīth* over the different chapters of the book since he divided it into sections and chapters, which he did not do in the *Faḍā'il Qur'ān*. In this book we notice that the author, for the first time, has divided his book into sections and chapters at the same time; whereas in his earlier and later books, as we will notice later on, he divided them into chapters only with the exception of the *Faḍā'il Dhikr*. Thus, it may indicate diversity and a clear difference between these books even though they are under the same title *Faḍā'il*.

However, the author revealed in his introduction the way he divided the book, as he says:

The present-day Muslim, in respect of their behaviour towards *Ṣalāh*, can be divided into three groups. A large number among them is totally unmindful of *Ṣalāh*. Quite a few observe their *Ṣalāh*, but are not particular about *Jamā'ah*. Then there are those who are regular in their *Ṣalāh* (with *Jamā'ah*), but their *Ṣalāh* is devoid of the care and thoroughness which it demands. I have divided the book into three parts to suit the requirements of each group.<sup>319</sup>

There are four chapters under these sections. The first is on the importance of *Ṣalāh* and includes two chapters; the first of which is on the *Faḍā'il Ṣalāh* and includes eleven *Aḥādīth* and the second is on the punishments awaiting those who neglect *Ṣalāh* and includes nine *Aḥādīth*. Then, section two is on *Ṣalāt Al-Jamā'ah* with two chapters as well. Chapter one presents the

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<sup>318</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Āp Bīṭ*; 1/180, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 156, and Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Namāz*; 4.

<sup>319</sup> Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 9.

virtues of *Ṣalāt Al-Jamā'ah* and includes seven *Aḥādīth* while chapter two examines the punishment awaiting those who do not attend to it and includes six *Aḥādīth*. Section three is without any chapter division at all<sup>320</sup> and includes eight *Aḥādīth* on the importance of *Khushū'* (submissiveness) in *Ṣalāh*, though the number of pages in this section is almost twice as many as in the second section.

We also note that the book includes forty-one *Aḥādīth* rather than forty as mentioned before. The reason is that the author gave two *Aḥādīth* the same number, as can be seen in the first chapter in section one;<sup>321</sup> where he cited the *Ḥadīth* of Abū Hurayrah on the virtues of the Five Prayers and gave it number (4\ a) then he cited another *Ḥadīth* narrated by Jābir in the same place and gave it number (4\ b). This on its own is not problematic. Yet a problem might arise when a *Ḥadīth* is cited then followed by other *Aḥādīth* that are not numbered or at least not numbered in a manner different from the pattern he used for the example in *Ḥadīth* number four, though he cites the full texts of these *Aḥādīth* in most cases. We can give an example in this regard; in *Ḥadīth* number one in chapter two of section one,<sup>322</sup> the author cited Jābir's *Ḥadīth* on the apostasy of he who abandons *Ṣalāh*, and right after it; he cited Buraydah's *Ḥadīth* in full in the same place without giving it a number.<sup>323</sup>

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<sup>320</sup> This is the case with the Urdu and Arabic versions. The English version has three chapters: one on citing verses on submission, the second chapter is about stories of people known for their submission in praying and the last chapter is on *Aḥādīth* on the same subject. Ironically, we do not find in the original any reference by the author for dividing the third section into chapters. Even if we look at the first two sections, we will find that he divided them according to *Aḥādīth* only though he cites verses and tells stories but did not include it in the division. The difference between the English version and the Urdu one is a further illustration of what we have previously said on differences between different versions.

<sup>321</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Namāz*; 8-9.

<sup>322</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Namāz*; 24-25.

<sup>323</sup> There are more examples for this issue, see: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Namāz*; 46, 47, 49.

It is worth mentioning here that *Aḥādīth* on the *Faḍā'il Salāh* combine both *Targhīb Wa Tarhīb*, despite the fact that the title of the book may imply that it contains *Aḥādīth* of *Targhīb* only, as found in the case of by Ḍiyā' Al-Dīn Al-Maqdisī, who cited only *Aḥādīth* of *Targhīb* when talking about the *Faḍā'il Al-Ṣalāh*.<sup>324</sup> Nevertheless, the answer to this might be that Shaykh Muḥammad Zakariyyā did not limit his choice of *Aḥādīth* of *Targhīb*, because his intention was to educate people and give them advice. Therefore, he opted to use both *Targhīb* and *Tarhīb*. *Targhīb* may work for some people, whereas *Tarhīb* may work for others, and every Shaykh has his own methodology.

In most Urdu editions, the total number of pages of the book is 88 pages; however, some other Urdu editions are made up of 96 pages. The English editions have between 104 and 111 pages while the Arabic one comes up to 75 pages only. 'Abd Al-Rashīd Arshad did the English translation while Muḥammad Al-Ḥasanī did the Arabic one. It has also been translated into many other languages such as Bengali, Burmese, Persian, Gujarati, Pashto, Malay, Madras, Kerala, Telugu, Tamil, Swahili and French.<sup>325</sup>

#### **4.6.6 The *Faḍā'il Dhikr***

This is the sixth book in the series of the *Tablīghī Nisāb*. Shaykh Muḥammad Zakariyyā finished working on it on 26<sup>th</sup> *Shawwāl* 1358 H./8<sup>th</sup> December 1939 CE. Nevertheless, it is considered the fourth book by the author himself, who wrote it in response to a direct request by

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<sup>324</sup> See: Al-Maqdisī, Ḍiyā' Al-Dīn Muḥammad. *Faḍā'il Al-A'māl*; 16-34.

<sup>325</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā'il Par Ishkālāt*; 19-20, and Al-Bahrā'ijī, Laṭīf Al-Raḥmān. *Tahqīq Al-Maqāl*; 29.

Shaykh Muḥammad Ilyās.<sup>326</sup> However, the book could be considered the third pillar of the *Tablīghī* programme<sup>327</sup> due to the importance of *Al-Dhikr* in preparing the *Dā'iyah* or the member of the movement. Therefore, the author states in the introduction of the book:

The fundamental principles of this movement are basically very sound, good and strong, and are inherently fruitful and beneficial. One of the important principles is those who are engaged in *Tablīghī* work should be particular in practising *Dhikr*, and more so when they are actually busy in *Tablīghī* work. After observing the wonderful results of this practice, I myself felt the necessity of writing this booklet, I was also ordered by my respected uncle that the virtues of *Dhikr* of Allah should be compiled and made available for them.<sup>328</sup>

The author divided the book into three sections as he pointed out in the introduction.<sup>329</sup> Under these parts, there are seven chapters. We notice generally, that each section begins with a chapter for the verses on the subject followed by a chapter for the relevant *Aḥādīth*. This differs from the *Faḍā'il Ṣalāh* or *Faḍā'il Ramaḍān*, where we do not find an independent chapter for relevant verses.

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<sup>326</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Āp Bītī*; 1/180, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 156-157, and Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā'il Par Ishkālāt*; 20-21.

<sup>327</sup> At that time, the *Da'wah* of the *Jamā'at Al-Tablīgh* spread from India and reached the Hijāz region in Saudi Arabia where its founder met with King 'Abd Al-'Azīz, founder of the modern Saudi state, and offered him the programme of the movement. This is a clear evidence of the development of the movement from a regional level to an international one.

See: Al-Nadwī, Abū Al-Ḥasan 'Alī. *Ḥaḍrat Mawlānā Muḥammad Ilyās Awr Un Kī Dīnī Da'wat*; 96-99, and Ḥasan, Ghulām Muṣṭafā. *Jalā' Al-Adhhān 'Amma Ushtubiha Fī Jamā'at Al-Tablīgh Liba'd Ahl Al-Īmān*; 83-89, and Masud, Muhammad Khalid. *Travellers in Faith*; 125.

<sup>328</sup> Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Faḍā'il Al-Dhikr*; 8-9.

<sup>329</sup> Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Dhikr*; 4.

However, the first section on the *Faḍā'il Dhikr* included two chapters, the first of which is on the relevant verses with fifty-four verses, while chapter two is made up of twenty relevant *Aḥādīth*. Section two is on *Al-Kalimah Al-Ṭaiyybah* (the good word)<sup>330</sup> and contains three chapters. Chapter one is devoted to the verses that explain the meaning of the *Al-Kalimah Al-Ṭaiyybah* and includes twenty-one verses, while chapter two cites verses on *Tawḥīd* (unification) and relevant issues with about eighty-five verses. The last chapter includes forty relevant *Aḥādīth* on the virtues of *Al-Kalimah Al-Ṭaiyybah*.

As for the last section, it is about *Tasbīḥ Faṭimah* and includes two chapters. Chapter one is about verses on the phrase of (*Subḥān Allah Wa Al-Ḥamdu Li-llāh, Lā Ilāh Illa Allah Wa Allahu Akbar*), and it has one hundred and twenty-five verses. The second chapter consists of twenty relevant *Aḥādīth* on the same issue. The conclusion of the book is made up of five *Aḥādīth* on the subject of *Ṣalāt Al-Tasābīḥ*, where the author discusses this issue at length.

The total number of *Aḥādīth* in the whole book is eighty-five, and if we add to them the number of *Aḥādīth* cited by the author to prove a point or so, then it will contain more than one hundred *Aḥādīth*, excluding *Aḥādīth* cited in Urdu which were not numbered. Nevertheless, we notice that, unlike his previous books, Shaykh Zakariyyā had put in extra effort in this book in verifying *Aḥādīth*, showing their level of authenticity in most cases.

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<sup>330</sup> (*Lā Ilāh Illa Allah*), the good word, is considered the first of the six principles that constitute the principles of the movement. For more details about the six principles, see: Ḥasanī, Muḥammad. *Sawāniḥ Ḥaḍrat Mawlānā Muḥammad Yūsuf Kāndahlawī*, 740-741, and Al-Bukhārī, Mawlawī Sayyid. *Mālā Budda Minhu Fī Al-Da'wah Wa Al-Tablīgh*; 8, and Sikand, Yoginder. *The origins and development of the Tablighi-Jama'at 1920-2000*; 71, and Al-Sharqāwī, Muḥammad. *Al-Ṣifāt Al-Sitt*; 14-28, and Aslam, Mayan Muḥammad. *Jama'at Al-Tablīgh 'Aqīdatuhā Wa Afkār Mashā'ikhā*; 5, and Gaborieau, Marc, 'Tablīghī Jama'at' in *The Encyclopaedia of Islam*, 2<sup>nd</sup> edition, Vol. 10, pp. 38-39.

This book is relatively a huge one, almost as big as the book of *Hikāyāt Ṣaḥabah*. In most Urdu editions, it contains 176 pages; the English edition contains 245-263 pages. There is no Arabic translation of this book at present. The English translation was done by Shafīq Aḥmad and it has also been translated into many other languages, such as Bengali, Burmese, Persian, Pashto, Malay, Madras, Malayalam, Kerala, and Tamil.<sup>331</sup>

#### 4.6.7 The *Faḍā'il Ḥajj*

This is the seventh book in this series; the author completed it on 14<sup>th</sup> *Jamād Al-Awwal* 1367 H./25<sup>th</sup> March 1948 CE. The period between this book and *Faḍā'il Dhikr* is about seven years, which is rather a long time.<sup>332</sup> In our view, this was due to the political unrest and the events the author witnessed at that time, most importantly, the civil war in India between the Hindus and the Muslims and the end of British rule in India, which had lasted for 163 years. The civil war resulted in division of the Indian sub-continent and the establishment in (1366 H./1947 CE.), of two states; India and Pakistan. The main presence of the *Jamā'at Al-Tablīgh* remained in the Indian part.<sup>333</sup>

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<sup>331</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā'il Par Ishkālāt*; 21, and Al-Bahrā'ijī, Laṭīf Al-Raḥmān. *Tahqīq Al-Maqāl*; 29.

<sup>332</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Ḥajj*; 231; Kāndahlawī, Muḥammad Zakariyyā. *Āp Bītī*; 1/181, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 157.

<sup>333</sup> Khalid Masud comments: “The year 1947 was a crucial one for the Jamā'at in several ways. Apparently, the movement was identified with Muslims during this crisis. This posed a problem for the Jamā'at's goal of rising above political and ethnic divisions. Mawlānā Yūsuf steered the Jamā'at out of this trial successfully, gaining the confidence of Muslims, Hindus and the government of India and Pakistan”. See: Masud, Muhammad Khalid. *Travellers in Faith*; 15.

For more information about the partition and crisis of 1947, see: Kāndahlawī, Muḥammad Zakariyyā. *Āp Bītī*; 1/636-661, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 513-533, and Sikand, Yoginder. *The origins and development of the Tablighi-Jama'at 1920-2000*; 147-156, and also <http://century.guardian.co.uk/1940-1949/Story/0,,127969,00.html>, 12/04/2007.

Yet before this split, there was another event that dramatically affected both Shaykh Zakariyyā and the members of the group – the death of Shaykh Muḥammad Ilyās, the founder of the movement, in (1363 H./1944 CE.). This led to the entering of a new phase, and in addition, he was busy with his other works.

However, the reason for writing this book was a request made by the author's cousin, Shaykh Muḥammad Yūsuf, the second *Amīr* of the movement, to write a book on the *Ḥajj* and relevant issues as guidelines for *Tablīghī* activities in the Ḥijāz. Therefore, this book is the first book by Shaykh Zakariyyā during the reign of Shaykh Muḥammad Yūsuf, who had been the *Amīr* of the movement for almost three years and eight months at the time of writing this book.

In the introduction of *Faḍā'il Ḥajj*, Shaykh Zakariyyā pointed out that the book was made up of ten chapters and a conclusion. These chapters do not come under sections like in the *Faḍā'il Dhikr*, rather, in most cases, the author combines *Aḥādīth* and Qur'anic verses in the same chapter. He begins with the relevant verses followed by relevant *Aḥādīth*. In the *Faḍā'il Dhikr* he dedicates independent chapters for *Aḥādīth* and verses as we mentioned above.

However, the first chapter is on encouraging people to perform *Ḥajj* and includes four verses and fifteen *Aḥādīth*. The second chapter is on warning against not performing *Ḥajj* using two verses and five *Aḥādīth*. Chapter three is on the *Ḥajj* journey and its dangers with only two



*Aḥādīth* and no verses. In chapter four, there are no main *Aḥādīth* or verses<sup>334</sup> on the true meaning of *Ḥajj*, though the author provided twenty-five meanings of *Ḥajj*. Chapter five is on the manners and etiquette of the *Ḥajj* with one verse and three *Aḥādīth*, though it elaborates on the manners and behaviours and cites twenty-nine points of etiquettes. The following chapter is on Makkah and Ka‘bah, with five verses and ten *Aḥādīth*. Chapter seven is on ‘*Umrah* and its *Faḍā’il* with one verse and seven *Aḥādīth*.

Chapter eight moves on to talk about visiting Al-Madinah Al-Munawwarah and the Prophet ﷺ, and it contains twelve *Aḥādīth*. The following chapter is relevant to the previous one, talking about the manners of visiting the Prophet ﷺ with no verses or *Aḥādīth* but the author stated sixty-one etiquettes for the visit, in addition to forty stories from the Companions, the Followers, the ‘*Ulamā*’ and others in regard to visiting Al-Madinah.

Chapter ten is on the virtues of Al-Madinah and how one should behave while being there, using ten *Aḥādīth* and no verses. The total number of *Aḥādīth* in the book is sixty-five. The conclusion of the book is on *Hijjat Al-Wadā’* of the Prophet ﷺ with seventy stories on people who came to *Ḥajj* or ‘*Umrah* or just to visit.

Generally, in this book, Shaykh Muḥammad Zakariyyā combined historical narration and description where he described several things. He described, for example, the *Ḥajj* and its hardships, Makkah and *Ka‘bah* and its building phases and its most important mosques and its

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<sup>334</sup> Yet, on the other hand, there are numerous verses and *Aḥādīth* in the commentaries of the *Tablīghī Niṣāb*, but they do not have numbers. Therefore, we refer here to those *Aḥādīth* numbered within the main text of the book itself.

heritage. Furthermore, he described Al-Madinah, the Prophet's Mosque and the other monuments in Al-Madinah such as Al-Baqī', Mount of Uḥud, Qubā' Mosque and certain wells, etc. All these had an emotional effect on the author, as they do on the reader, making them long to go there and die there.<sup>335</sup>

Therefore, he filled the book with lots of poems that reflect these feelings, in addition to other stories with emotional charges and educational signs. Though there is a great deal of emotion in the writing of the author in emphasizing the *Faḍā'il*, yet on several occasions he mixes the etiquette of *Ḥajj* and *Ziyārah* with jurisprudential rulings, thus he deals with some religious issues relevant to the *Ḥajj* and *'Umrah* and states different opinions of the four *Fiqh* schools.<sup>336</sup>

This book is larger than the above-mentioned ones. In most Urdu editions it consists of 231 pages, the English editions have 339 pages, and there is no Arabic translation at present. Yousuf Karaan translated the book into English. There are other translations of the book into Burmese, Gujurati and Tamil.<sup>337</sup> It is noteworthy that there are fewer translations of this book than the others, the reason for this might be the size of the book, and the amount of effort required to fulfil the task of translation.

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<sup>335</sup> This wish of the author came true. Allah responded to his prayers – he died and was buried in the *Baqī'* in Al-Madinah Al-Munawwarah (1402 H./1982 CE.).

<sup>336</sup> See for example: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Ḥajj*; 90, 110-111, 147-149 and so forth.

<sup>337</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā'il Par Ishkālāt*; 22, and Al-Bahrā'ijī, Laṭīf Al-Raḥmān. *Tahqīq Al-Maqāl*; 30.

#### 4.6.8 The *Faḍā'il Ṣadaqāt*

This is the eighth book in this series with a nine-month gap between it and its predecessor. Shaykh Muḥammad Zakariyyā finished it on 22<sup>nd</sup> *Ṣafar* 1368 H./23<sup>rd</sup> December 1948 CE.,<sup>338</sup> though he had the idea for this book long before this time. Shaykh Muḥammad Ilyās had asked him to write a book on *Faḍā'il Ṣadaqāt*, but he was too busy to finish it during the lifetime of his uncle. Shaykh Muḥammad Zakariyyā says about the idea of writing this book:

My late uncle Mawlānā Muḥammad Ilyās *Raḥmat* Allah *'Alayh* was deeply interested in the publication of a book on this subject and, in the last days of his life, he repeatedly urged me to write one. So much so that, once while standing for *'Asr Ṣalāh* when *Takbīr* was being called, he leaned forward from the row and said to this humble author, 'Do not forget that book'.<sup>339</sup>

The book is rather large and in two parts.<sup>340</sup> It has seven chapters, five in the first part and two in the second. In this book, the author repeats the methodology of the previous one, the *Faḍā'il Ḥajj*, where he puts verses and *Aḥādīth* in one chapter. He puts the relevant verses first followed by the relevant *Aḥādīth*.

The various chapters of the book give us a clear idea of its topics. Chapter one talks about the benefits of giving for the sake of Allah and mentions the rewards for such deeds, quoting

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<sup>338</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Āp Bītī*; 1/181-182, Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 157-158, and Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā'il Par Ishkālāt*; 23.

<sup>339</sup> Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Faḍā'il Ṣadaqāt*; iii.

<sup>340</sup> The original plan of the author was to have all chapters of the book in one part or volume. He explained the reason for this modification: "The *Faḍā'il Al-Ṣadaqāt*, was originally designed as one comprehensive volume but, when it was being sent to press; I thought that, for the convenience of readers, it would be better to publish the last two chapters as a separate volume entitled *Faḍā'il Al-Ṣadaqāt* part two".

See: Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Faḍā'il Al-Ṣadaqāt*; 321.

seventy-two verses and twenty-seven *Aḥādīth*. Chapter two is dedicated to disparaging miserliness and forewarning from becoming miserly, citing sixty-one verses and fifteen *Aḥādīth*; followed by chapter three, which highlights the importance of keeping the ties of kinship (*Ṣilat Al-Raḥim*), quoting ten verses and ten *Aḥādīth*. Chapter four is on urging people to pay *Zakāh*, quoting three verses and seven *Aḥādīth*. The following chapter is on forewarning against not paying *Zakāh*, quoting nine verses and ten *Aḥādīth*.

The second part of the book, which starts with the sixth chapter, discusses a number of issues such as the virtues of contentment and reliance on Allah, the importance of self-enhancement, disparaging and denouncing begging, listing the characteristics and traits of true '*Ulamā*' and narrating stories of some Sufis, and contains two hundred and eighteen verses and twenty *Aḥādīth*. This chapter is the largest in this book; in fact, it is even larger than all the other books apart from the *Faḍā'il Ḥajj*.

The last chapter includes seventy stories on prominent figures who spent generously for the sake of Allah, no main *Aḥādīth* or verses were cited in this chapter unlike previous ones. The total number of *Aḥādīth* cited in the whole book is eighty-nine. The number of *Aḥādīth* in this book exceeds their number in all the other books in this series, not to mention *Aḥādīth* cited in the commentary on the book, which number in fact in the hundreds.

In Urdu editions, it contains 561 pages. This is due to the huge number of stories, the in-depth analysis of some issues and the diversity of topics covered by Shaykh Muḥammad Zakariyyā in this book. Had he cited *Aḥādīth* on *Ṣadaqāt* in its specific or individual sense only, then the

book would have been much smaller. But he discussed the sense and concept of *Ṣadaqāt* in its general and moral meaning and elaborated extensively on this subject until the book became voluminous. In the conclusion of the book, he says:

I am afraid this book has far exceeded its initial plan, which was to write a small book, but as I proceeded, it grew in volume and went beyond my original design. And now it has become so voluminous that few people are likely to read it thoroughly.<sup>341</sup>

We mentioned previously the size of the book in its Urdu version; yet the English version is larger by almost 150 pages; it contains 706 pages. There is no Arabic translation for the book. Abd Al-Karim and Malik Haq Nawaz did the English translation. The book has been translated into Burmese, Gujurati, Madras, Kerala, and Tamil.<sup>342</sup>

#### **4.6.9 The *Faḍā'il Darūd***

This is the last book written by Shaykh Muḥammad Zakariyyā in this series, with a relatively large time difference between it and the *Faḍā'il Ṣadaqāt*. It is worth mentioning that this book was written in response to a request by the same person who requested the first book, Shaykh Muḥammad Yāsīn Naginawy, though he died twenty-four years before its completion.<sup>343</sup> Nevertheless, the author fulfilled the wish of Shaykh Naginawy on 6<sup>th</sup> *Dhul Hijjah* 1384 H./8<sup>th</sup> April 1965 CE. The author terminated this book suddenly on this date because he received news that that made him feel hopeless. The author says about this episode:

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<sup>341</sup> Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Faḍā'il Al-Ṣadaqāt*; 706.

<sup>342</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā'il Par Ishkālāt*; 23-24, and Al-Bahrā'ijī, Laṭīf Al-Raḥmān. *Tahqīq Al-Maqāl*; 30.

<sup>343</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā'il Par Ishkālāt*; 24; Kāndahlawī, Muḥammad Zakariyyā. *Āp Bīṭī*; 1/176, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 153.

I started on it on 25<sup>th</sup> *Ramadān* 1384 and suddenly stopped on 6<sup>th</sup> *Dhul-Hijjah* 1384 on receiving a telegram of the death of Mawlānā Yūsuf Sāhib. At that time, such a feeling of hopelessness overtook me that I terminated the book with whatever had been written up to then.<sup>344</sup>

This book contains five chapters; the first of which is on the benefits of *Faḍā'il Al-Ṣalāh 'Alā Al-Nabī ﷺ* in general, citing two verses and ten relevant *Aḥādīth*. The chapter also includes some issues relevant to *Al-Ṣalāh 'Alā Al-Nabī ﷺ*, amongst which is the benefit of visiting Him ﷺ and how to deliver *salām* to Him. Chapter two is on the virtues of certain formulae of *Al-Ṣalāh 'Alā Al-Nabī ﷺ* of which *Al-Ṣalāh Al-Ibrāhīmiyyah*<sup>345</sup> is the best known. This chapter includes eight main *Aḥādīth*, in addition to many others cited within the commentary, as well as forty *Aḥādīth* cited in the conclusion of the chapter; twenty-five of them on different formula of *Al-Ṣalāh 'Alā Al-Nabī ﷺ*, while the last fifteen are on the formula of how to make *Salām* to the Prophet ﷺ.

Chapter three is a warning against abandoning *Al-Ṣalāh 'Alā Al-Nabī ﷺ* upon hearing the name of the people quoting five *Aḥādīth*. It is followed by chapter four, which discusses various issues relevant to *Al-Ṣalāh 'Alā Al-Nabī ﷺ*, and the different views of the '*Ulamā*' on those issues, including the ruling of mentioning the words *Sayyidina* or *Mawlānā* before the Prophet's name

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<sup>344</sup> Kāndahlawī, Muḥammad Zakariyyā. *Āp Bītī*; 1/183, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 158-159.

<sup>345</sup> This form as cited in the authentic *Ḥadīth* as narrated by Al-Bukhārī and Muslim goes as follows: (*Allahuma Ṣallī 'Alā Muḥammad Wa 'Alā Āl Muḥammad Kamā Ṣallaiyt 'Alā Ibrāhīm Wa 'Alā Āl Ibrāhīm, Innaka Ḥamīdun Majīd. Wa Bārik 'Alā Muḥammad Wa 'Alā Muḥammad Kamā bārakta 'Alā Ibrāhīm Wa 'Alā Āl Ibrāhīm Innaka Ḥamīdun Majīd*). See: Al-Bukhārī, Muḥammad Ibn Ismā'īl. *Al-Jāmi' Al-Ṣaḥīḥ*; 5/2338, and Al-Qushayrī, Muslim Ibn Al-Ḥajjāj; *Al-Jāmi' Al-Ṣaḥīḥ*; 1/305.

ﷺ. In addition, there is the ruling on shortening the phrase ﷺ in writing, where we find the author discussing this issue elaborately.

However, though the title of the book is *Faḍā'il Al-Ṣalāh 'Alā Al-Nabī ﷺ*, yet the author sometimes faces other jurisprudential issues relevant to those virtues, and deals with them. Finally, he ends his book with chapter five, which contains different stories and dreams relating to the *Faḍā'il Al-Ṣalāh 'Alā Al-Nabī ﷺ*. There are fifty stories in total. The book also includes some lines of Arabic and Urdu poetry as well as some *Ad'iyah* (supplication).

In most Urdu editions, the book is made up of 125 pages, while in other prints they have 112 pages. The English edition has 212 pages and was translated by Yūsuf Karān. The book has also been translated into many other languages such as Persian, Pashto, Malay, Telugu, and Gujurati.<sup>346</sup>

#### **4.6.10 *Muslimānū Ki Mawjūdah Pastī Ka Wāḥid 'Ilāj***

This is the final in the series of ten books that make up the *Tablīghī Niṣāb*. It was written by Shaykh Muḥammad Iḥtishām Kāndahlawī and completed on 18<sup>th</sup> *Rabī' Al-Thānī* 1358 H./7<sup>th</sup> June 1939 CE., at the demand of his cousin, Shaykh Muḥammad Ilyās.<sup>347</sup> This date may lead us to conclude that this book was written in the same year Shaykh Muḥammad Zakariyyā wrote his

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<sup>346</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā'il Par Ishkālāt*; 23-24, and Al-Bahrā'ijī, Laṭīf Al-Raḥmān. *Tahqīq Al-Maqāl*; 30.

<sup>347</sup> See: Kāndahlawī, Iḥtishām Al-Ḥasan. (English Translation). *Muslim Degeneration and its Only Remedy*: 3.

two books, *Faḍā'il Namāz* and *Faḍā'il Dhikr*. Consequently, this may indicate that the *Jamā'at Al-Tablīgh*, during that period, was trying hard to publish its works so as to be known amongst religious circles, especially when it began to reap the fruits of its efforts in *Da'wah*.

Iḥtishām's book is the smallest in this series, thus, the author has not divided it into chapters, yet it includes the essence of the *Tablīghī* programme adopted by the movement, as we will see when we talk about the topics of the book. One of the most important aspects in this book is the brief comparison between the status of Muslim *Ummah* and its glories in the past and its current miserable conditions. He used the comparison as a means to diagnose the real problems and ailments of the *Ummah*. He identifies six causes for the *Ummah's* demise.

After that he moves to prescribing the solution by concentrating on the necessity for the *Ummah* in general to focus on its main message; *Da'wah* and *Tablīgh*. He also stresses the importance of enjoining the good and forbidding the evil to reform and advance the *Ummah*. Then, he explains the practical steps to be taken to achieve the desired goal in six main points, known among the *Tablīghī* group as the six characteristics. Finally, he concludes the book by explaining how to implement these points and their related instructions and general etiquettes, focusing on the success the movement achieved by adhering to this programme.

As for the methodology of the author in citing verses and *Aḥādīth*, verses and *Aḥādīth* are interwoven with the text of the book as one text without divisions between the main text and the commentary. The *Aḥādīth* are commonly cited in Arabic and there are just twelve of them. In most Urdu editions, the book is made up of 23 pages. The English edition has 39 pages, and the



English translation was done by Malik Haq Nawaz. As far as we know, there is no Arabic translation of this book.

#### 4.7 The method of the author in his books

Now that we have elaborated on the different parts or books of *Tablīghī Niṣāb* in detail, we come to highlighting the most important characteristics of Shaykh Muḥammād Zakariyyā's methodology.<sup>348</sup> Some of these characteristics have been already mentioned in this chapter. The author's methodology, particularly in reference to his *Ḥadīth* methodology, may be summarised briefly in the following points:

- 1- Shaykh Muḥammād Zakariyyā generally adopts, in most of his books, the traditional methodology of many scholars in this discipline, dividing their books into *Matn* (main text) and *Sharḥ* (interpretation). But the *Matn* here is laid out in Arabic while the *Sharḥ* is mostly in Urdu,<sup>349</sup> as the book is originally meant to address the speakers of that language. Yet, the *Sharḥ* would still include some Arabic texts of *Aḥādīth*, *Āthār* (statements of Companions), supplications, and poetry, cited by the author first in Arabic<sup>350</sup> and then translated into Urdu.<sup>351</sup>

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<sup>348</sup> Here we will only address the methodology of Shaykh Muḥammad Zakariyyā since he is the author of the majority of the parts of *Tablīghī Niṣāb*. We will refrain from addressing Shaykh Muḥammad Iḥtishām's methodology, as we deem that what is mentioned before about some of the aspects of his book is enough.

<sup>349</sup> This includes the *Aḥādīth*, *Āthār* and the like contained in the *Sharḥ*. The author initially quotes them in Urdu most of the time.

<sup>350</sup> This is contrary to Shaykh Laṭīf Al-Raḥmān Al-Bahrā'ijī who claimed that: "Shaykh Muḥammad Zakariyyā quotes *Aḥādīth* in the *Sharḥ* only in Urdu". This claim is untrue, as the author does quote some *Aḥādīth* in Arabic. See: Al-Bahrā'ijī, Laṭīf Al-Raḥmān. *Taḥqīq Al-Maqāl*; 25.

<sup>351</sup> See for example: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Qur'ān*; 16, 22, 30, 33, 34, 37, and Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Namāz*; 6, 12, 40, 82, 86, and Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Dhikr*; 23, 27, 34, 47, 49, 53, 86, and Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Ramadān*; 20, 55 and so forth.

2- The author usually starts the introduction of his books in Arabic, with the *Basmalah*,<sup>352</sup> *Hamdalah*,<sup>353</sup> and *Al-Ṣalāh ‘Ālā Al-Nabī ﷺ*.<sup>354</sup> Then he normally shifts rapidly to Urdu for the remainder of the introduction. But at times he continues in Arabic for a few more lines, pointing out the reasons behind writing the book, and the number of *Aḥādīth* that he intends to cite in the book, etc. This occurred in just two books, namely: *Faḍā’il Qur’ān* and *Faḍā’il Ṣalāh*.<sup>355</sup>

3- In the introductions of his books, Shaykh Zakariyyā often mentions the reason and the story behind writing the book, the difficulties encountered, and the date at which the writing of the book started. Moreover, he indicates his method of dividing his book into chapters and the major titles allocated to these chapters. The introduction may also include a verse of the *Qur’ān* or a *Ḥadīth*. Sometimes, the author may point out the number of *Aḥādīth* cited in each chapter of his book, as in the *Faḍā’il Ramaḍān*.<sup>356</sup> We also find that the only time he mentions the sources from which he quoted *Aḥādīth* is in the introduction of the *Faḍā’il Qur’ān*.<sup>357</sup> We have found that he has not repeated this in any of his other books.

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<sup>352</sup> It means saying: (*Bismi Allah Al-Raḥmān Al-Raḥīm*).

<sup>353</sup> It means saying: (*Al-Ḥamdu Li-Allah Rab Al-‘Ālmīn...*).

<sup>354</sup> Scholars usually start their books in this manner, as encouraged by the *Qur’ān* and dictated by famous *Ḥadīth*: “Any serious matter that does not begin with the praise of Allah is lacking”. See: Al-Qārī, Mulla ‘Alī. *Mirqāt Al-Mafātīḥ Sharḥ Mishkāṭ Al-Maṣābīḥ*; 1/43.

<sup>355</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Qur’ān*; 2,4, and Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Namāz*; 4.

<sup>356</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Ramaḍān*; 3.

<sup>357</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Qur’ān*; 5.

- 4- Shaykh Muḥammād Zakariyyā would divide his books into chapters as in the *Faḍā'il Tablīgh*. Yet, sometimes he would divide them into sections that are then divided into chapters as in the *Faḍā'il Ṣalāh*, and on other occasions, he would apply no divisions, citing *Aḥādīth* in succession without allocating them under specific chapters or sections as in the *Faḍā'il Qur'ān*.
- 5- Further, he would start the chapter or the section citing verses first as in the *Faḍā'il Tablīgh* and *Faḍā'il Ṣadaqāt*, and on other occasions he would start with *Aḥādīth* as in the *Faḍā'il Ṣalāh* and *Faḍā'il Ramaḍān*. We assume that time variation between the book and another within this series might be one of the reasons, which made the author change his method somewhat here. However, it might be better if he had maintained a consistent approach in all *Faḍā'il* books, by starting with verses followed by *Aḥādīth*.
- 6- In regard to the manner in which Shaykh Muḥammād Zakariyyā cites the verses in the *Matn* of the book:
- He would place a number on the first place where the verse is mentioned, write it in Arabic, and then translate the meaning into Urdu.
  - After that, he often would proceed directly into the second place and repeat the same process as in the first place.
  - After finishing, in the same manner, quoting the rest of the verses relevant to the subject, he would make his explanation or commentary of those verses distinguishable by writing the letter (ف) 'F' which is an abbreviation for the word (*Fā'idah*), which means

benefit. Then, straight after, he starts to comment on those verses in Urdu, elaborating on related lessons by relying on some *Aḥādīth*, *Āthār*, and the sayings of the scholars of *Tafsīr*. To complement the aspects of the lesson, he would sometimes cite some stories or lines of poetry.

- Eventually, after finishing the explanation of the verses, the author then moves to mention the main *Aḥādīth* or in other words, *Aḥādīth Al-Matn* relevant to the same subject.

7- With regard to the manner in which Shaykh Muḥammād Zakariyyā cites *Aḥādīth* found in the *Matn* of the book:

- He would number the first *Ḥadīth*, quote the Arabic text of that *Ḥadīth*, and at the end of *Ḥadīth*, he would refer to the source from which he borrowed the *Ḥadīth*. He may mention the level of the *Ḥadīth* and the commentaries of the scholars in reference to the authenticity or weakness of the *Ḥadīth*. Sometimes he mentions after this; another way for the original *Ḥadīth*.
- Following that, he would translate the text of the *Ḥadīth* into Urdu without mentioning its source or the level, or even the other ways of the *Ḥadīth*.
- Then the author proceeds to explain the *Ḥadīth* in Urdu. This explanation is characterized by placing the letter (ف) at the beginning. The explanation normally includes some verses, *Aḥādīth*, and *Āthār* that further affirm and elaborate on the meaning of the previous *Ḥadīth*. He sometimes points out the sources of those *Aḥādīth*,

and, at other times, he does not.<sup>358</sup> Nevertheless, it must be noted that there is a clear distinction between those *Aḥādīth* chosen by the author himself, and the *Aḥādīth*, which originally existed in the quoted texts from some scholars. The explanation may also include the sayings of some scholars relevant to the subject of the main *Ḥadīth*, in addition to some poetic verses, stories of the Companions and the Followers, Sufi tales, etc. The author would sometimes touch upon some jurisprudential matters related to the *Ḥadīth*. During the explanation, it is a custom of the author to draw a reference to some of his old books that deal with some matters and parables, among other things.<sup>359</sup> However, he may prolong the explanation at one point, and curtail it at another, as it is not necessary for the *Ḥadīth* explanation to include all the mentioned elements.

- After finishing explaining the *Ḥadīth*, the author moves directly to the next *Ḥadīth*, following the same method used with the previous *Ḥadīth*, in terms of *Matn* and *Sharḥ*. He often does the same with the rest of the *Aḥādīth*.

8- When the author mentions other ways for a particular *Ḥadīth*, we think this is due to different reasons, some of which might be:

- Either to strengthen the *Ḥadīth* so that it is elevated from a weak one to an authentic one, or from an extremely weak one to a *Ḥadīth* that has an origin, as a result of the collective combination of the routes.<sup>360</sup>

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<sup>358</sup> See for example: Kāndahlawī, Muḥammad Zakaria. *Faḍā'il Tablīgh*; 19-20.

<sup>359</sup> See for example: Kāndahlawī, Muḥammad Zakaria. *Faḍā'il Namāz*; 41, 61.

<sup>360</sup> See for example: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Dhikr*; 170-174.

- Due to the presence of an additional word or statement, added onto the original *Ḥadīth*.<sup>361</sup>
- To further clarify or affirm a notion mentioned in the original *Ḥadīth*.<sup>362</sup>

9- We often find that he does not borrow the *Aḥādīth* in his books from the original sources of those *Aḥādīth* like *Mu'jam Al-Ṭabarānī*, *Shu'ab Al-Īmān*, *Musnad Al-Bazzār* and others. Instead, he borrows them from secondary sources i.e. other books on the same subject, such as *Al-Targhīb Wa Al-Tarhīb*, *Mishkāṭ Al-Maṣābīḥ*, *Al-Jāmi' Al-Ṣaghīr*, and others. This is probably due to the fact that the authors of those secondary sources have already preceded him in collecting and verifying those *Aḥādīth* and explaining their ways and levels, whether authentic or weak, in addition to the availability of commentaries for some of these books. Therefore, depending on those books would render his job easier and shorten the period of time required. Yet on the other hand, the author may repeat the same mistake or allusion found in the source upon which he depends,<sup>363</sup> and sometimes this would result in some sort of ambiguity that would distort the reader's understanding.<sup>364</sup>

<sup>361</sup> See for example: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Ḥajj*; 101.

<sup>362</sup> See for example: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Namāz*; 24-25.

<sup>363</sup> See for example: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Qur'ān*; 23.

We find that the author has attributed the *Ḥadīth* number (13) in the book of *Faḍā'il Qur'ān* to *Sunan Al-Dārimī*, which for this matter he depends on *Mishkāṭ Al-Maṣābīḥ*. After a long research, it was found that the *Ḥadīth* was not in *Sunan Al-Dārimī*, hence, it appears that the author of *Mishkāṭ Al-Maṣābīḥ* has followed an illusion in that matter. Shaykh Muḥammad Zakariyyā has followed him without scrutiny and hence repeated the same mistake. There are other examples, but there is no space to list them here.

<sup>364</sup> For example, it is the methodology of Al-Imām Al-Munthirī in his book, *Al-Targhīb Wa Al-Tarhīb*, when attributing a *Ḥadīth* to *Sunan Al-Nasā'ī* to actually mean *Sunan Al-Nasā'ī Al-Kubrā*. Yet, it was famously agreed upon in later ages among the scholars of *Ḥadīth* that the attribution to *Sunan Al-Nasā'ī* is referred to *Sunan Al-Nasā'ī Al-Ṣuḡhrā*, which is called *Al-Mujtabā* and is one of the famous six books (*Al-Kutub Al-Sittah*). While if they wanted to refer to *Sunan Al-Nasā'ī Al-Kubrā*, they would restrict the attribution by saying: “Narrated by Al-Nasā'ī in *Al-Sunan Al-Kubrā*”. Şiddīq Ḥasan Al-Qanūjī clarifies this issue in his book *Al-Ḥiṭāḥ Fī Dhikr Al-*

10- The author has a unique way regarding selection of major *Aḥādīth* copied from famous books such as *Al-Targhīb Wa Al-Tarhīb*, *Mishkāṭ Al-Maṣābīh* and last but not least *Al-Durr Al-Manthūr*. If a particular *Ḥadīth* is found in more than one book, we notice that he sometimes prefers to quote it from the book, which attributes to a lot of the original sources of *Ḥadīth*.<sup>365</sup> It seems that he aimed at doing so, to show that this *Ḥadīth* is well-known<sup>366</sup> and circulating among the sources of *Ḥadīth*.<sup>367</sup> Moreover, in some cases, the author would add some other sources for the *Ḥadīth*, which he did not refer to in those earlier books, in order to complement the benefit.<sup>368</sup>

11- To follow up on the previous point, we notice that the author would borrow some *Aḥādīth* from a source that does not refer to the original sources of those *Aḥādīth*, or at least does not mention their *Asānīd* (the chain of transmission of *Ḥadīth*), so that they can be studied. In fact, he would sometimes declare, after already borrowing a *Ḥadīth* from a particular source, that he has not found it in the original books of *Ḥadīth*. Yet he would still approve it for the

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*Ṣiḥāḥ Al-Sittah*; 1/219 by saying: “If the scholars of *Ḥadīth* stated that Al-Nasā’ī narrated a *Ḥadīth*; they mean *Al-Mujtabā*, not *Al-Sunnan Al-Kubrā* which is one of the six books”. Therefore, when Shaykh Muḥammād Zakariyyā reports a narrated *Ḥadīth* by Al-Al-Nasā’ī from the book of Al-Imām Al-Munthirī this would create a problem for the reader, as when the reader looks for in *Sunnan Al-Nasā’ī Al-Ṣuḡhrā* and does not find the certain *Ḥadīth* there, he/she would think that Al-Munthirī has mistakenly attributed the *Ḥadīth*. Hence, it would have been better if the author had highlighted this issue. What is strange is that despite the seemingly innumerable editions of *Tablīghī Niṣāb*, we have not found any which brought this issue to the attention of the readers.

See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Ramaḍān*; 26.

<sup>365</sup> Particularly, the six books *Ṣaḥīḥ Al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abū Dāwūd*, *Sunan Al-Tirmīdhī*, *Sunan Al-Nasā’ī* and *Sunan Ibn Mājah* as well as *Musnad Aḥmad*.

<sup>366</sup> Of course not necessarily that the *Ḥadīth* is authentic; it may be weak or sometimes even fabricated, but most likely it gives us an indication that the *Ḥadīth* is approved or valid. See the footnote below No. 120 of this report.

<sup>367</sup> See for example: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Qur’ān*; 20, and Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Namāz*; 8.

<sup>368</sup> See for example: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Dhikr*; 31.

mere fact that one of his teachers has generally spoken highly of that source.<sup>369</sup> Hence, he would consider this general recommendation for this source or another sufficient to render those *Aḥādīth* trustworthy.

In any case, it is strange of the author to adopt this method while in fact he does not have to, as the sources from which he can select the known authentic *Aḥādīth* are various and abundant. Yet this stance can be justified in the sense that he may have leniently borrowed those *Aḥādīth* since they are related to the fields of *Faḍā'il Al-A'māl*, *Al-Targhīb Wa Al-Tarhīb*, where some scholars might be lenient with the weak *Aḥādīth* in these fields. However, the most important question still remains here, what if some of those *Aḥādīth* that Shaykh Muḥammād Zakariyyā depends on are fabricated? Would it be permissible to depend on it and take it this leniently or lightly?

12- The author has replicated the symbols used by Al-Suyūṭī in his book *Al-Jāmi' Al-Ṣaghīr Fī Aḥādīth Al-Bashīr Al-Nadhīr*<sup>370</sup> in order to justify or determine the degree of accuracy for the *Ḥadīth*, that varies between high level of authenticity and a lower level. Hence, for

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<sup>369</sup> See for example: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Namāz*; 37-38.

We have carried out prolonged research with regards to this *Ḥadīth*. It was clear that in fact this *Ḥadīth* does not exist, as stated by the author himself, in the known books of *Ḥadīth*. Despite the fact, some scholars wrote to the author in objection to borrowing that *Ḥadīth* and the likes, and actually asking him to delete it from his book, yet he persisted with his stance. See: Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā'il Par Ishkālāt*; 120-122. However, we would also like to quote Al-Imām Ibn Al-Jawzī: “How commendable the saying: ‘If you see a *Ḥadīth* avoids reasonability, contradicts with narrations or conflicts with the fundamentals (*‘Usūl*) then know it is fabricated’. In conflict with the fundamentals means, the *Ḥadīth* does not exist in the main and famous sources of *Ḥadīth*”. See: Al-Suyūṭī, ‘Abd Al-Raḥmān Ibn Abī Bakr. *Tadrīb Al-Rāwī Fī Sharḥ Taqrīb Al-Nawāwī*: 1/277.

<sup>370</sup> For purposes of abbreviation, Al-Suyūṭī used some symbols to refer to the rank of the *Ḥadīth*. He used the symbol (ص) for the *Ṣaḥīḥ Ḥadīth*, (ح) for the *Ḥasan Ḥadīth*, and (ض) for the *Ḍa'īf Ḥadīth*.



instance, Shaykh Muḥammad Zakariyyā after mentioning the *Ḥadīth* would say; “Al-Suyūfī has symbolized it an authentic *Ḥadīth*”.<sup>371</sup> However, some scholars adopt a stance of opposition with regard to using those symbols, as they consider them untrustworthy. Al-Imām ‘Abd Al-Ra’ūf Al-Munāwī in his commentary on *Al-Jāmi’ Al-Ṣaghīr* explains this opposition by saying:

The author – meaning Al-Suyūfī – has mentioned in his book *Al-Jāmi’ Al-Ṣaghīr* a lot of weak *Aḥādīth*.<sup>372</sup> In this regard, Ibn Maḥdī says; ‘Scholars should not concentrate on writing the weak *Aḥādīth*. If they had spent much time on them, they would miss more opportunity to write the authentic *Aḥādīth*.’ And In Al-Mubārak says: ‘The authentic *Aḥādīth* are sufficient, and no need to focus on the weak *Aḥādīth* even.’ However, he – meaning Al-Suyūfī – should have followed every *Ḥadīth* with an indication of its status whether *Ṣaḥīḥ*, *Ḥasan* or *Ḍa’īf*. If he had done so, it would have been more beneficial and proficient, thus the book would not increase much in its size except few pages. As to what is found in some of the copies of symbol to *Ṣaḥīḥ*, *Ḥasan*, and *Ḍa’īf* by placing the tip of one of these letters: ( ص ) *Ṣād*, ( ح ) *Ḥā’*, and ( ض ) *Ḍād*; this should not be trusted because the copyists are more likely to commit distortion in these symbols. This has happened in some copies and not in others, as I have seen myself. Therefore, it would have been better to use the written form of *Ṣaḥīḥ*, *Ḥasan*, or *Ḍa’īf* for every *Ḥadīth*.<sup>373</sup>

However, it seems that Al-Munāwī’s statement is a reasonable viewpoint, especially if we know that there are many examples of *Aḥādīth* in the book of *Al-Jāmi’ Al-Ṣaghīr* that confirm the

<sup>371</sup> See for example: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Dhikr*; 33.

<sup>372</sup> This claim may seem unacceptable or even exaggerated somewhat for some people. But on the other hand, we notice that Al-Munāwī has reached to this conclusion through comprehensive study of the entire book of *Al-Jāmi’ Al-Ṣaghīr*, and some scholars had proved the validity of this claim or conclusion through independent studies as well. Among these studies, a study by the Al-Albānī concludes that the number of weak *Aḥādīth* amounted 6450 out of 14652. Moreover, Aḥmad Ibn Al-Ṣiddīq Al-Ghumārī, in his study, shows that the number of fabricated *Aḥādīth* reached 456. This is a big number indeed. See: Abū Ghuddah, ‘Abd Al-Fattāḥ. *Al-Ta’līqāt Al-Ḥāfilah ‘Alā Al-Ajwibah Al-Faḍīlah*; 128-130, and Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Ṣaḥīḥ Wa Ḍa’īf Al-Jāmi’ Al-Ṣaghīr Wa Ziyādatuh*; 1/25-29.

<sup>373</sup> Al-Munāwī, ‘Abd Al-Ra’ūf. *Fayḍ Al-Qadīr Sharḥ Al-Jāmi’ Al-Ṣaghīr*; 1/40-41.

obvious difference in these symbols between one version and another.<sup>374</sup> It is not difficult or strange that the distortion occurs in this type of symbol.<sup>375</sup> Therefore, the dependence of Shaykh Muḥammād Zakariyyā on Al-Suyūṭī's symbols is considered inappropriate.

13- Finally, we end those points by highlighting that the author generally follows a methodology of expansion and flippancy in dealing with weak *Aḥādīth* when it comes to the *Faḍā'il Al-A'māl*, *Al-Targhīb Wa Al-Tarhīb*, and the like, as he has stated in more than one place in his books.<sup>376</sup> This statement would confirm the type of *Aḥādīth* mentioned in his books.

#### 4.8 The different sources of the book

The book of *Tablīghī Niṣāb* is enriched by quoting over 80 sources. It is characterized by the combined selections from Urdu<sup>377</sup> and mostly Arabic sources. It is quite clear that Shaykh Muḥammad Zakariyyā has exerted enormous efforts, merging many Arabic texts after translating them into Urdu. He then would formulate them in a harmonious pattern.

We generally notice that the different subjects tackled in the book require that the sources are various to suit the nature of those subjects and whatever is related to them. Therefore, we find a number of sources quoted from the various fields of: *Tafsīr* of the *Qur'ān*, its rules, and

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<sup>374</sup> For these examples see: Al-Munāwī, 'Abd Al-Ra'ūf. *Fayḍ Al-Qadīr Sharḥ Al-Jāmi' Al-Ṣaghīr*; 1/42, 60, 61, 62, 70, 100, 114, 138, 142, and 2/10, 38, 41, 57, 67, 80.

<sup>375</sup> Moreover, some scholars have treated this issue in some detail, see for example: Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Ṣaḥīḥ Wa Ḍa'īf Al-Jāmi' Al-Ṣaghīr Wa Ziyādatuh*; 1/20-28, and Abū Ghuddah, 'Abd Al-Fattāḥ. *Al-Ta'līqāt Al-Ḥāfilah 'Alā Al-Ajwibah Al-Faḍilah*; 126-130.

<sup>376</sup> See for example: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Namāz*; 88; Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Darūd*; 83, and Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā'il Par Ishkālāt*; 38-39.

<sup>377</sup> One of these Urdu sources is Tānawī, Ashraf 'Alī. *Arwāḥ Thalāthah*.

vocabulary; *Fiqh*; *Aḥādīth* and their explanation; attribution of *Aḥādīth* and study of their *Asānīd*; *ʿIlm Al-Rijāl* (study of narrators); *Sīrah* (the biography of Prophet ﷺ) and history; education, *Sulūk* (behaviour), and Sufism issues, in addition to other fields.

Since the *Tablīghī Niṣāb* consists of a number of books or parts, we can notice that some of the sources would be mentioned in some books and not in others. For example, we find that the book of *Faḍāʿil Al-Ṣalāh ʿĀlā Al-Nabī ﷺ (Faḍāʿil Darūd)* is primarily based on the book *Al-Qawl Al-Badīʿ Fī Al-Ṣalāh ʿĀlā Al-Ḥabīb Al-Shafīʿ* written by the great scholar Muḥammad Ibn ʿAbd Al-Raḥmān Al-Sakhāwī, as the book addresses the same subject. While on the other hand, we find that the author does not rely on that source for his book *Faḍāʿil Qurʾān* since the main subject is different and that other related sources are available.

There are still some common or basic sources on which the author relies heavily in most of his books, particularly those related to the collection, attribution and verification of the *Aḥādīth* such as *Al-Majāmīʿ Al-Ḥadīthiyyah* which is considered an encyclopaedia of *Ḥadīth* and *Āthār*. In the following lines, we will only list some of the most important and famous sources as examples.<sup>378</sup>

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<sup>378</sup> These sources as follows:

- *Al-Targhīb Wa Al-Tarhīb*, by ʿAbd Al-ʿAzīm Ibn ʿAbd Al-Qawī Al-Mundhirīrī. (died in 656 H./1258 CE.).
- *Mishkāt Al-Maṣābīh*, by Muḥammad Ibn ʿAbd Allah Al-Khaṭīb Al-Tibrīzī. (died in 741 H./1340 CE.).
- *Majmaʿ Al-Zawāʿid Wa Manbaʿ Al-Fawāʿid*, by ʿAlī Ibn Abī Bakr Al-Haythamī. (died in 807 H./1405 CE.).
- *Al-Jāmiʿ Al-Ṣaghīr Fī Aḥādīth Al-Bashīr Al-Nadhīr*, by ʿAbd Al-Raḥmān Ibn Abī Bakr Al-Suyūfī. (died in 911 H./1505 CE.).
- *Kanz Al-Aʿmāl Fī Sunan Al-Aqwāl Wa Al-Afʿāl*, by ʿAlī Ibn Husām Al-Dīn Al-Muttaqī Al-Hindī. (died in 975 H./1567 CE.).
- *Jamʿ Al-Fawāʿid Min Jāmiʿ Al-Uṣūl Wa Majmaʿ Al-Zawāʿid*, by Muḥammad Ibn Sulaymān Al-Maghribī Al-Rawdānī. (died in 1094 H./1683 CE.).

There are other sources that the author depends on in this field or other fields, but the space allocated for this research would not allow listing them all. In any case, there is a list of all the sources of the *Tablīghī Niṣāb* to be found in the introduction of some versions of the book. Muḥammad Shāhid Sahāranpūrī has transported it in full into the introduction of *Kutub Faḍā'l Par Ishkālāt Awr Un Kī Jawābāt*.<sup>379</sup> According to this list, there are eighty-four book sources. Despite the fact that this list is useful and does give us an overview of the sources and their authors, there are some comments to be made about that list:

- This list does not encompass all the sources. Many other sources, over thirty more sources, are missing, such as *Bahjat Al-Nufūs Wa Ghāyatuhā Bi-Ma'rifat Mā Lahā Wamā 'Alayhā, Al-La'ālī' Al-Maṣnū'ah Fī Al-Aḥādīth Al-Mawḍū'ah*, and *Al-Īdāḥ Fī Manāsik Al-Ḥajj Wa Al-'Umrah*.
- Some of the sources in the list are not directly resorted to by the author, or had not been printed yet when the author wrote his books,<sup>380</sup> such as *Musnad Al-Bazzār, Mu'jam Al-Ṭabarānī*, and others.<sup>381</sup>
- The list neither arranges the sources of the book in an alphabetical order nor in accordance with their subjects, hence making the task of identifying them difficult for the reader.

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<sup>379</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā'l Par Ishkālāt*; 40-44.

<sup>380</sup> Al-Bahrā'ijī, Laṭīf Al-Raḥmān. *Tahqīq Al-Maqāl*; 20.

<sup>381</sup> This may be because of that Shaykh Zakariyyā sometimes writes some *Aḥādīth*, then for brevity he may prefer to refer them to their original sources instead of mention the direct sources of those *Aḥādīth* that he quotes them. Consequently, it seems that the publisher who made the bibliography added those sources by mistake.

- There are some errors in the names and dates of death of the authors. In addition, some dates are not even mentioned at all.

What is strange about this, after considering these comments, is that this list is still being printed to the present day in editions of the *Tablīghī Niṣāb*, without any modification. This shows what we have previously highlighted, that this book has not been given the due critical attention it should have, despite the vast number of copies printed. It would be fair to ask this question now: Are there no scholars from the same intellectual school of the movement who could draw the attention of the publishers to these errors?

Finally, we should point out that some of the sources Shaykh Muḥammad Zakariyyā relies on have been mistakenly attributed to some of the famous authors. We will examine here two of those sources:

The first book is *Al-Munabbihāt ‘Alā Al-Isti‘dād Liyawm Al-Ma‘ād*, which Shaykh Muḥammad Zakariyyā has, in more than one place, attributed to Al-Ḥāfiẓ Ibn Ḥajar Al-‘Asqalānī, as can be seen in the *Faḍā’il Ṣalāh*.<sup>382</sup> We have also obtained a copy of *Al-Munabbihāt* that is attributed mistakenly to Al-‘Asqalānī. It is worth pointing out here that one of the scholars warned Shaykh Muḥammad Zakariyyā about attributing this book to Al-‘Asqalānī. Yet the Shaykh insisted on his position. It would be better to quote the text of the correspondence that

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<sup>382</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Namāz*; 8, 23, 32, 36.

has taken place between them with reference to this issue. This scholar says in a long letter sent to the author that:

The majority of narrations mentioned in *Ihyā'*, *Nuzhat Al-Majālis*, *Nuzhat Al-Basātīn*, *Tanbīh Al-Ghāfilīn* and *Munabbihāt* are fabricated. The writing of story number twenty and other similar stories from *Munabbihāt*, which though most entertaining, was not appropriate. This book has been wrongly attributed to Al-Ḥāfiẓ Ibn Ḥajar. See *Kashf Al-Zunūn*.<sup>383</sup>

But Shaykh Zakariyyā responded to him by saying:

I did not feel any hesitation in mentioning the enjoyable story from *Munabbihāt*. The main theme of this story is supported by many other narrations. I also want evidence that the book *Munabbihāt* is not that of Ibn Ḥajar. Even if I agree that this book is not that of Al-Ḥāfiẓ Ibn Ḥajar, it is enough for me that Ḥaḍhrat Thānawī has referred to it as trustworthy.<sup>384</sup>

In response to the demand for evidence that *Al-Munabbihāt* cannot be attributed to Al-Ḥāfiẓ Ibn Ḥajar Al-‘Asqalānī, we present the following:

- The author of *Kashf Al-Zunūn* has attributed the book to someone called Aḥmad Ibn Muḥammad Al-Ḥijjī,<sup>385</sup> while the name of Al-Ḥāfiẓ Ibn Ḥajar is clearly different from that name, as the name of Al-Ḥāfiẓ is Aḥmad Ibn ‘Alī Ibn Ḥajar Al-‘Asqalānī.

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<sup>383</sup> Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā’l Par Ishkālāt*; 120.

<sup>384</sup> Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā’l Par Ishkālāt*; 123.

<sup>385</sup> See: Khalīfah, Ḥājjī. *Kashf Al-Zunūn*; 2/1848.

- The name Al-Ḥāfiẓ Ibn Ḥajar Al-‘Asqalānī is not found in the manuscript copies studied by one of the researchers. This researcher mentions that he found one of the manuscript copies attributed to Ibn Ḥajar Al-Makkī.<sup>386</sup> Therefore, we conclude that if we examine the full name of Ibn Ḥajar Al-Makkī, we find out that it is Aḥmad Ibn Muḥammad Ibn Ḥajar Al-Makkī. The name that Ḥājji Khalīfah has mentioned is Aḥmad Ibn Muḥammad. Hence, it is probable that this Ibn Ḥajar is the one who compiled *Al-Munabbihāt* and that when it came to printing, he was mistakenly taken for Ibn Ḥajar Al-‘Asqalānī instead of Ibn Ḥajar Al-Makkī, since Al-‘Asqalānī is more famous.
- Al-Ḥāfiẓ Ibn Ḥajar Al-‘Asqalānī never referred to this book in any of his writings, as he usually would, and it was not even mentioned by any of his contemporaries or disciples.
- There is a marked difference between the style of book and the known style of Al-Ḥāfiẓ Ibn Ḥajar Al-‘Asqalānī in citing *Aḥādīth*, who would pay particular attention to the study of their transmissions and attributing them to their sources. What we find out here in the book is that there is no *Ḥadīth* that has been attributed to its source.<sup>387</sup>

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<sup>386</sup> See: ‘Abd Al-Mun‘im, Shākir Maḥmūd. *Ibn Ḥajar Al-‘Asqalānī: Muṣannafātuḥu Wa Dirāsatuḥ Fī Munhajihī Fī Kitābihī Al-Iṣābah*; 1/394-395.

<sup>387</sup> For more details, see: Haddad, Gibril Fouad. *Sunna Notes: Studies in Ḥadīth and Doctrine*; 88-89, and Al-Jadir, Muḥammad Adīb, his introduction on the book Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Al-Munabbihāt ‘Alā Al-Isti’dād Li-yawm Al-Ma‘ād*; 5-6.

What is strange is that Laṭīf Al-Raḥmān did not pay attention to this matter when talking about the sources of the book. He attributed the book to Ibn Ḥajar Al-‘Asqalānī, hence imitating Shaykh Muḥammad Zakariyyā. See: Al-Bahrā’ijī, Laṭīf Al-Raḥmān. *Tahqīq Al-Maqāl*; 23.

The second book is *Daqā'iq Al-Akḥbār Fī Dhikr Al-Jannah Wa Al-Nār*, where Shaykh Muḥammad Zakariyyā has attributed it to Al-Imām Al-Ghazzālī.<sup>388</sup> There is, in fact, suspicion revolving around the attribution of this book to Al-Ghazzālī, and it appears that it is wrong to attribute it to him. This can be seen in the following:

- After research, we have found no evidence that Al-Ghazzālī has referred to this book in any of his writings.
- We have not found in any of the sources on Al-Ghazzālī anyone who attributed this book to Al-Ghazzālī.
- In *Kashf Al-Zunūn*, we find that this book is attributed to another person called 'Abd Al-Raḥīm Ibn Aḥmad Al-Qāḍī.<sup>389</sup> We have obtained the book that shows it is attributed to him.
- 'Abd Al-Raḥmān Badawī, in the book that he has dedicated to study of the writings of Al-Ghazzālī, has listed *Daqā'iq Al-Akḥbār* in the section of the books that are attributed to other than their authors where he says:

*Daqā'iq Al-Akḥbār Fī Dhikr Al-Jannah Wa Al-Nār* by 'Abd Al-Raḥīm Ibn Aḥmad Al-Qāḍī was attributed to Al-Ghazzālī in the Lahore copy (1289 H., 1872 C.E.) and Bombay's (1880 C.E.).<sup>390</sup>

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<sup>388</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Namāz*; 32.

<sup>389</sup> See: Khalīfah, Ḥājjī. *Kashf Al-Zunūn*; 1/757.

<sup>390</sup> Badawī, 'Abd Al-Raḥmān. *Mua'llafāt Al-Ghazzālī*; 384.



However, this statement of Badawī shows that the error took place in the Indian copies of the book. It could be that Shaykh Muḥammad Zakariyyā relied on those copies and so attributed it to Al-Ghazzālī.

## 4.9 Conclusion

This brings us to the end of the discussion related to the sources of the *Tablīghī Niṣāb* and to the end of this chapter after having dealt with various aspects and different issues in accordance with the proposal. We believe that this important book with its different parts requires more in-depth study and longer research in order to come up with more detailed results.

In this chapter, we have studied the *Tablīghī Niṣāb* which is one of the most important ideological resources of the *Jamā'at Al-Tablīgh*. We have shed light on aspects starting with specifying the original name of the book and finding out the motives that led to altering its name. We then touched upon the description of the book and its versions, and have pointed out, where possible, the discrepancies between the Urdu, English, and Arabic versions and some of the criticism related, especially that of the typing errors and the clear shortcomings on the part of the publishers when it comes to the technical handling of the book.

After that, we have proceeded to elaborate on the parts of the book in detail, highlighting the date and reasons behind its compilation, in addition to the number of *Aḥādīth* and pages of each part, along with the languages into which it was translated. We have also discussed the methodology of the author in and the most important comments on that. In the next chapter, we will study the *Aḥādīth* in the *Tablīghī Niṣāb* to know the different grades of the *Aḥādīth* and their numbers.

## CHAPTER ( 5 ) A CRITICAL *ḤADĪTH* STUDY OF *TABLĪGHĪ*

### *NIṢĀB*

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#### 5.1 Introduction

This chapter begins with an overview of the *Ḥadīthī* study that we undertook, introducing the rationale and methodology of the study, and the parts of the book which are concerned with by the study. We then shed light on the *Aḥādīth* of the first part of the book, using diagrams to show the numbers and grades of the *Aḥādīth* in the *Faḍā'il Qur'ān* and their percentages. In addition, we give examples of some *Aḥādīth* to support the main conclusions of the study. After this, we move to another part dealing with the *Aḥādīth* of *Faḍā'il Namāz* (virtues of prayer), where we apply the same procedures as we did for the previous part. Finally, we discuss the reasons leading to the inclusion of several weak, fabricated and other such *Aḥādīth* in the book.

## 5.2 Overview of the study: rationale, methodology and limits

In the first chapter, we made reference to the research question, which revolves around the severe criticism against the book *Tablīghī Niṣāb* regarding the high number of weak, fabricated and other such *Aḥādīth* contained in the book, according to some critics. It was therefore necessary to know the nature of, and verify, this criticism, or claim, by assessing the *Aḥādīth* and studying them to know their status regarding their authenticity and weakness, then calculating the proportion of *Aḥādīth* in each category, in the hope that this will enable us to obtain the desired result out of the study.

Since it is voluminous and consists of several parts, the book was compiled over different periods of time, as explained in chapter four.<sup>391</sup> It is therefore obvious that it will contain a great deal of *Aḥādīth* both in the *Matn* (main text) as well as the *Sharḥ* (commentary). It is to be noted that the total number of *Aḥādīth* in the commentary is more than twice that of the main text, which is why it was very difficult within this limited research to study all the *Aḥādīth* of the entire book. As a result, it was deemed appropriate to select only two parts of the book for this study, including the *Aḥādīth* of both text and commentary. The two parts that were selected are:

- *Faḍā'il Qur'ān*, the compilation of which coincided with the precursors and the beginnings of the *Jama'at Al-Tablīgh*.
- *Faḍā'il Namāz*, which was written after the rise and spread of the movement, and this at the special request of its founder.

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<sup>391</sup> See details about this issue in chapter four, sub-sections (4.4 and 4.6).

This said, for the collection, *Takhrīj* (referencing and analysis of the chain of narration) and study of the *Aḥādīth* we had recourse to the original book in Urdu, so that there is no deficit or gap in the number of *Aḥādīth*. We have found that Arabic and English translations of the book do not contain all of the *Aḥādīth* of the original book.<sup>392</sup> It should also be noted here that the study only deals with the *Aḥādīth* that have been attributed to the Prophet ﷺ<sup>393</sup> – i.e., his words, actions, approvals, and natural and behavioural characteristics, as distinct from the sayings of his Companions and their Successors, and this for the purpose of brevity. The intent is to verify the authenticity of the *Aḥādīth* attributed to the Prophet ﷺ since the status of prophethood is one of high regard, relating directly to the second source of Islamic legislation. For this reason, it is reported that the Prophet ﷺ said: **“Indeed a lie about me is unlike a lie about someone else. Whoever deliberately tells a lie about me let him prepare his seat in Hell”**.<sup>394</sup>

We have undertaken the *Takhrīj* of the *Aḥādīth* contained in these two parts (*Faḍā'il Qur'ān* and *Faḍā'il Namāz*), by ascribing them to their original sources while taking care to mention the

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<sup>392</sup> This can be confirmed by referring to the original book in Urdu and comparing it to its Arabic and English translations. For example to compare between Urdu and Arabic versions, see: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Namāz*; 19-23, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā'il Al-Ṣalāh*; 27-29. As for Urdu and English versions, see: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Namāz*; 6, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 12.

<sup>393</sup> **NB:** This study also includes a few *Aḥādīth* that were not clearly attributed to the Prophet ﷺ but whose context implies that they are Prophetic traditions. Therefore, they had to be included in the study although after studying them and going back to their original sources we found that they are not prophetic traditions, but instead sayings of the Companions of the Prophet ﷺ or their Successors and the like. See for example: See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Qur'ān*; 52-54, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur'ān*; 83, 85-86.

<sup>394</sup> See this *Hadīth* in: Al-Bukhārī, Muḥammad Ibn Ismā'īl. *Al-Jāmi' Al-Ṣaḥīḥ*; 1/434, and Al-Qushayrī, Muslim Ibn Al-Ḥajjāj. *Al-Jāmi' Al-Ṣaḥīḥ*; 1/10.

name of the narrator of the *Ḥadīth*, regardless of whether or not the author did so.<sup>395</sup> We then analysed the *Aḥādīth* according to the rules of *Muṣṭalah Al-Ḥadīth* and the knowledge of *Al-Jarḥ Wa Al-Ta'dīl*. If it is found that the *Ḥadīth* is weak or fabricated we mention the reason for which it is classified as such, whether the reason is related to the text of *Ḥadīth* or its chain, while mostly citing the opinions of scholars and critics on the *Ḥadīth*.

In order to facilitate the study of and inquiry into these *Aḥādīth*, as well as the distinction between *Aḥādīth* of the *Matn* and those of the *Sharḥ*, we have entered them in a special table<sup>396</sup> prepared especially for this purpose. The *Aḥādīth* were then assigned numbers from three numbering schemes: a general serial numbering system that encompasses all the *Aḥādīth* mentioned in both the *Matn* and the *Sharḥ*; and another two, one of which is exclusive to the *Aḥādīth* of the *Matn*, while the other is only for the *Aḥādīth* of the *Sharḥ*. This method has facilitated counting the *Ḥadīth* of the *Matn* and the *Sharḥ* and knowing the total number for each of them. It has also facilitated distinguishing the repeated *Aḥādīth* since the author is used to mentioning a *Ḥadīth* in the *Matn* or *Sharḥ* and then mentioning it again at a different location. It should be noted here that the *Aḥādīth* in the table were entered in succession according to their appearance in the original book, in the *Matn* or *Sharḥ*. For the purpose of documentation, the page number has also been mentioned.

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<sup>395</sup> We find that the author sometimes mentions the source and the narrator of the *Ḥadīth*, sometimes only one of the two (source or narrator) and at other times none of them.

<sup>396</sup> We shall insert in the appendix some pages extracted/ from the table of *Aḥādīth* that have been studied from the *Faḍā'il Qur'ān* and *Faḍā'il Namāz*.

The total number of *Aḥādīth* contained in this study amounts to 354, from both parts *Faḍā'il Qur'ān* and *Faḍā'il Namāz*. It is our opinion that this number is still quite large, which is why it will be difficult to mention all the *Aḥādīth* of this chapter because of the official word limit of the PhD thesis. As a result, this chapter will only mention and analyse the conclusions of the study using diagrams which are likely to help clarify these results. Simple examples of some *Aḥādīth* will also be given for the sake of added clarification.

### 5.3 The *Faḍā'il Qur'ān*

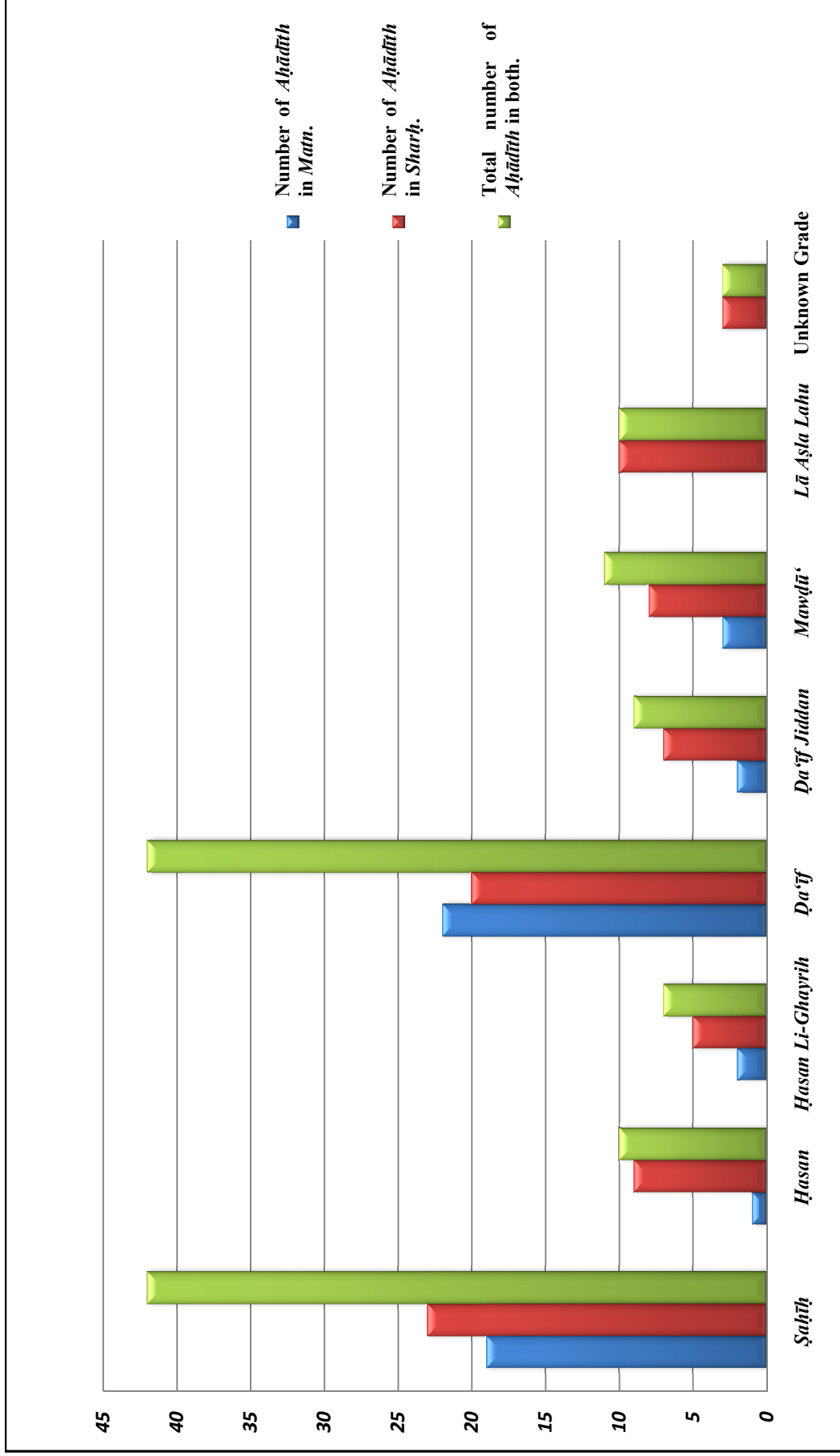
This part, is considered to be the first part of *Tablīghī Niṣāb* to be compiled from a chronological point of view. The author completed it on 29<sup>th</sup> *Dhil Hijjah* 1348 H., corresponding to 8<sup>th</sup> January 1929 CE, at the special request of Shaykh Muḥammad Yāsīn Nagīnwī.<sup>397</sup> If we look at the number of *Aḥādīth* in the *Faḍā'il Qur'ān*, we will see that, according to the study, the total number of *Aḥādīth* is 134 as shown in the table below:

**Table 5.1: The total number of *Aḥādīth* in the *Faḍā'il Qur'ān*.**

	Repeated <i>Aḥādīth</i>	<i>Aḥādīth</i> without repetition
<i>Aḥādīth</i> of <i>Matn</i>	50	49
<i>Aḥādīth</i> of <i>Sharḥ</i>	92	85
<b>Total of <i>Aḥādīth</i></b>	<b>142</b>	<b>134</b>

<sup>397</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Qur'ān*; 4-5, and Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā'il Par Ishkālāt Awr Un Kī Jawābāt*; 10, and Kāndahlawī, Muḥammad Zakariyyā. *Āp Bītī*; 1/176, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 153.

Figure 5.1: The grades and numbers of the *Aḥādīth* in the *Faḍā'il Qur'ān*



The above histogram indicates the grades and numbers of the *Aḥādīth*, according to the study. We can see that there are eight main parts, or types, of which seven represent varying degrees of the *Aḥādīth* mentioned in *Faḍā'il Qur'ān*. As for the eighth and last type, it can be observed that it does not involve a specific degree and that the *Aḥādīth* classified under it are few, not exceeding three *Aḥādīth*, all of which are found in the *Sharḥ*. The study could not come up with a specific degree under which to classify them for specific reasons. Hence, we will mention here the three *Aḥādīth* to justify this strategy. These *Aḥādīth* as follows:

### 5.3.1 The category of unknown grade *Aḥādīth*

- ***Ḥadīth* (1): “Sūrat Al-Fātiḥah is worth two thirds of Al-Qur'ān”.**<sup>398</sup>

This *Ḥadīth* is reported by the Companion ‘Abd Allah Ibn ‘Abbās رضي الله عنه who narrated from the Prophet ﷺ, in the *Musnad ‘Abd Ibn Ḥumayd*<sup>399</sup>; by way of Ḥusayn Al-Ju‘fī, from Zā‘idah Ibn Qudāmah, from **Abān** from, Shahr Ibn Ḥawshab, from ‘Abd Allah Ibn ‘Abbās رضي الله عنه

Scholars have differed in their judgements on this *Ḥadīth* due to their disagreement in identifying **Abān**, who narrated the *Ḥadīth* from Shahr Ibn Ḥawshab. In his book *Al-Maṭālib Al-‘Āliyah*; Ibn Ḥajar Al-‘Asqalānī said, “I say: Abān is Al-Raqqāshī, and his *Ḥadīth* is rejected”.<sup>400</sup> Based on this, the *Ḥadīth* is very weak. But Imam Al-Būṣīrī had a different opinion. In his book *Ithāf Al-Khiyarah Al-Maharah*; he said, “This is a *Ḥasan Isnād* (good

<sup>398</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Qur'ān*; 50, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur'ān*; 80, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā'il Al-Qur'ān*; 92.

<sup>399</sup> See: ‘Abd Ibn Ḥumayd, Abū Muḥammad Al-Kissī. *Al-Muntakhab Min Musnad ‘Abd Ibn Ḥumayd*; 1/277.

<sup>400</sup> Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Al-Maṭālib Al-‘Āliyah Bi-Zawā'id Al-Masānīd Al-Thamāniyah*; 14/443.



chain) of narration. Abān is Ibn Ṣam‘ah”.<sup>401</sup> There is a third opinion as to who this Abān is. Al-Albānī has mentioned this *Ḥadīth* in *Silsilat Al-Aḥādīth Al-Ḍa‘īfah*; saying, “this is a very weak chain of narration, the weakness being this Abān, who is Ibn Abī ‘Ayyāsh Al-Baṣarī; he is accused of lying and his *Ḥadīth* is rejected”.<sup>402</sup>

What we found in the books of narrators of biographies<sup>403</sup> is that Abān Ibn Ṣam‘ah, the trustworthy narrator who started getting confused between narrations prior to his death, and Abān Ibn Abī ‘Ayyāsh, whose *Aḥādīth* are rejected. Both narrated from Shahr Ibn Ḥawshab. This is perhaps the source of confusion, whereas in the books of narrators of biographies there is no mention of Abān Al-Raqqāshī narrating from Shahr Ibn Ḥawshab.

That said, Al-Ḥāfīz Ibn Al-Mulaqqin graded the chain of narration of this *Ḥadīth* as weak in his book *Al-I‘lām Bi-Fawā‘id ‘Umdat Al-Aḥkām*<sup>404</sup> without identifying Abān. Imam Al-Suyūfī did likewise in *Al-Durr Al-Manthūr*.<sup>405</sup> However, this *Ḥadīth* needs more research, inquiry and explanation, because it is still not clear to us who this Abān is. Although we exclude Abān Al-Raqqāshī, we are still left with Abān Ibn Ṣam‘ah and Abān Ibn Abī ‘Ayyāsh and specifying one of the two as the narrator will take more extensive research.

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<sup>401</sup> Al-Būṣīrī, Shihāb Al-Dīn Aḥmad Ibn Abī Bakr. *Ithāf Al-Khiyarah Al-Maharah Bi-Zawā‘id Al-Masānīd Al-Asharah*; 6/173.

<sup>402</sup> Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Silsilat Al-Aḥādīth Al-Ḍa‘īfah Wa Al-Mawḍū‘ah Wa Atharuhā Al-Sayyi‘ ‘Alā Al-‘Ummah*; 12/388.

<sup>403</sup> See for example: Al-Mizzī, Yūsuf Ibn ‘Abd Al-Raḥmān. *Tahdhīb Al-Kamāl Fī Asmā’ Al-Rijāl*; 2/12-13, 19-23, and Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Tahdhīb Al-Tahdhīb*; 1/83, 85-86, and Ibn Al-Kayyāl, Abū Al-Barakāt Muḥammad Ibn Aḥmad. *Al-Kawākib Al-Nayyirāt Fī Ma‘rifat Man Ikhtalaṭ Min Al-Ruwāt Al-Thiqāt*; 1/14.

<sup>404</sup> See: Ibn Al-Mulaqqin, ‘Umar Ibn ‘Alī Al-Shāfi‘ī. *Al-I‘lām Bi-Fawā‘id ‘Umdat Al-Aḥkām*; 3/222.

<sup>405</sup> See: Al-Suyūfī, ‘Abd Al-Raḥmān Ibn Abī Bakr. *Al-Durr Al-Manthūr Fī Al-Tafsīr Bil-Mathūr*; 1/15.

- ***Ḥadīth* (2): “One who reads *Sūrat* "Tabāarak Al-Ladhī" and *Sūrat* "Alif-Lām-Mīm" Al-Sajdah, between the Maghrib prayer and the ‘Ishā’ prayer, is like a person who stands in prayer throughout the night called *Laylat Al-Qadr* (The *Night of Revelation*, in the last ten days of Ramaḍān)”**.<sup>406</sup>

According to Imam Al-Suyūṭī, this *Ḥadīth* is narrated on the authority of the Companion ‘Abd Allah Ibn ‘Umar Ibn Al-Khaṭṭāb ؓ from the Prophet ﷺ. He mentioned it in his book<sup>407</sup> without the chain of narrators, quoting only its *Matn*, making reference to the book *Tafsīr Ibn Mardawayh*, which is considered the main reference for the *Ḥadīth*. Unfortunately, this book is not available and as such it is not possible to study the *Isnād* of the *Ḥadīth*; the book has not been published so far, which means either it is still a manuscript or it is missing.

In this case , it may be difficult to determine the grade of the *Ḥadīth*. At any rate, the *Ḥadīth* still needs research and ample study in the future so as to determine its grade in terms of authenticity or weakness.

- ***Ḥadīth* (3): “Whoever teaches the reading of *Qur’ān* to his son (without memorizing it), all his sins, whether previous or subsequent, will be forgiven; and whoever makes his child memorize the *Qur’ān* will be raised on the Day of Judgement in the semblance of a full moon, and his son will be asked to start reciting, and for every**

<sup>406</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Qur’ān*; 53, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur’ān*; 85, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Qur’ān*; 96.

The author cited this *Ḥadīth* in the commentary of the book without indicating the narrator of the *Ḥadīth*. He quoted it from the book *Mazāhir Al-Ḥaq* (*Sharḥ Mishkāt Al-Maṣābiḥ* in Urdu) by Quṭb Al-Dīn Muḥammad Mu‘azzam Bahādir.

<sup>407</sup> Al-Suyūṭī, ‘Abd Al-Raḥmān Ibn Abī Bakr. *Al-Durr Al-Manthūr Fī Al-Tafsīr Bi-Al-Ma’tūr*; 6/535.

**verse read by the child, the status of the parent will be raised to the next higher grade of heaven, till the recitation of the Holy *Qur'ān* is completed”.**<sup>408</sup>

This *Ḥadīth* is reported by the Companion Anas Ibn Mālīk ؓ from the Prophet ﷺ in Al-Ṭabrānī's *Al-Mu'jam Al-Awṣaṭ*<sup>409</sup>; by way of **Aḥmad Ibn Muḥammad Ibn Nāfi'**, from 'Ubayd Allah Ibn 'Abd Allah Al-Munkadirī, from Muḥammad Ibn Abī Fudayk, from 'Umar Ibn Abī Sahl, from Al-Ḥasan from Anas Ibn Mālīk.

Al-Haythamī commented on the *Isnād* of the *Ḥadīth* by saying: “Al-Ṭabrānī reported it in *Al-Awṣaṭ*, and it contains narrators unknown to me”.<sup>410</sup> It seems that this narrator is Al-Ṭabrānī's teacher **Aḥmad Ibn Muḥammad Ibn Nāfi'**. Al-Haythamī has clearly stated in numerous places that he is unknown.<sup>411</sup> In fact, Imam Al-Dhahabī, a predecessor of Al-Haythamī, said of him in his book *Mīzān Al-I'tidāl*: “I do not know who this is?”.<sup>412</sup> Based on this, we refrain from declaring the degree of the *Ḥadīth* due to the necessity to carry out an extensive study of the narrator to determine his status. This will no doubt take a long time.

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<sup>408</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Qur'ān*; 21, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur'ān*; 38, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā'il Al-Qur'ān*; 43.

The author has cited this *Ḥadīth* in the commentary of his book, quoting from *Jam' Al-Fawā'id Min Jāmi' Al-'Uṣūl Wa Majma' Al-Zawā'id* by Muḥammad Ibn Sulaymān Al-Maghribī, who attributed to *Al-Mu'jam Al-Awṣaṭ* by Al-Ṭabrānī.

<sup>409</sup> See: Al-Ṭabrānī, Abū Al-Qāsim Sulaymān Ibn Aḥmad. *Al-Mu'jam Al-Awṣaṭ*; 2/264.

<sup>410</sup> Al-Haythamī, Nūr Al-Dīn 'Alī Ibn Abī Bakr. *Majma' Al-Zawā'id Wa Manba' Al-Fawā'id*; 7/156.

<sup>411</sup> See: Al-Haythamī, Nūr Al-Dīn 'Alī Ibn Abī Bakr. *Majma' Al-Zawā'id Wa Manba' Al-Fawā'id*; 7/215, 351.

<sup>412</sup> Al-Dhahabī, Muḥammad Ibn Aḥmad. *Mīzān Al-I'tidāl Fī Naqd Al-Rijāl*; 1/290.

If we go back to the diagram, it will be seen that the majority of *Aḥādīth* fall into two categories: authentic *Aḥādīth* and weak *Aḥādīth*. Both categories also have the same number of *Aḥādīth*: 42. We notice that the numbers of *Aḥādīth* in the other categories are largely similar to each other, in that they range between 1 to 4 at most. The greatest number, among these categories; is in the class of fabricated *Aḥādīth*, which consists of 11 *Aḥādīth*.

### 5.3.2 The category of *Mawḍū‘ Aḥādīth*

It is worth to mention here that the book of *Faḍā'il Qur'ān* is not free from *Mawḍū‘* (fabricated) *Aḥādīth*, according to the study, despite the author being convinced that he has avoided quoting such *Aḥādīth* in his book as shown by his own word.<sup>413</sup> However, the existence of some fabricated or false *Aḥādīth* will perhaps dissipate this conviction in one way or another. To support this, four examples of are be given below:

- ***Ḥadīth* (1): “Whoever acts according to his knowledge, Allah grants him knowledge of what he had not known previously”.**<sup>414</sup>

This *Ḥadīth* was cited by Abū Nu‘aym Al-Aṣḥabānī in his book *Ḥilyat Al-Awliyā’*; after which he said:

Aḥmad Ibn Ḥanbal reported this from some *Tābi‘īn* from the Prophet ‘Īsā Ibn Maryam ﷺ and some narrator incorrectly thought that he

<sup>413</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Qur'ān*; 46, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur'ān*; 72, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā'il Al-Qur'ān*; 85.

<sup>414</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Qur'ān*; 16, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur'ān*; 30, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā'il Al-Qur'ān*; 85.

The author has cited this *Ḥadīth* in the commentary of his book, without quoting its source or mentioning its narrator.

mentioned it from the Prophet Muḥammad ﷺ, and hence, added this chain of narration to it because it is easy, but this *Hadīth* cannot be from Aḥmad Ibn Ḥanbal with this chain of narration”.<sup>415</sup>

For this reason, we see Imam Al-Zarkashī in his book *Al-Nukat ‘Alā Muqaddimat Ibn Al-Ṣalāh*; gave this as an example of a fabricated *Hadīth*, which was initially the saying of a scholar or wise man.<sup>416</sup> Al-Ḥāfiẓ Al-Sakhāwī did likewise in *Fath Al-Mughīth*; where he mentioned a fabricated *Hadīth* in the same context and then said:

Apparently, they thought it was a *Hadīth* and their ostentatiousness made them claim to have heard it. These are a kind of fabricators, and that is what happened to one of them when he heard Imam Aḥmad mentioning what the latter heard from a *Tābi‘ī*, and which was attributed to the Prophet ‘Īsā ﷺ. He thought – as mentioned by Abū Nu‘aym in the biography of Aḥmad Ibn Abī Al-Ḥawārī in *Ḥilyat Al-Awliyā’* – that it was from the Prophet ﷺ and he gave it a chain of narration from Imam Aḥmad, which runs thus: from Yazīd Ibn Ḥārūn from Ḥumayd from Anas, because it is easy, and the status of the Imam is a precursor to this”.<sup>417</sup>

Thus, Al-Albānī declares this *Hadīth* as fabricated.<sup>418</sup> It will be noticed that the *Hadīth* spread as being attributed to the Prophet ﷺ in some books before the author, especial. some books of mysticism, such as: *Jawāhir Al-Qur‘ān*<sup>419</sup>, *Al-Futūḥāt Al-Makkiyyah*<sup>420</sup> and *Al-Ṭabaqāt Al-*

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<sup>415</sup> Al-Aṣbahānī, Abū Nu‘aym Aḥmad Ibn ‘Abd Allah. *Ḥilyat Al-Awliyā’ Wa Ṭabaqāt Al-Aṣfiyā’*; 10/15.

<sup>416</sup> See: Al-Zarkashī, Badr Al-Dīn Muḥammad. *Al-Nukat ‘Alā Muqaddimat Ibn Al-Ṣalāh*; 2/296.

<sup>417</sup> Al-Sakhāwī, Muḥammad Ibn ‘Abd Al-Raḥmān. *Fath Al-Mughīth Sharḥ Alfīyyāt Al-Ḥadīth*; 1/267.

<sup>418</sup> See: Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Silsilat Al-Aḥādīth Al-Ḍa‘īfah Wa Al-Mawḍū‘ah Wa Atharuhā Al-Sayyi’ ‘Alā Al-‘Ummah*; 1/611.

<sup>419</sup> See: Al-Ghazzālī, Abū Ḥāmid Muḥammad. *Jawāhir Al-Qur‘ān*; 1/56.

<sup>420</sup> See: Ibn ‘Arabī, Muḥyī Al-Dīn Muḥammad Ibn ‘Alī Al-Ṭā‘ī. *Al-Futūḥāt Al-Makkiyyah Fī Ma‘rifat Al-Asrār Al-Malakiyyah*; 1/617.

*Kubrā*.<sup>421</sup> However, this *Ḥadīth* is in fact the word of some scholar but was incorrectly ascribed to the Prophet ﷺ and spread among the people as such.

In this context, we would like to seize this opportunity to point out that some people, or even scholars, may come across a text with a true meaning and eloquent words, and believe that it is a *Ḥadīth* and as such attribute it to the Prophet ﷺ incorrectly. Then others follow them in this without verifying, and in this way fabricated *Aḥādīth* find their way into their speech. Al-Ḥāfiẓ Al-Mizzī has a valuable statement on this issue:

No one has the right to attribute to the Messenger ﷺ a word that he considers good, even if the word in itself is true. All that the Prophet ﷺ has said is true, but not all that is true the Prophet ﷺ has said. This issue is to be contemplated, as it is where understanding goes astray.<sup>422</sup>

- ***Ḥadīth* (2): “Indeed there is an angel who is responsible for the *Qur’ān*. Whoever among Arabs and non-Arabs alike reads it and errs, the angel corrects it then raises it in correct form”.**<sup>423</sup>

After studying this *Ḥadīth*, we found that it is narrated from the Companion Anas Ibn Mālīk ؓ who narrated from the Prophet ﷺ in Al-Rāfi‘ī’s book *Al-Tadwīn Fī Akhbār Qazwīn*<sup>424</sup>; by way of **Mu‘allā Ibn Hilāl Al-Kūfī**, from Sulaymān Al-Taymī, from Anas Ibn Mālīk ؓ.

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<sup>421</sup> See: Al-Sha‘rānī, ‘Abd Al-Wahhāb Ibn Aḥmad. *Al-Ṭabaqāt Al-Kubrā Al-Musammāh Bi-Lawāqih Al-Anwār Fī Ṭabaqāt Al-Akhyār*; 1/111.

<sup>422</sup> Al-Suyūṭī, ‘Abd Al-Raḥmān Ibn Abī Bakr. *Dhayl Al-Mawḍū‘āt*; 202.

<sup>423</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Qur’ān*; 38, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur’ān*; 60, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Qur’ān*; 69.

The author has cited this *Ḥadīth* in his commentary, without quoting its source or mentioning its narrator.

<sup>424</sup> See: Al-Rāfi‘ī, ‘Abd Al-Karīm Ibn Muḥammad. *Al-Tadwīn Fī Akhbār Qazwīn*; 1/267.

The weakness in the chain of narration of this *Ḥadīth* is **Mu‘allā Ibn Hilāl Al-Kūfī**, who is unanimously regarded among critics as a liar, as mentioned in *Taqrīb Al-Tahdhīb* by Ibn Ḥajar Al-‘Asqalānī.<sup>425</sup> And Imam Ibn Al-Jawzī in his book *Al-Ḍu‘afā’ Wa Al-Matrūkīn* mentioned the opinions of scholars about **Mu‘allā Al-Kūfī**; saying:

Mu‘allā Ibn Hilāl Ibn Suwayd Abū ‘Abd Allah Al-Kūfī. Sufyān Al-Thawrī and Sufyān Ibn ‘Uyayna accused him of lying; Ibn Al-Mubārak and ‘Alī Ibn Al-Madīnī said, “He used to fabricate *Aḥādīth*”; Aḥmad Ibn Ḥanbal said, “His *Ḥadīth* is rejected; his *Ḥadīth* is fabricated, a lie”; Yahyā said, “He is notorious for lying and fabricating *Ḥadīth*”; Al-Sa‘dī said, “Mu‘allā is a liar”; Al-Nasā’ī said, “He fabricates *Ḥadīth*”; ‘Alī Ibn Al-Junayd said, “He narrates lies”; Al-Dāraqūṭnī and Al-Azdī said, “Rejected”; and Ibn Ḥibbān said, “He narrates fabricated *Aḥādīth* from trustworthy people, and it is by no means permissible to report from him”.<sup>426</sup>

Based on scholars's opinions on this narrator, this *Ḥadīth* is fabricated. However, we find that Al-Suyūfī mentioned this *Ḥadīth* in *Al-Jāmi‘ Al-Ṣaghīr* and he marked it weak according to Al-Munāwī’s *Fayḍ Al-Qadīr Sharḥ Al-Jāmi‘ Al-Ṣaghīr*.<sup>427</sup> It seems to us that this judgement is short of giving this *Ḥadīth* its true grade, which is fabrication. That is why Al-Albānī included the mentioned *Ḥadīth* in his book *Silsilat Al-Aḥādīth Al-Ḍa‘īfah Wa Al-Mawḍū‘ah*; saying:

I say, this is fabricated, its defect being Al-Mu‘allā Ibn Hilāl. Al-Dhahabī said in *Al-Mīzān*, ““The two Sufyāns accused him of lying”; Ibn Al-Mubārak and Ibn Al-Madīnī said, ‘He used to fabricate *Ḥadīth*’; Ibn Ma‘īn said, ‘He is notorious for lying and fabrication ...’”. Then Al-Dhahabī mentioned some of his *Aḥādīth* which show that he is a liar, the last of which is this *Ḥadīth* reported by Al-Bukhārī in *Al-Ḍu‘afā’* with

<sup>425</sup> See: Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Taqrīb Al-Tahdhīb*; 1/541.

<sup>426</sup> Ibn Al-Jawzī, Abū Al-Faraj ‘Abd Al-Raḥmān. *Al-Ḍu‘afā’ Wa Al-Matrūkīn*; 3/132.

<sup>427</sup> See: Al-Munāwī, ‘Abd Al-Ra’ūf. *Fayḍ Al-Qadīr Sharḥ Al-Jāmi‘ Al-Ṣaghīr*; 2/524.

Mu‘allā in the chain of narration. This is one of the *Ḥadīth* with which Al-Suyūṭī has discredited his two books *Al-Jāmi‘ Al-Ṣaghīr* and *Al-Jāmi‘ Al-Kabīr*”.<sup>428</sup>

Thus, perhaps Shaykh Muḥammad Zakariyyā copied the *Ḥadīth* from Al-Suyūṭī's *Al-Jāmi‘ Al-Ṣaghīr* and he relied on his judgement, but the study of the *Ḥadīth* proves that it is fabricated not weak.

- ***Ḥadīth* (3): “Certainly there is always a thing in which people take pride. And that which is glory and pride for my nation is the Holy *Qur’ān*”.**<sup>429</sup>

This *Ḥadīth* is narrated from Umm Al-Mu‘minīn ‘Ā’ishah رضي الله عنها from the Prophet ﷺ in Al-Aṣbahānī's *Ḥilyat Al-Awliyā*<sup>430</sup>; by way of **Al-Ḥakam Ibn ‘Abd Allah Al-Aylī**, from Muḥammad Al-Zuhrī, from Sa‘īd Ibn Al-Musayyib, from ‘Ā’ishah رضي الله عنها.

The flaw in this chain of *Ḥadīth* is **Al-Ḥakam Ibn ‘Abd Allah Al-Aylī**. His *Ḥadīth* is rejected. In fact, some Imams have declared him a liar. In his book, Ibn Al-Jawzī collected the views of various Imams of *Ḥadīth* criticism on Al-Aylī, saying:

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<sup>428</sup> Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Silsilat Al-Aḥādīth Al-Ḍa‘īfah Wa Al-Mawḍū‘ah Wa Atharuhā Al-Sayyi‘ Alā Al-‘Ummah*; 4/252-253.

<sup>429</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Qur’ān*; 28, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur’ān*; 47, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Qur’ān*; 54.

The author has cited this *Ḥadīth* in the main text of the book, attributing it to *Ḥilyat Al-Awliyā’ Wa Ṭabaqāt Al-Aṣfīyā’* by Abū Nu‘aym.

<sup>430</sup> See: Al-Aṣbahānī, Abū Nu‘aym Aḥmad Ibn ‘Abd Allah. *Ḥilyat Al-Awliyā’ Wa Ṭabaqāt Al-Aṣfīyā’*; 2/175.



Ibn Al-Mubāarak has criticised him strongly. Aḥmad said: “All his *Aḥādīth* are fabricated”. Yaḥyā – Ibn Ma‘īn – said: “He is not trustworthy, not honest”. Al-Sa‘dī and Abū Ḥātim Al-Rāzī said: “He is a liar”. Abū Zur‘ah said: “Avoid his *Aḥādīth*”. Abū Ḥātim, Al-Nasā‘ī, ‘Alī Ibn Al-Junayd and Al-Dāraquṭnī: “His *Ḥadīth* is rejected”. Ibn Ḥibbān said: “He reports forgeries from trustworthy narrators”.<sup>431</sup>

Imam Al-Bukhārī has also said in his *Al-Tārīkh Al-Kabīr*:

They have rejected Al-Ḥakam Ibn ‘Abd Allah Al-Aylī. Ibn Al-Mubāarak used to call him weak, and Aḥmad has forbidden reporting *Ḥadīth* from him.<sup>432</sup>

Al-Ḥafīz Al-Zayla‘ī has summarised the views on him saying: “Al-Ḥakam Ibn ‘Abd Allah is a liar. It is not permissible to report *Ḥadīth* from him”.<sup>433</sup> Based on the above, the *Ḥadīth* is fabricated, although its meaning is sound, because there is a liar in the *Isnād*.

- ***Ḥadīth* (4): “If anybody recites *Sūrat "Yāsīn"* every night and then dies, he dies as *Shahīd* (martyr)”**.<sup>434</sup>

This *Ḥadīth* is reported by the Companion Anas Ibn Mālik ؓ from the Prophet ﷺ in the following references: *Al-Mu‘jam Al-Ṣaghīr*<sup>435</sup>, *Al-Mu‘jam Al-Awṣaṭ*<sup>436</sup>, *Tārīkh Baghdād*<sup>437</sup>, *Al-*

<sup>431</sup> Ibn Al-Jawzī, Abū Al-Faraj ‘Abd Al-Raḥmān. *Al-Ḍu‘afā’ Wa Al-Matrūkīn*; 1/227.

<sup>432</sup> Al-Bukhārī, Muḥammad Ibn Ismā‘īl. *Al-Tārīkh AL-Kabīr*; 2/345.

<sup>433</sup> Al-Zayla‘ī, ‘Abd Allah Ibn Yūsuf. *Naṣb Al-Rāyah Fī Takhrīj Aḥādīth Al-Ḥidāyah*; 1/334.

<sup>434</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Qur’ān*; 52, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur’ān*; 83.

**NB:** The *Ḥadīth* is not in the Arabic version of the book.

The author cited this *Ḥadīth* in his commentary without indicating the narrator of the *Ḥadīth*. He quoted it from the book *Mazāhir Al-Ḥaq*.

<sup>435</sup> See: Al-Ṭabrānī, Abū Al-Qāsim Sulaymān Ibn Aḥmad. *Al-Mu‘jam Al-Ṣaghīr*; 2/191.

<sup>436</sup> See: Al-Ṭabrānī, Abū Al-Qāsim Sulaymān Ibn Aḥmad. *Al-Mu‘jam Al-Awṣaṭ*; 7/116.

<sup>437</sup> See: Al-Khaṭīb Al-Baghdādī, Aḥmad Ibn ‘Alī. *Tārīkh Baghdād*; 3/245.

*Amālī*<sup>438</sup>; by way of **Sa‘īd Ibn Mūsā Al-Azdī**, from Rabāḥ Ibn Zayd Al-Ṣan‘ānī, from Ma‘mar Ibn Rāshid, from Muḥammad Al-Zuhrī from Anas Ibn Mālīk ؓ.

The defect of the *Ḥadīth* is **Sa‘īd Al-Azdī**, who is a liar. After mentioning the *Ḥadīth* in *Al-Mu‘jam Al-Ṣaghīr*, Al-Ṭabrānī said: “Only Ma‘mar narrated it from Al-Zuhrī, from whom only Rabāḥ narrated it, and Sa‘īd alone narrated from the latter”.<sup>439</sup> Al-Haythamī also commented on the *Ḥadīth* saying: “The chain of narration contains Sa‘īd Ibn Musā Al-Azdī, who is a liar”.<sup>440</sup> Al-Shawkānī also agreed with him in his book *Tuḥfat Al-Dhākirīn*.<sup>441</sup> In fact, Al-Shawkānī considered this *Ḥadīth* to be fabricated and hence made mention of it in his other book that dealing with fabricated *Aḥādīth*.<sup>442</sup>

It is worth mentioning that Sa‘īd Ibn Mūsā Al-Azdī has other fabricated *Aḥādīth*. Imam Al-Dhahabī says: “Sa‘īd Ibn Mūsā from Mālīk. Ibn Ḥibbān has accused him of fabricating *Aḥādīth*. He has reported some fabricated *Aḥādīth* from Rabāḥ Ibn Zayd”.<sup>443</sup> Al-Albānī also declared the *Ḥadīth* fabricated.<sup>444</sup> At any rate, Anas Ibn Mālīk's *Ḥadīth* is fabricated because its *Isnād* contains a liar. The *Matn* of *Ḥadīth* also shows clear signs of fabrication.

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<sup>438</sup> See: Al-Shajarī, Yahyā Ibn Al-Ḥusayn. *Kitāb Al-Amālī*; 1/155.

<sup>439</sup> Al-Ṭabrānī, Abū Al-Qāsim Sulaymān Ibn Aḥmad. *Al-Mu‘jam Al-Ṣaghīr*; 2/191.

<sup>440</sup> Al-Haythamī, Nūr Al-Dīn ‘Alī Ibn Abī Bakr. *Majma‘ Al-Zawā‘id Wa Manba‘ Al-Fawā‘id*; 7/97.

<sup>441</sup> See: Al-Shawkānī, Muḥammad Ibn ‘Alī. *Tuḥfat Al-Dhākirīn Bi-‘Uddat Al-Ḥiṣn Al-Ḥaṣīn Min Kalām Sayyid Al-Mursalīn*; 1/408.

<sup>442</sup> See: Al-Shawkānī, Muḥammad Ibn ‘Alī. *Al-Fawā‘id Al-Majmū‘ah Fī Al-Aḥādīth Al-Mawḍū‘ah*; 1/312.

<sup>443</sup> Al-Dhahabī, Muḥammad Ibn Aḥmad. *Al-Mughnī Fī Al-Ḍu‘afā’*; 1/266.

<sup>444</sup> Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Silsilat Al-Aḥādīth Al-Ḍa‘īfah Wa Al-Mawḍū‘ah Wa Atharuhā Al-Sayyi‘ ‘Alā Al-‘Ummah*; 14/789.

Contrary to what it appears to be these fabricated *Aḥādīth* are not in the majority<sup>445</sup>, although this does not justify their existence in the book, as despite their small number they are still fabricated *Aḥādīth* that cannot be quoted as evidence even regarding virtues of good deeds, as is unanimously agreed upon by scholars.

### 5.3.3 The category of *Ḍa‘īf Jiddan Aḥādīth*

It should also be mentioned in this context that *Ḍa‘īf Jiddan* (very weak) *Aḥādīth* as well should not be quoted as they clearly contradict the first condition of relying on a weak *Ḥadīth* – this and the other conditions were mentioned in the second chapter of this study<sup>446</sup> – which stipulates that the *Ḥadīth* should not be very weak in that it is exclusively reported by a liar, or somebody accused of being a liar, or somebody who makes grave mistakes and is often neglectful, and the like. Here we will mention four examples of this type of *Aḥādīth* which are contained in the book:

- ***Ḥadīth* (1): “Allah recited *Yāsīn* and *Ṭāhā* one thousand years before creating heavens and the earth. When the angels heard the recitation they said: ‘Blessed will be the people on whom this will be revealed, blessed will be the hearts that will contain this, and blessed will be tongues that will recite this’”.**<sup>447</sup>

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<sup>445</sup> But on the other hand, if we add in; the weak and very weak *Aḥādīth* and the like, the picture may somewhat change, as we shall see shortly in the third diagram within this chapter.

<sup>446</sup> See: Chapter two of this research, sub-section (2.15.1.1).

<sup>447</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā‘il Qur‘ān*; 52, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur‘ān*; 83, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā‘il Al-Qur‘ān*; 94.

The author cited this *Ḥadīth* in his commentary without indicating the narrator of the *Ḥadīth*. He quoted it from the book *Mazāhir Al-Ḥaq*.

The above *Ḥadīth* is reported by the Companion Abū Hurayrah ؓ who narrated from the Prophet ﷺ in different sources such as *Sunan Al-Dārimī*<sup>448</sup>, *Al-Ḍu‘afā’ Al-Kabīr*<sup>449</sup>, *Al-Majrūhīn Min Al-Muḥaddithīn*<sup>450</sup>, *Al-Kāmil Fī Ḍu‘afā’ Al-Rijāl*<sup>451</sup>, *Al-Mu‘jam Al-Awṣaṭ*<sup>452</sup>, *Al-Fawā‘id*<sup>453</sup> and *Shu‘ab Al-Īmān*.<sup>454</sup> The *Ḥadīth*'s chain is reported by **Ibrāhīm Ibn Muhājir Ibn Mismār**, from ‘Umar Ibn Ḥafṣ Ibn Dhakwān, from ‘Abd Al-Raḥmān Ibn Ya‘qūb, from Abū Hurayrah ؓ. The *Ḥadīth* has two defects:

- **Ibrāhīm Ibn Muhājir Ibn Mismār** is weak in narration and his *Ḥadīth* is rejected, according to Imam Al-Bukhārī in his book *Al-Tārīkh Al-Kabīr*.<sup>455</sup> That is why Al-Hāfiẓ Ibn ‘Adī said about him:

I have not seen a *Ḥadīth* by Ibrāhīm Ibn Muhājir more worthy of rejection than his *Ḥadīth* about Allah reciting *Tāhā* and *Yāsīn*, because it was reported only by Ibrāhīm Ibn Muhājir, and no one else reports this *Ḥadīth* with or without this chain of narration”.<sup>456</sup>

- ‘Umar Ibn Ḥafṣ Ibn Dhakwān, whose *Ḥadīth* is rejected, unanimously considered weak, and he is weaker than the previous narrator. In his book *Al-Ḍu‘afā’ Wa Al-Matrūkīn*, Ibn Al-Jawzī mentions the opinions of scholars about ‘Umar Ibn Ḥafṣ:

<sup>448</sup> See: Al-Dārimī, ‘Abd Allah Ibn ‘Abd Al-Raḥmān. *Sunan Al-Dārimī*, 2/547.

<sup>449</sup> See: Al-‘Uqaylī, Abū Ja‘far Muḥammad Ibn ‘Amr. *Al-Ḍu‘afā’ Al-Kabīr*; 1/66.

<sup>450</sup> See: Ibn Ḥibbān, Abū Ḥātim Muḥammad Al-Bustī. *Al-Majrūhīn Min Al-Muḥaddithīn Wa Al-Ḍu‘afā’ Wa Al-Matrūkīn*; 1/108.

<sup>451</sup> See: Ibn ‘Adī, ‘Abd Al-Allah Al-Jurjānī. *Al-Kāmil Fī Ḍu‘afā’ Al-Rijāl*; 1/216.

<sup>452</sup> See: Al-Ṭabrānī, Abū Al-Qāsim Sulaymān Ibn Aḥmad. *Al-Mu‘jam Al-Awṣaṭ*; 5/133.

<sup>453</sup> See: Al-Rāzī, Tammām Ibn Muḥammad. *Al-Fawā‘id*; 1/132.

<sup>454</sup> See: Al-Bayhaqī, Abū Bakr Aḥmad Ibn Al-Ḥusayn. *Shu‘ab Al-Īmān*; 2/477.

<sup>455</sup> See: Al-Bukhārī, Muḥammad Ibn Ismā‘īl. *Al-Tārīkh AL-Kabīr*; 1/328.

<sup>456</sup> See: Ibn ‘Adī, ‘Abd Al-Allah Al-Jurjānī. *Al-Kāmil Fī Ḍu‘afā’ Al-Rijāl*; 1/261.

Aḥmad said, “We burned his *Ḥadīth*”; Yaḥyā said, “He is of no value”; ‘Alī said, “He is not trustworthy”; Al-Nasā’ī said, “His *Ḥadīth* is rejected”; Al-Dāraquṭnī said, “Weak”; and Ibn Ḥibbān said, “He used to buy books and report from them without actually hearing”.<sup>457</sup>

A number of scholars of *Ḥadīth* declared this *Ḥadīth* weak and unreliable including Ibn Khuzaymah, Al-Dhahabī, Al-‘Irāqī, Al-Haythamī,<sup>458</sup> while Ibn Al-Jawzī went as far as declaring it fabricated.<sup>459</sup> However, the grade summary of the *Ḥadīth*; is extremely weak, because it contains two narrators whose *Aḥādīth* are rejected.

If we look carefully at the text of the *Ḥadīth*, we will find that it goes beyond the virtues of good deeds to the domain of credal matters as it clearly states that Allah recited the chapters *Tāhā* and *Yāsīn*, and Allah's recitation implies that He speaks, one of His attributes. Matters of creed and legal rulings do not admit weak *Aḥādīth*, let alone very weak ones, such as the previous one, and this confirms that leniency in virtues of good deeds may lead to the same in *Aḥādīth* regarding to the creed and legislation.

- ***Ḥadīth* (2): “The one who recites *Al-Ḥadīd*, *Idhā Waqa‘at*, and *Al-Raḥmān* are called dwellers of the Paradise in the kingdom of the heavens and earth”.**<sup>460</sup>

<sup>457</sup> Ibn Al-Jawzī, Abū Al-Faraj ‘Abd Al-Raḥmān. *Al-Ḍu‘afā’ Wa Al-Matrūkīn*; 2/206.

<sup>458</sup> See: Al-Dhahabī, Muḥammad Ibn Aḥmad. *Siyar A‘lām Al-Nubalā’*; 10/691, and Al-‘Irāqī, ‘Abd Al-Raḥīm Ibn Al-Ḥusayn. *Al-Mughnī ‘An Ḥaml Al-Asfār Fī Takhrīj Mā-Fī Al-Iḥyā’ Min Al-Akḥbār*; 1/222, and Al-Haythamī, ‘Alī Ibn Abī Bakr. *Majma‘ Al-Zawā‘id Wa Manba‘ Al-Fawā‘id*; 7/56, and Al-Shawkānī, Muḥammad Ibn ‘Alī. *Fath Al-Qadīr: Al-Jāmi‘ bayna Fannay Al-Riwāyah Wa Al-Dirāyah Min ‘Ilm Al-Tafsīr*; 3/354, and Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Silsilat Al-Aḥādīth Al-Ḍa‘īfah Wa Al-Mawḍū‘ah*; 3/402-403.

<sup>459</sup> See: Ibn Al-Jawzī, Abū Al-Faraj ‘Abd Al-Raḥmān. *Al-Mawḍū‘āt Min Al-Aḥādīth Al-Marfū‘āt*; 1/68.

<sup>460</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Qur’ān*; 53, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur’ān*; 84, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Qur’ān*; 95.

The author has cited this *Ḥadīth* in his commentary, without quoting its source or mentioning its narrator.

This *Ḥadīth* is reported by Al-Sayyidah Fāṭimah ؓ who narrated from the Prophet ﷺ in Al-Bayhaqī's *Shu'ab Al-Īmān*<sup>461</sup>; by way of Muḥammad Ibn 'Abd Al-Raḥmān Al-Jad'ānī, from Sulaymān Ibn Mirqā', from Muḥammad Ibn 'Alī, from Fāṭimah ؓ. This *Ḥadīth* has two defects:

- **Muḥammad Ibn 'Abd Al-Raḥmān Al-Jad'ānī** is rejected. Ibn Al-Jawzī collected the opinions of critics of narrators regarding Al-Jad'ānī in his book *Al-Ḍu'afā' Wa Al-Matrūkīn*, saying:

Yahyā said, "Of no value"; Al-Bukhārī said, "He is *Munkar Al-Ḥadīth*"; Al-Nasā'ī and Al-Azdī said, "His *Ḥadīth* is rejected"; Al-Rāzī and Al-Dāraquṭnī said, "Weak"; and Ibn Ḥibbān said, "His *Ḥadīth* cannot be used as evidence"<sup>462</sup>.

- **Sulaymān Ibn Mirqā' Al-Janda'ī** is rejected as well. In his book *Al-Ḍu'afā' Al-Kabīr*, Al-'Uqaylī said about this narrator (Al-Janda'ī): "Sulaymān Ibn Mirqā' Al-Janda'ī's *Ḥadīth* is rejected and should not be followed"<sup>463</sup>. Imam Al-Dhahabī agreed with the statement of Al-'Uqaylī<sup>464</sup>, and so did Ibn Ḥajar Al-'Asqalānī in *Lisān Al-Mīzān*.<sup>465</sup>

Based on the above, the *Ḥadīth*'s chain of narration is considered extremely weak. Al-Suyūṭī declares it weak, and Al-Munāwī agreed with him in *Fayḍ Al-Qadīr*.<sup>466</sup> Al-Albānī has also declared it weak in his book *Ḍa'īf Al-Jāmi' Al-Ṣaghīr*.<sup>467</sup>

<sup>461</sup> See: Al-Bayhaqī, Abū Bakr Aḥmad Ibn Al-Ḥusayn. *Shu'ab Al-Īmān*; 2/490.

<sup>462</sup> Ibn Al-Jawzī, Abū Al-Faraj 'Abd Al-Raḥmān. *Al-Mawḍū'āt Min Al-Aḥādīth Al-Marfū'āt*; 3/74.

<sup>463</sup> See: Al-'Uqaylī, Abū Ja'far Muḥammad Ibn 'Amr. *Al-Ḍu'afā' Al-Kabīr*; 2/143.

<sup>464</sup> See: Al-Dhahabī, Muḥammad Ibn Aḥmad. *Mīzān Al-'Itidāl Fī Naqd Al-Rijāl*; 3/314.

<sup>465</sup> See: Al-'Asqalānī, Aḥmad Ibn 'Alī Ibn Ḥajar. *Lisān Al-Mīzān*; 3/105.

<sup>466</sup> See: Al-Munāwī, 'Abd Al-Ra'ūf. *Fayḍ Al-Qadīr Sharḥ Al-Jāmi' Al-Ṣaghīr*; 4/467-468.

<sup>467</sup> See: Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Ḍa'īf Al-Jāmi' Al-Ṣaghīr*; 1/588.

- ***Hadīth* (3): “The house in which the Holy *Qur’ān* is read shine unto the inhabitants of the Heaven as do the stars shine unto the inhabitants of the Earth”.**<sup>468</sup>

This *Hadīth* is reported by the Companion Sābit<sup>469</sup> Ibn Abī Ḥumaydah Al-Jumahī ؓ from the Prophet ﷺ in the book *Ma‘rifat Al-Ṣaḥābah*<sup>470</sup>; by way of **Al-Ḥasan Ibn ‘Ummārḥ**, from Ṭalḥa from, ‘Abd Al-Raḥmān Ibn Sabīṭ, from his father.

The defect in the *Hadīth* is **Al-Ḥasan Ibn ‘Ummārḥ**, whose *Hadīth* is rejected, as stated in *Taqrīb Al-Tahdhīb*<sup>471</sup>. Ibn Al-Jawzī gathered the views of various Imams of *Hadīth* criticism on this narrator in his book, saying:

Ibn ‘Uyaynah declared him “weak”. Shu‘bah said: “A liar who narrates *Aḥādīth* he fabricated”. Yaḥyā said: “He lies”. Aḥmad, Al-Rāzī, Al-Nasā’ī, Al-Falās, Muslim Ibn Al-Ḥajjāj, Ya‘qūb Ibn Shaybah, ‘Alī Ibn Al-Junayd and Al-Dāraquṭnī said: “Rejected”. Ibn Ḥibbān said: “He used to drop weak narrators in his narrations, reporting them from trustworthy narrators”. Zakariyyā Al-Sājī said: “They agreed on rejecting his *Aḥādīth*”.<sup>472</sup>

<sup>468</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Qur’ān*; 30, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur’ān*; 48-49, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Qur’ān*; 56.

The author has cited this *Hadīth* in his commentary, attributing it to *Ma‘rifat Al-Ṣaḥābah* by Abū Nu‘aym, quoting from the book *Ithāf Al-Sādah Al-Muttaqīn Bi-Sharḥ Iḥyā’ ‘Ulūm Al-Dīn* by Al-Zabīdī.

**469 NB:** We have found a mistake in the name of the Companion in the author's book *Faḍā’il Qur’ān* – in the Urdu, English and Arabic editions. His name was written Bāsīṭ instead of Sābit. It appears that the origin of the mistake is the reference from which the author cited this *Hadīth*, which is Al-Zabīdī's *Ithāf Al-Sādah Al-Muttaqīn Bi-Sharḥ Iḥyā’ ‘Ulūm Al-Dīn*; 5/16. Upon going back to the original source of the *Hadīth* in the book *Ma‘rifat Al-Ṣaḥābah*, it was found that the mistake does not occur there. We, therefore, hope that the publishers will correct this mistake.

<sup>470</sup> See: Al-Aṣbahānī, Abū Nu‘aym Aḥmad Ibn ‘Abd Allah. *Ma‘rifat Al-Ṣaḥābah*; 3/1440.

<sup>471</sup> See: Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Taqrīb Al-Tahdhīb*; 1/162.

<sup>472</sup> Ibn Al-Jawzī, Abū Al-Faraj ‘Abd Al-Raḥmān. *Al-Ḍu‘afā’ Wa Al-Matrūkīn*; 1/207.

Based on the above, the *Ḥadīth* is considered very weak for the presence of Al-Ḥasan Ibn ‘Ummārḥ in the chain of narrators. Ibn Ḥajar Al-‘Asqalānī has declared the *Ḥadīth* weak.<sup>473</sup> Al-Albānī has also studied this *Ḥadīth* in detail. He said:

The *Ḥadīth* is very weak. Abū Nu‘aym reported it in *Ma‘rifat Al-Ṣaḥābah* (1/310/1) by way of Nāyil Ibn Nājiḥ from Quṭbat Al-Kannās from Al-Ḥasan Ibn ‘Ummārḥ from Ṭalḥah from ‘Abd Al-Raḥmān Ibn Sābiṭ from his father, with an elevated *Isnād*. I say: This *Isnād* is rejected, its defect being Al-Ḥasan Ibn ‘Ummārḥ who is rejected. As for Quṭbat Al-Kannās, I have not found any biography for him. Al-Dhahabī said in *Al-Mughnī* about Nāyil Ibn Nājiḥ: “Al-Dārquṭnī talked about him, and Ibn ‘Adī said, ‘His *Aḥādīth* are rejected’”.<sup>474</sup>

- ***Ḥadīth* (4): “Almighty Allah ordered that a certain village should be overturned. Jibrīl (‘Alay Al-Salām) submitted that in that village there was a person who had never committed any sin. Almighty Allah said that it was true, but though he witnessed so much disobedience to Me (around him), there never did appear a frown on his face (in its disapproval)”.**<sup>475</sup>

This *Ḥadīth* is reported by the Companion Jābir Ibn ‘Abd Allah ؓ from the Prophet ﷺ in the following references: *Mu‘jam Ibn Al-A‘rābī*<sup>476</sup>, *Al-Mu‘jam Al-Awṣaṭ*<sup>477</sup>, and *Shu‘ab Al-Īmān*<sup>478</sup>;

<sup>473</sup> See: Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Al-Iṣābah Fī Tamyīz Al-Ṣaḥābah*; 3/3.

<sup>474</sup> Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Silsilat Al-Aḥādīth Al-Ḍa‘īfah Wa Al-Mawḍū‘ah Wa Atharuhā Al-Sayyi‘ ‘Alā Al-‘Ummah*; 14/1176-1177.

<sup>475</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Qur’ān*; 63, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur’ān*; 103, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Qur’ān*; 118-119.

The author has cited this *Ḥadīth* in the commentary of his book, without quoting its source or mentioning its narrator.

<sup>476</sup> See: Ibn Al-A‘rābī, Aḥmad Ibn Muḥammad Al-Baṣrī. *Mu‘jam Ibn Al-‘Arābī*; 4/471.

<sup>477</sup> See: Al-Ṭabrānī, Abū Al-Qāsim Sulaymān Ibn Aḥmad. *Al-Mu‘jam Al-Awṣaṭ*; 7/336.

<sup>478</sup> See: Al-Bayhaqī, Abū Bakr Aḥmad Ibn Al-Ḥusayn. *Shu‘ab Al-Īmān*; 6/97.



by way of ‘Ubayd Ibn Ishāq Al-‘Aṭṭār, from ‘Ammār Ibn Sayf Al-Kāfi, from Al-A‘mash, from Abū Sufyān Ṭalḥah Ibn Nāfi‘, from Jābir Ibn ‘Abd Allah ؓ. The *Ḥadīth* has two defects:

- ‘Ubayd Ibn Ishāq Al-‘Aṭṭār is rejected. We have gathered the opinions of scholars of *Ḥadīth* criticism regarding ‘Ubayd Al-‘Aṭṭār from various sources.

Yahyā Ibn Ma‘īn said: “He is nothing”. Al-Bukhārī said: “His *Ḥadīth* is rejected”. Ibn ‘Adī said: “The majority of what he has narrated is rejected either because of its *Isnād* or its *Matn*”. Muslim Ibn Al-Ḥajjāj, Al-Azdī and Al-Nasā’ī said: “His *Ḥadīth* is rejected”. Ibn Ḥibbān said: “He reports from reliable narrators what does not resemble *Aḥādīth* of trustworthy narrators; I do not like to use as evidence what he has narrated alone”. Al-Dāraquṭnī said: “Weak”. Ibn Al-Jārūd said: “The *Aḥādīth* that he reports are fabricated”. Al-‘Uqaylī and Ibn Shāhīn mentioned him in Al-Du‘afā (weakens).<sup>479</sup>

- ‘Ammār Ibn Sayf Al-Kāfi. Scholars of *Ḥadīth* criticism have different opinions on him. Some have declared him trustworthy while the majority have disparaged him. We have gathered what scholars have said on him from different sources:

Al-Bukhārī said: “Not to be followed; his *Ḥadīth* is rejected”. Abū Ḥātim: “He was righteous, but he was weak, his *Ḥadīth* rejected”. Abū Zur‘ah and Al-Bazzār said: “Weak”. Ibn Ḥibbān said: “He used to report unfamiliar *Aḥādīth* from famous narrators, such that it would perhaps be conceived that he was doing it intentionally; his *Ḥadīth* cannot be used as evidence as he reported perplexing *Aḥādīth* from trustworthy narrators”. Abū Nu‘aym Al-Aṣbahānī and Al-Ḥākim said: “He reports rejected *Aḥādīth*”. Al-Dāraquṭnī said: “Rejected”. Ibn ‘Adī said: “His *Ḥadīth* is evidently weak”. Abū Dāwūd said: “He was heedless”. Al-

<sup>479</sup> See: Ibn Abī Ḥātim, ‘Abd Al-Raḥmān Al-Rāzī. *Al-Jarḥ Wa Al-Ta’dīl*; 5/401, and Al-Qushayrī, Muslim Ibn Al-Ḥajjāj. *Al-Kunā Wa Al-Asmā*; 1/528, and Ibn ‘Adī, ‘Abd Al-Allah Al-Jurjānī. *Al-Kāmil Fī Ḍu‘afā’ Al-Rijāl*; 5/347, and Ibn Al-Jawzī, Abū Al-Faraj ‘Abd Al-Raḥmān. *Al-Du‘afā’ Wa Al-Matrūkīn*; 2/159, and Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Tahdhīb Al-Tahdhīb*; 7/352, and Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Lisān Al-Mīzān*; 4/117.

‘Uqaylī mentioned him in his book *Al-Du‘afā’*. Yahyā Ibn Ma‘īn said: “His *Ḥadīth* is worth nothing”. Abū Ghassān said: “He was among the best people, and Ibn Al-Mubārak has praised him”. Al-‘Ijlī said: “Trustworthy, reliable, pious, and a follower of *Sunnah*”.<sup>480</sup>

From the above opinions on ‘Ammār Al-Kāfī, it is clear that the predominant opinion is that of the majority because disparagement is given priority on praise especially when it is detailed as in the case of ‘Ammār whereby the majority of scholars have clearly stated that his *Aḥādīth* are rejected due to his heedlessness and inaccuracy and as such he deserved to be rejected. For this reason, Al-Bukhārī, Abū Ḥātim, Al-Ḥākim, Ibn Ḥibbān, Ibn ‘Adī and Abū Nu‘aym have agreed that his *Ḥadīth* is rejected, which is the one of the worst degrees of disparagement. As for those who considered him trustworthy – and they are a minority – it seems to us that they did so based on his righteousness, his piety and his adherence to the *Sunnah*. This is indicated by Al-‘Ijlī’s words. In fact, even those who have disparaged him, such as Abū Ḥātim, have called him righteous. But righteousness is not sufficient to accept a narrator’s *Ḥadīth*; he must also be accurate in what he reports.

We can claim that Ibn Ḥajr Al-‘Asqalānī’s opinion on ‘Ammār Ibn Sayf in his book *Taqrīb Al-Tahdhīb*<sup>481</sup> that he is “weak”; is perhaps lacking to some extent, if we take into account the views of *Ḥadīth* critics on him. Al-Dhahabī’s description of ‘Ammār, in his book *Talkhīṣ Al-Mawḍū‘āt*<sup>482</sup>, as being heedless is, in our opinion, a more suitable description of the man.

<sup>480</sup> See: Ibn Abī Ḥātim, ‘Abd Al-Raḥmān Al-Rāzī. *Al-Jarḥ Wa Al-Ta‘dīl*; 6/393, and Ibn ‘Adī, ‘Abd Al-Allah Al-Jurjānī. *Al-Kāmil Fī Du‘afā’ Al-Rijāl*; 5/70-72, and Ibn Al-Jawzī, Abū Al-Faraj ‘Abd Al-Raḥmān. *Al-Du‘afā’ Wa Al-Matrūkīn*; 2/201, and Al-Dhahabī, Muḥammad Ibn Aḥmad. *Mīzān Al-Itidāl Fī Naqd Al-Rijāl*; 5/200, and Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Tahdhīb Al-Tahdhīb*; 7/352.

<sup>481</sup> See: Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Taqrīb Al-Tahdhīb*; 1/407.

<sup>482</sup> See: Al-Dhahabī, Muḥammad Ibn Aḥmad. *Talkhīṣ Kitāb Al-Mawḍū‘āt Li-Ibn Al-Jawzī*; 1/355.

However, based on the scholarly opinions on ‘Ubayd Al-‘Aṭṭār and ‘Ammār Al-Kūfī, the *Ḥadīth's Isnād* is considered very weak as these two are rejected. That is why Al-Bayhaqī has declared this *Ḥadīth* weak. In fact, he said: “The text of *Ḥadīth* is the words of Mālik Ibn Dinar”.<sup>483</sup> Al-‘Irāqī also declared it weak.<sup>484</sup> Al-Albānī has also declared the *Ḥadīth* very weak.<sup>485</sup>

### 5.3.4 The category of *Lā Aṣla Lahu Aḥādīth*

With the seventh category, *Lā Aṣla Lahu*, we can identify three examples. These are:

- ***Ḥadīth* (1): “leave two preachers one speaking and the other silent. That which speaks is the Holy *Qur’ān* and that which is silent is the remembrance of death”.**<sup>486</sup>

This *Ḥadīth* has been mentioned by the author in the commentary of the book without any indication as to its narrator or even the source from which he had quoted it. We have conducted an extensive search in various reference books of *Ḥadīth*, *Fiqh*, *Tafsīr*, history, narrators's biographies and such, but did not find its origin or chain of narrators, and one of the conditions of an authentic *Ḥadīth* is to have an *Isnād*.

<sup>483</sup> Al-Bayhaqī, Abū Bakr Aḥmad Ibn Al-Ḥusayn. *Shu‘ab Al-Īmān*; 6/97.

<sup>484</sup> See: Al-‘Irāqī, Abū Al-Faḍl ‘Abd Al-Raḥīm Ibn Al-Ḥusayn. *Al-Mughnī ‘An Ḥaml Al-Asfār Fī Al-Asfār Fī Takhrīj Mā fī Al-Iḥyā’ Min Al-Akhbār*; 1/586.

<sup>485</sup> See: Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Silsilat Al-Aḥādīth Al-Ḍa‘īfah Wa Al-Mawḍū‘ah Wa Atharuhā Al-Sayyi’ ‘Alā Al-‘Ummah*; 4/376-377.

<sup>486</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Qur’ān*; 28, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur’ān*; 46, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Qur’ān*; 118-119.

The author has cited this *Ḥadīth* in the commentary of his book, without quoting its source or mentioning its narrator.

It is worth noting that we have found both Al-Ḥafīz ‘Abd Al-Ḥaqq Al-Ishbīlī and Imam Ibn Al-Jawzī in their books<sup>487</sup>, respectively, mentioning the *Ḥadīth's* text in *Ṣīghat Al-Tamrīd* (Uncertainty mood) to imply the *Ḥadīth* narration is not authentic. At any rate, we can say that the *Ḥadīth* in this particular wording has no origin.

- ***Ḥadīth* (2): “Whoever completed the reading of the whole *Qur’ān* in forty nights, delayed the matter”.**<sup>488</sup>

This *Ḥadīth* has been mentioned by the author in the commentary of the book without any reference to its narrator. In order to determine the grade of the *Ḥadīth*, we have extensively searched the books of the Islamic heritage with its various arts and sciences but we did not find any origin or *Isnād* for the *Ḥadīth* that will enable us to study it.

What we have found in some sources such as books dealing with ambiguous terms in *Aḥādīth* as well as dictionaries of the Arabic language<sup>489</sup> is that they mention only the *Matn* of a *Ḥadīth* without the *Isnād*, and without attributing it unequivocally to the Prophet ﷺ, or even to one of His companions. Therefore, it seems that this *Ḥadīth* is perhaps the word of a Successor or a scholar. At any rate, we can say that the *Ḥadīth* has no origin.

<sup>487</sup> See: Al-Ishbīlī, Abū Muḥammad ‘Abd Al-Ḥaqq. *Al-‘Āqibah Fī Dhikr Al-Mawt*; 1/39, and Ibn Al-Jawzī, Abū Al-Faraj ‘Abd Al-Raḥmān. *Al-Tadhkirat Fī Al-Wa‘z*; 1/160.

<sup>488</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Qur’ān*; 45, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur’ān*; 72, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Qur’ān*; 83.

<sup>489</sup> See for example: Ibn Qutaybah, ‘Abd Allah Ibn Muslim Al-Dīnawārī. *Gharīb Al-Ḥadīth*; 3/760, and Al-Rāghib, Abū Al-Qāsim Al-Ḥusayn Ibn Muḥammad Al-Aṣbahānī. *Al-Mufradāt Fī Gharīb Al-Ḥadīth*; 1/333, and Al-Zamakhsharī, Abū Al-Qāsim Maḥmūd Ibn ‘Umar. *Al-Fā’iq Fī Gharīb Al-Ḥadīth*; 2/426, and Ibn Al-Athīr, Abū Al-Sa‘ādāt Al-Mubārak Ibn Muḥammad Al-Jazarī. *Al-Nihāyah Fī Gharīb Al-Ḥadīth Wa Al-Athar*; 3/227, and Ibn Manzūr, Muḥammad Ibn Makarm. *Lisān Al-‘Arab*; 1/598.

- ***Ḥadīth* (3): “The devil lamented, wept and threw dust on his head on four occasions; first, when he was cursed; secondly when he was cast out of Heaven unto the earth; thirdly when Prophet Muḥammad ﷺ was given the Prophethood, and fourthly when *Sūrat "Al-Fātiḥah"* was revealed”.**<sup>490</sup>

The author cited this *Ḥadīth* in the commentary of the book without any indication as to its narrator. We have made an extensive search for it in a number of reference books but did not find it attributed to the Prophet ﷺ. What we found out is that it is an *Athar* reported in some references such as *Kitāb Al-‘Aḏamah*<sup>491</sup>, *Ḥilyat Al-Awliyā*<sup>492</sup>, *‘Ilal Al-Dāraquṭnī*<sup>493</sup>, and *Tafsīr Al-Qurṭubī*<sup>494</sup>, in which it is narrated from Mujāhid Ibn Jabr, who is one of the Successors famous for the *Qur’ān* interpretation.

Imam Al-Dāraquṭnī has explained that the truth is that this narration is Mujāhid's words. Based on this, we can say that this *Ḥadīth* is not originally from the Prophet ﷺ, and nor can it be traced back to one of the Companions.

### 5.3.5 The category of *Ḍa‘īf Aḥādīth*

With regard to the fourth category, *Ḍa‘īf*, four examples are necessary in view of the total amount. These *Aḥādīth* as shown below:

<sup>490</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḏā’il Qur’ān*; 50-51, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur’ān*; 82, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḏā’il Al-Qur’ān*; 93.

The author has cited this *Ḥadīth* in the commentary of the book without mentioning its narrator. He has quoted it from *Madhāhir Haq*.

<sup>491</sup> Abū Al-Shaykh, ‘Abd Allah Ibn Ḥayyān *Al-Aṣbahānī. Al-‘Aḏamah*; 5/1697.

<sup>492</sup> Al-Aṣbahānī, Abū Nu‘aym Aḥmad Ibn ‘Abd Allah. *Ma‘rifat Al-Ṣaḥābah*; 3/299.

<sup>493</sup> Al-Dāraquṭnī, Abū Al-Ḥasan ‘Alī Ibn ‘Umar. *Al-‘Ilal Al-Wāridah Fī Al-Aḥādīth Al-Nabawiyah*; 8/235.

<sup>494</sup> Al-Qurṭubī, Muḥammad Ibn Aḥmad. *Al-Jāmi‘ Li-Aḥkām Al-Qur’ān*; 1/109.

- ***Ḥadīth* (1): “Recitation of the *Qur’ān* in prayer is more rewarding than the recitation outside prayer; recitation outside prayer is preferable to *Tasbīḥ* and *Takbīr* (*Dhikr* or glorification of Allah); *Dhikr* is superior to charity; charity to fasting and fasting is protection against Hell”.**<sup>495</sup>

This *Ḥadīth* is reported by Umm Al-Mu’minīn ‘Ā’ishah ؓ from the Prophet ﷺ in *Shu‘ab Al-Īmān*<sup>496</sup>; by way of Muḥammad Ibn Salām Al-Jumaḥī, from Al-Fuḍayl Ibn Sulaymān Al-Numayrī, from somebody belonging to Banī Makhzūm, from his father, from his grandfather, from ‘Āisha ؓ. This *Ḥadīth’s* *Isnād* is weak. Al-Manāwī has explained the flaws of the *Ḥadīth* in *Fayḍ Al-Qadīr*:

It contains Muḥammad Ibn Salām. Ibn Mandah said: “He has reported some *Munkar* (denounced) *Aḥādīth*”. From Al-Fuḍayl Ibn Sulaymān, who is controversial, from an unknown person.<sup>497</sup>

In our view, the last defect, which is that the person is unknown, is the biggest flaw which makes the *Ḥadīth* weak. For this reason, Al-Suyūṭī has declared it weak<sup>498</sup>, and so did Al-Albānī in *Ḍa‘īf Al-Jāmi‘ Al-Ṣaḡhīr*.<sup>499</sup>

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<sup>495</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Qur’ān*; 25, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur’ān*; 42-43, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Qur’ān*; 49.

The author has cited this *Ḥadīth* in the main text of the book, attributing it to *Shu‘ab Al-Īmān* by Al-Bayhaqī.

<sup>496</sup> See: Al-Bayhaqī, Abū Bakr Aḥmad Ibn Al-Ḥusayn. *Shu‘ab Al-Īmān*; 2/413.

<sup>497</sup> Al-Munāwī, ‘Abd Al-Ra’ūf. *Fayḍ Al-Qadīr Sharḥ Al-Jāmi‘ Al-Ṣaḡhīr*; 4/513.

<sup>498</sup> See: Al-Munāwī, ‘Abd Al-Ra’ūf. *Fayḍ Al-Qadīr Sharḥ Al-Jāmi‘ Al-Ṣaḡhīr*; 4/513.

<sup>499</sup> See: Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Ḍa‘īf Al-Jāmi‘ Al-Ṣaḡhīr*; 1/595-596.

- ***Ḥadīth* (2): “Reciting the *Qur’ān* from memory carries one thousand degrees of spiritual reward, while reading the *Qur’ān* from the Book increases it, up to two thousand degrees”.**<sup>500</sup>

This *Ḥadīth* is reported by way of the Companion Aws Al-Thaqafī ؓ from the Prophet ﷺ in the following references: *Shu‘ab Al-Īmān*<sup>501</sup>, *Al-Mu‘jam Al-Kabīr*<sup>502</sup> and *Al-Kāmil Fī Ḍu‘afā’ Al-Rijāl*<sup>503</sup>; by way of Marwān Ibn Mu‘āwiyah, from **Abū Sa‘īd Ibn ‘Awudh**, from ‘Uthmān Ibn ‘Abd Allah Ibn Aws Al-Thaqafī, from his grandfather, Aws Al-Thaqafī ؓ.

There is a weak narrator in the *Isnād* in the person of **Abū Sa‘īd Ibn ‘Awudh**. Al-Dhahabī said in *Mizān Al-I‘tidāl*:

Abū Sa‘īd Ibn ‘Awudh Al-Mukatib has reported from some Successors. His name is Rajā’ Ibn Al-Ḥārith, and he is weak. Aḥmad Ibn Abī Maryam has reported Ibn Ma‘īn as saying: “There is no problem with him”. Others reported from Ibn Ma‘īn saying: “Weak”.<sup>504</sup>

Ibn ‘Adī has cited this narrator’s *Aḥādīth* in his book, mentioning the above-mentioned *Ḥadīth*. He then summarised his opinion on him by saying: “This Abū Sa‘īd has other *Aḥādīth*, and the

<sup>500</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Qur’ān*; 26, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur’ān*; 44, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Qur’ān*; 51.

The author has cited this *Ḥadīth* in the main text of the book, attributing it to *Shu‘ab Al-Īmān* by Al-Bayhaqī.

<sup>501</sup> See: Al-Bayhaqī, Abū Bakr Aḥmad Ibn Al-Ḥusayn. *Shu‘ab Al-Īmān*; 2/407.

<sup>502</sup> See: Al-Ṭabrānī, Abū Al-Qāsim Sulaymān Ibn Aḥmad. *Al-Mu‘jam Al-Kabīr*; 2/212.

<sup>503</sup> See: Ibn ‘Adī, ‘Abd Al-Allah Al-Jurjānī. *Al-Kāmil Fī Ḍu‘afā’ Al-Rijāl*; 7/299.

<sup>504</sup> Al-Dhahabī, Muḥammad Ibn Aḥmad. *Mizān Al-I‘tidāl Fī Naqd Al-Rijāl*; 4/373.

volume of his narrations is not kept”.<sup>505</sup> We also found Abū Ḥātim Al-Rāzī’s clear answer to this *Ḥadīth*, where he said: “This *Ḥadīth* is rejected”. Al-Albānī has also declared this *Ḥadīth* weak.<sup>506</sup>

- ***Ḥadīth* (3): “Recite the *Qur’ān* in the Arabic accent, do not recite it in the tone of lowers or in the voice of Jews and Christians. There will shortly arise a people who will recite the *Qur’ān* with affectation like singers and mourners, and such reading will be of no advantage to them at all. They themselves will get into trouble, and so also those who admire their reading”.**<sup>507</sup>

This *Ḥadīth* is reported by the Companion Ḥudhayfah Ibn Al-Yamān ؓ from the Prophet ﷺ in the following references: *Faḍā’il Al-Qur’ān* by Abū ‘Ubayd<sup>508</sup>, *Mukhtaṣar Qiyām Al-Layl*<sup>509</sup>, *Nawādir Al-Uṣūl*<sup>510</sup>, *Al-Mu’jam Al-Awṣat*<sup>511</sup> and *Shu‘ab Al-Īmān*<sup>512</sup>; by way of **Baqiyah Ibn Al-Walīd** from **Ḥusayn Ibn Mālīk Al-Fazārī** from **Abū Muḥammad (Shaykh)**, who is an unknown person, reporting from Ḥudhayfah Ibn Al-Yamān ؓ. The *Isnād* of this *Ḥadīth* is weak, with three defects as follows:

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<sup>505</sup> See: Ibn ‘Adī, ‘Abd Al-Allah Al-Jurjānī. *Al-Kāmil Fī Du‘afā’ Al-Rijāl*; 7/299.

<sup>506</sup> See: Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Da‘īf Al-Jāmi‘ Al-Ṣaḡīr*; 1/595.

<sup>507</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Qur’ān*; 38, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur’ān*; 60, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Qur’ān*; 69.

The author has cited this *Ḥadīth* in his commentary, without quoting a specific source.

<sup>508</sup> See: Abū ‘Ubayd, Al-Qāsim Ibn Sallām. *Faḍā’il Al-Qur’ān*; 1/216.

<sup>509</sup> See: Al-Marwazī, Abū ‘Abd Allah Muḥammad Ibn Naṣr. *Mukhtaṣar Qiyām Al-Layl*; 1/190.

<sup>510</sup> See: Al-Ḥakīm Al-Tirmidhī, Abū ‘Abd Allah Muḥammad Ibn ‘Alī. *Nawādir Al-Uṣūl Fī Ma‘rifat Aḥādīth Al-Rasūl*; 2/1042.

<sup>511</sup> See: Al-Ṭabrānī, Abū Al-Qāsim Sulaymān Ibn Aḥmad. *Al-Mu’jam Al-Awṣat*; 7/183.

<sup>512</sup> See: Al-Bayhaqī, Abū Bakr Aḥmad Ibn Al-Ḥusayn. *Shu‘ab Al-Īmān*; 2/540.



- **Baqiyyah Ibn Al-Walīd** is known for *Tadlīs Al-Taswiyah*<sup>513</sup> (concealment) as described by Al-Ḥāfiẓ Ibn Ḥajar.<sup>514</sup> Despite stating clearly that he heard from his teacher in this type of *tadlīs*, there is still a need that he clarifies that each narrator in the chain had heard from the previous one. Baqiyyah Ibn Al-Walīd frequently conceals weak and unknown narrators, which is why Abū Mis‘har Al-Ghassānī said: “Baqiyyah's *Aḥādīth* are not clean, so be on your guard”.<sup>515</sup>
- **Ḥusayn Ibn Mālīk Al-Fazārī** is unknown, as indicated by Al-Jūrqnānī in his book *Al-Abāṭīl*.<sup>516</sup> Al-Dhahabī said in *Mīzān Al-I‘tidāl*: “He is not reliable”.<sup>517</sup> That is why Al-Dhahabī mentioned him in his other book, which deals exclusively with weak narrators.<sup>518</sup>
- **Abū Muḥammad, Ḥusayn Ibn Mālīk's teacher**, is unknown too. For this reason Ibn Al-Jawzī said: “This *Ḥadīth* is not authentic, Abū Muḥammad is unknown and Baqiyyah reports *Ḥadīth* from weak narrators while concealing them”.<sup>519</sup> Likewise, Al-Dhahabī

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<sup>513</sup> *Tadlīs Al-Taswiyah*: It means when the narrator drops the name of the weak narrator from the chain of *Ḥadīth* by using a tricky or deceptive term to make the *Ḥadīth* sound and strong.

<sup>514</sup> See: Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Al-Talkhīṣ Al-Ḥabīr Fī Takhrīj Aḥādīth Al-Rāfi‘iyy Al-Kabūr*; 2/41.

<sup>515</sup> Al-Mizzī, Yūsuf Ibn ‘Abd Al-Raḥmān. *Tahdhīb Al-Kamāl Fī Asmā’ Al-Rijāl*; 4/198.

<sup>516</sup> See: Al-Jūrqnānī, Al-Ḥusayn Ibn Ibrāhīm. *Al-Abāṭīl Wa Al-Manākīr Wa Al-Ṣiḥāḥ Wa Al-Mashāhīr*; 2/377.

<sup>517</sup> Al-Dhahabī, Muḥammad Ibn Aḥmad. *Mīzān Al-I‘tidāl Fī Naqd Al-Rijāl*; 2/313.

<sup>518</sup> See: Al-Dhahabī, Muḥammad Ibn Aḥmad. *Al-Mughnī Fī Al-Ḍu‘afā’*; 1/178.

<sup>519</sup> Ibn Al-Jawzī, Abū Al-Faraj ‘Abd Al-Raḥmān. *Al-‘Ilal Al-Mutanāhiyah Fī Al-Aḥādīth Al-Wāhiyah*; 1/118. And see also: Al-Dhahabī, Muḥammad Ibn Aḥmad. *Talkhīṣ Kitāb Al-‘Ilal Al-Mutanāhiyah Li-Ibn Al-Jawzī*; 1/42.

declared this *Ḥadīth* rejected<sup>520</sup>, and Ibn Ḥajar Al-‘Asqalānī agreed with him on this in *Lisān Al-Mīzān*.<sup>521</sup> Al-Albānī has also declared the *Ḥadīth* weak.<sup>522</sup>

- ***Ḥadīth* (4): “One of the Prophet's companions pitched a tent, at a place without knowing that there was a grave at that place. All of a sudden, this who was putting up the tent heard somebody reciting *Sūrat* "Tabāarak Al-Ladhī". He reported the matter to Prophet ﷺ, who explained to him that this *Sūrat* guards against Allah's chastisement and ensures deliverance”.**<sup>523</sup>

This *Ḥadīth* is reported by the Companion ‘Abd Allah Ibn ‘Abbās ؓ from the Prophet ﷺ in the following references: *Sunan Al-Tirmidhī*<sup>524</sup>, *Mukhtaṣar Qiyām Al-Layl*<sup>525</sup>, *Al-Mu‘jam Al-Kabūr*<sup>526</sup>, *Hilyat Al-Awliyā*<sup>527</sup> and *Shu‘ab Al-Īmān*<sup>528</sup>; by way of **Yaḥyā Ibn ‘Amr Ibn Mālīk Al-Nakrī**, from his father, from Abū Al-Jawzā’, from ‘Abd Allah Ibn ‘Abbās ؓ.

The *Isnād* contains Yaḥyā Ibn Amr Al-Nakrī, who is weak and has reported some rejected *Aḥādīth* from his father. Al-Ḥāfiẓ Ibn Ḥajar has gathered the words of scholars of *Ḥadīth* criticism on this narrator in *Tahdhīb Al-Tahdhīb*. He said:

<sup>520</sup> See: Al-Dhahabī, Muḥammad Ibn Aḥmad. *Mīzān Al-Itidāl Fī Naqd Al-Rijāl*; 2/313.

<sup>521</sup> See: Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Lisān Al-Mīzān*; 2/319.

<sup>522</sup> See: Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Ḍa‘īf Al-Jāmi‘ Al-Ṣaḡīr*; 1/151.

<sup>523</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Qur’ān*; 53, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur’ān*; 85, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Qur’ān*; 97.

The author has cited this *Ḥadīth* in his commentary, quoting from *Sunan Al-Tirmidhī*.

<sup>524</sup> See: Al-Tirmidhī, Abū ‘Īsā Muḥammad Ibn ‘Īsā. *Sunan Al-Tirmidhī*; 5/164.

<sup>525</sup> See: Al-Marwazī, Abū ‘Abd Allah Muḥammad Ibn Naṣr. *Mukhtaṣar Qiyām Al-Layl*; 1/238.

<sup>526</sup> See: Al-Ṭabrānī, Abū Al-Qāsim Sulaymān Ibn Aḥmad. *Al-Mu‘jam Al-Awṣat*; 12/174.

<sup>527</sup> See: Al-Aṣbahānī, Abū Nu‘aym Aḥmad Ibn ‘Abd Allah. *Hilyat Al-Awliyā’ Wa Ṭabaqāt Al-Aṣfiyā’*; 3/81.

<sup>528</sup> See: Al-Bayhaqī, Abū Bakr Aḥmad Ibn Al-Ḥusayn. *Shu‘ab Al-Īmān*; 2/495.

Ibn Ma‘īn, Abū Zur‘ah, Abū Dāwūd, Al-Nasā’ī and Al-Dūlābī said: “Weak”. Al-Dāraquṭnī said: “He is *Suwaylih* (inferior or tolerable)”. Ibn ‘Adī reported some *Aḥādīth* for him and said: “None of them is kept. There are other *Aḥādīth* that I did not mention”. Al-‘Uqaylī said: “His *Aḥādīth* are not to be followed”. Aḥmad Ibn Ḥanbal said: “He is nothing”. Al-Sājī said: “His *Ḥadīth* is rejected”.<sup>529</sup>

Perhaps because of what have been said on this narrator, after citing a *Ḥadīth* of his, Al-Tirmidhī added: “This is a strange *Ḥadīth* in this respect”. Imam Ibn Adī has also mentioned in his book *Al-Kāmil*<sup>530</sup> that Yaḥyā Al-Nakarī has been criticised for this *Ḥadīth*. After citing this *Ḥadīth*, Imam Al-Bayhaqī said: “Reported only by Yaḥyā Ibn Amr Ibn Mālīk, who is weak”.<sup>531</sup> Al-Mundhirī has mentioned this *Ḥadīth* in his book *Al-Targhīb Wa-Al-Tarhīb*<sup>532</sup> using *Ṣīghat Al-Tamrīd* (Uncertainty mood) to imply the *Ḥadīth* narration is weak. Al-Albānī has also declared the *Ḥadīth* weak.<sup>533</sup>

### 5.3.6 The category of *Ḥasan Li-Ghayrih Aḥādīth*

On the third category, *Ḥasan Li-Ghayrih*, we would like to mention two examples.

- ***Ḥadīth* (1): “Do not read in a loud voice, lest the voice of one should get mixed up with the other”.**<sup>534</sup>

<sup>529</sup> Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Tahdhīb Al-Tahdhīb*; 11/227.

<sup>530</sup> See: Ibn ‘Adī, ‘Abd Al-Allah Al-Jurjānī. *Al-Kāmil Fī Ḍu‘afā’ Al-Rijāl*; 7/205.

<sup>531</sup> Al-Bayhaqī, Abū Bakr Aḥmad Ibn Al-Ḥusayn. *Ithbāt ‘Adhāb Al-Qabr*; 1/100.

<sup>532</sup> See: Al-Mundhirī, ‘Abd Al-‘Azīm Ibn ‘Abd Al-Qawī. *Al-Targhīb Wa Al-Tarhīb*; 2/247.

<sup>533</sup> See: Al-Albānī, Muḥammad Naṣīr Al-Dīn. *Ḍa‘īf Al-Targhīb Wa Al-Tarhīb Lil-Mundhirī*; 1/443.

<sup>534</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Qur’ān*; 43, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur’ān*; 68, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Qur’ān*; 78.

The author has cited this *Ḥadīth* in his commentary, quoting from *Sharḥ Ihyā’ ‘Ulūm Al-Dīn* by Al-Zubaydī.

This *Ḥadīth* is reported by the Companion Jābir Ibn ‘Abd Allah ؓ from the Prophet ﷺ in the following references: *Al-Mu‘jam Al-Awṣaṭ*<sup>535</sup>, *Musnad Al-Ḥārith*<sup>536</sup> and *Tārīkh Baghdād*<sup>537</sup>; by way of ‘Anbasah Ibn ‘Abd Al-Wahīd Al-Qurashī, from **Muḥammad Ibn Ya‘qūb**, from Sālim Abū Al-Naḍr, from Jābir Ibn ‘Abd Allah ؓ.

After mentioning the *Ḥadīth*, Al-Ṭabrānī said: “Only Muḥammad Ibn Ya‘qūb has reported this *Ḥadīth* from Sālim Abū Al-Naḍr; from whom only ‘Anbasah reported it”. This is his indication that the *Isnād* of the *Ḥadīth* is weak as **Muḥammad Ibn Ya‘qūb Al-Madanī** has reported rejected *Aḥādīth* according to what Al-Dhahabī has stated in his book *Al-Mughnī Fī Al-Ḍu‘afā’*.<sup>538</sup> In fact, Ibn ‘Adī considers this *Ḥadīth* as one of the rejected *Aḥādīth* of this narrator.<sup>539</sup>

Although the *Ḥadīth's Isnād* is weak, there are other corroborating *Aḥādīth* which strengthen it, such as the *Ḥadīth* Al-Bayyāḍī ؓ that reported from the Prophet ﷺ who says: **“Verily the one who is praying is in conversation with his Lord, so he must see about what he converses with Him. None among you should raise their voice in recitation”**. This *Ḥadīth* has mentioned in the following sources: *Al-Muwatta‘a*<sup>540</sup>, *Al-Sunan Al-Kubrā*<sup>541</sup>, *Musnad Aḥmad*<sup>542</sup> and *Khalq Af‘āl Al-‘Ibād*.<sup>543</sup>

<sup>535</sup> See: Al-Ṭabrānī, Abū Al-Qāsim Sulaymān Ibn Aḥmad. *Al-Mu‘jam Al-Awṣaṭ*; 3/27.

<sup>536</sup> See: Al-Haythamī, Nūr Al-Dīn ‘Alī Ibn Abī Bakr. *Bughyat Al-Bāḥith ‘An Zawā’id Musnad Al-Ḥārith*; 1/340.

<sup>537</sup> See: Al-Khaṭīb Al-Baghdādī, Aḥmad Ibn ‘Alī. *Tārīkh Baghdād*; 12/283.

<sup>538</sup> See: Al-Dhahabī, Muḥammad Ibn Aḥmad. *Al-Mughnī Fī Al-Ḍu‘afā’*; 2/645.

<sup>539</sup> See: Ibn ‘Adī, ‘Abd Al-Allah Al-Jurjānī. *Al-Kāmil Fī Ḍu‘afā’ Al-Rijāl*; 6/166.

<sup>540</sup> See: Mālik Ibn Anas. *Al-Muwatta‘a*; 1/80.

<sup>541</sup> See: Al-Nasā’ī, Aḥmad Ibn Shu‘ayb. *Al-Sunan Al-Kubrā*; 5/32.

<sup>542</sup> See: Ibn Ḥanbal, Aḥmad Ibn Muḥammad. *Musnad Aḥmad*; 4/344.

<sup>543</sup> See: Al-Bukhārī, Muḥammad Ibn Ismā‘īl. *Khalq Af‘āl Al-‘Ibād*; 1/111.

There is another supporting proof in Abū Sa‘īd Al-Khudrī's *Ḥadīth*: **“Verily, all of you converse with his Lord. So none should disturb another, and none should raise his voice above that of others in recitation, - or he said- in prayer”**. The *Ḥadīth* has mentioned in following sources: *Sunan Abū Dāwūd*<sup>544</sup>, *Faḍā'il Al-Qur'ān by Al-Nasā'ī*<sup>545</sup>, *Musnad Aḥmad*<sup>546</sup> and *Mustadrak Al-Hākim*.<sup>547</sup>

In his book *Al-Tamhīd*, Ibn ‘Abd Al-Barr said: “Al Bayyādī's *Ḥadīth* and Abū Sa‘īd Al-Khudrī's *Ḥadīth* both are authentic”.<sup>548</sup> Al-Nawawī has authenticated Abū Sa‘īd Al-Khudrī's *Ḥadīth*<sup>549</sup>, while Ibn Ḥajar has authenticated Al Bayyādī's *Ḥadīth*, according to what has been reported by his student Al-Sakhāwī.<sup>550</sup> There are also other supporting evidence *Aḥādīth* by other Companions such as ‘Abd Allah Ibn ‘Umar and ‘Alī Ibn Abī Ṭālib ؑ.

Based on the above, it can be said that the *Isnād* of Jābir's *Ḥadīth* – which the author, Muḥammad Zakariyyā, has cited in his book – is weak, but it can be elevated to the status of *Ḥasan Li-Ghayrih* as its *Matn* is reliable in several other chains of narrators.

<sup>544</sup> See: Abū Dāwūd, Sulaymān Ibn Al-Ash‘ath Al-Sijistānī. *Sunan Abū Dāwūd*; 2/83.

<sup>545</sup> See: Al-Nasā'ī, Aḥmad Ibn Shu‘ayb. *Faḍā'il Al-Qur'ān*; 1/141-142.

<sup>546</sup> See: Ibn Ḥanbal, Aḥmad Ibn Muḥammad. *Musnad Aḥmad*; 3/94.

<sup>547</sup> See: Al-Hākim, Muḥammad Ibn ‘Abd Allah. *Mustadrak ‘Alā Al-Ṣaḥīḥayn*; 1/454.

<sup>548</sup> Ibn ‘Abd Al-Barr, Abū ‘Umar Yūsuf Al-Namarī. *Al-Tamhīd Limā Fī Al-Muwaṭṭa' Min Al-Ma‘ānī Wa Al-Asānīd*; 23-319.

<sup>549</sup> See: Al-Nawawī, Yahyā Ibn Sharaf. *Khulāṣat Al-Aḥkām Fī Muhimmāt Al-Sunan Wa Qawā'id Al-Islām*; 1/393.

<sup>550</sup> See: Al-Sakhāwī, Muḥammad Ibn ‘Abd Al-Raḥmān. *Al-Maqāṣid Al-Ḥasanah Fī Bayān Kathīr Min Al-Aḥādīth Al-Mushtahirah ‘Alā Al-Asīnah*; 1/573.

- ***Ḥadīth* (2): “Whoever recites the *Qur’ān* should beg whatever he needs only from Almighty Allah. Shortly, there will come into existence a people who will recite the *Qur’ān* to beg the people”.**<sup>551</sup>

This *Ḥadīth* is reported by the Companion ‘Imrān Ibn Ḥuṣayn ؓ from the Prophet ﷺ in the following references: *Musnad Aḥmad*<sup>552</sup>, *Musnad Al-Rūyānī*<sup>553</sup>, *Al-Mu‘jam Al-Kabīr*<sup>554</sup>, *Shu‘ab Al-Īmān*<sup>555</sup> and *Sharḥ Al-Sunnah*<sup>556</sup>; by way of **Khaythamah Ibn Abī Khaythamah Al-Baṣrī**, from Al-Ḥasan Al-Baṣrī, from ‘Imrān Ibn Ḥuṣayn ؓ.

The *Isnād* of the *Ḥadīth* is weak due to **Khaythamah Al-Baṣrī**. Al-Dhahabī said in *Mīzān Al-I‘tidāl*: “Ibn Ma‘īn said: ‘He is worth nothing’. But Ibn Ḥibbān mentioned him in *Al-Thiqāt*”.<sup>557</sup> However, Ibn Ḥibbān has a second opinion on Khaythamah Al-Baṣrī as he declared him weak in his other book on weak narrators.<sup>558</sup> This opinion seems nearer to truth and is supported by the fact that Imam Al-‘Uqaylī also counted this narrator among the weak ones in *Al-Ḍu‘afā’ Al-Kabīr*.<sup>559</sup> Al-Dhahabī did the same by mentioning him in *Al-Mughnī Fī Al-Ḍu‘afā’*.<sup>560</sup>

<sup>551</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Qur’ān*; 56, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur’ān*; 90, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Qur’ān*; 102-103.

The author has cited this *Ḥadīth* in his commentary, without quoting a specific source.

<sup>552</sup> See: Ibn Ḥanbal, Aḥmad Ibn Muḥammad. *Musnad Aḥmad*; 4/432-439.

<sup>553</sup> See: Al-Rūyānī, Abū Bake Muḥammad Ibn Hārūn. *Musnad Al-Rūyānī*; 1/103.

<sup>554</sup> See: Al-Ṭabrānī, Abū Al-Qāsim Sulaymān Ibn Aḥmad. *Al-Mu‘jam Al-Kabīr*; 18/166.

<sup>555</sup> See: Al-Bayhaqī, Abū Bakr Aḥmad Ibn Al-Ḥusayn. *Shu‘ab Al-Īmān*; 2/533.

<sup>556</sup> See: Al-Baghawī, Muḥyī Al-Dīn Al-Ḥusayn Ibn Mas‘ūd. *Sharḥ Al-Sunnah*; 4/440-441.

<sup>557</sup> Al-Dhahabī, Muḥammad Ibn Aḥmad. *Mīzān Al-I‘tidāl Fī Naqd Al-Rijāl*; 2/363.

<sup>558</sup> See: Ibn Ḥibbān, Abū Ḥātim Muḥammad Al-Bustī. *Al-Majrūḥīn Min Al-Muḥaddithīn Wa Al-Ḍu‘afā’ Wa Al-Matrūkīn*; 1/287.

<sup>559</sup> See: Al-‘Uqaylī, Abū Ja‘far Muḥammad Ibn ‘Amr. *Al-Ḍu‘afā’ Al-Kabīr*; 2/29.

<sup>560</sup> See: Al-Dhahabī, Muḥammad Ibn Aḥmad. *Al-Mughnī Fī Al-Ḍu‘afā’*; 1/215.

After mentioning the *Ḥadīth*, Al-Tirmidhī said: “This is a *Ḥasan* (good) *Ḥadīth*, but its *Isnād* is not good enough”. Despite Al-Tirmidhī admitting that the chain of *Ḥadīth* is not good enough—which is the case because Khaythamah Al-Baṣrī is weak – he has declared the *Ḥadīth* good because of supporting evidence in the form of Abū Sa‘īd Al-Khudrī’s *Ḥadīth* from the Prophet ﷺ saying: **“Learn the *Qur’ān* and ask Allah by means of it before there come a people who will seek wordly matters by means of it, as the *Qur’ān* is learnt by three types of people: Those who boast of it, those who use it to earn a living and those who read it for the sake of Allah”**. This *Ḥadīth* has mentioned in *Faḍā’il Al-Qur’ān* by Abū ‘Ubayd<sup>561</sup>, *Mukhtaṣar Qiyām Al-Layl*<sup>562</sup> and *Shu‘ab Al-Īmān*.<sup>563</sup> The *Isnād* of this *Ḥadīth* contains **‘Abd Allah Ibn Lahī‘ah** who is weak with regard to his memory.

Yet, the two *Aḥādīth* together strengthen each other. For this reason, Al-Tirmidhī has declared it good. Al-Suyūfī has indicated that it is good and Al-Mannāwī agrees with him in his commentary on *Al-Jāmi‘ Al-Ṣaghīr*<sup>564</sup>, as did Al-Albānī.<sup>565</sup> In conclusion, ‘Imrān Ibn Ḥuṣayn’s *Ḥadīth* has a weakness in its *Isnād* but is elevated to the grade of *Ḥasan Li-Ghayrih* due to supporting evidence of Abū Sa‘īd Al-Khudrī’s *Ḥadīth*.

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<sup>561</sup> See: Abū ‘Ubayd, Al-Qāsim Ibn Sallām. *Faḍā’il Al-Qur’ān*; 1/320.

<sup>562</sup> See: Al-Marwazī, Abū ‘Abd Allah Muḥammad Ibn Naṣr. *Mukhtaṣar Qiyām Al-Layl*; 1/278.

<sup>563</sup> See: Al-Bayhaqī, Abū Bakr Aḥmad Ibn Al-Ḥusayn. *Shu‘ab Al-Īmān*; 2/534.

<sup>564</sup> See: Al-Munāwī, ‘Abd Al-Ra’ūf. *Fayīd Al-Qadīr Sharḥ Al-Jāmi‘ Al-Ṣaghīr*; 6/204.

<sup>565</sup> See: Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Ṣaḥīḥ Al-Jāmi‘ Al-Ṣaghīr*; 2/1103.

### 5.3.7 The category of *Ḥasan Aḥādīth*

On the second category, *Ḥasan*, two examples will suffice.

- ***Ḥadīth* (1): “On the Day of Judgment, it will be said to the Man devoted to the *Qur’ān*, ‘Go on reciting the *Qur’ān* and continue ascending the levels of Paradise and recite in the slow manner you had been reading in worldly life; your final abode will be where you reach at the time of the last verse of your recitation”.**<sup>566</sup>

This *Ḥadīth* is reported by the Companion ‘Abd Allah Ibn ‘Amr Ibn Al-‘Āṣ رضي الله عنه from the Prophet ﷺ in the following references: *Musnad Aḥmad*<sup>567</sup>, *Sunan Al-Tirmidhī*<sup>568</sup>, *Sunan Abū Dāwūd*<sup>569</sup>, *Al-Sunan Al-Nasā’ī Al-Kubrā*<sup>570</sup>, *Ṣaḥīḥ Ibn Ḥibbān*<sup>571</sup> and *Mustadrak Al-Ḥākim*<sup>572</sup>; by way of Sufyān Al-Thawrī, from ‘Āṣim Ibn Abī Al-Nujūd, from Zirr Ibn Ḥubaysh, from ‘Abd Allah Ibn ‘Amr رضي الله عنه.

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<sup>566</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Qur’ān*; 17, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur’ān*; 32, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Qur’ān*; 36.

The author has cited this *Ḥadīth* in the main text of his book, quoting from several sources, including *Sunan Ibn Mājah*. This is a mistake because Ibn Mājah did not mention it in his *Sunan* on the authority of ‘Abd Allah Ibn ‘Amr, but instead on the authority of Abū Sa’īd Al-Khudrī with a similar wording.

See: Ibn Mājah, Muḥammad Ibn Yazīd. *Sunan Ibn Mājah*; 2/1242.

<sup>567</sup> See: Ibn Ḥanbal, Aḥmad Ibn Muḥammad. *Musnad Aḥmad*; 2/192.

<sup>568</sup> See: Al-Tirmidhī, Abū ‘Īsā Muḥammad Ibn ‘Īsā. *Sunan Al-Tirmidhī*; 5/177.

<sup>569</sup> See: Abū Dāwūd, Sulaymān Ibn Al-Ash‘ath Al-Sijistānī. *Sunan Abū Dāwūd*; 2/73.

<sup>570</sup> See: Al-Nasā’ī, Aḥmad Ibn Shu‘ayb. *Al-Sunan Al-Kubrā*; 5/22.

<sup>571</sup> See: Ibn Ḥibbān, Abū Ḥātim Muḥammad Al-Bustī. *Ṣaḥīḥ Ibn Ḥibbān*; 3/43.

<sup>572</sup> See: Al-Ḥākim, Muḥammad Ibn ‘Abd Allah. *Mustadrak ‘Alā Al-Ṣaḥīḥayn*; 1/739.



After mentioning the *Ḥadīth*, Al-Tirmidhī said: “This *Ḥadīth* is *Ḥasan*, *Ṣaḥīḥ*”. Al-Albānī has commented on this *Ḥadīth*, saying:

This is a *Ḥasan Isnād*, containing trustworthy narrators, those who narrate authentic *Aḥādīth*. However, Al-Bukhārī and Muslim have only collected it by way of ‘Āṣim – he is Ibn Abī Al-Nujūd – linked to other narrator, and his *Ḥadīth* is *Ḥasan*.<sup>573</sup>

Consequently, we may say that the *Isnād* of *Ḥadīth* is in the grade of *Ḥasan*, due to ‘Āṣim Ibn Abī Al-Nujūd, who is reliable but he sometimes makes some mistakes caused by his memory.<sup>574</sup>

- ***Ḥadīth* (2): “When a slave commits a sin, a black dot stains his heart. If he repents in real earnest, this dot is removed, but if he commits another sin, another black dot appears. In this way, if he goes on committing sin after sin, his heart gets completely blackened. At this stage the heart becomes quite disinclined to do good!, and keeps on turning to evil. The is the stain that Allah describes in the *Qur’ān*, ‘On there is the stain of the (ill) which they do’”.**<sup>575</sup>

This *Ḥadīth* is reported by the Companion Abū Hurayrah رضي الله عنه from the Prophet ﷺ in the following references: *Musnad Aḥmad*<sup>576</sup>, *Sunan Al-Tirmidhī*<sup>577</sup>, *Sunan Ibn Mājah*<sup>578</sup>, ‘*Amal Al-*

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<sup>573</sup> See: Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Ṣaḥīḥ Sunan Abī Dāwūd*; 5/206.

<sup>574</sup> See: Al-Dhahabī, Muḥammad Ibn Aḥmad. *Al-Kāshif Fī Ma‘rifat Man Lahu Riwayāh Fī Al-Kutub Al-Sittah*; 1/518, and Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Taqrīb Al-Tahdhīb*; 1/285.

<sup>575</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Qur’ān*; 28, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur’ān*; 46, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Qur’ān*; 53.

The author has cited this *Ḥadīth* in his commentary, without quoting its source or mentioning its narrator.

<sup>576</sup> See: Ibn Ḥanbal, Aḥmad Ibn Muḥammad. *Musnad Aḥmad*; 3/210.

<sup>577</sup> See: Al-Tirmidhī, Abū ‘Īsā Muḥammad Ibn ‘Īsā. *Sunan Al-Tirmidhī*; 5/434.

<sup>578</sup> See: Ibn Mājah, Muḥammad Ibn Yazīd. *Sunan Ibn Mājah*; 2/1418.

*Yawm Wa Al-Laylah*<sup>579</sup>, *Ṣaḥīḥ Ibn Hibbān*<sup>580</sup> and *Mustadrak Al-Ḥākim*<sup>581</sup>; by way of **Muḥammad Ibn ‘Ajlān**, from Al-Qa‘qā‘ Ibn Ḥakīm, from Abū Ṣāliḥ Dhakwān from Abū Hurayrah رضي الله عنه.

The narrators of the *Ḥadīth* are all trustworthy except for Muḥammad Ibn ‘Ajlān Al-Madanī. He is truthful, his *Ḥadīth* is good and his memory is average. Due to this, Al-Dhahabī said of him: “I have mentioned Ibn ‘Ajlān in *Al-Mīzān*. His *Ḥadīth*, although not authentic, is not less than good”.<sup>582</sup> After mentioning the *Ḥadīth*, Al-Tirmidhī said: “This *Ḥadīth* is *Ḥasan, Ṣaḥīḥ*”.<sup>583</sup> Al-Albānī has judged the *Ḥadīth* good.<sup>584</sup> Anyway, Abū Hurayrah's *Ḥadīth* is good, and may be authentic at best.

### 5.3.8 The category of *Ṣaḥīḥ Ahādīth*

Finally, *Ṣaḥīḥ Ahādīth*, as a first category deserves four examples due to the total *Aḥādīth* involved. These are:

- ***Ḥadīth* (1): “That while Usayd Ibn Ḥuḍayr was reciting *Sūrat "Al-Baqarah"* (The Cow) at night, and his horse was tied beside him, the horse was suddenly startled and troubled. When he stopped reciting, the horse became quiet, and when he started again, the horse was startled again. Then he stopped reciting and the horse**

<sup>579</sup> See: Al-Nasā’ī, Aḥmad Ibn Shu‘ayb. *‘Amal Al-Yawm Wa Al-Laylah*; 1/317.

<sup>580</sup> See: Ibn Hibbān, Abū Ḥātim Muḥammad Al-Bustī. *Ṣaḥīḥ Ibn Hibbān*; 3/210.

<sup>581</sup> See: Al-Ḥākim, Muḥammad Ibn ‘Abd Allāh. *Mustadrak ‘Alā Al-Ṣaḥīḥayn*; 1/45.

<sup>582</sup> Al-Dhahabī, Muḥammad Ibn Aḥmad. *Siyar A‘lām Al-Nubalā’*; 6/322. And see also: Al-Dhahabī, Muḥammad Ibn Aḥmad. *Al-Muḥadhdhab Fī Ikhtishār Al-Sunan Al-Kabīr*; 8/4192-4193.

<sup>583</sup> Al-Tirmidhī, Abū ‘Īsā Muḥammad Ibn ‘Īsā. *Sunan Al-Tirmidhī*; 5/434.

<sup>584</sup> See: Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Ṣaḥīḥ Al-Jāmi‘ Al-Ṣaḥīḥ*; 1/342-343.

became quiet too. He started reciting again and the horse was startled and troubled once again. Then he stopped reciting and his son, Yaḥyā was beside the horse. He was afraid that the horse might trample on him. When he took the boy away and looked towards the sky, he could not see it. The next morning he informed the Prophet who said, ‘Recite, O Ibn Ḥuḍayr! Recite, O Ibn Ḥuḍayr’. Ibn Ḥuḍayr replied, ‘O Allah’s Apostle! My son, Yaḥyā was near the horse and I was afraid that it might trample on him, so I looked towards the sky, and went to him. When I looked at the sky, I saw something like a cloud containing what looked like lamps, so I went out in order not to see it’. The Prophet said, ‘Do you know what that was?’. Ibn Ḥuḍayr replied, ‘No’. The Prophet said, ‘Those were Angels who came near to you for your voice and if you had kept on reciting till dawn, it would have remained there till morning when people would have seen it as it would not have disappear’”.<sup>585</sup>

This *Ḥadīth* is reported by the Companion Usayd Ibn Ḥuḍayr ؓ in Al-Bukhārī’s<sup>586</sup> collection of authentic *Aḥādīth* as well as that of Muslim.<sup>587</sup> Scholars have agreed that the mere attribution of a *Ḥadīth* to one or both of the two authentic collections is proof of its authenticity because Al-Bukhārī and Muslim have only cited authentic *Aḥādīth* in these two books of theirs. The Islamic Nation have accepted these two books unquestionably, unlike other books of *Ḥadīth*.

- ***Ḥadīth* (2):** “The Messenger of Allah ﷺ said: Allah (may He be Exalted and Glorified) says: ‘If he (My servant) makes mention of Me within himself, I make mention of him within Myself; and if he makes mention of Me in an assembly, I

<sup>585</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Qur’ān*; 33, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur’ān*; 53, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Qur’ān*; 61.

The author has cited this *Ḥadīth* in his commentary, attributing it to *Ṣaḥīḥ Muslim*.

<sup>586</sup> See: Al-Bukhārī, Muḥammad Ibn Ismā‘īl. *Al-Jāmi’ Al-Ṣaḥīḥ*; 1/548.

<sup>587</sup> See: Al-Qushayrī, Muslim Ibn Al-Ḥajjāj. *Al-Jāmi’ Al-Ṣaḥīḥ*; 4/1916.

**make mention of him in an assembly better than it. And if he draws near to Me a hand span, I draw near to him an arm's length; and if he draws near to Me an arm's length, I draw near to him a fathom's length. And if he comes to Me walking, I come to him running”.**<sup>588</sup>

The above *Ḥadīth* is reported by Abū Hurayrah رضي الله عنه from the Prophet ﷺ in *Ṣaḥīḥ Al-Bukhārī*<sup>589</sup> and *Ṣaḥīḥ Muslim*.<sup>590</sup> The *Ḥadīth* is authentic as both Al-Bukhārī and Muslim have reported it.

- ***Ḥadīth* (3): “The Prophet said: Allah says, ‘I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing *Nawāfil* (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him”.**<sup>591</sup>

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<sup>588</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Qur'ān*; 35, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur'ān*; 55-56, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā'il Al-Qur'ān*; 64.

The author has cited this *Ḥadīth* in his commentary, without quoting its source or mentioning its narrator.

<sup>589</sup> See: Al-Bukhārī, Muḥammad Ibn Ismā'īl. *Al-Jāmi' Al-Ṣaḥīḥ*; 6/2694.

<sup>590</sup> See: Al-Qushayrī, Muslim Ibn Al-Ḥajjāj. *Al-Jāmi' Al-Ṣaḥīḥ*; 4/2061.

<sup>591</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Qur'ān*; 34, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur'ān*; 55, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā'il Al-Qur'ān*; 63.

The author has cited this *Ḥadīth* in his commentary, without quoting its source or mentioning its narrator.

This *Ḥadīth* is reported by Abū Hurayrah ؓ from the Prophet ﷺ in *Ṣaḥīḥ Al-Bukhārī*<sup>592</sup>, and *Ḥadīth* scholars have agreed on the authenticity of a *Ḥadīth* reported by one or both of Al-Bukhārī and Muslim in their authentic collections.

- ***Ḥadīth* (4): “In Heaven a door has been opened today which was never opened before, and out of it has descended an angel who had never descended before. This is an angel which has come down to Earth and never has he come down but this day. He has given greetings and has said, ‘Receive the good news of two lights, which have been bestowed on you, which no Prophet before you has been bestowed with. One is *Sūrat "Al-Fātiḥah"* and the other, the concluding portion of *Sūrat "Al-Baqarah"*, you will recite no word of it but you will be granted reward for it”**.<sup>593</sup>

This *Ḥadīth* is reported by ‘Abd Allah Ibn ‘Abbās ؓ from the Prophet ﷺ in *Ṣaḥīḥ Muslim*<sup>594</sup>, and *Ḥadīth* scholars have agreed on the authenticity of a *Ḥadīth* reported by one or both of Al-Bukhārī and Muslim in their authentic collections.

After giving these examples which indicate the types of some *Aḥādīth* used in the book, we can present the eight parts of the previous histogram, but this time in a different way that is perhaps clearer, by using percentage for each part as shown below:

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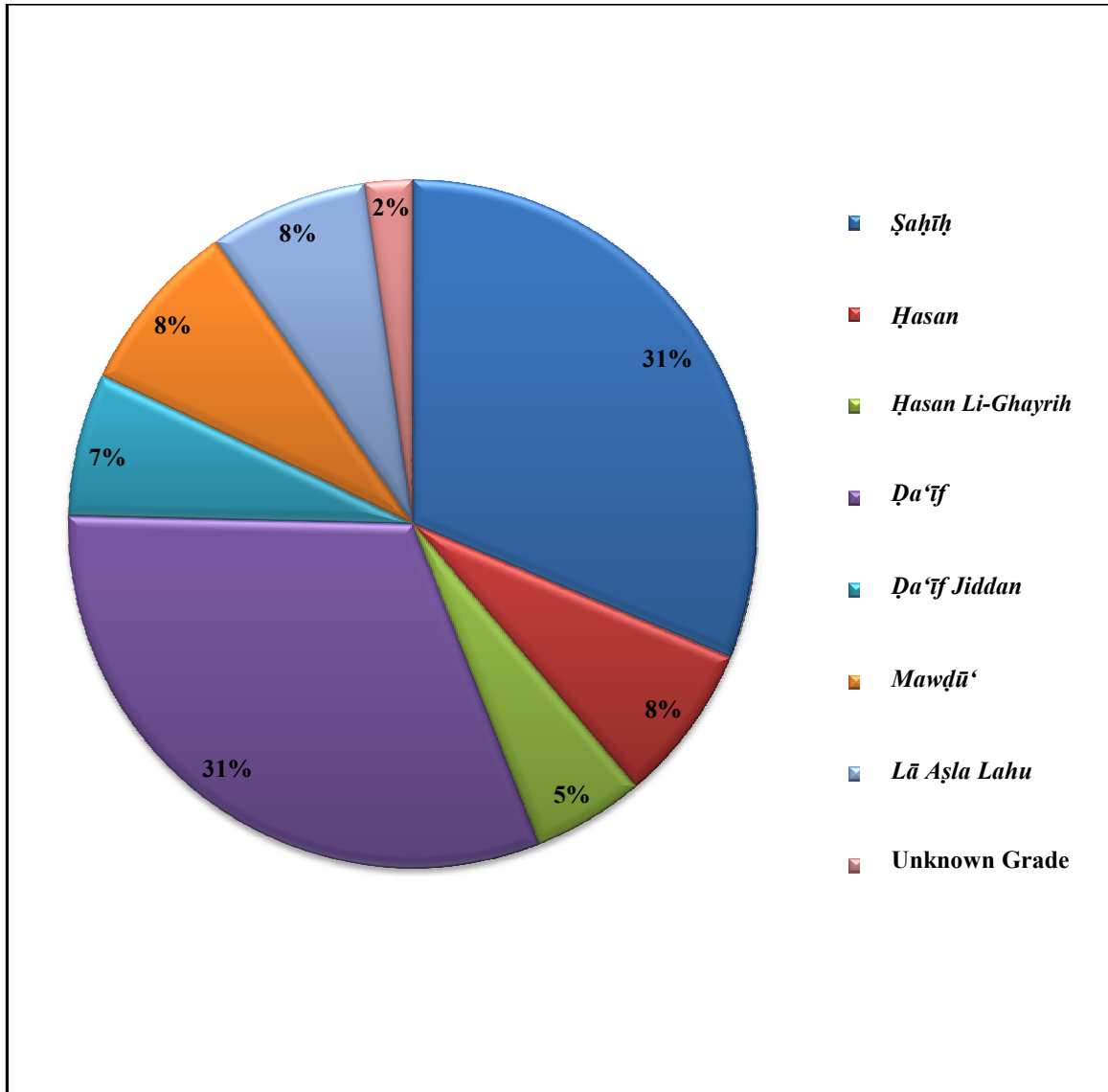
<sup>592</sup> See: Al-Bukhārī, Muḥammad Ibn Ismā‘īl. *Al-Jāmi‘ Al-Ṣaḥīḥ*; 5/2384.

<sup>593</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Qur’ān*; 51, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of the Holy Qur’ān*; 82, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Qur’ān*; 93.

The author has cited this *Ḥadīth* in his commentary, attributing it to *Ṣaḥīḥ Muslim*.

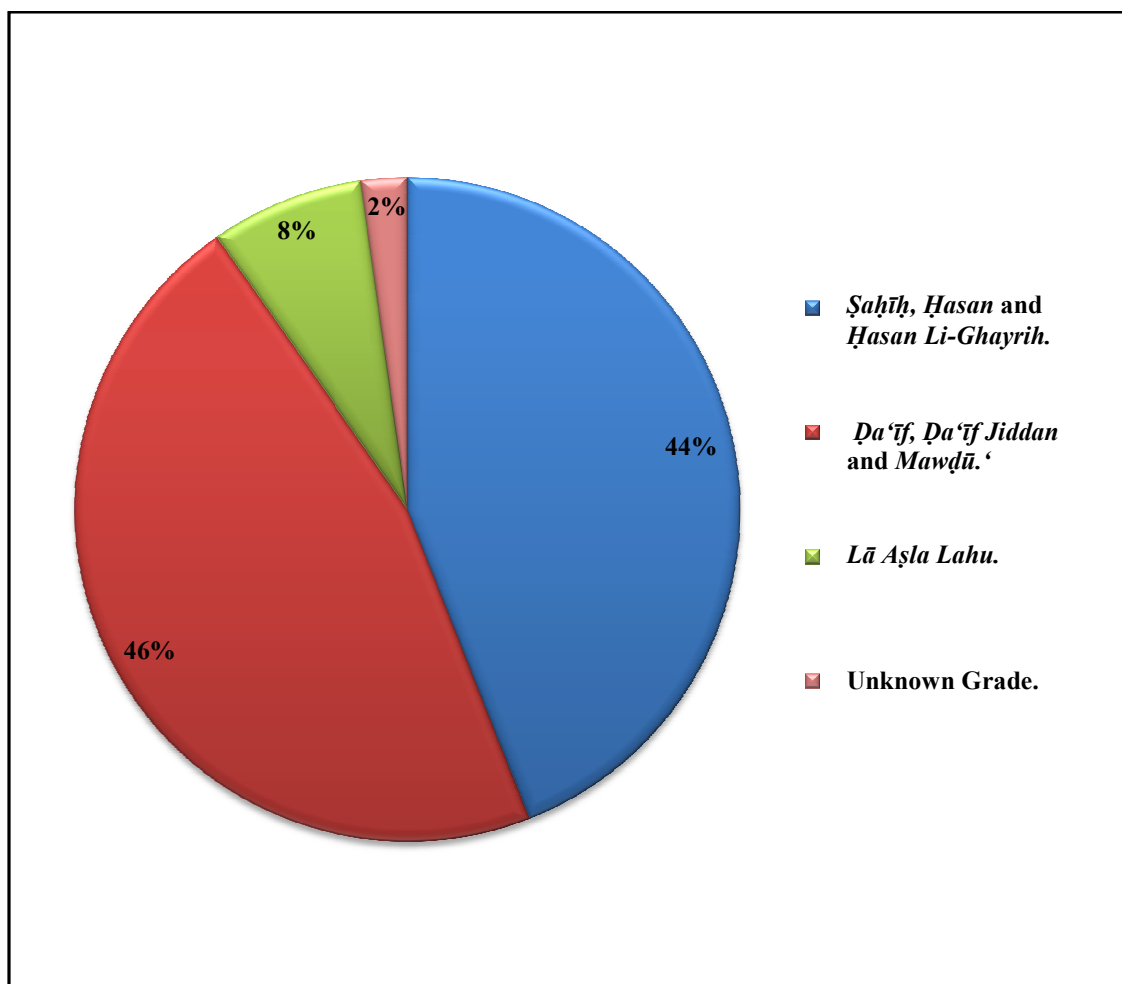
<sup>594</sup> See: Al-Qushayrī, Muslim Ibn Al-Ḥajjāj. *Al-Jāmi‘ Al-Ṣaḥīḥ*; 4/2061.

Figure 5.2: The grades and percentages of the *Aḥādīth* in the *Faḍā'il Qur'ān*.



On the other hand, if we were to group together the *Ṣaḥīḥ*, *Ḥasan* and *Ḥasan Li-Ghayriḥ* *Aḥādīth*, which we will call Group A, and the *Ḍa‘īf*, *Ḍa‘īf Jiddan*, and *Mawḍū‘* *Aḥādīth* in another group – called Group B – in order to know which group has the highest percentage, we will find that they come largely close, with a small advantage for Group B, with 2% more at 46%, compared to the 44% of group A, as shown in the figure below:

**Figure 5.3: The grades and percentages of the *Aḥādīth* in groups.**



#### 5.4 The *Faḍā'il Namāz*

Chronologically, this is the fifth chapter of the book *Tablīghī Niṣāb* to be compiled. The author compiled it on 7<sup>th</sup> *Muḥarram* 1358 H., corresponding to 27<sup>th</sup> February 1939 CE<sup>595</sup>, at a special request from his uncle Shaykh Muḥammad Ilyās so that his book contributes to firmly establish within the group the second principle which relates to prayer.<sup>596</sup> This part also contains many *Aḥādīth*, amounting to 220 according to this study, allocated between *Matn* and *Sharḥ* as shown in the table below:

Table 5.2: The total number of *Aḥādīth* in the *Faḍā'il Namāz*.

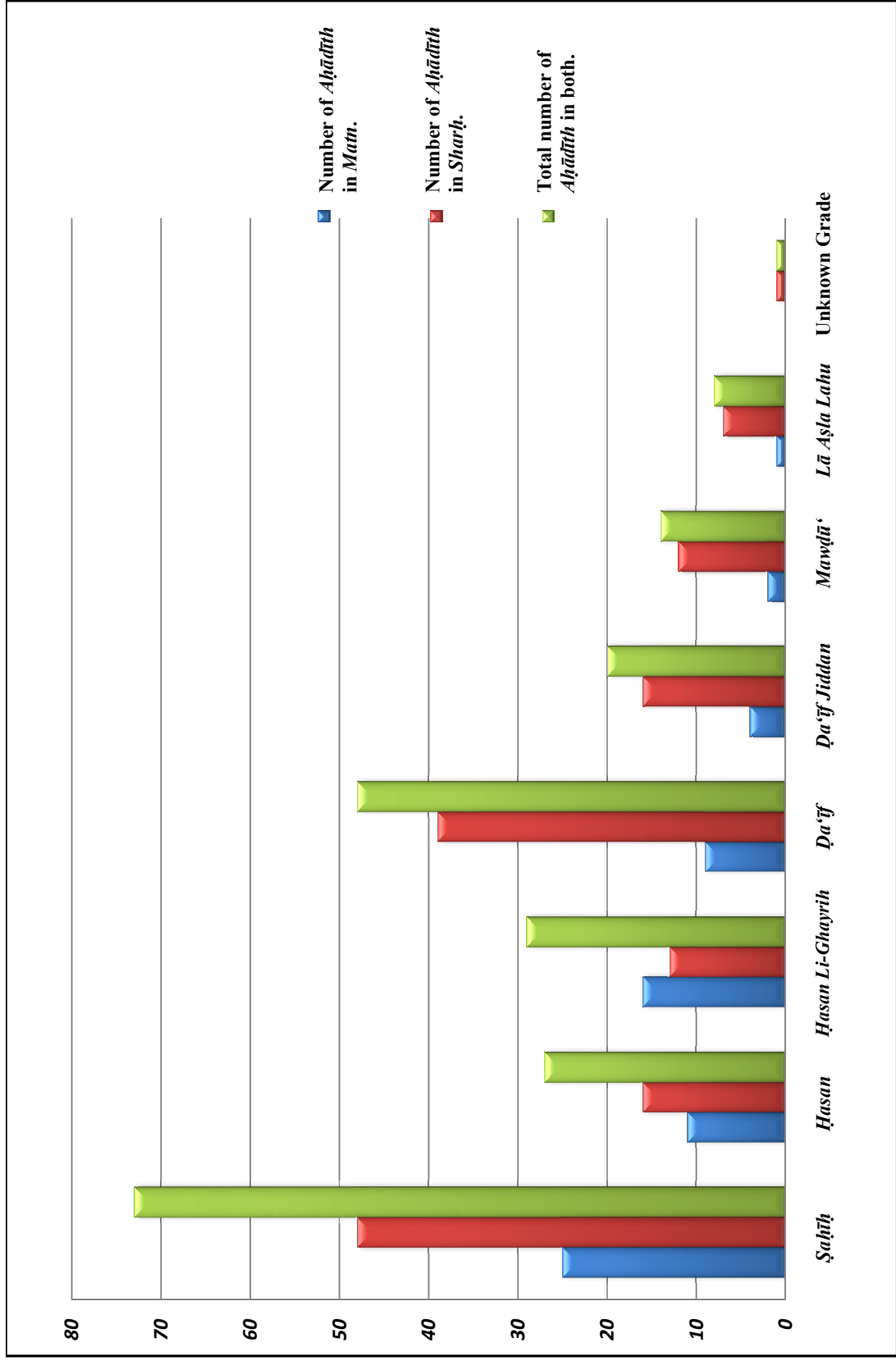
	Repeated <i>Aḥādīth</i>	<i>Aḥādīth</i> without repetition
<i>Aḥādīth</i> of <i>Matn</i>	69	68
<i>Aḥādīth</i> of <i>Sharḥ</i>	168	152
<b>Total of <i>Aḥādīth</i></b>	<b>237</b>	<b>220</b>

<sup>595</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Namāz*; 88, and *Kutub Faḍā'il Par Ishkālāt Awr Un Kī Jawābāt*; 18.

<sup>596</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Āp Bīṭī*; 1/180, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Aap Beti*; 156, and Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Namāz*; 4.



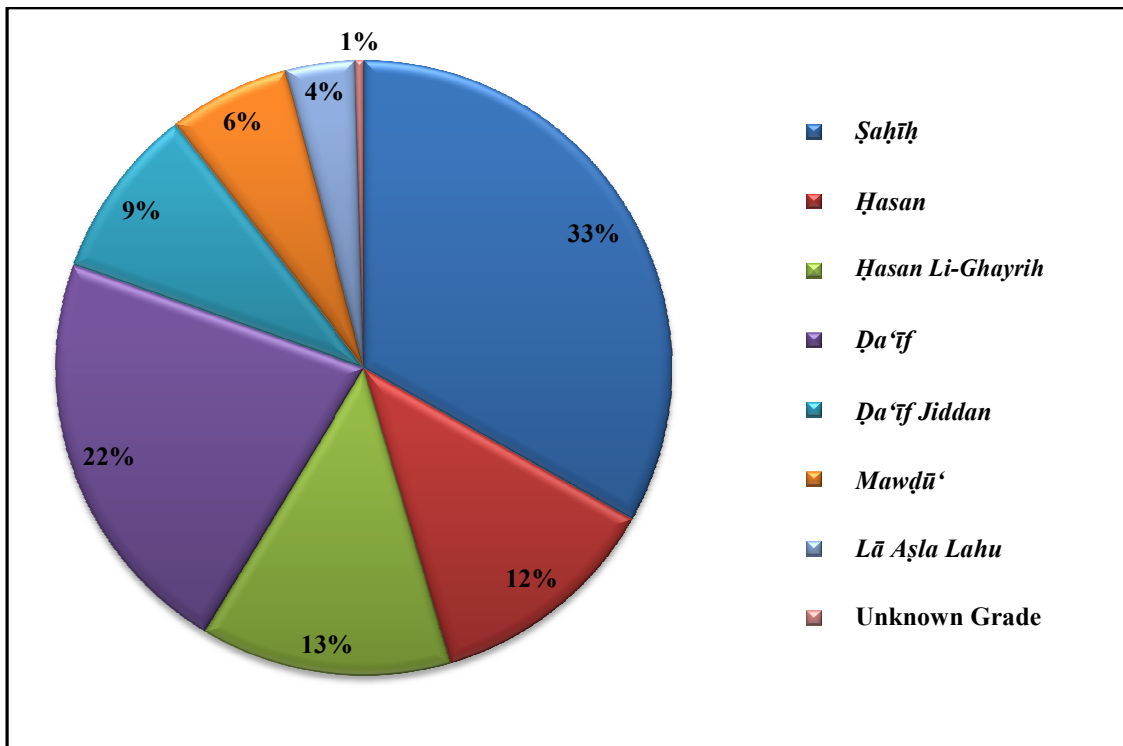
Figure 5.4: The grades and numbers of the *Aḥādīth* in the *Faḍā'il Namāz*.



Broadly, the histogram above shows that there are differences between the number of *Aḥādīth* of different grades in the *Faḍā'il Namāz*. The number of authentic *Aḥādīth* is the highest at 73, while in second position come the weak *Aḥādīth*, amounting to 48 (according to the study). This shows that there is a significant difference (25 *Aḥādīth*) between the two grades of *Aḥādīth*.

If we look at the *Aḥādīth* graded as very weak and fabricated, besides those that are baseless, we will find that there is a significantly gradual difference between the numbers of *Aḥādīth*. The very weak *Aḥādīth* are the greatest in number and the baseless *Aḥādīth* the smallest. On the other hand, we find the sound *Aḥādīth* and those that are sound because of other supporting narrations are very close to each other in number, with a difference of only two. The following percentage-based pie-chart will hopefully confirm the previous analysis and make it clearer.

**Figure 5.5: The grades and percentages of the *Aḥādīth* in the *Faḍā'il Namāz***



### 5.4.1 The category of *Da'if Ahādīth*

The preceding diagrams have demonstrated the existence of a significant number of weak *Ahādīth* in the *Faḍā'il Namāz*. This is not surprising in our opinion, because we have found the author citing *Ahādīth* which he knows to be unreliable. Actually, he sometimes indicates this, and one such example is given below:

It is reported by Mu'ādh Ibn Anas Al-Juhanī رضي الله عنه that the Prophet ﷺ said, 'The extreme of distaste, disbelief and hypocrisy is when someone hear the call to prayer but does not answer it'. Reported by Aḥmad<sup>597</sup>, and Al-Ṭabarānī<sup>598</sup> in narration by Zabbān Ibn Fā'id, as in *Al-Targhīb*.<sup>599</sup> And according to *Majma' Al-Zawā'id*<sup>600</sup>, the *Ḥadīth* is reported by Al-Ṭabarānī in *Al-Kabīr* by narration of Zabbān, who has been deemed weak by Ibn Ma'īn, while Abū Ḥātim finds him trustworthy.<sup>601</sup> In *Al-Jāmi' Al-Ṣaghīr*<sup>602</sup>, Al-Suyūṭī ascribed it to Al-Ṭabarānī and classified it as weak.<sup>603</sup>

<sup>597</sup> Ibn Ḥanbal, Aḥmad Ibn Muḥammad. *Musnad Aḥmad Ibn Ḥanbal*; 3/439.

<sup>598</sup> Al-Ṭabarānī, Sulaymān Ibn Aḥmad. *Al-Mu'jam Al-Kabīr*; 20/183.

<sup>599</sup> Al-Mundhirī, 'Abd Al-'Azīm. *Al-Targhīb Wa Al-Tarhīb*; 1/167.

<sup>600</sup> Al-Haythamī, 'Alī Ibn Abī Bakr. *Majma' Al-Zawā'id Wa Manba' Al-Fawā'id*; 2/41.

<sup>601</sup> We have come across what Abū Ḥātim exactly said about Zabbān Ibn Fā'id in the book *Al-Jarḥ Wa Al-Ta'dīl*; 3/616 by Ibn Abī Ḥātim, "My father (Abū Ḥātim) was asked about Zabbān Ibn Fā'id and he said, 'Ṣāliḥ (Upright)'. Al-Mizzī reported the same from Abū Ḥātim in his biography of Zabbān Ibn Fā'id in *Tahdhīb Al-Kamāl Fī Asmā' Al-Rijāl*; 9/289, but it is not mentioned that he said of him 'trustworthy' or that he declared him trustworthy. In fact, he only said "Ṣāliḥ", which means upright in his religion and fear of God, not in his narration and accuracy as to *Ḥadīth*. This is confirmed by the fact that narrator critics have deemed him weak and rejected some of his narrations despite admitting that he was upright and God fearing.

At any rate, scholars have differentiated between the terms *Ṣāliḥ* in religion and *Ṣāliḥ* in narration. Al-Ḥāfiẓ Ibn Ḥajar Al-'Asqalānī made this clear in his book *Al-Nukat 'Alā Ibn Al-Ṣalāḥ*; 2/680, saying: "By *Ṣāliḥ*, Al-Khaṭīb meant good in his religious matters not his narration, because it was common to say '*Ṣāliḥ* in narration' when the intent was to describe a narrator as good in his narrations. When they did not specifically add 'in narration', they only meant it for the practice of religion". Based on this, Al-Haythamī's understanding that Abū Ḥātim's use of the term '*Ṣāliḥ*' regarding Zabbān Ibn Fā'id meant that he judged the man trustworthy is incorrect and inaccurate. In addition, the scholars, and not only Ibn Ma'īn, have agreed that he is weak, contrary to what is implied by Al-Haythamī's statement which were cited by Shaykh Muḥammad Zakariyyā.

<sup>602</sup> See: Al-Munāwī, 'Abd Al-Ra'ūf. *Fayḍ Al-Qadīr Sharḥ Al-Jāmi' Al-Ṣaghīr*; 3/356.

<sup>603</sup> Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Namāz*; 52, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 62, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā'il Al-Ṣalāḥ*; 57.

This *Ḥadīth* is reported by the Companion Mu‘ādh Ibn Anas Al-Juhanī ؓ from the Prophet ﷺ in *Musnad Aḥmad*<sup>604</sup> and *Al-Mu‘jam Al-Kabīr*<sup>605</sup>, by way of ‘Abd Allah Ibn Lahī‘ah, from **Zabbān Ibn Fā’id**, from Sahl Ibn Mu‘ādh, from his father Mu‘ādh Ibn Anas Al-Juhanī ؓ. The *Isnād* of this *Ḥadīth* is weak, with three defects as follows:

- ‘Abd Allah Ibn Lahī‘ah Al-Miṣrī is weak with regard to his memory and accuracy, especially after his books were burnt according to the majority of *Ḥadīth* critics,<sup>606</sup> which is why several scholars have mentioned him in their books of weak narrators.<sup>607</sup>
- **Zabbān Ibn Fā’id** is weak as described by Imam Al-Dhahabī in *Al-Kāshif*.<sup>608</sup> Also, Ibn Ḥajar Al-‘Asqalānī has summarised the opinions of scholars of narrator criticism on Zabbān, saying, “His narrations are weak despite his being upright”.<sup>609</sup>

Based on the above, the *Ḥadīth*'s chain of narration is considered weak. We found that Al-Albānī classified the *Ḥadīth* as weak in his book *Ḍa‘īf Al-Targhīb Wa Al-Tarhīb*.<sup>610</sup>

<sup>604</sup> See: Ibn Ḥanbal, Aḥmad Ibn Muḥammad. *Musnad Aḥmad*; 3/439.

<sup>605</sup> See: Al-Ṭabrānī, Abū Al-Qāsim Sulaymān Ibn Aḥmad. *Al-Mu‘jam Al-Kabīr*; 20/183.

<sup>606</sup> See: Ibn Abī Ḥātim, ‘Abd Al-Rahmān Al-Rāzī. *Al-Jarḥ Wa Al-Ta‘dīl*; 5/145-146, and Al-Mizzī, Yūsuf Ibn ‘Abd Al-Rahmān. *Tahdhīb Al-Kamāl Fī Asmā’ Al-Rijāl*; 15/487-503, and Al-Dhahabī, Muḥammad Ibn Aḥmad. *Mizān Al-Itidāl Fī Naqd Al-Rijāl*; 4/166-174, and Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Tahdhīb Al-Tahdhīb*; 5/327-331, and Al-Dhahabī, Muḥammad Ibn Aḥmad. *Al-Kāshif Fī Ma‘rifat Man Lahu Riwayāyah Fī Al-Kutub Al-Sittah*; 1/590, and Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Taqrīb Al-Tahdhīb*; 1/319.

<sup>607</sup> See: Al-Bukhārī, Muḥammad Ibn Ismā‘īl. *Al-Ḍu‘afā’ AL-Ṣaghīr*; 1/66, and Ibn Ḥibbān, Abū Ḥātim Muḥammad Al-Bustī. *Al-Majrūhīn Min Al-Muḥaddithīn Wa Al-Ḍu‘afā’ Wa Al-Matrūkīn*; 2/14, and Ibn Al-Jawzī, Abū Al-Faraj ‘Abd Al-Rahmān. *Al-Ḍu‘afā’ Wa Al-Matrūkīn*; 2/136-137, and Al-Dhahabī, Muḥammad Ibn Aḥmad. *Al-Mughnī Fī Al-Ḍu‘afā’*; 1/352.

<sup>608</sup> See: Al-Dhahabī, Muḥammad Ibn Aḥmad. *Al-Kāshif Fī Ma‘rifat Man Lahu Riwayāyah Fī Al-Kutub Al-Sittah*; 1/400. And see also: Al-Dhahabī, Muḥammad Ibn Aḥmad. *Al-Mughnī Fī Al-Ḍu‘afā’*; 1/236.

<sup>609</sup> Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Taqrīb Al-Tahdhīb*; 1/213. And see also: Al-Mizzī, Yūsuf Ibn ‘Abd Al-Rahmān. *Tahdhīb Al-Kamāl Fī Asmā’ Al-Rijāl*; 9/281-282, and Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Tahdhīb Al-Tahdhīb*; 3/265.

<sup>610</sup> See: Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Ḍa‘īf Al-Targhīb Wa Al-Tarhīb Lil-Mundhirī*; 1/127.

However, the previous example clearly proves that the author uses the weak *Aḥādīth* in his book. And it may be useful to mention other examples of weak *Aḥādīth* cited by the author in the book, but he has not stated their weakness. These are:

- ***Ḥadīth* (1): “Prayer is the mark of Islam. A person who says his prayer at the fixed hours with sincerity and devotion, observing all its regulations, is surely a faithful”.**<sup>611</sup>

This *Ḥadīth* is reported by the Companion Abū Sa‘īd Al-Khudrī ؓ from the Prophet ﷺ in the following sources: *Ta‘zīm Qadr Al-Ṣalāh*<sup>612</sup>, *Mu‘jam Ibn Al-‘Arābī*<sup>613</sup>, *Ṭabaqāt Al-Muḥaddithīn Bi-Aṣbahān*<sup>614</sup> and *Al-Kāmil Fī Du‘afā’ Al-Rijāl*<sup>615</sup>; by way of Ḥamzah Al-Zayyāt, from Abū Sufyān Ṭarīf Al-Sa‘dī, from Abū Naḍrah Al-‘Abdī, from Abū Sa‘īd Al-Khudrī ؓ.

The *Isnād* contains Abū Sufyān Ṭarīf Ibn Shihāb Al-Sa‘dī, who is a weak narrator as stated in Al-Dhahabī’s *Al-Kāshif*<sup>616</sup> and Al-‘Asqalānī’s *Taqrīb Al-Tahdhīb*<sup>617</sup>. We found that Imam Ibn ‘Abd Al-Barr has summarised the scholars’ opinions in this narrator by saying, “They have

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<sup>611</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Namāz*; 19, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 26.

**NB:** The *Ḥadīth* is not in the Arabic version of the book.

The author has cited this *Ḥadīth* in the commentary of his book, without quoting its source or mentioning its narrator.

<sup>612</sup> See: Al-Marwazī, Abū ‘Abd Allah Muḥammad Ibn Naṣr. *Ta‘zīm Qadr Al-Ṣalāh*; 1/340-341.

<sup>613</sup> See: Ibn Al-‘Arābī, Aḥmad Ibn Muḥammad Al-Baṣrī. *Mu‘jam Ibn Al-‘Arābī*; 1/324.

<sup>614</sup> See: Abū Al-Shaykh, ‘Abd Allah Ibn Ḥayyān Al-Aṣbahānī. *Ṭabaqāt Al-Muḥaddithīn Bi-Aṣbahān Wa Al-Wāridīna ‘Alayhā*; 3/50-51.

<sup>615</sup> See: Ibn ‘Adī, ‘Abd Al-Allah Al-Jurjānī. *Al-Kāmil Fī Du‘afā’ Al-Rijāl*; 4/117.

<sup>616</sup> See: Al-Dhahabī, Muḥammad Ibn Aḥmad. *Al-Kāshif Fī Ma‘rifat Man Lahu Riwayah Fī Al-Kutub Al-Sittah*; 1/513.

<sup>617</sup> See: Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Taqrīb Al-Tahdhīb*; 1/282.

unanimously agreed that his *Aḥādīth* are weak”.<sup>618</sup> Based on this, the *Isnād* is considered weak. This is the verdict of Al-Munāwī in *Al-Taysīr*<sup>619</sup>, and also of Al-Albānī.<sup>620</sup>

- ***Ḥadīth* (2): “When a person stands in prayer the gates of Paradise are let open and all the veils between him and Allah are lifted (provided that he spoils not his prayer by coughing etc)”.**<sup>621</sup>

This *Ḥadīth* is reported by the Companion Abū Umāmah رضي الله عنه from the Prophet ﷺ in *Al-Mu‘jam Al-Kabīr*<sup>622</sup>; by way of Ṭarīf Ibn Al-Ṣalt, from Al-Ḥajjāj Ibn ‘Abd Allah, from Isma‘īl Al-Shāmī, from Abū Umāmah رضي الله عنه.

After citing this *Ḥadīth* in his book *Majma‘ Al-Zawā‘id*, Al-Haythamī said: “Al-Ṭabarānī reported it in *Al-Kabīr* by way of Ṭarīf Ibn Al-Ṣalt from Al-Ḥajjāj Ibn ‘Abd Allah Ibn Hārūn, but I have found no autobiography for any of them”.<sup>623</sup> Al-Albānī agrees with him: “This *Isnād* is weak. The three [narrators] who have narrated from Abū Umamah have no mention in the books of narrators criticism”.<sup>624</sup> The *Isnād* is therefore considered weak as it contains unknown narrators.

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<sup>618</sup> Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Tahdhīb Al-Tahdhīb*; 5/11.

<sup>619</sup> See: Al-Munāwī, ‘Abd Al-Ra’ūf. *Al-Taysīr Bi-Sharḥ Al-Jāmi‘ Al-Ṣaghīr*; 2/135.

<sup>620</sup> Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Silsilat Al-Aḥādīth Al-Ḍa‘īfah Wa Al-Mawḍū‘ah Wa Atharuhā Al-Sayyi‘ ‘Alā Al-‘Ummah*; 8/329-330.

<sup>621</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā‘il Namāz*; 20, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 27.

**NB:** The *Ḥadīth* is not in the Arabic version of the book.

The author has cited this *Ḥadīth* in the commentary of his book, without quoting its source or mentioning its narrator.

<sup>622</sup> See: Al-Ṭabrānī, Abū Al-Qāsim Sulaymān Ibn Aḥmad. *Al-Mu‘jam Al-Kabīr*; 8/250.

<sup>623</sup> Al-Haythamī, Nūr Al-Dīn ‘Alī Ibn Abī Bakr. *Majma‘ Al-Zawā‘id Wa Manba‘ Al-Fawā‘id*; 2/19-20.

<sup>624</sup> Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Silsilat Al-Aḥādīth Al-Ḍa‘īfah Wa Al-Mawḍū‘ah Wa Atharuhā Al-Sayyi‘ ‘Alā Al-‘Ummah*; 14/486.

- **Ḥadīth (3): “Allah loves the person who is attached to the mosque”**.<sup>625</sup>

This *Ḥadīth* is reported by the Companion Abū Sa‘īd Al-Khudrī ؓ from the Prophet ﷺ in *Al-Mu‘jam Al-Awsaṭ*<sup>626</sup> and *Al-Kāmil Fi Ḍu‘afā’ Al-Rijāl*<sup>627</sup>; by way of ‘Abd Allah Ibn Lahī‘ah, from **Darrāj Ibn Sam‘ān**, from Abū Al-Haytham Sulaymān Ibn ‘Amr, from Abū Sa‘īd Al-Khudrī ؓ. This *Isnād* has two weak narrators, They are:

- ‘Abd Allah Ibn Lahī‘ah Al-Miṣrī is weak with respect to his memory and accuracy, especially after his books were burnt according to the majority of *Ḥadīth* critics.<sup>628</sup>
- **Darrāj Ibn Sam‘ān Al-Miṣrī** is somewhat weak. Most scholars have declared him weak, especially with regard to the *Aḥādīth* he has narrated from Abū Al-Haytham; these *Aḥādīth* are weak, rejected.<sup>629</sup> That is why Ibn ‘Adī has mentioned the previous *Ḥadīth* along with other rejected *Aḥādīth*. Based on this, the *Isnād* of the *Ḥadīth* is considered weak. Imams Al-

<sup>625</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Namāz*; 34, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 43.

**NB:** The *Ḥadīth* is not in the Arabic version of the book.

The author has cited this *Ḥadīth* in his commentary, without quoting a specific source.

<sup>626</sup> Al-Ṭabrānī, Abū Al-Qāsim Sulaymān Ibn Aḥmad. *Al-Mu‘jam Al-Awsaṭ*; 2/269.

<sup>627</sup> See: Ibn ‘Adī, ‘Abd Al-Allah Al-Jurjānī. *Al-Kāmil Fi Ḍu‘afā’ Al-Rijāl*; 4/152.

<sup>628</sup> See: Ibn Abī Ḥātim, ‘Abd Al-Rahmān Al-Rāzī. *Al-Jarḥ Wa Al-Ta’dīl*; 5/145-146, and Al-Mizzī, Yūsuf Ibn ‘Abd Al-Rahmān. *Tahdhīb Al-Kamāl Fi Asmā’ Al-Rijāl*; 15/487-503, and Al-Dhahabī, Muḥammad Ibn Aḥmad. *Mīzān Al-‘Iṭidāl Fi Naqd Al-Rijāl*; 4/166-174, and Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Tahdhīb Al-Tahdhīb*; 5/327-331, and Al-Dhahabī, Muḥammad Ibn Aḥmad. *Al-Kāshif Fi Ma’rifat Man Lahu Riwayah Fi Al-Kutub Al-Sittah*; 1/590, and Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Taqrīb Al-Tahdhīb*; 1/319.

<sup>629</sup> See: Al-Mizzī, Yūsuf Ibn ‘Abd Al-Rahmān. *Tahdhīb Al-Kamāl Fi Asmā’ Al-Rijāl*; 8/477-480, and Al-Dhahabī, Muḥammad Ibn Aḥmad. *Mīzān Al-‘Iṭidāl Fi Naqd Al-Rijāl*; 3/40-41, and Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Tahdhīb Al-Tahdhīb*; 3/180, and Al-Dhahabī, Muḥammad Ibn Aḥmad. *Al-Kāshif Fi Ma’rifat Man Lahu Riwayah Fi Al-Kutub Al-Sittah*; 1/383, and Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Taqrīb Al-Tahdhīb*; 1/201.

‘Irāqī in *Al-Mughnī ‘An Ḥaml Al-Asfār*,<sup>630</sup> Al-Haythamī in *Majma‘ Al-Zawā‘id*<sup>631</sup> and Al-Munāwī in *Al-Taysīr* have declared it weak.<sup>632</sup> Also, Al-Albānī has agreed with them.<sup>633</sup>

We can say that the weak *Aḥādīth* in the book, few or many, and whether or not the author knew of their weakness, do not pose a problem for the author, who does not consider them a criticism. That is because the *Aḥādīth* are basically in line with his methodology of extensively mentioning weak *Aḥādīth* in matters concerning *Faḍā’il Al-A‘māl* and *Al-Targhīb Wa Al-Tarhīb* – as he made clear himself.<sup>634</sup> But this is likely to lead to leniency in mentioning *Ḍa‘īf Jiddan* (very weak) *Aḥādīth*.

#### 5.4.2 The category of *Ḍa‘īf Jiddan Aḥādīth*

In fact, the study concludes that there are 20 extremely weak *Aḥādīth* in the *Faḍā’il Namāz*. To support this, these are four examples as follows:

- ***Ḥādīth* (1): “Whoever leaves in the early morning for *Fajr* prayer leaves with the flag of *Īmān*, and whoever leaves for the market leaves with the flag of Satan”.**<sup>635</sup>

<sup>630</sup> See: Al-‘Irāqī, Abū Al-Faḍl ‘Abd Al-Raḥīm Ibn Al-Ḥusayn. *Al-Mughnī ‘An Ḥaml Al-Asfār Fī Al-Asfār Fī Takhrīj Mā fī Al-Iḥyā’ Min Al-Akḥbār*; 1/106.

<sup>631</sup> See: Al-Haythamī, Nūr Al-Dīn ‘Alī Ibn Abī Bakr. *Majma‘ Al-Zawā‘id Wa Manba‘ Al-Fawā‘id*; 2/23.

<sup>632</sup> See: Al-Munāwī, ‘Abd Al-Ra’ūf. *Al-Taysīr Bi-Sharḥ Al-Jāmi‘ Al-Ṣaghīr*; 2/405.

<sup>633</sup> See: Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Ḍa‘īf Al-Targhīb Wa Al-Tarhīb Lil-Mundhirī*; 1/114.

<sup>634</sup> See for example: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Namāz*; 88, and Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Darūd*; 83, and Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā’il Par Ishkālāt Awr Un Kī Jawābāt*; 38-39.

<sup>635</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Namāz*; 19, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 28, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Ṣalāh*; 28.

The author has cited this *Ḥādīth* in the commentary of his book, without quoting its source or mentioning its narrator.



This *Ḥadīth* is reported by the Companion Salmān Al-Fārsī ؓ who narrated from the Prophet ﷺ in *Sunan Ibn Mājah*<sup>636</sup>, Al-Ṭabarānī's *Al-Mu'jam Al-Kabīr*<sup>637</sup>, and Al-'Uqaylī's *Al-Ḍu'afā' Al-Kabīr*<sup>638</sup>; by way of 'Ubays Ibn Maymūn Al-Baṣrī, from 'Awūn Ibn Abī Shaddād Al-'Uqaylī, from Abū 'Uthmān Al-Nadī, from Salmān ؓ.

The *Isnād* of the above *Ḥadīth* contains 'Ubays Ibn Maymūn Al-Baṣrī whose *Ḥadīth* is rejected and is unanimously considered weak by scholars of *Ḥadīth*. We have gathered the opinions of scholars criticism regarding 'Ubays Al-Baṣrī from various sources.

Aḥmad Ibn Ḥanbal, Abū Nu'ym and Ibn 'Adī said, "He reports rejected *Aḥādīth*"; Al-Bukhārī said, "He is *Munkar Al-Ḥadīth*, and it should not to record his *Aḥādīth*"; Abū Ḥātim, Abū Ṭāhir Al-Maqdisī and Al-Bayhaqī said, "He is is *Munkar Al-Ḥadīth*"; Al-Fallās, Abū Dāwūd, Al-Sājī, Abū Aḥmad Al-Ḥākim and Al-Haythamī said, "His *Ḥadīth* is rejected"; Ibn Ḥibbān said, "He was neglectful, and used to report fabricated *Aḥādīth* from trustworthy narrators in error not deliberately"; and the rest have declared him a weak narrator.<sup>639</sup>

In his book *Al-'Ilal Wa Ma'rifat Al-Rijāl*, Aḥmad Ibn Ḥanbal said in reply to his son's enquiry about this *Ḥadīth*, "This *Ḥadīth* is to be rejected".<sup>640</sup> In *Miṣbāḥ Al-Zujājah*, Al-Buṣayrī said, "This chain of narration contains 'Ubays Ibn Maymūn and he is unanimously regarded as a weak

<sup>636</sup> See: Ibn Mājah, Muḥammad Ibn Yazīd. *Sunan Ibn Mājah*; 2/751.

<sup>637</sup> See: Al-Ṭabrānī, Abū Al-Qāsim Sulaymān Ibn Aḥmad. *Al-Mu'jam Al-Kabīr*; 6/255.

<sup>638</sup> See: Al-'Uqaylī, Abū Ja'far Muḥammad Ibn 'Amr. *Al-Ḍu'afā' Al-Kabīr*; 3/417.

<sup>639</sup> See: Ibn 'Adī, 'Abd Al-Allah Al-Jurjānī. *Al-Kāmil Fī Ḍu'afā' Al-Rijāl*; 5/373, and Ibn Al-Qaysarānī, Muḥammad Ibn Ṭāhir Al-Maqdisī. *Thadhkirat Al-Huffāz Al-Mukharraj 'Alā Al-Hurūf Wa Al-Alfāz*; 2/1064, and Al-Mizzī, Yūsuf Ibn 'Abd Al-Raḥmān. *Tahdhīb Al-Kamāl Fī Asmā' Al-Rijāl*; 19/280-287, and Al-'Asqalānī, Aḥmad Ibn 'Alī Ibn Ḥajar. *Tahdhīb Al-Tahdhīb*; 7/81.

<sup>640</sup> Ibn Ḥanbal, Aḥmad Ibn Muḥammad. *Al-'Ilal Wa Ma'rifat Al-Rijāl*; 3/458.

narrator”.<sup>641</sup> Al-Albānī declared that the *Ḥadīth* is very weak in his book *Da‘īf Sunnan Ibn Mājah*.<sup>642</sup> Despite this, we find Shaykh Mulla ‘Alī Al-Qārī declared the chain of *Ḥadīth* is *Ḥasan* in his book *Mirqāt Al-Mafātīḥ*<sup>643</sup>, and this is strange and difficult to accept when taking into account the opinions of scholars in this narrator. However, the grade summary of the *Ḥadīth*; is extremely weak.

- ***Ḥadīth* (2): “When somebody is confronted with a need, whether pertaining to this life or the Hereafter, or whether it concerns Allah or a mortal, he should perform a perfect *Wuḍū’*, offer prayer of two *Rak‘āts*, glorify Allah, then ask blessing for the Prophet , and then say: There is no god save Allah, the Clement, the Bountiful. Glorified be Allah, the Lord of the tremendous throne. Praise be to Allah, the Lord of the worlds. I ask Thee all that leadeth to Thy Mercy and deserveth Thy forgiveness. I ask Thee abundance in all that is good and refuge from all that is evil. Leave me no sin but Thou pardonest it, and no distress but Thou removes it, and no need but Thou fulfill it. O most Merciful of those who show mercy”.**<sup>644</sup>

This *Ḥadīth* is reported by the Companion ‘Abd Allah Ibn Abī Awfā ؓ from the Prophet ﷺ in *Sunan Al-Tirmidhī*<sup>645</sup>, *Sunan Ibn Mājah*<sup>646</sup> and *Mustadrak Al-Ḥākim*<sup>647</sup>; by way of ‘Abd Allah Ibn Bakr Al-Sāhmī, from Fā’id Ibn ‘Abd Al-Raḥmān Al-Kūfī, from ‘Abd Allah Ibn Abī Awfā ؓ.

<sup>641</sup> Al-Būṣīrī, Shihāb Al-Dīn Aḥmad Ibn Abī Bakr. *Miṣbāḥ Al-Zujājah Fī Zawā‘id Ibn Mājah*; 3/27.

<sup>642</sup> See: Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Da‘īf Sunnan Ibn Mājah*; 1/171.

<sup>643</sup> See: Al-Qārī, Mulla ‘Alī. *Mirqāt Al-Mafātīḥ Sharḥ Mishkāt Al-Maṣābīḥ*; 2/310.

<sup>644</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Namāz*; 11-12, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 19, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Ṣalāh*; 20-21.

The author has cited this *Ḥadīth* in his commentary, without quoting a specific source.

<sup>645</sup> See: Al-Tirmidhī, Abū ‘Īsā Muḥammad Ibn ‘Īsā. *Sunan Al-Tirmidhī*; 2/344.

<sup>646</sup> See: Ibn Mājah, Muḥammad Ibn Yazīd. *Sunan Ibn Mājah*; 1/441.

<sup>647</sup> See: Al-Ḥākim, Muḥammad Ibn ‘Abd Allah. *Mustadrak ‘Alā Al-Ṣaḥīḥayn*; 1/466.

The *Isnād* of *Ḥadīth* contains Fā'id Ibn 'Abd Al-Raḥmān and he is rejected, as mentioned in *Taqrīb Al-Tahdhīb*.<sup>648</sup> Ibn Al-Jawzī has collected the opinions of leading scholars of *Ḥadīth* criticism regarding this narrator:

Al-Nasā'ī and Aḥmad said, 'His *Ḥadīth* is rejected'. Yaḥyā Ibn Ma'īn said, 'He is not trustworthy' Al-Dārquṭnī said, 'Weak'. Al-Rāzī said, 'His *Ḥadīth* is worthless, not to be written'. Al-Bukhārī said, 'His *Ḥadīth* is rejected'. Abū Zur'ah said, 'One should not occupy oneself with him'. Ibn Ḥibbān said, 'It is not permissible to use his *Ḥadīth* as evidence''<sup>649</sup>

After citing the *Ḥadīth* Al-Tirmidhī said, "This *Ḥadīth* is strange and its *Isnād* is controversial. Fā'id 'Abd Al-Raḥmān, who is Abū Al-Warqā', is considered weak"<sup>650</sup> Based on this, the *Ḥadīth* is very weak, which is the verdict of Al-Sakhāwī in *Al-Qawl Al-Badī'*<sup>651</sup> and that of Al-Albānī in *Ḍa'īf Al-Targhīb Wa Al-Tarhīb*.<sup>652</sup> Ibn Al-Jawzī has exaggerated in his verdict on the *Ḥadīth*, declaring it fabricated in his book *Al-Mawḍū'āt*.<sup>653</sup> Al-Dhahabī has commented on this in his summary of *Al-Mawḍū'āt* saying, "It is not fabricated, although that is a possibility"<sup>654</sup> This means that it is very weak.

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<sup>648</sup> See: Al-'Asqalānī, Aḥmad Ibn 'Alī Ibn Ḥajar. *Taqrīb Al-Tahdhīb*; 1/444.

<sup>649</sup> Ibn Al-Jawzī, Abū Al-Faraj 'Abd Al-Raḥmān. *Al-Ḍu'afā' Wa Al-Matrūkīn*; 3/333.

<sup>650</sup> Al-Tirmidhī, Abū 'Īsā Muḥammad Ibn 'Īsā. *Sunan Al-Tirmidhī*; 2/344.

<sup>651</sup> See: Al-Sakhāwī, Muḥammad Ibn 'Abd Al-Raḥmān. *Al-Qawl Al-Badī' Fī Al-Ṣalāt 'Alā Al-Ḥabīb Al-Shaft'*; 431-432.

<sup>652</sup> See: Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Ḍa'īf Al-Targhīb Wa Al-Tarhīb Lil-Mundhirī*; 1/214.

<sup>653</sup> See: Ibn Al-Jawzī, Abū Al-Faraj 'Abd Al-Raḥmān. *Al-Mawḍū'āt Min Al-Aḥādīth Al-Marfū'āt*; 2/61.

<sup>654</sup> Al-Dhahabī, Muḥammad Ibn Aḥmad. *Talkhīṣ Kitāb Al-Mawḍū'āt Li-Ibn Al-Jawzī*; 1/190.

- ***Ḥadīth* (3): “May Allah bless a person who keeps a lash hanging in his house for the admonition of his house-folk”.**<sup>655</sup>

This *Ḥadīth* is reported by the Companion Jābir Ibn ‘Abd Allah رضي الله عنه from the Prophet ﷺ in *Al-Kāmil Fī Ḍu‘afā’ Al-Rijāl*<sup>656</sup>; by way of Ma‘ān Abū Ṣāliḥ Al-Baṣrī from ‘Abbād Ibn Kathīr Al-Baṣrī from Abū Al-Zubayr Al-Makkī from Jabir Ibn ‘Abd Allah رضي الله عنه. The *Isnād* contains three defects, as follows:

- **Ma‘ān Abū Ṣāliḥ** “has reported rejected *Aḥādīth*”, according to Al-Dhahabī in his book about the weak narrators.<sup>657</sup> The same is said in *Lisān Al-Mīzān* by Ibn Ḥajar Al-‘Asqalānī:

Aḥmad Ibn ‘Adī said, “He is unknown”. Al-‘Uqaylī mentioned him in *Al-Ḍu‘afā’* saying, “His *Ḥadīth* is not memorised and nor is it followed”. Ibn ‘Adī said, after quoting this and another *Ḥadīth*, “I do not know any other *Ḥadīth* of his other than these two”.<sup>658</sup>

- **‘Abbād Ibn Kathīr Al-Baṣrī’s *Ḥadīth*** is rejected and there is consensus on his weakness.

We have collected the opinions of scholars of *Ḥadīth* criticism on ‘Abbād Al-Baṣrī from several sources as follows:

Abū Ṭālib said, “Aḥmad Ibn Ḥanbal said, ‘He has reported false *Aḥādīth* that he had never heard, but he as righteous’ I asked him, ‘How come he reported what he had not heard?’ He said, ‘Foolishness and

<sup>655</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Namāz*; 27, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 36.

**NB:** The *Ḥadīth* is not in the Arabic version of the book.

The author has cited this *Ḥadīth* in the commentary of the book without mentioning its narrator. He has quoted it from *Al-Jāmi’ Al-Ṣaghīr* by Al-Suyūfī.

<sup>656</sup> See: Ibn ‘Adī, ‘Abd Al-Allah Al-Jurjānī. *Al-Kāmil Fī Ḍu‘afā’ Al-Rijāl*; 4/335.

<sup>657</sup> See: Al-Dhahabī, Muḥammad Ibn Aḥmad. *Al-Mughnī Fī Al-Ḍu‘afā’*; 2/665.

<sup>658</sup> Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Lisān Al-Mīzān*; 6/56.

heedlessness””. Ibn Ma‘īn said, “He is worth nothing and his *Ḥadīth* is not to be recorded”. Sufyān Al-Thawrī said, “Beware of the *Aḥādīth* of ‘Abbād Ibn Kathīr”. Al-Bukhārī said, “They said nothing on him; they rejected him”. Al-Nasā’ī, Al-‘Ijlī, Al-‘Irāqī, Al-Haythamī and Ibn Ḥajar said, “His *Ḥadīth* is rejected”. Al-Sājī said, “Truthful, ascetic, often mistaken, his *Ḥadīth* is rejected and not memorised”. Al-Dārquṭnī and Ibn ‘Ammār said, “Weak”. Al-‘Uqaylī, Al-Balkhī and Ibn Shāhīn mentioned him among the weak narrators.<sup>659</sup>

- The third defect is the concealment of **Abū Al-Zubayr Al-Makkī**, who is famous for concealment. His *Ḥadīth* is not accepted unless he clearly states having heard from a narrator – as decided by scholars –<sup>660</sup> and what he has done here is to conceal, without stating clearly having heard from the narrator.

Based on the above, the *Ḥadīth* is considered very weak due to these defects which impair its authenticity, especially the second defect. Al-Suyūfī cited this *Ḥadīth* in *Al-Jāmi‘ Al-Ṣaghīr* and attributed it to Ibn ‘Adī’s *Al-Kāmil*. Commenting on Al-Suyūfī, Al-Munāwī said, “It appears from what the author has done that Ibn ‘Adī has collected and accepted the *Ḥadīth*. But the opposite is true as he has declared it weak because of this Kathīr. He also reported Al-Bukhārī, Al-Nasā’ī and Ibn Ma‘īn as declaring the *Ḥadīth* weak and he agreed with them”.<sup>661</sup>

<sup>659</sup> See: Maghlaṭāy, Ibn Qalīj Ibn ‘Abd Allah. *Ikmāl Tahdhīb Al-Kamāl*; 7/178-180, and Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Tahdhīb Al-Tahdhīb*; 5/87-88, and Al-Haythamī, Nūr Al-Dīn ‘Alī Ibn Abī Bakr. *Majma‘ Al-Zawā‘id Wa Manba‘ Al-Fawā‘id*; 2/296, 3/246, and Al-‘Irāqī, Abū Al-Fadl ‘Abd Al-Raḥīm Ibn Al-Ḥusayn. *Al-Mughnī ‘An Ḥaml Al-Asfār Fī Al-Asfār Fī Takhrīj Mā fī Al-Iḥyā’ Min Al-Akhbār*; 1/648, and Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Taqrīb Al-Tahdhīb*; 1/290.

<sup>660</sup> See: Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Ta‘rīf Ahl Al-Taqdīs Bi-Mrātīb Al-Mawṣūfīn Bil-Tadlīs*; 1/45, and Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Taqrīb Al-Tahdhīb*; 1/506.

<sup>661</sup> Al-Munāwī, ‘Abd Al-Ra’ūf. *Fayīd Al-Qadīr Sharḥ Al-Jāmi‘ Al-Ṣaghīr*; 4/25.

- ***Ḥadīth* (4): “Allah says, ‘I hold back retribution, deserved by a locality, when I see therein some people who frequently visit the mosque, love one another for My sake, and pray for forgiveness in the hours of darkness’”.**<sup>662</sup>

This *Ḥadīth* is reported by the Companion Anas Ibn Mālik رضي الله عنه from the Prophet ﷺ in *Shu‘ab Al-Īmān*<sup>663</sup>; by way of **Ṣāliḥ Ibn Bishr Al-Mirrī**, from Thābit Al-Bunānī, from Anas Ibn Mālik رضي الله عنه.

The *Isnād* contains **Ṣāliḥ Ibn Al-Mirrī** who is weak. In fact, he is rejected as apparent from the sayings of the scholars of *Ḥadīth* criticism. We have collected the words of scholars on this narrator from various sources as follows:

Aḥmad Ibn Ḥanbal said, “He is a storyteller, he tells stories. He has no *Athar* or *Ḥadīth* to report and he does not know about *Ḥadīth*”. Yahyā Ibn Ma‘īn said, “He is nothing; he was a storyteller. The *Aḥādīth* he narrates from Thābit are all false”. ‘Alī Ibn Al-Madīnī said, “He is nothing. He is weak”. Al-Fallās, Al-Bukhārī and Abū Ḥatīm Al-Rāzī said, “His *Ḥadīth* is rejected”. Al-Nāsaī and Al-Dūlābī said, “His *Ḥadīth* is rejected”. Al-Sa‘dī and Al-Jawzajānī, “His *Ḥadīth* is weak”. Abū Dāwūd said, “His *Ḥadīth* are not to be recorded”. Al-Tirmidhī said, “Ṣāliḥ Al-Mirrī has reported strange *Aḥādīth* reported by no one else. He is not to be followed on them”. Ibn Ḥibbān said, “He was righteous but heedless when it came to memorising. He used to mistakenly report what he heard from Thābit, Al-Ḥasan and such people as coming from Anas. Some fabricated narrations appeared among his *Aḥādīth*, which he reported from trustworthy narrators, so he deserves to be rejected. Yahyā Ibn Ma‘īn used to criticise him strongly”. Ibn ‘Adī said, “Most of his *Aḥādīth* are rejected by the leading scholars. He has no *Ḥadīth* to report, but he has only come up with what few *Isnād* and *Matn* he knows. In my view, he does not lie deliberately, he only makes mistakes”.<sup>664</sup>

<sup>662</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Namāz*; 33, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 42.

**NB:** The *Ḥadīth* is not in the Arabic version of the book.

The author has cited this *Ḥadīth* in the commentary of his book, quoting from *Al-Durr Al-Manthūr Fī Al-Tafsīr Bil-Mathūr* by Al-Suyūṭī.

<sup>663</sup> Al-Bayhaqī, Abū Bakr Aḥmad Ibn Al-Ḥusayn. *Shu‘ab Al-Īmān*; 6/500.

<sup>664</sup> See: Ibn Abī Ḥātim, ‘Abd Al-Raḥmān Al-Rāzī. *Al-Jarḥ Wa Al-Ta’dīl*; 4/395, and Ibn Al-Jawzī, Abū Al-Faraj ‘Abd Al-Raḥmān. *Al-Ḍu‘afā’ Wa Al-Matrūkīn*; 2/46, and Al-Mizzī, Yūsuf Ibn ‘Abd Al-Raḥmān. *Tahdhīb Al-Kamāl Fī Asmā’ Al-Rijāl*; 13/18-20, and Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Tahdhīb Al-Tahdhīb*; 3/334.

Based on the above opinions on Ṣāliḥ Al-Mirrī, it can be said that the *Isnād* of the *Ḥadīth* is very weak. For this reason, Ibn ‘Adī has cited this *Ḥadīth* in his *Al-Kāmil* among the rejected *Aḥādīth*. Al-Suyūfī has declared this *Ḥadīth* weak and Al-Munāwī agrees with him in *Fayḍ Al-Qadīr*.<sup>665</sup> Al-Albānī said, “Very weak”.<sup>666</sup>

### 5.4.3 The category of *Mawḍū‘ Aḥādīth*

As for the fabricated *Aḥādīth*, we found that Shaykh Muḥammad Zakariyyā has denied the existence of this kind of *Aḥādīth* in his book *Faḍā’il Namāz*. This was in his reply to a letter he received regarding this issue. Below is the text of the letter and his reply according to the book *Kutub Faḍā’il Par Ishkālāt Awr Un Kī Jawābāt* by the author himself:

Letter number thirty-two:

I had an argument with a man because of your book *Faḍā’il Namāz*. He said that all *Aḥādīth* mentioned in this book are fabricated and have weak chains. He also said many bad things about you. I would like you to tell me whether there are any fabricated *Aḥādīth* in this book?

Answer:

There are no fabricated *Aḥādīth* in this book but some have been labelled as being weak. I would like to tell you that the scholars of *Ḥadīth* have said that it is permissible to use weak *Aḥādīth* in relation to good actions. As to those *Aḥādīth* that have been called weak, I have mentioned all the details regarding it alongside. It is not suitable to argue with people regarding such minor issues because this would be very harmful for Muslims in general if everyone were to argue on such small matters. Tell the person who argued with you to write to me about all the weak *Aḥādīth* in this book and I will think about it.<sup>667</sup>

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<sup>665</sup> See: Al-Munāwī, ‘Abd Al-Ra’ūf. *Fayḍ Al-Qadīr Sharḥ Al-Jāmi‘ Al-Ṣaghīr*; 2/314.

<sup>666</sup> Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Silsilat Al-Aḥādīth Al-Ḍa‘īfah Wa Al-Mawḍū‘ah Wa Atharuhā Al-Sayyi‘ ‘Alā Al-‘Ummah*; 14/1202-1203.

<sup>667</sup> Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā’il Par Ishkālāt Awr Un Kī Jawābāt*; 77-78.

We can see from the author's reply that he admits that some of the *Aḥādīth* are weak, which he justifies. We can also see that he clearly denies that any of the *Aḥādīth* is fabricated. This is his opinion. However, the conclusions of the study do not corroborate the author's claim, as they confirm the existence of a number of fabricated *Aḥādīth* in the book as shown in the previous diagram. Here are four examples of fabricated *Aḥādīth* mentioned in the book based on the conclusions of the study:

- ***Ḥadīth* (1): “If a man deliberately leaves one mandatory prayer, his name is written on the gate of Hell, 'so and so must definitively go through Hell’”.**<sup>668</sup>

The author mentioned this *Ḥadīth* in his commentary, quoting from the book *Qurrat Al-‘Uyūn* by Abū Al-Layth Al-Samarqandī.<sup>669</sup> We found that Al-Samarqandī cited the *Ḥadīth* attributed to the Prophet ﷺ without mentioning the *Isnād* of *Ḥadīth*.

After searching for the *Ḥadīth*'s chain of narration, it was found that it is reported by Abū Sa‘īd Al-Khudrī ؓ who narrated from the Prophet ﷺ according to the following sources: *Ḥadīth Abū Al-Faḍl Al-Zuhrī*<sup>670</sup>, *Ḥilyat Al-Awliyā*<sup>671</sup>, and *Al-Kāmil Fī Du‘afā’ Al-Rijāl*<sup>672</sup>; by way of Ṣāliḥ Ibn Ḥarb, from **Ismā‘īl Ibn Yaḥyā Ibn Ṭalḥah Ibn ‘Ubayd Allah Al-Taymī**, from Mis‘ar Ibn Kīdām, from ‘Aṭīyyah Al-‘Awfī, from Abū Sa‘īd Al-Khudrī ؓ.

<sup>668</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Namāz*; 38, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 47.

**NB:** The *Ḥadīth* is not in the Arabic version of the book.

The author has cited this *Ḥadīth* in the commentary of his book, quoting from *Qurrat Al-‘Uyūn Wa Mufriḥ Al-Qalb Al-Maḥzūn* by Abū Al-Layth Al-Samarqandī.

<sup>669</sup> See: Al-Samarqandī, Abū Al-Layth Naṣr Ibn Muḥammad. *Qurrat Al-‘Uyūn Wa Mufriḥ Al-Qalb Al-Maḥzūn*; 21.

<sup>670</sup> See: Abū Al-Faḍl Al-Zuhrī, ‘Ubayd Allah Ibn ‘Abd Al-Raḥmān. *Ḥadīth Abū Al-Faḍl Al-Zuhrī*; 1/443.

<sup>671</sup> See: Al-Aṣbahānī, Abū Nu‘aym Aḥmad Ibn ‘Abd Allah. *Ḥilyat Al-Awliyā’ Wa Ṭabaqāt Al-Aṣfiyā’*; 7/254.

<sup>672</sup> See: Ibn ‘Adī, ‘Abd Al-Allah Al-Jurjānī. *Al-Kāmil Fī Du‘afā’ Al-Rijāl*; 1/304.



The problem with the *Ḥadīth* is **Ismā‘īl Ibn Yaḥyā Al-Taymī**, who, scholars say, is a liar and narrates fabricated *Aḥādīth*. Here is a summary of what they said of him from different sources:

Abū ‘Alī Al-Naysābūrī, Al-Dāraquṭnī and Al-Ḥākim said, “He is a liar”; Al-Azdī said, “A major liar. It is not permissible to narrate from him”; Al-Ḥākim said, “He reported fabricated *Aḥādīth* from Mālik, Mis‘ar and Ibn Abī Dhi‘b”; Ṣāliḥ Ibn Muḥammad Jazrah said, “He used to fabricate *Ḥadīth*”; Al-Aṣbahānī said, “Ismā‘īl Ibn Yaḥyā Ibn Ṭalḥah Ibn ‘Ubayd Allah Al-Taymī reports fabricated *Aḥādīth* from Mis‘ar and Mālik. The heart shudders from his *Ḥadīth*”; Ibn Ḥibbān said, “He was among those who reported fabricated and baseless *Aḥādīth* from trustworthy narrators. It is not allowed to narrate from him at all”; and Ibn ‘Adī classified this *Ḥadīth* as false, and then added, “Ismā‘īl Ibn Yaḥyā's other *Aḥādīth* apart from this and generally his *Aḥādīth* are false, from trustworthy and weak narrators alike”.<sup>673</sup>

From the above opinions on Ismā‘īl Al-Taymī, it is clear that the grade summary of Abū Sa‘īd Al-Khudrī's *Ḥadīth*; is fabricated, because Al-Taymī is considered liar.

- ***Ḥadīth* (2): “The mandatory prayer has a given weight in the eyes of Allah. Whoever diminishes it will be judged for the shortcoming”.**<sup>674</sup>

This *Ḥadīth* is reported by Umm Al-Mu‘minīn ‘Ā’ishah ؓ who narrated from the Prophet ﷺ, in Al-Aṣbahānī's *Al-Targhīb Wa Al-Tarhīb*<sup>675</sup>; by way of **Abū Bakr Ibn ‘Abd Allah Ibn Abī**

<sup>673</sup> See: Ibn Ḥibbān, Abū Ḥātim Muḥammad Al-Busfī. *Al-Majrūḥīn Min Al-Muḥaddīthīn Wa Al-Du‘afā’ Wa Al-Matrūkīn*; 1/126-127, and Al-Aṣbahānī, Abū Nu‘aym Aḥmad Ibn ‘Abd Allah. *Al-Du‘afā’*; 1/60, and Ibn ‘Adī, ‘Abd Al-Allah Al-Jurjānī. *Al-Kāmil Fī Du‘afā’ Al-Rijāl*; 1/302-307, and Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Lisān Al-Mīzān*; 1/441.

<sup>674</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Namāz*; 68, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 83, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Ṣalāh*; 68.

The author has cited this *Ḥadīth* in the commentary of his book, without quoting its source or mentioning its narrator.

<sup>675</sup> See: Abū Al-Qāsim Al-Aṣbahānī, Ismā‘īl Ibn Muḥammad. *Al-Targhīb Wa Al-Tarhīb*; 2/245.

**Sabrah**, from ‘Abd Al-A‘lā Ibn ‘Abd Allah Ibn ‘Abī Farwah, from Muḥammad Ibn ‘Abd Al-Raḥmān Al-Asadī, from ‘Urwah Ibn Al-Zubayr from ‘Ā’ishah ؓ.

The weakness in the *Ḥadīth* is **Abū Bakr Abī Sabrah** who is a liar known for fabricating *Aḥādīth*, as described by a number of scholars of *Ḥadīth*. Here is a summary of what they said of him from various sources as follows:

Aḥmad said, “He is of no value. He used to fabricate *Aḥādīth* and lie”; Al-Ḥākim Abū ‘Abd Allah said, “He reports fabricated *Aḥādīth* from trustworthy narrators”; Ibn Ḥibbān said, “He was among those who report fabricated *Aḥādīth* from trustworthy narrators. It is not permissible to note down his *Ḥadīth* nor to use it as proof”; Ibn ‘Adī said, “He is among those who fabricate *Ḥadīth*”; Al-Bukhārī and Al-Nasā’ī said, “His *Ḥadīth* is rejected”; Al-Haythamī said: ‘Abū Bakr Ibn Abī Sabrah is a liar’. Ya‘qūb Ibn Sufyān also mentioned him in ‘Chapter of those from whom it is desirable to narrate’.<sup>676</sup>

From the above opinions on Abū Bakr Abī Sabrah, the *Ḥadīth* is considered fabricated. In his book *Silsilat Al-Aḥādīth Al-Ḍa‘īfah Wa Al-Mawḍū‘ah*, Al-Albānī declared the *Ḥadīth* fabricated.<sup>677</sup>

- ***Ḥadīth* (3): “The Devil remains scared of a Muslim so long as he is particular about his prayer, but no sooner does he neglect it than the Devil gets a hold upon him and aspires for success in seducing him”.**<sup>678</sup>

<sup>676</sup> See: Ibn Ḥibbān, Abū Ḥātim Muḥammad Al-Bustī. *Al-Majrūhīn Min Al-Muḥaddīthīn Wa Al-Ḍu‘afā’ Wa Al-Matrūkīn*; 3/147, and Ibn ‘Adī, ‘Abd Al-Allah Al-Jurjānī. *Al-Kāmil Fī Ḍu‘afā’ Al-Rijāl*; 297, and Al-Dhahabī, Muḥammad Ibn Aḥmad. *Siyar A‘lām Al-Nubalā’*; 7/330-333, and Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Tahdhīb Al-Tahdhīb*; 12/31-32, and Al-Haythamī, Nūr Al-Dīn ‘Alī Ibn Abī Bakr. *Majma‘ Al-Zawā‘id Wa Manba‘ Al-Fawā‘id*; 3/275.

<sup>677</sup> See: Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Silsilat Al-Aḥādīth Al-Ḍa‘īfah Wa Al-Mawḍū‘ah Wa Atharuhā Al-Sayyi’ ‘Alā Al-‘Ummah*; 11/463.

<sup>678</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Namāz*; 20, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 28.

**NB:** The *Ḥadīth* is not in the Arabic version of the book.

The author has cited this *Ḥadīth* in the commentary of his book, without quoting its source or mentioning its narrator.

This *Ḥadīth* is reported on the authority of ‘Alī Ibn Abī Ṭālīb ؓ from the Prophet ﷺ in Al-Rāfi‘ī’s *Al-Tadwīn Fī Akhbār Qazwīn*<sup>679</sup>; by way of Dāwūd Ibn Sulaymān Al-Jurjānī, from ‘Alī Ibn Mūsā Al-Riḍā, from his father Mūsā Ibn Ja‘far Al-Kāẓim, from his father Ja‘far Ibn Muḥammad Al-Ṣādiq, from his father Muḥammad Ibn ‘Alī Al-Bāqir, from his father ‘Alī Ibn Al-Ḥusayn Al-Sajjād, from his father Al-Ḥusayn Ibn ‘Alī Al-Shahīd, from his father ‘Alī Ibn Abī Ṭālīb ؓ.

The above *Ḥadīth* is fabricated because its *Isnād* contains a liar, in the person of Abū Aḥmad Dāwūd Ibn Sulaymān Ibn Yūsuf Al-Jurjānī Al-Ghāzī. Talking about him in *Mīzān Al-Itidāl* Al-Dhahabī said, “Yaḥyā Ibn Ma‘īn declared him a liar and Abū Ḥātim did not know him. Anyway, he is a liar and he has a fabrication from ‘Alī Al-Riḍā, which ‘Alī Ibn Muḥammad Ibn Mahrawayh Al-Qazwīnī, a truthful narrator, has narrated from him”.<sup>680</sup> Ibn Ḥajar Al-‘Asqālānī agrees with him in *Lisān Al-Mīzān*.<sup>681</sup> This *Ḥadīth* is considered among the fabricated ones which this narrator has reported from ‘Alī Al-Riḍā as is apparent in the *Isnād* of the *Ḥadīth*. Perhaps that is why Al-Suyūṭī has not mentioned this *Ḥadīth* in his *Al-Jāmi‘ Al-Ṣaghīr* from which he has kept free of fabricated *Aḥādīth*,<sup>682</sup> although he cited it in his earlier book *Al-Jāmi‘ Al-Kabīr*.<sup>683</sup>

At any rate, the *Ḥadīth* is fabricated, and it would have been better for Shaykh Muḥammad Zakariyyā not to mention this fabricated *Ḥadīth* in his book. But it seems that the author did not

<sup>679</sup> See: Al-Rāfi‘ī, ‘Abd Al-Karīm Ibn Muḥammad. *Al-Tadwīn Fī Akhbār Qazwīn*; 2/125.

<sup>680</sup> Al-Dhahabī, Muḥammad Ibn Aḥmad. *Mīzān Al-Itidāl Fī Naqd Al-Rijāl*; 3/12.

<sup>681</sup> See: Al-‘Asqālānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Lisān Al-Mīzān*; 2/417.

<sup>682</sup> However, as a matter of fact, Al-Suyūṭī did not follow this rule as his book did contain some fabricated *Aḥādīth*, something for which some scholars have criticised him.

<sup>683</sup> See: Al-Suyūṭī, ‘Abd Al-Raḥmān Ibn Abī Bakr. *Jāmi‘ Al-Aḥādīth*; 17/134.

look at the *Isnād* of the *Ḥadīth* and when citing it, only relied on books that mention *Ḥadīth* only with its *Matn* and without its *Isnād* such as *Kanz Al-‘Ummāl* which contains this fabricated *Ḥadīth*.<sup>684</sup>

- ***Ḥadīth* (4): “For (a good) prayer, keep your back and stomach light”.**<sup>685</sup>

This *Ḥadīth* is reported by the Companion ‘Abd Allah Ibn ‘Umar Ibn Al-Khaṭṭāb ؓ from the Prophet ﷺ in *Ḥilyat Al-Awliyā*<sup>686</sup>; by way of **Ismā‘īl Ibn Yaḥyā Al-Taymī** from Mis‘ar Ibn Kidām from ‘Aṭīyyah Al-‘Awfī from ‘Abd Allah Ibn ‘Umar ؓ

This *Isnād* contains **Ismā‘īl Ibn Yaḥyā Ibn ‘Ubayd Allah Al-Taymī** who is a liar – declared so by Abū ‘Alī Al-Naysābūrī, Al-Ḥākīm and Al-Dārquṭnī; in fact, Al-Azdī said, “A great liar; it is not permissible to report from him”.<sup>687</sup> Al-Aṣbahānī said in *Al-Ḍu‘afa’*, “Ismā‘īl Ibn Yaḥyā Ibn ‘Ubayd Allah Al-Taymī has reported fabrications from Mis‘ar and Mālik. His *Ḥadīth* invokes a feeling of disgust, and he is rejected”.<sup>688</sup> Ibn Ḥibbān said also said about him, “He used to report fabrication from trustworthy narrators, and other *Aḥādīth* with no origin from trustworthy narrators. It is not permissible to report from him or use his *Ḥadīth* as evidence”.<sup>689</sup>

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<sup>684</sup> See: Al-Hindī, ‘Alī Al-Muttaqī Ibn Ḥusām. *Kanz Al-‘Ummāl Fī Sunan Al-Aqwāl Wa Al-Af‘āl*; 7/319.

<sup>685</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Namāz*; 79, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 95.

**NB:** The *Ḥadīth* is not in the Arabic version of the book.

The author has cited this *Ḥadīth* in the commentary of the book without mentioning its narrator. He has quoted it from *Al-Jāmi‘ Al-Ṣaḡhīr* by Al-Suyūṭī.

<sup>686</sup> See: Al-Aṣbahānī, Abū Nu‘aym Aḥmad Ibn ‘Abd Allah. *Ḥilyat Al-Awliyā’ Wa Ṭabaqāt Al-Aṣfiyā’*; 7/255.

<sup>687</sup> See: Al-Dhahabī, Muḥammad Ibn Aḥmad. *Mīzān Al-Itidāl Fī Naqd Al-Rijāl*; 1/415, and Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Lisān Al-Mīzān*; 1/441.

<sup>688</sup> Al-Aṣbahānī, Abū Nu‘aym Aḥmad Ibn ‘Abd Allah. *Al-Ḍu‘afa’*; 1/60.

<sup>689</sup> Ibn Ḥibbān, Abū Ḥātim Muḥammad Al-Bustī. *Al-Majrūḥīn Min Al-Muḥaddithīn Wa Al-Ḍu‘afa’ Wa Al-Matrūkīn*; 1/126.

If that is the case with Ismā‘īl Al-Taymī then the *Ḥadīth* is indeed fabricated. It is surprising that Al-Suyūfī has classified the *Ḥadīth* as weak, an inadequate verdict. It is even more surprising that Al-Munāwī did not comment on this.<sup>690</sup> However, Al-Albānī has declared the *Ḥadīth* fabricated in *Ḍa‘īf Al-Jāmi‘ Al-Ṣaghīr*.<sup>691</sup>

#### 5.4.4 The category of *Lā Aṣla Lahu Aḥādīth*

Here, we should give three examples of the type of *Aḥādīth* that have no base. By this we mean those *Aḥādīth* that are attributed to the Prophet ﷺ, but whose chains of narrators we could not find in books of *Aḥādīth* and so forth.

- ***Ḥadīth* (1): “There is in Hell a valley called the Pit of Suffering, in which there are scorpions, each the size of a black mule, with seventy poisonous spikes. They will sting the one who leaves prayers once and empty their poison in his body. The latter will feel the pain from the poison for one thousand years. His flesh will then be torn from his bones, pus will flow from his genitals, and he will be cursed by those in Hell”.**<sup>692</sup>

The author ascribed this *Ḥadīth* to the book *Qurrat Al-‘Uyūn* by Al-Samarqandī<sup>693</sup> who cited the *Ḥadīth* and attributed it to the Prophet ﷺ without stating the chain of narration, nor even the

<sup>690</sup> See: Al-Munāwī, ‘Abd Al-Ra’ūf. *Fayīd Al-Qadīr Sharḥ Al-Jāmi‘ Al-Ṣaghīr*; 1/443.

<sup>691</sup> See: Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Ḍa‘īf Al-Jāmi‘ Al-Ṣaghīr*; 1/239. And see also: Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Silsilat Al-Aḥādīth Al-Ḍa‘īfah Wa Al-Mawḍū‘ah Wa Atharuhā Al-Sayyi‘ ‘Alā Al-‘Ummah*; 8/38-39.

<sup>692</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Namāz*; 39, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 47.

**NB:** The *Ḥadīth* is not in the Arabic version of the book.

The author has cited this *Ḥadīth* in the commentary of the book without mentioning its narrator. He has quoted it from *Qurrat Al-‘Uyūn Wa Mufriḥ Al-Qalb Al-Maḥzūn* by Abū Al-Layth Al-Samarqandī.

<sup>693</sup> See: Al-Samarqandī, Abū Al-Layth Naṣr Ibn Muḥammad. *Qurrat Al-‘Uyūn Wa Mufriḥ Al-Qalb Al-Maḥzūn*; 25.

name of the Companion. Through this study, we conducted an extensive research in the famous Islamic compilations and books of *Ḥadīth*, *Fiqh*, *Tafsīr*, and even history books, biographies of narrators and the like, but we could not find any chain of narration for it. Therefore, the grade summary of this *Ḥadīth*; is *Lā Aṣla Lahu* (no base).

- ***Ḥadīth* (2): “Ten persons will be specially tormented, - one of them will be - the person who neglects his prayer. It is said that his hands will be tied while the angels shall smite him on his face and back. The Paradise will tell him, ‘In me there is no room for you’, and the Hell will say to him, ‘Come to me. You are for me and I am for you’”.**<sup>694</sup>

The author has cited this *Ḥadīth* in the commentary of the book without mentioning the narrator of the *Ḥadīth*, quoting from *Qurrat Al-‘Uyūn* by Al-Samarqandī.<sup>695</sup> The latter cited the *Ḥadīth* in his book, emphatically attributing it to the Prophet ﷺ but without *Isnād* or the name of the Companion narrator. We have extensively searched various sources of the Islamic heritage for the *Ḥadīth* but did not find its origin or *Isnād* so we can study it. The reviser of *Qurrat Al-‘Uyūn* reached the same conclusion. Therefore, we can say that the *Ḥadīth* has no origin.

- ***Ḥadīth* (3): “A person neglecting his prayer (even though he makes it up later) shall remain in Hell for a period of one *Ḥuqab*. A *Ḥuqab* is equal to eighty years of three**

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<sup>694</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Namāz*; 39, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 47.

**NB:** The *Ḥadīth* is not in the Arabic version of the book.

The author has cited this *Ḥadīth* in the commentary of the book without mentioning its narrator. He has quoted it from *Qurrat Al-‘Uyūn Wa Mufriḥ Al-Qalb Al-Maḥzūn* by Abū Al-Layth Al-Samarqandī

<sup>695</sup> See: Al-Samarqandī, Abū Al-Layth Naṣr Ibn Muḥammad. *Qurrat Al-‘Uyūn Wa Mufriḥ Al-Qalb Al-Maḥzūn*; 23.

**hundred and sixty days each, and a day in the Hereafter shall equal one thousand years of this world”.**<sup>696</sup>

The author mentioned the above *Ḥadīth* in the main text of the book, and which he attributed to the book *Majālis Al-Abrār Wa Masālik Al-Akhyār* by Al-Rūmī.<sup>697</sup> Shaykh Muḥammad Zakariyyā himself then clearly said: “I have not found it in the book of *Ḥadīth*”.<sup>698</sup> We also have conducted an extensive research on this *Ḥadīth* but did not find its chain of narration, which mean that it has no base.<sup>699</sup>

Thus, we are surprised to see the author mention this *Ḥadīth* while he admits its non-existence in the books of *Ḥadīth*. Are there not in the Islamic heritage any other than this *Ḥadīth* which has no

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<sup>696</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Namāz*; 37-38, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 47.

**NB:** The *Ḥadīth* is not in the Arabic version of the book.

The author has cited this *Ḥadīth* in the commentary of the book without mentioning its narrator. He has quoted it from *Majālis Al-Abrār Wa Masālik Al-Akhyār Wa Maḥā'iq Al-Bida' Wa Maqāmi' Al-Ashrār* by Aḥmad Ibn 'Abd Al-Qādir Al-Rūmī.

<sup>697</sup> See: Al-Rūmī, Aḥmad Ibn 'Abd Al-Qādir. *Majālis Al-Abrār Wa Masālik Al-Akhyār Wa Maḥā'iq Al-Bida' Wa Maqāmi' Al-Ashrār*; 320.

<sup>698</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Namāz*; 38-39, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 47.

<sup>699</sup> There was a researcher at the time of the author also confirmed this result. He wrote a letter about this *Ḥadīth* and requested that the author omits the *Ḥadīth* from his book, but Shaykh Muḥammad Zakariyyā declined saying that “the book *Majālis Al-Abrār* can be trusted and considered as a source since it was praised by Al-Imām 'Abd Al-'Azīz Al-Dahlawī”.

See: Kāndahlawī, Muḥammad Zakariyyā. *Kutub Faḍā'l Par Ishkālāt Awr Un Kī Jawābāt*; 75-76, 120, 122.

In fact, the author's response reflects the strategy of leniency that he adopts. Also, his justification that *Majālis Al-Abrār* by Al-Rūmī – (d. 1041 H./1631 CE.) – has been praised by Al-Dahlawī is not enough, in our opinion, for the *Ḥadīth* to be accepted, as Al-Rūmī, the book's author, mentioned it without chain of narration, and nor did he impose upon himself to mention only authentic *Aḥādīth*. He did not make such a claim at all, and if he did then the nature of some *Aḥādīth* in his book would have contradicted that claim. Besides, Al-Dahlawī praised the book in general, so his statement should not be made to mean more than the original intent as he did not say, “All the *Aḥādīth* found in this book is authentic”. This he did not say.

base? In our opinion, it would have been better for him not to quote this *Ḥadīth* since books of *Ḥadīth* are full of sound *Aḥādīth* on the subject of prayers, its virtues and the punishment awaiting those who leave it.

We came across an important and accurate comment by Abū Al-Ḥasanāt Al-Laknawī on the issue of relying on some books that contain *Aḥādīth* with no base. He said:

The narrations that these authors have mentioned, they did not give their chain of narration, nor attributed it to a scholar of *Takhrīj*. As a result, accepting a baseless *Ḥadīth*, i.e. one without a chain of narration, is not a reasonable thing to do, as there are gaps between the Prophet ﷺ and these narrators so wide that travellers would get lost in them. How can we rely only on their word that the Prophet ﷺ said such and such? The narration could not have reached us without intermediaries, who should be verified, to know whether the *Ḥadīth* should be accepted or rejected. Without this, such narrations cannot be relied upon by those with even a little intelligence.<sup>700</sup>

#### 5.4.5 The category of unknown grade *Aḥādīth*

With regard to the fourth category, unknown grade, we only have one example of this kind according to this study. The *Ḥadīth* as shown below:

- ***Ḥadīth* (1): “Of all things that have been ordained by Allah, monotheism and prayer are the most valued. If there were any other thing better than prayer, then Allah would have ordained it for His Angels, some of whom are always in *Rukū‘* and others in *Sujūd*”.**<sup>701</sup>

<sup>700</sup> Al-Laknawī, Abū Al-Ḥasanāt Muḥammad. *Rad‘ Al-Ikhwān ‘An Muḥdathāt Ākhir Jumu‘ati Ramaḍān*; 49.

<sup>701</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Namāz*; 19-20, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 26.

**NB:** The *Ḥadīth* is not in the Arabic version of the book.

The author has cited this *Ḥadīth* in the commentary of his book, without quoting its source or mentioning its narrator.



This *Ḥadīth* is reported by the Companion Abū Sa‘īd Al-Khudrī ؓ from the Prophet ﷺ in *Al-Firdaws* by Abū Shujā‘ Al-Daylamī<sup>702</sup> without *Isnād*. But his son Abū Manşūr Al-Daylamī mentioned its *Isnād* in his book *Musnad Al-Firdaws* as indicated by Ibn Ḥajar in his book in which he summarised *Musnad Al-Firdaws*.<sup>703</sup> Unfortunately, *Musnad Al-Firdaws* is not available for the *Isnād* of the *Ḥadīth* to be determined and studied, as most of the book is still lost.

Therefore, it may prove difficult to determine the grade of the *Ḥadīth* in this case. However, Al-Suyūfī cited this *Ḥadīth* in his two books *Al-Jāmi‘ Al-Kabīr*<sup>704</sup> and *Al-Ḥabā‘ik Fī Akhbār Al-Malā‘ik*<sup>705</sup>, attributing it to Al-Daylamī but he did not classify it. Based on the above, it is not possible to give a verdict on the *Ḥadīth*, which means it remains unclassified.

#### 5.4.6 The category of *Ḥasan Li-Ghayrih Aḥādīth*

As for the third category, *Ḥasan Li-Ghayrih*, we can identify two examples. These are:

- ***Ḥadīth* (1): “The Prophet enjoined upon me ten things, viz, ‘Do not ascribe anything as partner unto Allah, though you may be slain or burnt alive; do not disobey your parents, though you may have to part with your wife or your entire wealth; do not neglect the obligatory prayer, intentionally, for Allah is free from obligation to a person who neglects the obligatory prayer intentionally; do not take wine, for it is an evil habit; that is the root of every vice; do not commit disobedience of Allah, for that brings the wrath of Allah. Do not turn your back to the enemy in battle, though all your comrades may have fallen. Do not fly from the locality where an epidemic**

<sup>702</sup> See: Al-Daylamī, Abū Shujā‘ Shīrawayh Ibn Shahrādār. *Al-Firdaws Bi-Ma‘thūr Al-Khiṭāb*; 1/165.

<sup>703</sup> See: Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Tasdīd Al-Qaws Mukhtaṣar Musnad Al-Firdaws*; 1/93.

<sup>704</sup> See: Al-Suyūfī, ‘Abd Al-Raḥmān Ibn Abī Bakr. *Jāmi‘ Al-Aḥādīth*; 2/490.

<sup>705</sup> See: Al-Suyūfī, ‘Abd Al-Raḥmān Ibn Abī Bakr. *Al-Ḥabā‘ik Fī Akhbār Al-Malā‘ik*; 1/153.

**has broken out. Do spend on your family members according to your capacity; let your rod be hanging on them, as a warning and to chastise against neglect of their duties towards Allah”**.<sup>706</sup>

This *Hadīth* is reported by the Companion Mu‘ādh Ibn Jabal ؓ from the Prophet ﷺ in *Musnad Ahmad Ibn Hanbal*<sup>707</sup>; by way of Şafwān Ibn ‘Amr, from ‘Abd Al-Rahmān Ibn Jubayr Ibn Nufayr Al-Haḍramī, from Mu‘ādh Ibn Jabal ؓ.

The *Isnād* of the *Hadīth* contains only trustworthy narrators except that it is characterised by interruption, as ‘Abd Al-Rahmān Ibn Jubayr did not hear from Mu‘ādh. On mentioning ‘Abd Al-Rahmān Ibn Jubayr in his book *Tuhfat Al-Taḥṣīl*, Aḥmad Ibn ‘Abd Al-Raḥīm Al-‘Irāqī said:

My father said, “He - ‘Abd Al-Rahmān Ibn Jubayr - narrated from Mu‘adh Ibn Jabal: ‘The Prophet ﷺ recommended to me ten phrases...’ (the *Hadīth*), and the narration is interrupted”.<sup>708</sup>

This interruption between Jubayr and Mu‘ādh has also been indicated by Al-Mundhirī in *Al-Targhīb Wa Al-Tarhīb*<sup>709</sup>, Al-Haythamī in *Majma‘ Al-Zawā'id*<sup>710</sup>, and Ibn Mufliḥ Al-Maqdisī in *Al-Furū‘*.<sup>711</sup> Based on this, it can be said that the *Isnād* of the *Hadīth* is weak, but its *Matn* has supporting evidence from *Aḥādīth* narrated by Abū Al-Dardā’, Abū Rayḥānah and Umaymah ؓ.

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<sup>706</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Namāz*; 25-26, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 35, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Ṣalāh*; 34.

The author has cited this *Hadīth* in the main text of the book, attributing it to *Musnad Ahmad Ibn Hanbal*. He as quoted from the book *Al-Targhīb Wa Al-Tarhīb* by Al-Mundhirī.

<sup>707</sup> See: Ibn Hanbal, Aḥmad Ibn Muḥammad. *Musnad Aḥmad*; 5/238.

<sup>708</sup> Al-‘Irāqī, Abū Zur‘ah Aḥmad Ibn ‘Abd Al-Raḥīm. *Tuhfat Al-Taḥṣīl Fī Dhikr Ruwāt Al-Marāsīl*; 1/196.

<sup>709</sup> See: Al-Mundhirī, ‘Abd Al-‘Azīm Ibn ‘Abd Al-Qawī. *Al-Targhīb Wa Al-Tarhīb*; 2/247.

<sup>710</sup> See: Al-Haythamī, Nūr Al-Dīn ‘Alī Ibn Abī Bakr. *Majma‘ Al-Zawā'id Wa Manba‘ Al-Fawā'id*; 4/251.

<sup>711</sup> See: Ibn Mufliḥ, Abū ‘Abd Allah Al-Maqdisī. *Al-Furū‘ Wa Taḥṣīh Al-Furū‘*; 6/189.

Therefore, Mu‘ādh Ibn Jabal's *Ḥadīth* is considered *Ḥasan Li-Ghayrih* because of the supporting evidence. Due to this, Al-Albānī has classified it as good in *Ṣaḥīḥ Al-Targhīb Wa Al-Tarhīb*<sup>712</sup>, while also studying the *Ḥadīth* and citing its evidence in detail in his other book *Irwā’ Al-Ghalīl*.<sup>713</sup>

- ***Ḥadīth* (2): “The farther a person lives from the mosque, the greater the blessing he receives”.**<sup>714</sup>

This *Ḥadīth* is reported by the Companion Abū Hurayrah رضي الله عنه from the Prophet ﷺ in the following reference books: *Muṣannaf Ibn Abī Shaybah*<sup>715</sup>, *Sunan Ibn Mājah*<sup>716</sup>, *Sunan Abū Dāwūd*<sup>717</sup>, *Musnad Aḥmad*<sup>718</sup> and *Mustadrak Al-Ḥākim*<sup>719</sup>; by way of Muḥammad Ibn Abī Dhi’b from ‘Abd Al-Raḥmān Ibn Mihrān from ‘Abd Al-Raḥmān Ibn Sa’d from Abū Hurayrah رضي الله عنه.

All the narrators in the *Isnād* are trustworthy except ‘Abd Al-Raḥmān Ibn Mihrān Mawlā Banī Hāshim, who is unknown; no one other than Muḥammad Ibn Abī Dhi’b<sup>720</sup> has reported from him.

<sup>712</sup> See: Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Ḍa‘īf Al-Targhīb Wa Al-Tarhīb Lil-Mundhirī*; 1/368.

<sup>713</sup> See: Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Irwā’ Al-Ghalīl Fī Takhrīj Aḥādīth Manār Al-Sabīl*; 7/89-91.

<sup>714</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Namāz*; 49, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 58.

**NB:** The *Ḥadīth* is not in the Arabic version of the book.

The author has cited this *Ḥadīth* in the commentary of the book without mentioning its narrator. He has quoted it from *Al-Jāmi‘ Al-Ṣaḡīr* by Al-Suyūfī.

<sup>715</sup> See: Ibn Abī Shaybah, Abū Bakr ‘Abd Allah Al-Kūfī. *Muṣannaf Ibn Abī Shaybah Fī Al-Aḥādīth Wa-Al-Āthār*: 2/22.

<sup>716</sup> See: Ibn Mājah, Muḥammad Ibn Yazīd. *Sunan Ibn Mājah*; 1/257.

<sup>717</sup> See: Abū Dāwūd, Sulaymān Ibn Al-Ash‘ath Al-Sijistānī. *Sunan Abū Dāwūd*; 1/152.

<sup>718</sup> See: Ibn Ḥanbal, Aḥmad Ibn Muḥammad. *Musnad Aḥmad*; 2/428.

<sup>719</sup> See: Al-Ḥākim, Muḥammad Ibn ‘Abd Allah. *Mustadrak ‘Alā Al-Ṣaḥīḥayn*; 1/326.

<sup>720</sup> See: Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Tahdhīb Al-Tahdhīb*; 6/253, Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Taqrīb Al-Tahdhīb*; 1/351.

We found that only Imam Ibn Hibbān<sup>721</sup> has declared him trustworthy - as he usually does with unknown narrators – and ‘Abd Al-Raḥmān Ibn Mihrān has only this elevated *Ḥadīth* in the six books of *Ḥadīth*<sup>722</sup>.

Based on this, the *Isnād* of the *Ḥadīth* is weak; however, its *Matn* is supported by the authentic *Ḥadīth* of Abū Mūsā Al-Ash‘arī رضي الله عنه from the Prophet ﷺ in *Ṣaḥīḥ Al-Bukhārī*<sup>723</sup> and *Ṣaḥīḥ Muslim*<sup>724</sup>, with the wording: “**The person who will receive the highest reward for prayer is the one who comes to perform it in the mosque from the farthest distance**”. Therefore, Abū Hurayrah's *Ḥadīth* is considered *Ḥasan Li-Ghayrih*.

#### 5.4.7 The category of *Ḥasan Aḥādīth*

On the second category, *Ḥasan*, we would like to mention two examples.

- ***Ḥadīth* (1): “If a person wishes to have his sins forgiven by Allah, he should perform the *Wuḍū’* properly, offer with devotion two or four *Rak‘ats* of *Fard* or *Nafl* and then pray to Allah. Allah will forgive him”.**<sup>725</sup>

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<sup>721</sup> See: Ibn Hibbān, Abū Ḥātim Muḥammad Al-Busfī. *Al-Thiqāt*; 5/93-94.

<sup>722</sup> See: Al-Mizzī, Yūsuf Ibn ‘Abd Al-Raḥmān. *Tahdhīb Al-Kamāl Fī Asmā’ Al-Rijāl*; 17/445.

<sup>723</sup> See: Al-Bukhārī, Muḥammad Ibn Ismā‘īl. *Al-Jāmi‘ Al-Ṣaḥīḥ*; 1/233.

<sup>724</sup> See: Al-Qushayrī, Muslim Ibn Al-Ḥajjāj. *Al-Jāmi‘ Al-Ṣaḥīḥ*; 1/460.

<sup>725</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Namāz*; 20, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 27, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Ṣalāh*; 28.

The author has cited this *Ḥadīth* in the commentary of his book, without quoting its source or mentioning its narrator.

This *Ḥadīth* is reported by the Companion Abū Al-Dardā' رضي الله عنه from the Prophet ﷺ in *Musnad Aḥmad*<sup>726</sup>; by way of Sahl Ibn Abī Ṣadaqaḥ, from Kathīr Ibn Al-Faḍl Al-Ṭafāwī, from Yūsuf Ibn 'Abd Allah Ibn Sallām, from Abū Al-Dardā' رضي الله عنه.

After citing the *Ḥadīth* in *Al-Targhīb Wa Al-Tarhīb*, Al-Mundhirī said, “Narrated by Aḥmad with a good *Isnād*”.<sup>727</sup> Al-Haythamī has also declared its *Isnād* good in *Majma' Al-Zawā'id*<sup>728</sup>, and Al-Albānī did the same in his *Ṣaḥīḥ Al-Targhīb Wa Al-Tarhīb*.<sup>729</sup>

- ***Ḥadīth* (2): “Alī Ibn Abī Ṭālib once requested the Prophet ﷺ to give him a servant. The Prophet said, ‘Here are three slaves; take anyone you like’. ‘Alī said, ‘You may kindly choose one for me’. The Prophet pointed towards a certain man and said, ‘Take this one; he is particular about his prayer. But you are not to beat him. We are forbidden to beat one who says prayer’”.**<sup>730</sup>

This *Ḥadīth* is reported by the Companion Abū Umamah رضي الله عنه from the Prophet ﷺ in the following references: *Musnad Aḥmad*<sup>731</sup>, *Al-Adab Al-Mufrad*<sup>732</sup>, *Ta'zīm Qadr Al-Ṣalāh*<sup>733</sup>, *Shu'ab*

<sup>726</sup> See: Ibn Ḥanbal, Aḥmad Ibn Muḥammad. *Musnad Aḥmad*; 6/450.

<sup>727</sup> Al-Mundhirī, 'Abd Al-'Azīm Ibn 'Abd Al-Qawī. *Al-Targhīb Wa Al-Tarhīb*; 1/107.

<sup>728</sup> See: Al-Haythamī, Nūr Al-Dīn 'Alī Ibn Abī Bakr. *Majma' Al-Zawā'id Wa Manba' Al-Fawā'id*; 2/278-279.

<sup>729</sup> See: Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Ṣaḥīḥ Al-Targhīb Wa Al-Tarhīb Lil-Mundhirī*; 1/211.

<sup>730</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Namāz*; 40, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 49.

**NB:** The *Ḥadīth* is not in the Arabic version of the book.

The author has cited this *Ḥadīth* in his commentary, without quoting a specific source.

<sup>731</sup> See: Ibn Ḥanbal, Aḥmad Ibn Muḥammad. *Musnad Aḥmad*; 5/250.

<sup>732</sup> See: Al-Bukhārī, Muḥammad Ibn Ismā'īl. *Al-Adab Al-Mufrad*; 1/168.

<sup>733</sup> See: Al-Marwazī, Abū 'Abd Allah Muḥammad Ibn Naṣr. *Ta'zīm Qadr Al-Ṣalāh*; 2/922.

*Al-Īmān*<sup>734</sup> and *Al-Mu'jam Al-Kabīr*<sup>735</sup>; by way of Ḥammad Ibn Salamah from Abū Ghālib Al-Baṣrī from Abū Umamah ؓ.

In his *Ithāf Al-Khiyarah*, Al-Būṣīrī said, “This is a good *Isnād*, but Abū Ghālib is controversial”.<sup>736</sup> Al-Albānī has also declared the *Isnād* good, citing it in his *Silsilat Al-Aḥādīth Al-Ṣaḥīḥah* and commenting:

This is a good *Isnād*, with all its narrators trustworthy except this Abū Ghālib, a comrade of Abū Umamah, who is controversial. But his *Ḥadīth* are at least good, and there is supporting evidence in Abū Hurayrah's elevated *Ḥadīth*: “I have been forbidden to kill those who perform prayer”. Reported by Abū Ya‘lā in his *Musnad*.<sup>737</sup>

#### 5.4.8 The category of *Ṣaḥīḥ Aḥādīth*

Finally, *Ṣaḥīḥ Aḥādīth*, as a first category deserves four examples due to the total *Aḥādīth* involved. These are:

- ***Ḥadīth* (1): “Prayer with congregation is twenty-five times superior to prayer which is said in a house or in a shop. It is so because when a person performs *Wuḍū’* in right earnest and walks on to the mosque, with the sole intention of performing prayer, each step he takes, adds one blessing to his account and wipes out one sin therefrom. Again, if he keeps sitting in the mosque (with *Wuḍū’* of course) after the**

<sup>734</sup> See: Al-Bayhaqī, Abū Bakr Aḥmad Ibn Al-Ḥusayn. *Shu‘ab Al-Īmān*; 3/35.

<sup>735</sup> See: Al-Ṭabrānī, Abū Al-Qāsim Sulaymān Ibn Aḥmad. *Al-Mu'jam Al-Kabīr*; 8/275.

<sup>736</sup> Al-Būṣīrī, Shihāb Al-Dīn Aḥmad Ibn Abī Bakr. *Ithāf Al-Khiyarah Al-Maharah Bi-Zawā'id Al-Masānīd Al-'Asharah*; 5/450.

<sup>737</sup> Al-Albānī, Muḥammad Nāṣir Al-Dīn. *Silsilat Al-Aḥādīth Al-Ṣaḥīḥah Wa Shay' Min Fiqihā Wa Fawā'idhā*; 5/492.

**prayer is over, the angels keep on seeking Allah's blessing and forgiveness for him. And as long as he keeps sitting in the mosque waiting for prayer, he goes on earning rewards as if he is busy in prayer”.**<sup>738</sup>

This *Ḥadīth* is reported by the Companion Abū Umamah رضي الله عنه from the Prophet ﷺ in *Ṣaḥīḥ Al-Bukhārī*<sup>739</sup> and *Ṣaḥīḥ Muslim*.<sup>740</sup> The *Ḥadīth* is authentic by virtue of the consensus of both Al-Bukhārī and Muslim in reporting it.

- ***Ḥadīth* (2): “Seven persons shall be accommodated under the shade of Allah's mercy on the Day of Judgment, when everybody will be most bewildered under the inconceivably intense heat of the sun. One of them will be the person whose heart remains attached to the mosque. He is anxious to return to the mosque if he leaves it on any account”.**<sup>741</sup>

This *Ḥadīth* is reported by the Companion Abū Umamah رضي الله عنه from the Prophet ﷺ in *Ṣaḥīḥ Al-Bukhārī*<sup>742</sup> and *Ṣaḥīḥ Muslim*.<sup>743</sup> The *Ḥadīth* is authentic by virtue of the consensus of both Al-Bukhārī and Muslim in reporting it.

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<sup>738</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Namāz*; 42-43, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 52, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā'il Al-Ṣalāh*; 47.

The author has cited this *Ḥadīth* in the main text of the book, attributing it to *Ṣaḥīḥ Al-Bukhārī* and *Ṣaḥīḥ Muslim*. He as quoted from the book *Al-Tarḥīb Wa Al-Tarḥīb* by Al-Mundhirī.

<sup>739</sup> See: Al-Bukhārī, Muḥammad Ibn Ismā'īl. *Al-Jāmi' Al-Ṣaḥīḥ*; 1/232.

<sup>740</sup> See: Al-Qushayrī, Muslim Ibn Al-Ḥajjāj. *Al-Jāmi' Al-Ṣaḥīḥ*; 1/459.

<sup>741</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā'il Namāz*; 50, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 59.

**NB:** The *Ḥadīth* is not in the Arabic version of the book.

The author has cited this *Ḥadīth* in the commentary of his book, without quoting its source or mentioning its narrator.

<sup>742</sup> See: Al-Bukhārī, Muḥammad Ibn Ismā'īl. *Al-Jāmi' Al-Ṣaḥīḥ*; 1/234.

<sup>743</sup> See: Al-Qushayrī, Muslim Ibn Al-Ḥajjāj. *Al-Jāmi' Al-Ṣaḥīḥ*; 2/715.

- ***Ḥadīth (3):*** “Firdaws is the apex and the best portion of Paradise, where from all its rivers originate. Allah's throne will be placed there. When you pray for Paradise, always pray for Firdaws”.<sup>744</sup>

This *Ḥadīth* is reported by the Companion Abū Umamah رضي الله عنه from the Prophet ﷺ in *Ṣaḥīḥ Al-Bukhārī*.<sup>745</sup> Scholars have agreed on the authenticity of a *Ḥadīth* reported by any or both of Al-Bukhārī and Muslim.

- ***Ḥadīth (4):*** “If one wishes to meet Allah on the Day of Judgment as a Muslim, he must say his prayer at a place where *Adhān* (call to prayer) is called out, viz., a mosque, as Allah has prescribed through His Prophet ﷺ such practices which are nothing but guidance through and through: and prayer (with *Jama‘ah*) is one of them. If you start saying your prayer at your houses (as so and so is doing), then you will be discarding the *Sunnah* of the Prophet ﷺ and no sooner you desert his *Sunnah* than you go astray. When a person performs *Wuḍū’* correctly and then leaves for the mosque, at each step that he takes, he gets one blessing and has one sin wiped out. During the lifetime of the Prophet ﷺ no one would miss *Jama‘ah* except an open *Munāfiq* (hypocrite) or a real invalid. Even the *Munāfiq* dared not miss the *Jama‘ah* and a sick person who could be taken to the mosque with the help of two men would be helped to join *Jama‘ah*”.<sup>746</sup>

<sup>744</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Namāz*; 58, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 69-70, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Ṣalāh*; 63.

The author has cited this *Ḥadīth* in the commentary of his book, without quoting its source or mentioning its narrator.

<sup>745</sup> See: Al-Bukhārī, Muḥammad Ibn Ismā‘īl. *Al-Jāmi‘ Al-Ṣaḥīḥ*; 6/2700.

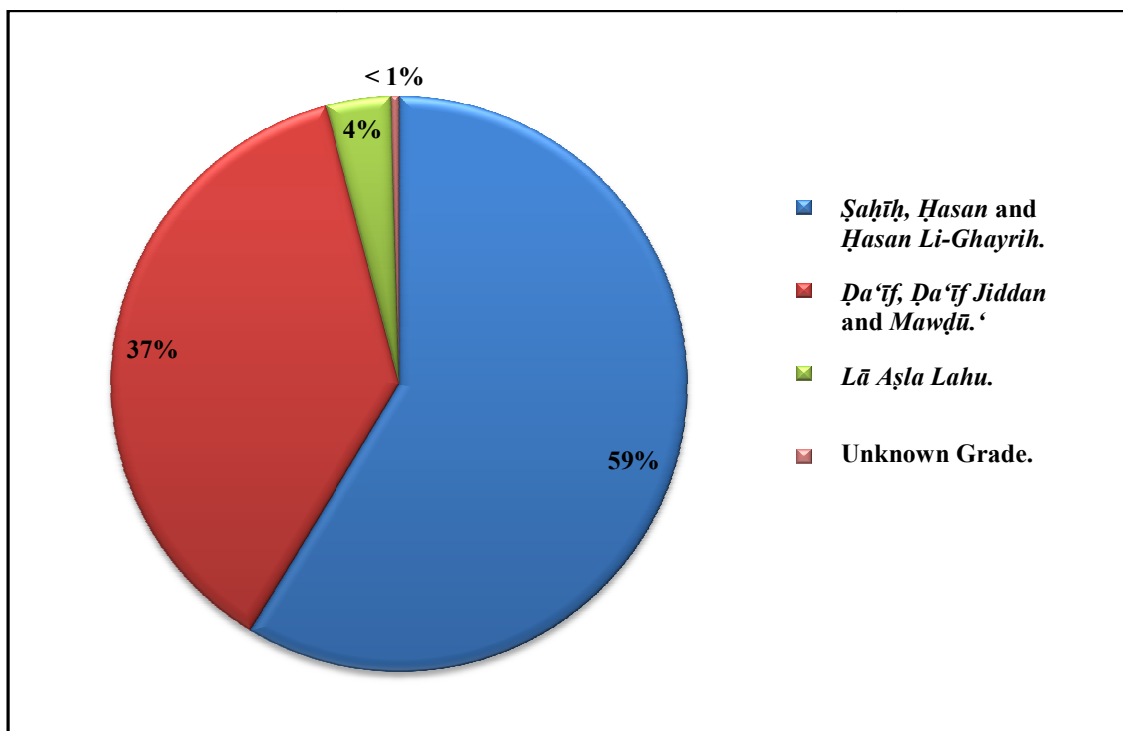
<sup>746</sup> See: Kāndahlawī, Muḥammad Zakariyyā. *Faḍā’il Namāz*; 45, and Kāndahlawī, Muḥammad Zakariyyā. (English Translation). *Virtues of Salaat*; 54-55, and Kāndahlawī, Muḥammad Zakariyyā. (Arabic Translation). *Faḍā’il Al-Ṣalāh*; 63.

The author has cited this *Ḥadīth* in the main text of the book, attributing it to *Ṣaḥīḥ Muslim*. He as quoted from the book *Al-Tarḥīb Wa Al-Tarḥīb* by Al-Mundhirī.



This *Ḥadīth* is reported reported by the Companion ‘Abd Allah Ibn Mas‘ūd ؓ from the Prophet ﷺ in *Ṣaḥīḥ Muslim*.<sup>747</sup> The scholars of *Ḥadīth* have agreed on the authenticity of a *Ḥadīth* reported by any or both of Al-Bukhārī and Muslim.

**Figure 5.6: The grades and percentages of the *Aḥādīth* in groups**

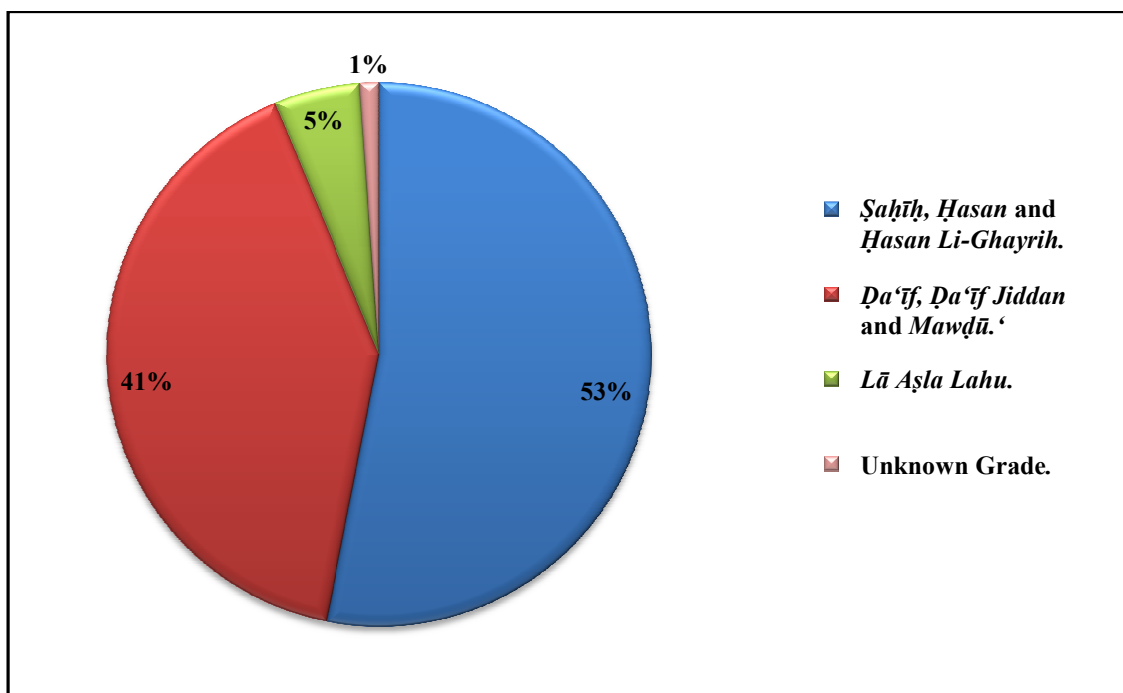


The above figure shows that the *Aḥādīth* classified as authentic, sound and sound due to support by other narrations – which we have put together in one group – represent the highest percentage of *Aḥādīth* of *Faḍā’il Namāz*, more than half at 59%, whereas the second group which comprises *Aḥādīth* classified as weak, very weak and fabricated represents 37%, which is itself quite significant, although it is by no means the dominant group.

<sup>747</sup> See: Al-Qushayrī, Muslim Ibn Al-Ḥajjāj. *Al-Jāmi‘ Al-Ṣaḥīḥ*; 1/453.

If we put together all *Aḥādīth* in both parts (*Faḍā'il Qur'ān* and *Faḍā'il Namāz*), to find out the overall percentage of each of them we will find that the percentage of weak, very weak and fabricated *Aḥādīth* is still high at 41%. On the other hand, we find that the group consisting of authentic *Aḥādīth*, sound *Aḥādīth* and *Aḥādīth* sound due to support by other narrations represents the highest percentage at 53%, as shown in the chart below:

**Figure 5.7: The Total percentages of the *Aḥādīth* in the *Faḍā'il Qur'ān* and *Namāz***



### 5.5 Reasons for the existence of weak and fabricated *Aḥādīth* in the book

After having previously explained the grades, numbers and percentages of the *Aḥādīth*, we will now try to shed light on the reasons why there exist a significant percentage of weak *Aḥādīth* in addition to some fabricated *Aḥādīth* and the like. The reasons can be summarised as follows:

- The author has adopted a strategy of leniency toward reliance on weak *Aḥādīth* regarding virtues of good deeds and the like. In fact, he went so far as to sometimes rely on very weak *Aḥādīth* on the pretext that the term ‘weak’ still applies to them, and this can be considered as negligence.
- The fact that the author adopted this course led him to rely on books that do not lay emphasis on the distinction between authentic *Aḥādīth* and weak ones – their authors did not impose this as a condition. In fact, some of these books have been criticised by scholars for containing fabricated, false and baseless *Aḥādīth*. Some of these books are: *Tanbīh Al-Ghāfilīn Min Aḥādīth Sayyid Al-Mursalīn* and *Qurrat Al-‘Uyūn Wa Mufriḥ Al-Qalb Al-Maḥzūn*, both by Abū Al-Layth Al-Samarqandī; *Iḥyā’ ‘Ulūm Al-Dīn* by Al-Ghazzālī; *Nuzhat Al-Majālis Fī Muntakhab Al-Nafā’is* by ‘Abd Al-Raḥmān Al-Safūrī; and others.
- The author's excessive trust in some books and the status of their authors made him regard as unlikely that they will contain fabricated and false *Aḥādīth* and the like, especially those books whose authors claimed to have excluded fabricated *Aḥādīth*, such as Al-Bayhaqī and Al-Suyūṭī. But in fact they did not go by this, as critics have shown.<sup>748</sup>
- The author's failure to omit those *Aḥādīth* that may contain exaggerations in rewards and punishments because they stir the feelings of the laymen, surprise them, impress them and have a quick, direct effect on them. But this type of *Aḥādīth* are most of the time fabricated or without source, and very weak at best.

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<sup>748</sup> This issue regarding Al-Bayhaqī and Al-Suyūṭī has been discussed in the research in chapters two and four, see pp: 193-195.

However, regardless of the reasons leading to this type of *Aḥādīth* being in the book, the indisputable fact is that these *Aḥādīth* are still in the book up to now, and many followers of *Jama'at Al-Tablīgh*, especially in the Indian sub-continent<sup>749</sup>, utilise these *Aḥādīth* in their gatherings, relying on the book *Tablīgh Niṣāb* and confident in its author's scholarly status. Despite some criticisms directed at the book regarding the issue of the *Aḥādīth* as well as other issues, it seems to us that the response of those responsible in the movement are not up to expectations, and we have seen excessive sensitivity on the part of some activists of the movement towards some of the criticisms.<sup>750</sup>

In our opinion it would have been better if the leadership had formed a committee to undertake the analysis of the *Aḥādīth* found in the book, revise it and print it in a new form after taking into consideration the scientific observations, the technical side and the like.

## 5.6 Conclusion

In this chapter, we gave an overview of the methodology that we adopted in our study, analysis and classification of the prophetic traditions. The study dealt with two parts from the book, namely *Faḍā'il Qur'ān* and *Faḍā'il Namāz*. The total number of *Aḥādīth* in both parts, including

<sup>749</sup> Because the book was originally written in Urdu and it spread among them. After it was translated into other languages, especially English, it became much more widespread and more relied upon as is the case, for example, with followers of *Jama'at Al-Tablīgh* in Britain.

<sup>750</sup> Some of them avoid any discussion on this issue. Others find this criticism strange on the pretext that the author is a great scholar and *Shaykh Al-Ḥadīth*, and is therefore more knowledgeable about his book and the *Aḥādīth* contained in it. And if they were false or fabricated, he would not mention them in it. In fact, their position reminds us of Ibn Jawzī's criticism against Ibn Mājah for mentioning a fabricated *Ḥadīth* in his *Sunan*, although Ibn Mājah mentioned the chain of narration that shows its status. Ibn Jawzī said, "What is surprising with Ibn Mājah is that despite his knowledge he found it permissible to mention this *Ḥadīth* in the *Sunan* without commenting on it. How come he did not hear the Prophet's ﷺ authentic saying that 'Whoever transmits a *Ḥadīth* from me that is clearly a lie, he is one of the two liars'. Does he not know that people will say, 'If this were not authentic, then such a scholar would not have mentioned it'; and will act according to it".

See: Ibn Al-Jawzī, Abū Al-Faraj 'Abd Al-Raḥmān. *Al-Mawḍū'āt Min Al-Aḥādīth Al-Marfū'āt*; 1/361.

*Matn* and *Sharḥ*, is 354. Using histograms and pie-charts, we have presented the conclusions of the study which is concerned with the different grades of *Aḥādīth*, their numbers and the percentage of each grade. The pie-charts have shown that the highest percentage of *Aḥādīth* was that the group of *Ṣaḥīḥ*, *Ḥasan* and *Ḥasan Li-Ghayriḥ*.

On the other hand, the study has exposed the existence of fabricated *Aḥādīth* and the like in the book. We have also given examples of some *Aḥādīth* to support the most important conclusions of the study. We then concluded the chapter with a discussion of the reasons why the book contains a high proportion of weak *Aḥādīth* and is not devoid of some fabricated *Aḥādīth*. After completing the study of the *Aḥādīth* and obtaining its results it is appropriate that, in the following chapter, we discuss the summary of the research, its conclusions and the major recommendations.

## CHAPTER ( 6 ) CONCLUSIONS

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### 6.1 Introduction

This chapter briefly reviews the main conclusions of the research in the previous chapters which discussed the book *Tablīghī Niṣāb* from different perspectives relating to such things as its importance for the *Jamā'at Al-Tablīgh*, its function and its different sections, as well as the life of the author and his methodology in compiling the book, in addition to the *Aḥādīth* dealt with by the study and their conclusions. This chapter also discusses some recommendations and future studies that are broadly related to the study.

### 6.2 Findings

The world is witnessing the emergence of numerous Islamic movements, the largest and most famous among which is perhaps the *Jamā'at Al-Tablīgh*, which is known for its missionary activities that are distinguished – from those of other movements – by continuous missionary tours in many parts of the world all through the year. The followers of the movement strive

towards allocating a portion of their time to spread the message and to go out on tours in groups at their own expense.

This movement first appeared in Mewat in the north of India – then under British rule – in the year (1345 H./1927 CE.), through the efforts of its founder Shaykh Muḥammad Ilyās Ibn Muḥammad Ismā‘īl Kāndahlawī Al-Ṣiddīqī who founded the movement on six major principles around which the group revolves, and which are: belief in the oneness of God; offering the five daily prayers with devotion; knowledge of the virtues along with remembrance of God; respect and deference for Muslims; sincerity in intention; and going out on missionary tours to preach . It is worth mentioning that the Kāndahlawī family are still at the command of the movement till today, after approximately 8 decades.

The *Jamā‘at Al-Tablīgh* attaches particular importance to the field of virtues, reward and punishment as an effective method of preaching to educate the soul, reform it and strengthen its determination to perform good deeds and avoid evil ones. Human nature is inclined towards good consequences of actions and it likes reward. It also dislikes evil consequences and fears punishment. Through this method, the movement has been able to attract many of those who had been living in an environment of sins and pleasures to an environment of good and good deeds, and they consequently turned from sinners to preachers.

Just as scholars, past and present, compiled books dedicated to the *Aḥādīth* regarding reward, punishment and the virtues of deeds as they realised their importance, we find one of the most famous books of the *Jamā‘at Al-Tablīgh* in this field to be *Tablīghī Niṣāb* in Urdu – which

means the *Tablīghī* methodology – because it was specially written to be read from by the followers in their exclusive knowledge sessions which are held regularly regardless of whether they are at home or on journeys. The goal is to train them on the methodology of the movement and instil in them the motivation to exert effort and spend time and money for the sake of spreading the message, which increases the activities of the movement and makes it a proper movement.

In this research, we studied the book *Tablīghī Niṣāb* which is a major source of reference for the *Jamā'at Al-Tablīgh*. The author was one of the intellectual theorists of the movement, the cousin of the founder of the movement, and its general supervisor, Shaykh Muḥammad Zakariyyā Ibn Muḥammad Yaḥyā Ibn Muḥammad Ismā'īl, of Ṣiddīqī descent and Kāndahlawī birth. He migrated to and died in Al-Madinah Al-Munawwarah, and is known among scholars and students as *Shaykh Al-Hadīth*.

The author was born in (1335 H./1898 CE.), in a village called Kandhla in the north of India into a Sufī religious family known for their knowledge, uprightness, asceticism and eagerness to memorise the *Qur'ān* and call to the way of God. He lived in the twentieth century, considered wonderful and unique not only in comparison to the previous one but also to all the other centuries past, since it witnessed a huge number of political and economic events as well as civil and world wars that changed the world map at an extraordinary pace and led to the fall of some great powers and empires and the rise of new states.



In addition to the numerous scientific discoveries, inventions and achievements that were never seen in history before the twentieth century, social and intellectual changes also took place, in that they led to changes in the human race and what they have been generally used to throughout past centuries. In this respect, the twentieth century can be considered as the century of events, miracles and major changes as if it were a century consisting of centuries and not only decades.

Shaykh Muḥammad Zakariyyā journeyed several times to the Ḥijāz during which he was able to perform *Ḥajj* and *‘Umrah* a number of times. The Ḥijāz can be said to be a world meeting place at the time of *Ḥajj* and *‘Umrah*, and thus his numerous visits may have opened up to him scientific horizons, and various political, cultural and social perspectives that have somehow contributed towards expanding his possibilities and forming his personality.

His most important pilgrimage is probably the one he performed in the company of his Shaykh Sahāranpūrī in (1344 H./1926 CE.), as he stayed with him in the Ḥijāz for over a year to assist him in completing the commentary on *Sunan Abū Dāwūd*. During that period his Shaykh permitted him to receive allegiance on his behalf on the four Sufī orders: *Chishtiyyah*, *Naqshabandiyyah*, *Qādiriyyah* and *Suhrawardiyyah*. There is no doubt that this was a honour for him and a goal that must necessarily be achieved especially in some Islamic communities, as it is mostly inconceivable for somebody to achieve a high rank of knowledge and merit as long as he does not practice the principle of allegiance.

Shaykh Zakariyyā also travelled to the Ḥijāz in (1383 H./1964 CE.), accompanied by his cousin and son-in-law Shaykh Muḥammad Yūsuf Kāndahlawī, the leader of the movement at that time, to join him in the movement's efforts in Saudi Arabia and to follow up on and support its activities. Then in (1386 H./1967 CE.), at the beginning of the leadership of Shaykh Muḥammad In‘ām Al-Ḥasan Kāndahlawī, the third leader of the movement and son-in-law of the author, the author accompanied him on a journey to the Ḥijāz. This trip is considered the first trip of Shaykh Muḥammad In‘ām as the leader of the movement after the death of the former leader. The fact that the author accompanied him on that trip was therefore of great importance especially given that a great number of activists and followers of the movement were expected to attend the pilgrimage from various Islamic countries in order to meet and hold consultations and discussions on the movement's activities and expansive efforts and to renew allegiance to the new leadership.

We have noticed the great and continuous emphasis laid by the leadership of the movement on the Ḥijāz as a strategic and busy region especially during the times of *Ḥajj* and *‘Umrah*, since it enables them to spread to the world their adopted idea and methodology of spreading the message when the conditions are ripe. The movement went about this in two ways:

- The first is fixed: it involves inculcating and consolidating the *Tablīghī* methodology in the country of the Holy Mosques, on the basis that once the *Tablīghī* mission were centred there, it would easily spread throughout the world.

- The second is temporary: taking advantage of the pilgrimage period every year to focus efforts to spread their message among pilgrims, who once persuaded, would become their best agents for its spread in their respective countries. As a matter of fact, the movement succeeded in attaining their objectives and their mission went from regional to global.

Shaykh Muḥammad Zakariyyā played a crucial role within the *Jamā'at Al-Tablīgh* through his contribution towards the founding of the movement along with its first founder Shaykh Muḥammad Ilyās and through his support to its leaders, besides his continuous participation in the missionary tours over 5 or more decades to introduce the movement and spread its methodology of preaching. This in addition to his supervision of the movement from a scientific, educational and spiritual perspective.

At any rate, it can be said that the author's scientific status, his close family ties with the movement's leader and his missionary efforts, besides his lineage that goes back to Abū Bakr Al-Ṣiddīq رضي الله عنه are all factors that contributed to his high status within as well as outside the movement.

The book *Tablīghī Niṣāb* which forms the main theme of this study, was originally a designation of a series of books or treatises compiled over different periods of time with time gaps sometimes spanning as long as three decades. These scattered writings were subsequently collected into two volumes to form this book which consists of 1564 in some printed versions, while others have a little more or a little less. It is to be noted that there is competition among

publishers to print it. Some have actually printed tens of editions, which shows the importance of the book and the fame of the author.

The book was initially printed in Urdu under the title *Tablīghī Niṣāb* in its first print in (1375 H./1955 CE.). Then it came out under the title *Faḍā'il Al-A'māl* in (1405 H./1985 CE.), i.e. three years after the death of the author, and publication houses have since been printing the book under one of these two titles. Later the name *Faḍā'il Al-A'māl* was to become more common, and this made it more widespread and acceptable to the people given that the name indicates the subject of the book, which is the virtues of deeds. Anyway, each name has an acceptable aspect that justifies it. Since the title *Tablīghī Niṣāb* means the *Tablīghī* methodology exclusive to the *Jamā'at Al-Tablīgh* which aims at training its adherents on the methodology of the movement, this title is therefore correct as regards its function and role. As to the title *Faḍā'il A'māl*, it is based on the content of the book which for the most part contains numerous treatises on the Qur'ānic verses and *Aḥādīth* on virtues of *Qur'ān*, prayer, and the like.

There is a total of ten chapters, or sections, in *Tablīghī Niṣāb*, and according to the chronological order of their compilation they are as follows: virtues of the Holy *Qur'ān*, virtues of *Ramaḍān*, virtues of Islamic Call, stories of the Companions, virtues of prayer, virtues of glorification, virtues of pilgrimage, virtues of charities, and virtues of praise of the Prophet ﷺ. These nine parts were compiled by Shaykh Muḥammad Zakariyyā Kāndahlawī. It is of note that virtues of the Holy *Qur'ān* was compiled in (1348 H./1929 CE.), whereas virtues of praise of the Prophet ﷺ compiled in (1384 H./1965 CE.), i.e. with a time gap of around 35 years. The

tenth part is 'Muslim Degeneration and its Only Remedy' and was compiled by the movement founder's cousin and brother-in-law Shaykh Muḥammad Iḥtishām Al-Ḥasan Kāndahlawī.

We have seen a common feature in the Urdu editions of the book *Tablīghī Niṣāb* in that they do not follow the chronological order of the chapters. The different editions do not conform to a specific structure either. In fact, some publication houses printed only the first volume of the book and not the second part which consists of *Faḍā'il Ṣaḍāqāt* and *Faḍā'il Ḥajj*. This may mislead the buyer or reader into believing that the book *Tablīghī Niṣāb* is made up of only one volume. This may be attributed to the number and variety of publishers, and also the open permission granted by Shaykh Muḥammad Zakariyyā to everyone that has perhaps contributed towards this disparity among different editions.

Due to the importance of the book, it has been translated into more than ten languages, with Arabic and English being the more important ones. As the lingua franca of the world, the latter has contributed to the spread of the book more widely throughout the world. It should be noted that the English translation was not undertaken at one time nor by one translator. Instead it was carried out over different periods of time and by different translators because of the number of the chapters of the book. Further, the English versions do not follow the chronological order of these sections. However, they nearly conform to one order for all the chapters of the book *Tablīghī Niṣāb* with the exception of 'Virtues of the Prophet ﷺ' which was omitted as it was printed separately. As for the Arabic version, it has been printed under the title *Faḍā'il Al-A'māl* and not its former name *Tablīghī Niṣāb*. The book comprises only three chapters: *Faḍā'il*

*Tablīgh, Faḍā'il Al-Ṣalāh and Faḍā'il Al-Qur'ān*. What is surprising is that after more than three decades and a half only these three sections have been translated into Arabic.

It should be pointed out that some parts that have been translated into Arabic or English are defective as they did not follow the original text according to the recommendations of the author. Besides, all the translated chapters are not of the same quality. For example, the English version of *Faḍā'il Ramaḍān* is one of the best versions in terms of clarity, structure and freedom from typographical mistakes.

However, the high number of different versions may have helped to spread the book among the people. On the other hand, we find that when the casual observer sees numerous versions he will assume that with more editions of the book and more publishers to compete to print it, new versions will be clearer, more accurate, more in line with the author's instructions, and less likely to contain mistakes. But this is not the case with all parts of the book, as new versions are mostly exact copies of their predecessors. They are technically mere reprints.

If we move on to the author's methodology in compiling his book we find that he follows the traditional path of many scholars in that they divide their books into *Matn* and *Sharḥ*. The text contains verses and *Aḥādīth* in Arabic whereas the commentary is in Urdu and contains some *Aḥādīth*, sayings and issues of jurisprudence, besides numerous anecdotes of *Tabi'īn* and Sufis, as well as some verses of poetry and some invocations.

We notice that the author sometimes divide the part into chapters as for example in *Faḍā'il Tablīgh*, and at other times into sections with chapters under them as in *Faḍā'il Namāz*. Still sometimes he does not divide a part but only mentions the *Aḥādīth* consecutively without classifying them into chapters or sections as in *Faḍā'il Qur'ān*. The chapters or sections sometimes begin with verses as in *Faḍā'il Tablīgh* and *Faḍā'il Ṣaḍāqāt*, and at other times with *Aḥādīth* as in *Faḍā'il Namāz* and *Faḍā'il Ramaḍān*. We believe that it would perhaps be better if the author had followed one method throughout all the parts of the book. But due to the wide time gaps between one part and the next, the author's methodology of classifying these parts varied to a certain extent.

Most of the time the author does not cite the *Aḥādīth* directly from their sources, but instead relies on substitute sources such as Al-Mundhirī's *Al-Targhīb Wa Al-Tarhīb*, Al-Tibrīzī's *Mishkāṭ Al-Maṣābīḥ*, Al-Suyūṭī's *Al-Jāmi' Al-Ṣaghīr*, and others, as this is easier and less time-consuming for him. However, this method caused him to reproduce some mistakes that were originally in the sources on which he relied. It is worth mentioning that some references that Shaykh Muḥammad Zakariyyā used have been incorrectly attributed to some famous authors, such as *Daqā'iq Al-Akḥbār Fī Dhikr Al-Jannah Wa Al-Nār* which was attributed to Al-Ghazzālī, and *Al-Munabbihāt 'Alā Al-Isti'dād Li-yawm Al-Ma'ād* which was attributed to Ibn Ḥajar Al-'Asqalānī.

Another thing of note is the authors concern to specify the grading of a *Ḥadīth* in accordance with the symbols used by Al-Suyūṭī in his *Al-Jāmi' Al-Ṣaghīr*. But scholars have made clear that

these symbols cannot always be relied upon as transcribers have committed mistakes in some of them.

The author also generally adopts an attitude of leniency towards weak narrations regarding *Faḍā'il Al-A'māl* and *Al-Targhīb Wa Al-Tarhīb*. However, some critics have stated that the author had gone too far in his leniency and quoted many weak and fabricated *Aḥādīth* in his book. Therefore, it was necessary to find out the nature of this criticism or claim and to verify this by means of studying the *Aḥādīth* and analysing their chains of narration so as to know their respective grades, and then to extract the percentage of each grade as have been shown in the study that we have undertaken.

Since *Tablīghī Niṣāb* is a voluminous book consisting of many parts, and contains a huge number of *Aḥādīth*, we found that it would be near impossible to study all the *Aḥādīth* in the book for the purpose of this research. It was thus decided to study only two sections. The first is *Faḍā'il Qur'ān* which was compiled during the beginnings of the movement and before its spread. The second is *Faḍā'il Namāz* which was compiled after the movement become well-established and at the special request of the founder.

The total number of *Aḥādīth* dealt with in the study in both text and commentary is 354, excluding repetitions, with 134 *Aḥādīth* from *Faḍā'il Qur'ān*, and 220 from *Faḍā'il Namāz*. According the study, we found that there are eight categories or main types, seven of which represent the different grades of the *Aḥādīth* mentioned in *Faḍā'il Qur'ān* and *Faḍā'il Namāz*, while the eighth and last category has no grade. The *Aḥādīth* of the latter type are few with a



total of four *Aḥādīth* all found in the commentary. The study could not find a grade to give them for various reasons mentioned in their respective places.

As regards *Faḍā'il Qur'ān*, we find – by means of the histograms and pie charts – that authentic and weak *Aḥādīth* are the two most common types of *Aḥādīth*, with each type amounting to 42. We also notice that the other types (*Ḥasan*, *Ḥasan Li-Ghayrih*, *Ḍa'īf Jiddan*, *Mawḍū'* and *Lā Aṣla Lahu*) are largely close in numbers since they range between 7 and 11. On the other hand, if we group together the *Ṣaḥīḥ*, *Ḥasan* and *Ḥasan Li-Ghayrih Aḥādīth* (Group A), and do the same for *Ḍa'īf*, *Ḍa'īf Jiddan*, *Mawḍū' Aḥādīth* (Group B) we will find that they are to a large extent of the same amount, since they represent 44% and 46% respectively, i.e. with a difference of 2% between them.

As for *Faḍā'il Namāz*, we notice – according to the histograms – that there is a numerical difference between the types of *Aḥādīth*, as the number of authentic *Aḥādīth* reaches 73, the highest number, while in the second place come the weak *Aḥādīth* with 43 units, i.e. there is a big difference of 25 between the two types. When we look at the *Ḍa'īf Jiddan*, *Mawḍū'* and *Lā Aṣla Lahu Aḥādīth*, we find a noticeably gradual decrease in their numbers since the highest number is that of *Ḍa'īf Jiddan Aḥādīth* (20), followed by *Mawḍū' Aḥādīth* amounting to 14, and then *Lā Aṣla Lahu Aḥādīth*, with 8 units. On the other hand, we notice that the number of *Ḥasan Aḥādīth* (27) is very close to *Ḥasan Li-Ghayrih Aḥādīth* (29), i.e. with a difference of only two.

When we gather the *Ṣaḥīḥ*, *Ḥasan* and *Ḥasan Li-Ghayrih Aḥādīth* into one group (Group A), and the *Ḍa'īf*, *Ḍa'īf Jiddan*, *Mawḍū' Aḥādīth* into another (Group B), we find that the group

with the highest percentage of *Aḥādīth* in *Faḍā'il Namāz* is group A with 59%, i.e. with more than half, whereas (Group B) has a percentage of 37, which is to some extent a high percentage, although it is by no means the highest.

After gathering the *Aḥādīth* and their grades in each of the two parts (*Faḍā'il Qur'ān* and *Faḍā'il Namāz*), we found that the total number of *Ḍa'īf*, *Ḍa'īf Jiddan*, *Mawḍū' Aḥādīth* still represent a 41%, which is a high percentage. On the other hand, we find that the *Ṣaḥīḥ*, *Ḥasan* and *Ḥasan Li-Ghayrih Aḥādīth* represent 53%, the highest percentage as shown in the pie charts figure 5.7.

Contrary to the author's claim, the study has proven the existence of fabricated *Aḥādīth* in the book, even though, they are not as common as some critics have claimed. Despite this, we cannot deny the number of weak *Aḥādīth*. We have explained the possible reasons why this happened even though the author was a scholar of *Ḥadīth*.

At any rate, there is an important issue which must be dealt with in this context. It is commonly known among the people that weak *Aḥādīth* are acted upon unconditionally, believing there is no difference of opinion in this. In fact, some are extremely lenient in this matter to the extent that when they hear a weak *Ḥadīth* they rush to put it into practice without hesitation or precaution although the *Ḥadīth* can be very weak or fabricated. Based on this, we say that scholars have two different opinions regarding this issue:

- First opinion: It is permissible to be lenient towards weak *Aḥādīth* as far as virtues are concerned, and this is guided by specific conditions. This is the opinion of the majority of scholars such as Sufyān Al-Thawrī, ‘Abd Allah Ibn Al-Mubārak, ‘Abd Al-Raḥmān Ibn Mahdī, Sufyān Ibn ‘Uyaynah, Yaḥyā Ibn Ma‘īn, Aḥmad Ibn Ḥanbal (in one account), Ibn ‘Abd Al-Barr, Ibn Qudāmah, Al-Nawawī, Ibn Kathīr, Al-‘Irāqī, Ibn Naṣīr Al-Dīn, Al-Sakhāwī, Al-Suyūṭī, Ibn Ḥajar, Al-Haythamī, Ibn ‘Ābidīn, Mulla ‘Alī Al-Qārī, Al-Laknawī and others. As for the conditions set by the scholars<sup>751</sup> they can be summarised as follows as:

1. The *Ḥadīth* should not be that weak, as if it is reported only by a liar, someone accused of lying, of making grave mistakes or of being often negligent.
2. The *Ḥadīth* should be general, in that another more specific does not invalidate it.
3. The person should not be convinced of its soundness while acting upon it, so that something the Prophet ﷺ has not said is not attributed to him, but it is acted upon as a precaution.
4. That he does not spread it, so that a weak *Ḥadīth* is not acted upon, which will cause invalid rules to find their way into the legislation. Or ignorant people might believe that it is authentic.
5. That it does not contradict an authentic *Ḥadīth* or stronger evidence.
6. That it does not contain additional details, estimations or specifications over those mentioned in authentic *Aḥādīth*.

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<sup>751</sup> It is worth mentioning that some scholars object to some of the conditions, especially the first three. This has been discussed at length in chapter two, sub-section (2.15.1.1).

- Second opinion: Some scholars are of the opinion that it is forbidden to rely on or act upon weak *Aḥādīth* with regard to virtues. This opinion is reported from some early scholars such as Al-Imām Aḥmad Ibn Ḥanbal (in the second account) – but the famous is the first account – and Yaḥyā Ibn Ma‘īn – as reported by Ibn Sayyid Al-Nās – and also Muslim Ibn Al-Ḥajjaj Al-Qushayrī, and Muḥammad Ibn Ḥibbān Al-Bustī. Among later scholars there are Ibn Ḥazm Al-Dhāhirī, and also Abū Bakr Ibn Al-‘Arabī Al-Mālikī. Also of this opinion are Abū Shāmah Al-Maqdīsī and Al-Shawkānī. Among contemporaries there are Aḥmad Shākir, Al-Albānī, Muḥammad Ibn ‘Uthaymīn and others.

In our opinion, the first opinion – in the event the conditions can be practically applied – is moderate, because weak *Aḥādīth* are of different degrees of weakness on the one hand. On the other hand, scholars disagree in their judgement of weak *Aḥādīth*, and their rulings differ according to specific considerations – as explained in the second chapter. Based on this, those of this opinion have dealt with weak *Aḥādīth* according to what they find suitable – in their opinion – as they did not ignore them completely like fabricated *Aḥādīth* and nor did they accept them completely like authentic narrations. They were just lenient in accepting them in specific fields if it is not very weak, it is not contradicted by a stronger *Ḥadīth*, and satisfy other conditions that they have set.

On the contrary, what if these conditions are not abided by? This is what happened, and is still happening. The answer then is that following the second opinion, which prohibits leniency towards weak *Aḥādīth* in virtues, is perhaps the safer of the two options, especially nowadays.

This can be justified with the following: some preachers do not abide by these conditions, which leads to leniency on their part as to citing very weak and even fabricated *Aḥādīth* under the pretext that they concern virtues. Leniency in virtues has led to leniency with *Aḥādīth* concerning matters of creed and legislation, which represents a great danger to the religion – so much that the spread of weak and fabricated *Aḥādīth* is a phenomenon nowadays. We already have a wealth of authentic *Aḥādīth* in the field of virtues, reward and punishment, which allow us to dispense with weak *Aḥādīth* in this field.

It is worth mentioning that *Ḥadīth* scholars took several preventive and curative measures to preserve the Prophetic *Sunnah*, including concern with chains of narration and collection of reports attributed to the Prophet ﷺ along with their chains of narration so as to distinguish the good from the bad, as done by Al-Bukhārī and Muslim with their compilations dedicated to authentic *Aḥādīth*. These measures also include:

- (A) the setting of precise and specific rules for criticising of reports and their narrators.
- (B) The compilation of separate dictionaries of specific types of narrators, such as weak reporters and liars, to distinguish them from others.
- (C) The undertaking of studies by some *Ḥadīth* scholars of narrations cited in famous books of jurisprudence, exegesis and such to distinguish the authentic from the weak.
- (D) The compilation by *Ḥadīth* scholars of books dedicated to false, fabricated and baseless *Aḥādīth* in such a way that it will be easy for people to be aware of them and hence avoid them. This last measure can be considered as one of the most important results of the efforts of scholars to defend the Prophetic *Sunnah* and preserve its purity.

### 6.3 Recommendations

- Encouraging people to participate in spreading authentic *Aḥādīth* and abiding by them while persuading them not to repeat or spread any *Ḥadīth* they come by until they confirm its authenticity. This stance is in fact in line with the *Ḥadīth* “It is enough of a lie to report all that one hears”.
- Calling for the eradication of, or at least limiting, the phenomenon of the spread of weak and fabricated *Aḥādīth* to preserve the Islamic heritage from distortion or calumny against the Prophet ﷺ as a result of relying on *Aḥādīth* that contain exaggerations accepted by neither the religion nor the mind. For this reason, it is necessary to launch comprehensive sensitisation campaigns using all available means on both the official and the popular levels in such a way that people are warned of the danger of this phenomenon and its negative impact on the Muslim society.
- Formation of a world scientific council consisting of scholars prominent in the field of *Ḥadīth* under the official and approved supervision in Muslim countries, whose goal will be to compile two encyclopaedias in Arabic and English, one of which will contain authentic *Aḥādīth* while the other fabricated *Aḥādīth* unanimously agreed upon as being so by all or at least most *Ḥadīth* critics over the centuries.
- Due to the numerous criticisms directed at *Tablīghī Niṣāb* we call for the leadership of the movement to form a special committee under its supervision to deal with these criticisms in a constructive way through studying the book, analysing its *Aḥādīth*,

revising it and publishing it in a new form in which these observations have been taken into consideration.

- The movement's methodology involves restricting oneself to knowledge of virtues exclusively without striving to gain knowledge of jurisprudence issues. It is our opinion that the movement should give some attention to such knowledge to better equip its followers, which will reflect positively on the movement from a scientific perspective.
- We hope publishers of the *Tablīghī Niṣāb*, or any other book of the movement, will abide by the author's conditions while also being rigorous in their proof reading avoiding typographical errors and putting more effort into publishing the book in a better form. In this way, they will serve themselves first and the book as well; buyers or readers who see an excellent edition of the book will surely prefer it to other editions, which will benefit that publication house from an economic and advertising perspective.

We would also like to recommend the following for further research:

- A study of the *Tablīghī Niṣāb* from a conceptual perspective, and verification of the claim that it contains contradictions leading to polytheism or innovation.
- A critical *Ḥadīthī* study of the parts of the book not previously studied, such as the *Faḍā'il Ramaḍān*, *Faḍā'il Dhikr*, *Faḍā'il Ḥajj* and others.
- A study of the *Jamā'at Al-Tablīgh* and its missionary efforts during the pilgrimage season.

- A study of the extent to which the movement responds to criticisms directed towards it.
- A critical study of the *Tablīghī* missionary trips and their social impact on members of the family.
- An investigative study of the consequences of confining the role of the mosque in some countries to missionary programme of the *Jamā'at Al-Tablīgh*.
- A study of the impressions and opinions of the people on the *Jamā'at Al-Tablīgh* through surveys and interviews with individuals from different classes of the society.



## GLOSSARY

TERM	DEFINITION
<i>Adab.</i> (pl. <i>Ādāb</i> ).	Manner.
<i>Al-Amr Bil-Ma'rūf Wa Al-Nahī 'An Al-Munkar.</i>	Enjoining the right and forbidding the wrong a basic doctrine of <i>Da'wah</i> .
<i>Al-Ḥasan Li-Dhātih.</i>	This is a <i>Ḥadīth</i> whose chain of transmission is linked to the narration of an authority with weak exactitude, but without eccentricity or blemish.
<i>Al-Ḥasan Li-Ghayrih.</i>	This is <i>Ḥadīth</i> judged good by virtue of another <i>Ḥadīth</i> when its weakness is so slight that it can be raised through another chain to the level of good <i>Ḥadīth</i> . Therefore, being good is not on its own virtue, but by the way that renders it good. It could be called 'supported Ḥasan'.
<i>'Ālim.</i> (pl. ' <i>Ulamā</i> ').	Expert trained in the Islamic sciences.
<i>Al-Ṣaḥīḥ Li-Dhātih.</i>	This is a <i>Ḥadīth</i> whose chain of narrators has been transmitted, from beginning to end, by truly pious persons who have been known for their uprightness and exactitude, and the <i>Ḥadīth</i> is free from eccentricity and blemish.
<i>Al-Ṣaḥīḥ Li-Ghayrih.</i>	This is a <i>Ḥadīth</i> deemed good on its own virtue in the case where it is narrated by one or more chains.

<i>Amīr.</i>	Leader.
<i>‘Aqīdah.</i> (pl. <i>‘Aqā’id</i> ).	Belief.
<i>Aṣl.</i>	Root, origin, source.
<i>Bay‘ah.</i> (pl. <i>Bay‘āt</i> ).	Oath of spiritual initiation.
<i>Bid‘ah.</i> (pl. <i>Bida’</i> ).	Innovation in religion; heretical practice.
<i>Ḍa‘īf.</i>	Weak, or opposed to strong and reliable.
<i>Dhikr.</i> (pl. <i>Adhkār</i> ).	Remembrance of God.
<i>Dīn.</i> (pl. <i>Adyān</i> ).	Religion; Islam.
<i>Du‘ā’.</i> (pl. <i>Ad‘iyah</i> ).	Supplication.
<i>Faḍīlah.</i> (pl. <i>Faḍā’il</i> ).	Virtue, merit or reward.
<i>Fatwā.</i> (pl. <i>Fatāwā</i> ).	Islāmic legal opinion.
<i>Fiqh.</i>	Islamic jurisprudence.
<i>Hadith.</i> (pl. <i>Aḥādīth</i> ).	Narratives and reports of the deeds and sayings of the Prophet. ﷺ.
<i>Ḥāfiẓ.</i> (pl. <i>Ḥuffāẓ</i> ).	One who has memorised the entire Quran.
<i>Ḥalāl.</i>	Lawful; allowed by the Islamic laws; legitimate.
<i>Ḥarām.</i>	Unlawful; prohibited by divine laws; illegitimate.
<i>Hijrī</i>	Calendar beginning with the event of Prophet Muḥammad's migration from Makkah to Al-Madinah Al-Munawwarah.

<i>Hukm.</i> (pl. <i>Aḥkām</i> ).	Injunctions, divine laws, rules.
<i>‘Ilm Muṣṭalah Al-Ḥadīth.</i>	The knowledge of <i>Ḥadīth</i> terminology: A collection of principles that distinguish the weakness from the strength of <i>Ḥadīth</i> narrators and text in terms of acceptance or rejection.
<i>Īmān.</i>	Faith; belief.
<i>Isnād, Sanad.</i> (pl. <i>Asānīd</i> ).	Chain of transmission.
<i>Jama‘ah.</i> (pl. <i>Jamā‘āt</i> ).	Group, Community.
<i>Jāmi‘.</i>	Collective, comprehensive.
<i>Jarḥ.</i>	Invalidating Narrators: Rejecting the narrator's transmission because he does not meet certain characteristics laid down by the scholars of <i>Ḥadīth</i> .
<i>Khurūj.</i>	Spending a certain period away from home on missionary work with a group of people.
<i>Ma‘rūf.</i>	Good, praiseworthy.
<i>Madhab.</i> (pl. <i>Madhāhib</i> ).	School of Islamic jurisprudence.
<i>Maktab.</i> (pl. <i>Makātīb</i> ).	Elementary Islamic school.
<i>Mas‘lah.</i> (pl. <i>Masā‘il</i> ).	Point of Islamic law, or issues of the legal or theological doctrines.
<i>Matn.</i> (pl. <i>Mutūn</i> ).	Text or contents of a <i>Ḥadīth</i> .
<i>Mawlānā.</i>	One well-versed in Islamic law.

<i>Mawḍū‘</i> .	Fabricated, forged.
<i>Munkar</i> .	Evil.
<i>Mutāba‘ah</i> . (pl. <i>Mutāba‘āt</i> ).	<i>Ḥadīth</i> Text-Related Appendage: A <i>Ḥadīth</i> whose wording or meaning is identical to another by the same narrator Companion.
<i>Namāz</i> .	Prayer, Persian for the Arabic word <i>Ṣalāh</i> .
<i>Qiyām Al-layl</i> .	Vigil, to stay at night praying or remembering God.
<i>Rak‘ah</i> .	One complete act of standing, kneeling and prostrating in <i>Ṣalāh</i> .
<i>Ṣaḥābī</i> . (pl. <i>Ṣaḥābah</i> ).	A Companion of the Prophet ﷺ (peace be upon him).
<i>Ṣaḥīḥ</i>	Authentic.
<i>Shāhid</i> . (pl. <i>Shawāhid</i> )	<i>Ḥadīth</i> Text-Related Appendage: A <i>Ḥadīth</i> whose wording or meaning is identical to another, but the narrator Companion is different in both.
<i>Shari‘ah</i> .	Islamic law.
<i>Shirk</i>	Associationism, polytheism.
<i>Ṣiḡhat Al-Tamrīd</i> . ( <i>Ṣiyagh Al-Tamrīd</i> ).	Uncertainty mood: using passive voice or other form to imply the <i>Ḥadīth</i> narration is weak, like saying: It has been told or mentioned that the Prophet ﷺ.
<i>Sunnah</i> .	Practice of the Prophet Muḥammad ﷺ or His traditions.

<i>Ta'dīl.</i>	Validating Narrators: Accepting the narrator's transmission because he meets certain characteristics laid down by the scholars of <i>Ḥadīth</i> .
<i>Tābi'ī.</i> (pl. <i>Tābi'īn</i> ).	A follower, that is, one who belongs to the generation following the Companions.
<i>Tablīgh.</i>	lit. 'to communicate'; Islamic missionary work.
<i>Ṭaraf.</i> (pl. <i>Aṭrāf</i> ).	The Caption: A sentence quoted from the text of a <i>Ḥadīth</i> , including a saying, deed, approval or attribute of the Prophet ﷺ.
<i>Targhīb.</i>	Awakening of a desire or arousal of an interest.
<i>Tarhīb.</i>	Intimidation.
<i>Ṭarīqah.</i> (pl. <i>Ṭuruq</i> ).	Method.
<i>Ummah.</i>	Worldwide Muslim community.

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# APPENDICES

## APPENDIX - I

### The table that contains some *Ahādīth* in the *Fadā'il Al-Qur'ān*

درجة الحديث	نص الحديث	تسلسل الشرح	تسلسل المتن	تسلسل عام
—	«القدمة»	—	—	—
ضعيف جداً	(( من حفظ على أمتي أربعين حديثاً في أمر دينها بعثه الله فقيهاً وكنتم له يوم القيامة شافعاً وشهيداً )) <sup>1</sup> - «صفحة 4» * لم يعزو المؤلف هذا الحديث إلى مرجع معين ، وإنما اكتفى بذكر نص الحديث ، ولم يذكر الراوي <sup>2</sup> .	*** *** *** *** ***	[1]	-1

<sup>1</sup> أخرجه بهذا اللفظ عن أبي الدرداء رضي الله عنه كل من البيهقي في (شعب الإيمان \* ح 1726 \* 270/2) ، وأبو بكر الشافعي في (الفوائد \* ح 389 \* 370/4) ، وابن حبان في (المجروحين \* 133/2) ، وابن الجوزي في (العلل المتناهية في الأحاديث الواهية \* ح 164، 165، 166 \* 121-120/1) وغيرهم.

وإسناد هذا الحديث عن أبي الدرداء ضعيف جداً حيث أن مدار الرواية فيه على عبد الملك بن هارون بن عنترة وهو متروك بل كذبه بعض الأئمة ، وللحديث طرق أخرى عن عدد من الصحابة رضي الله عنهم بألفاظ أخرى متنوعة وزيادات مختلفة ، غير أن هذه الطرق ضعيفة وبعضها موضوعة فهي لا تخلو من الكذابين أو المتروكين أو المجاهيل. وقد استوعب جمع طرق الحديث ونقدها والكشف عن عللها ابن الجوزي في كتابه (العلل المتناهية 119/1-129) ، بل اتفق على ضعف الحديث بالرغم من كثرة طرقه جمع كبير من الحفاظ - قبل ابن الجوزي وبعده - منهم أبو علي سعيد بن السكن والدارقطني والبيهقي والنووي والمنذري ورشيد الدين العطار والذهبي وابن الملقن والبوصيري والمنائوي وغيرهم ؛ لذلك نجد أن الحافظ ابن حجر العسقلاني لخص الحكم على هذا الحديث في كتابه المشهور (التلخيص الحبير في تخريج أحاديث الرافعي الكبير \* ح 175 \* 93/3) بقوله: [جمعت طرقه في جزء ليس فيها طريق تسلم من علة قادحة].

وللوقوف على كلام العلماء حول هذا الحديث انظر: (إتحاف الخيرة المهرة بزوائد المسانيد العشرة \* ح 290 \* 209/1) للبوصيري ، و (شرح الأربعين النووية 1/1) للنووي ، و (الإمتاع بالأربعين المتباينة السماع \* 66/1-70) لابن حجر العسقلاني ، و (كشف الخفاء ومزيل الالتباس عما اشتهر من الأحاديث على ألسنة الناس \* ح 2465 \* 322/2-323) لإسماعيل العجلوني ، و (سلسلة الأحاديث الضعيفة والموضوعة وأثرها السيئ على الأمة \* ح 4598 \* 97/10-104) للألباني لكنه حكم على الحديث بالوضع.

#### ❖ خلاصة درجة الحديث:

وعلى أي حال ، فالحديث ضعيف جداً وإن تعددت طرقه وليس له إسناد صحيح كما قال الحفاظ والله أعلم.

<sup>2</sup> تنبيه: لقد ذكر المؤلف هذا الحديث بصيغة الجزم في مقدمة كتاب «فضائل القرآن» حيث قال قبل الحديث: [رجاء الحشر في سلك من قال فيهم النبي ﷺ ...] ثم أورد الحديث ، لكن الحديث ضعفه عدد من نقاد الحديث كما سبق ذكره ؛ لذلك قد يكون من الأولى إيراد الحديث بصيغة التمريض مثل «يذكر ، أو يقال ونحوهما» حسب القواعد الحديثية. ولعل المؤلف يرى أن الحديث حسنٌ لغيره بمجموع الطرق - كما هو الحاصل عند بعض المتأخرين من المحدثين حيث يتساهلون أحياناً في تحسين الحديث الضعيف بمجموع الطرق دون النظر بعين النقد والتمحيص إلى حقيقة تلك الطرق وقوتها ومدى صلاحيتها لجبر ضعف الحديث - ؛ ولعلنا لا نتفق مع موقف المؤلف هنا خاصة وأن الحفاظ نصوا على أن الحديث ضعيف رغم كثرة طرقه فلم يجبروا ضعفه بتعدد الطرق ، لا بل إن بعض العلماء حكم على الحديث بالوضع.

درجة الحديث	نص الحديث	تسلسل الشرح	تسلسل المتن	تسلسل عام
	<b>«بداية الأحاديث الأربعينية في فضائل القرآن»</b>			
صحيح	((قام النبي صلى الله عليه وسلم بأية حتى أصبح يرددها ، والآية ﴿إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾)). <sup>3</sup> - «صفحة 6» * لم يعزو المؤلف هذا الحديث إلى مرجع معين ، وإنما اكتفى بذكر نص الحديث ، ولم يذكر الراوي.	(1)	*** *** *** *** *** ***	-2
صحيح البخاري	عن عثمان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: ((خيركم من تعلم القرآن وعلمه)). - «صفحة 7» * قال المؤلف: [ رواه البخاري <sup>4</sup> ، وأبو داود <sup>5</sup> ، والترمذي <sup>6</sup> ، والنسائي <sup>7</sup> ، وابن ماجه <sup>8</sup> هذا في «الترغيب» <sup>9</sup> وعزاه إلى مسلم أيضاً <sup>10</sup> ، ولكن حكى الحافظ في «الفتح» <sup>11</sup> عن أبي العلاء: أن مسلماً سكت عنه].	*** *** *** *** *** ***	[2]	-3

<sup>3</sup> أخرجه النسائي في (السنن الصغرى \* ح 1010 \* 177/2) ، وابن ماجه في (السنن \* ح 1350 \* 429/1) ، وأحمد في (المسند \* ح 21366 ، 21425 \* 149/5 ، 156) وغيرهم عن أبي ذر رضي الله عنه ، وللحديث شاهد صحيح بمعناه دون ذكر نص الآية عن عائشة رضي الله عنها أخرجه الترمذي في (السنن \* ح 448 \* 310/2) ، وأيضاً شاهد آخر صحيح عن أبي سعيد الخدري رضي الله عنه عند أحمد في (المسند \* ح 11611 \* 62/3) وغيره.

هذا وقد حسن حديث أبي ذر رضي الله عنه عدد من نقاد الحديث منهم أبو الحسن بن القطان في (الوهم والإيهام الواقعي في كتاب الأحكام \* 353/5 ، 701) والنووي في (خلاصة الأحكام في مهمات السنن وقواعد الإسلام \* ح 2027 \* 595/1) وعبد الرحيم العراقي في (المستخرج على المستدرک للحاكم \* 124/1-125) ومن المعاصرين الألباني في (صحيح سنن ابن ماجه \* ح 1350 \* 350/3). بل حكم بعضهم على الحديث بالصحة مثل أبو عبد الله الحاكم في (المستدرک على الصحيحين \* ح 879 \* 367/1) ووافقه الذهبي ، وكذلك شهاب الدين البوصيري في (مصباح الزجاجة في زوائد ابن ماجه \* 159/1) وغيرهم.

#### ❖ خلاصة درجة الحديث:

وعلى أي حال ، فحديث أبي ذر رضي الله عنه الذي ذكره المؤلف هنا في الشرح حديث حسن لما قيل في جَسْرَة بنت دَجَاجَة العامرية ، لكن يمكن القول أن الحديث صحيح بمجموع الشواهد والطرق والله أعلم.

<sup>4</sup> (صحيح البخاري \* ح 4739 \* 1919/4).

<sup>5</sup> (سنن أبو داود \* ح 1452 \* 70/2).

<sup>6</sup> (سنن الترمذي \* ح 2907 \* 173/5).

<sup>7</sup> (سنن النسائي الكبرى \* ح 8037 \* 19/5) ، وليس الصغرى.

**تنبيه:** يفهم من عزو الحديث إلى النسائي على إطلاقه أن الحديث موجود في «السنن الصغرى» له ، وليس الأمر كذلك فالحديث موجود في «السنن الكبرى» له دون «السنن الصغرى»، والغريب أن الشيخ / محمد زكريا فاته التنبيه على هذه النقطة الهامة ، فالمنذري عندما عزا هذا الحديث إلى النسائي إنما قصد «السنن الكبرى» ؛ لذلك فالتنبيه على المسألة له أثر كبير في توفير الوقت والجهد على الباحثين.

<sup>8</sup> ابن ماجه في (السنن \* ح 211 \* 76/1).

<sup>9</sup> المنذري في (الترغيب والترهيب \* ح 2184 \* 225/2).

درجة الحديث	نص الحديث	تسلسل الشرح	تسلسل المتن	تسلسل عام
ضعيف مرفوعاً	((من قرأ القرآن ثم رأى أن أحداً أوتي أفضل مما أوتي فقد استصغر ما عظم الله...)). <sup>12</sup> - «صفحة 8»	(2)	*** ***	-4

<sup>10</sup> يبدو أن المؤلف تنبه هنا إلى الخطأ الذي وقع فيه المنذري عندما عزا الحديث إلى «صحيح مسلم»، فالواقع أن مسلماً لم يخرج هذا الحديث أصلاً، وعبارة الحافظ أبو العلاء الهمداني تؤكد ذلك.

<sup>11</sup> ابن حجر العسقلاني في (فتح الباري بشرح صحيح البخاري \* 75/9).

#### ❖ خلاصة درجة الحديث:

حديث عثمان بن عفان رضي عنه حديث صحيح حيث أخرجه الإمام البخاري في «صحيحه»، وقد اتفق العلماء على أن مجرد عزو الحديث إلى الصحيحين أو أحدهما يدل على صحة الحديث؛ لأن البخاري ومسلم التزما بإخراج الصحيح من الأحاديث في كتابيهما، فالأمة تلتقت هذين الكتابين بالقبول بخلاف غيرهما من كتب السنة.

<sup>12</sup> هذا الحديث مروى من طرق مختلفة عن عبد الله بن عمرو بن العاص رضي الله عنهما مرفوعاً وموقوفاً وهو الأغلب بألفاظ متقاربة باختصار تارةً عند بعض الأئمة ومطوياً عند البعض الآخر. ونص الحديث بكامله هو: ((من قرأ القرآن فرأى أن أحداً أعطي أفضل مما أعطي فقد عظم ما صغر الله، وصغر ما عظم الله. ومن قرأ القرآن فقد استدرج النبوة بين جنبيه غير أنه لا يوحى إليه، وليس ينبغي لحامل القرآن أن يسفه فيمن يسفه، أو يغضب فيمن يغضب، ولكن يعفو ويصفح لفضل القرآن)).

وعلى أي حال، فإن طرق الحديث المرفوعة تنتهي في واقع الأمر إلى طريقتين رئيسيتين، **فالطريق الأول:** أخرجه مرفوعاً باختصار على الشطر الثاني من الحديث الإمام الحاكم في (المستدرک على الصحيحين \* ح 2028 \* 738/1) وعنه تلميذه البيهقي في (شعب الإيمان \* ح 2591 \* 522/2) من طريق يحيى بن عثمان السهمي عن عمرو بن الربيع بن طارق عن يحيى بن أيوب عن خالد بن يزيد المصري عن ثعلبة بن يزيد أبي الكنود عن عبد الله بن عمرو به، وإسناده ضعيف لجهالة حال ثعلبة بن يزيد من جانب، ولين يحيى بن عثمان السهمي من جانب آخر، ويبدو لنا أن السبب الأخير هو الأولى بعلّة الحديث لأن الإمام أبو عبيد القاسم بن سلام في كتابه (فضائل القرآن \* 108/1) قد خالف يحيى السهمي هذا حيث رواه أبو عبيد عن شيخه عمرو بن الربيع بالإسناد نفسه موقوفاً على عبد الله بن عمرو ولم يرفعه وهو أحفظ وأوثق بطبيعة الحال من السهمي، ويرجح الوقف رواية أخرى عند أبي بكر الأجري في (أخلاق أهل القرآن \* 4/1) من طريق عبد الله بن وهب عن يحيى بن أيوب عن خالد بن يزيد عن ثعلبة بن يزيد موقوفاً على عبد الله بن عمرو أيضاً. أما **الطريق الثاني:** عن إسماعيل بن رافع المدني عن إسماعيل بن عبيد الله بن أبي المهاجر عن عمرو بن العاص مرفوعاً أخرجه مطوياً محمد بن نصر المروزي في (مختصر قيام الليل \* 270/1)، والطبراني في (المعجم الكبير \* في الجزء المفقود منه) و ذكره عن الطبراني الحافظ ابن كثير في (فضائل القرآن \* 186/1-187)، والهيثمي في (مجمع الزوائد ومنبع الفوائد \* 159/7) وقال: [رواه الطبراني وفيه إسماعيل بن رافع وهو متروك] وهو كما قال الهيثمي فإن علة هذا الطريق فيما يظهر هي إسماعيل بن رافع المدني وقد تركه جمع من علماء الحديث لضعف حفظه.

أما **الرواية الموقوفة** فتنتهي إلى ستة طرق بحسب ما وقفت عليه حتى الآن، **فالطريق الأول:** عن إسماعيل بن رافع عن إسماعيل بن عبيد الله عن عبد الله بن عمرو موقوفاً عليه أخرجه ابن المبارك بتمامه في كتابه (الزهد \* ح 799 \* 275)، أما **الطريق الثاني:** عن إسماعيل بن عمرو البجلي عن علي بن هاشم عن إسماعيل بن عبيد الله عن عبد الله بن عمرو به أخرجه بتمامه يحيى الشجري في كتابه (الأمال الخمسية \* 122/1) وفي هذا الطريق نجد متابعة علي بن هاشم لإسماعيل بن رافع في الطريق الأول لكن في إسناده البجلي وهو ضعيف، **والطريق الثالث:** عن وكيع بن الجراح عن إسماعيل بن رافع عن رجل عن عبد الله بن عمرو به أخرجه مختصراً على الشطر الثاني منه أبو بكر بن أبي شيبة في (المصنف \* ح 29953 \* 120/6)، ومحمد بن الضريس في (فضائل القرآن \* 71) وفيه ضعف لضعف ابن رافع إضافة إلى الرجل المبهم، **والطريق الرابع:** عن يحيى بن أيوب عن خالد بن يزيد عن ثعلبة أبي الكنود عن عبد الله بن عمرو به أخرجه مختصراً على الشطر الثاني منه أبو عبيد في (فضائل القرآن \* 108/1)، وأبو بكر الأجري في (أخلاق أهل القرآن \* 4/1) وقد سبقت الإشارة إليه، **والطريق الخامس:** عن محمد عبيد الطنافسي عن أبي رجاء محرز بن عبد الله عن إسماعيل بن عبيد الله عن عبد الله بن عمرو أخرجه بتمامه البيهقي في (شعب الإيمان \* ح 2590 \* 522/2) لكن أبو رجاء مدلس وقد عنق هنا وبينه وبين إسماعيل بن عبيد الله مغازة فروايتة في هذه الحال تعتبر منقطعة، **أما الطريق السادس:** عن عبد الله بن صالح عن معاوية بن صالح عن أبي يحيى «مصدق الأعرج» عن عبد الله بن عمرو به أخرجه مختصراً على الشطر الثاني منه أبو عبيد في (فضائل القرآن \* 109/1) لكن في إسناده عبد الله بن صالح كاتب الليث وهو صدوق ثبت في كتابه إلا أن حفظه فيه بعض اللين، وقد اختلف علماء الحديث فيه خاصة فيما يتعلق بروايتة عن الليث بن سعد، لكنه هنا يروي عن معاوية بن صالح الحضرمي وقد حدث عنه قديماً وأحاديثه عنه كثيرة في نسخة مكتوبة، فإسناد هذا الطريق لا بأس به ويمكن أن يقويه بعض الطرق السابقة.

والخلاصة أن هذا الحديث المرفوع قد ضعفه بعض العلماء منهم أبو الفضل العراقي في (المغني عن حمل الأسفار في الأسفار في تخريج ما في الأحياء من الأخبار \* ح 857 \* 221/1)، والهيثمي في (مجمع الزوائد ومنبع الفوائد \* 159/7)، والألباني في (سلسلة الأحاديث الضعيفة والموضوعة وأثرها السيئ على الأمة \* ح 5118 \* 201-199/11) وفي (ضعيف الترغيب والترهيب \* 865 \* 430/1). أما تصحيح الحاكم للحديث المرفوع ففيه نظر، وتساهل الحاكم في التصحيح معروف عند أهل هذا الفن.

#### ❖ خلاصة درجة الحديث:

وعلى أي حال، فحديث عبد الله بن عمرو رضي الله عنهما ضعيف لا يصح رفعه إلى النبي صلى الله عليه وسلم، ولكنه ثابت موقوفاً على عبد الله بن عمرو، فدرجة الموقف لا تنزل عن رتبة الحسن بجموع الطرق.



درجة الحديث	نص الحديث	تسلسل الشرح	تسلسل المتن	تسلسل عام
صحيح موقوفا	* ذكر المؤلف أن هذا الحديث روي عن سعيد بن سليم مرسل <sup>13</sup> ، لكنه لم يذكر من أخرج الحديث.		*** *** *** ***	
ضعيف مرفوعا حسن موقوفا سبق تخريجه في الشرح برقم 4	((من قرأ القرآن فأنما استدرجت النبوة بين جنبه غير أنه لا يوحى إليه)). <sup>14</sup> - «صفحة 8» * نقل المؤلف هذا الحديث عن ملا علي القاري <sup>15</sup> كما هو دون الإشارة إلى راوي الحديث ومن أخرجه.	(3)	*** *** *** *** ***	-5
حسن لغيره	عن أبي سعيد رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: ((يقول الرب تبارك وتعالى: من شغله القرآن عن ذكرى ومسألتي أعطته أفضل ما أعطي السائلين ، وفضل كلام الله على سائر الكلام كفضل الله على خلقه)). - «صفحة 9» * قال المؤلف: [رواه الترمذي <sup>16</sup> ، والدارمي <sup>17</sup> ، والبيهقي في الشعب <sup>18</sup> ].	*** *** *** *** *** ***	[3]	-6

<sup>13</sup> **تنبيه:** ذكر المؤلف أن هذا الحديث مروى عن سعيد بن سليم مرسل ، وهذا بجانب للصواب فالحديث الذي رواه سعيد بن سليم مرسل حديث آخر غير حديث عبد الله بن عمرو رضي الله عنهما يأتي بعده مباشرة ونصه: ((ما من شفيح أعظم منزلة عند الله من القرآن لا نبي ولا ملك ولا غيره)) والحديثان المذكوران على التوالي في كتاب مرتضى الزبيدي (إتحاف السادة المتقين بشرح إحياء علوم الدين \* 463/4) ؛ ولعل الشيخ / محمد زكريا عند نقله لحديث عبد الله بن عمرو في كتاب «إتحاف السادة المتقين» حصل له سبق نظر مع الحديث الآخر ومن هنا جاء الخطأ. وبالمقابل فقد تتبعت طرق هذا الحديث ولم أقف بعد بحث طويل على رواية لسعيد بن سليم لهذا الحديث ، ولم أجد من العلماء من أخرج هذا الحديث من طريق سعيد بن سليم أو أشار إليه على الأقل ؛ مما يؤكد النتيجة التي وصلت إليها.

<sup>14</sup> هذا الحديث جزء من الحديث السابق وقد سبق تخريجه والكلام عليه.

<sup>15</sup> الحديث ذكره ملا علي القاري في كتابه (مراة المفاتيح شرح مشكاة المصابيح \* 238/3).

<sup>16</sup> (سنن الترمذي \* ح 2926 \* 184/5) -. واللفظ له -. وقال: [حديث حسن غريب].

<sup>17</sup> (سنن الدارمي \* ح 3356 \* 533/2).

<sup>18</sup> (شعب الإيمان للبيهقي \* ح 2015 \* 353/2).

كما أخرج حديث أبي سعيد الخدري الإمام أبو نعيم في (حلية الأولياء وطبقات الأصفياء \* 106/5) ، والطبراني في (الدعاء \* ح 1852 \* 519/1) ، وابن نصر المروزي في (مختصر قيام الليل \* 264/1) وغيرهم من الأئمة كلهم من طريق محمد بن الحسن بن أبي يزيد الهمداني ، عن عمرو بن قيس ، عن عطية ، عن أبي سعيد الخدري مرفوعاً ، وهذا الإسناد فيه ضعيفان ، فالأول: هو محمد بن أبي يزيد الهمداني ، لكن تابعه الحكم بن بشير ومحمد بن مروان العجلي عن عمرو بن قيس كما ذكر البيهقي في (الأسماء والصفات \* 41/2) لكن متابعة الحكم بن بشير ساقطة لا اعتبار لها لأنها من رواية محمد بن حميد الرازي وهو ضعيف جداً وقد اتهم كما أشار إلى ذلك ابن حبان في (المجروحين \* 277/2) ، وتبقى لدينا متابعة محمد بن مروان العجلي وهي متابعة مقبولة إذا صح سندها لكن لم أقف على إسنادها. أما الضعيف الثاني: هو عطية بن سعد العوفي وهو مشهور بالتدليس القبيح ، وليس له متابع عن أبي سعيد الخدري في هذا الحديث. ولذلك فإسناد هذا الحديث ضعيف وقد أشار إلى ضعف سنده الذهبي في (ميزان الاعتدال في نقد الرجال \* 109/6) ، والزبيدي في (تخريج الأحاديث والآثار الواقعة في تفسير الكشاف للزمخشري \* 220/3) ، والألباني من المعاصرين في (سلسلة الأحاديث الضعيفة والموضوعة وأثرها السيئ على الأمة \* ح 1335 \* 508-506/3) وأيضاً في (ضعيف الترغيب والترهيب \* 860 \* 428/1). لكن للحديث شواهد أخرى من حديث عمر بن الخطاب رضي الله عنه عند البيهقي في (شعب الإيمان \* ح 572 \* 413/1) ، والطبراني في (الدعاء \* ح 1850 \* 519) ، والبخاري في (البحر الزخار \* 137 \* 247/1) وغيرهم لكن في إسنادهم صفوان بن أبي الصهباء التيمي حيث اختلف فيه قول ابن حبان فذكره تارة في كتابه (المجروحين \* 376/1) ثم ذكره تارة أخرى في كتابه (الثقات \* 321/8) بينما لم يورد البخاري فيه جرحاً ولا تعديلاً عند ترجمته لصفوان في كتابه (التاريخ الكبير \* 409/4) وكذلك فعل ابن أبي حاتم في كتابه (الجرح

درجة الحديث	نص الحديث	تسلسل الشرح	تسلسل المتن	تسلسل عام
صحيح مسلم	عن عقبة بن عامر رضي الله عنه قال: ((خرج رسول الله صلى الله عليه وسلم ونحن في الصفة فقال: أيكم يحب أن يغدو كل يوم إلى بطحان أو العقيق فيأتي بناقتين كوماوين في غير إثم ولا قطع رحم؟ فقلنا: يا رسول الله كلنا يحب ذلك ، فقال: أفلا يغدو أحدكم إلى المسجد فيعلم أو يقرأ آيتين من كتاب الله خير له من ناقة أو ناقتين وثلاث خير له من ثلاث وأربع خير له من أربع ومن أعددهن من الإبل)). - «صفحة 9» * قال المؤلف: [ رواه مسلم <sup>19</sup> ، وأبو داود <sup>20</sup> ].	*** *** *** *** *** *** *** *** *** ***	[4]	-7

والتعديل \* 424/4) ، في حين نجد أن يحيى بن معين وثق صفوان هذا ، وقال عنه ابن خلفون: [ أرجو أن يكون صدوقاً في الحديث ] وأورده ابن شاهين في «تقاته» كما في كتاب (إكمال تهذيب الكمال \* 383/6) للحافظ مغطاي ؛ وبناءً عليه يمكن القول أن صفوان هذا لا ينزل عن درجة صدوق إن لم يكن ثقة كما قال ابن معين خاصة وأنه روى عنه جمع.

ولحديث أبي سعيد الخدري شاهد آخر من حديث جابر بن عبد الله رضي الله عنهما أخرجه القضاعي في (مسند الشهاب \* ح 584 \* 340/1) ، والبيهقي في (شعب الإيمان \* ح 573 \* 413/1-414) لكن في إسناده ضعف بسبب الضحاك بن حمزة الأملوكي وهو ضعيف عند أغلب العلماء وبعضهم وثقه ، بالإضافة إلى أن في سند القضاعي تدليس أبي الزبير عن جابر وقد عنن هنا .

وأيضاً هناك شاهد آخر عن حذيفة بن اليمان رضي الله عنه أخرجه أبو نعيم في (حلية الأولياء \* 313/7) وفي إسناده أبو مسلم عبد الرحمن بن واقد وهو صدوق يغلط كما لخص الحافظ ابن حجر العسقلاني القول فيه في كتابه (تقريب التهذيب \* 352/1) وكان ابن حجر لم يلتفت إلى كلام ابن عدي في كتابه (الكامل في ضعفاء الرجال \* 318/4) عندما اتهم عبد الرحمن بن واقد بسرقة الحديث ، لكننا نجد أن ابن عراق له موقف آخر في كتابه (تنزيه الشريعة \* 323/2) حيث اعتمد على كلام ابن عدي في الراوي ؛ وبناءً عليه تعقب السيوطي لأنه استشهد بحديث حذيفة بن اليمان رضي الله عنه مع أن في سنده عبد الرحمن بن واقد هذا الذي لا يصلح الاستشهاد بحديثه لشدة ضعفه من وجهة نظر ابن عراق وهو رأي له وجاهته .

ولحديث أبي سعيد الخدري رضي الله عنه شاهد آخر بإسناد رجاله ثقات لكنه مقطوع على مالك بن الحارث السلمي أخرجه ابن أبي شيبة في (المصنف \* ح 29271 \* 34/6) ، والبيهقي في (شعب الإيمان \* ح 574 \* 414/1) ، وأيضاً شاهد آخر لكنه مرسل عن عمرو بن مرة الكوفي أخرجه ابن أبي شيبة (المصنف \* ح 29273 \* 34/6) .

وبناءً على ما سبق فإن مجموع الشواهد والطرق التي أوردناها هنا - وخاصة تلك التي لم يشتد ضعفها - لا شك أنها تقوي حديث أبي سعيد الخدري رضي الله عنه وترفع درجته من الضعف ليكون الحديث حسناً لغيره بالمجموع . وقد حسن الحديث بالمجموع الحافظ ابن حجر العسقلاني في «أماليه» نقله عنه السيوطي في (اللآلئ المصنوعة في الأحاديث الموضوعة \* 289-288/2) وكذلك السيوطي في رده على ابن الجوزي بسبب إيراده الحديث في (الموضوعات من الأحاديث المرفوعات \* 348/2) . وانظر كتاب (إتحاف السادة المتقين بشرح إحياء علوم الدين \* 464/4-465) لمرتضى الزبيدي .

فائدة: يقول السيوطي في كتابه (اللآلئ المصنوعة في الأحاديث الموضوعة \* 289/2): [ومما يدل على شهرة الحديث ما أخرجه ابن عساكر في تاريخه عن سفيان بن عيينة أنه قال يا أصحاب الحديث بما تشبهون حديث النبي ما شغل عبيد ذكري عن مسألتي إلا أعطيته أفضل ما أعطي السائلين فقالوا له نقول ما يرحمك الله].

#### ❖ خلاصة درجة الحديث:

على أي حال ، فحديث أبي سعيد الخدري رضي الله عنه ضعيف الإسناد ، لكنه متنه مشهور ويعتبر حديث حسن لغيره بمجموع الشواهد والطرق .

<sup>19</sup> (صحيح مسلم \* ح 803 \* 552/1) .

<sup>20</sup> (سنن أبو داود \* ح 1456 \* 71/2) ، وكذلك (مسند أحمد بن حنبل \* ح 17444 \* 154/4) .

#### ❖ خلاصة درجة الحديث:

حديث عقبة بن عامر رضي الله عنه حديث صحيح أخرجه الإمام مسلم في «صحيحه» والله أعلم .

درجة الحديث	نص الحديث	تسلسل الشرح	تسلسل المتن	تسلسل عام
صحيح متفق عليه	عن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: ((الماهر بالقرآن مع السفرة الكرام البررة ، والذي يقرأ القرآن ويتتعتع فيه وهو عليه شاق له أجران)). - «صفحة 10-11» * قال المؤلف: [ رواه البخاري <sup>21</sup> ، ومسلم <sup>22</sup> ، وأبو داود <sup>23</sup> ، والترمذي <sup>24</sup> ، والنسائي <sup>25</sup> ، وابن ماجه <sup>26</sup> ].	*** *** *** *** *** ***	[5]	-8
إسناده ضعيف	((من قرأ القرآن وهو ينفلت منه ولا يدعه فله أجره مرتين ، ومن كان حريصاً عليه ولا يستطيعه ولا يدعه بعثه الله يوم القيامة مع أشراف أهله)). - «صفحة 11» * نقله المؤلف عن ملا علي القاري <sup>27</sup> الذي عزاه بدوره إلى الطبراني ، والبيهقي. <sup>28</sup>	(4)	*** *** *** *** *** ***	-9
صحيح متفق عليه	عن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: ((لا حسد إلا على اثنين رجل آتاه الله القرآن فهو يقوم به آناء الليل وآناء النهار ورجل آتاه الله مالا فهو ينفق منه آناء الليل وآناء النهار)). - «صفحة 11» * قال المؤلف: [ رواه البخاري <sup>29</sup> ، والترمذي <sup>30</sup> ، والنسائي <sup>31</sup> ].	*** *** *** *** *** ***	[6]	-10

<sup>21</sup> (صحيح البخاري \* ح 4653 \* 1882/4).

<sup>22</sup> (صحيح مسلم \* ح 798 \* 549/1).

<sup>23</sup> (سنن أبو داود \* ح 1454 \* 70/2).

<sup>24</sup> (سنن الترمذي \* ح 2904 \* 171/5).

<sup>25</sup> (سنن النسائي الكبرى \* ح 8046 \* 21/5) ، وليس الصغرى.

<sup>26</sup> (سنن ابن ماجه \* ح 3779 \* 1242/2).

#### ❖ خلاصة درجة الحديث:

حديث عائشة رضي الله عنها حديث صحيح حيث اتفق البخاري ومسلم على إخرجه والله أعلم.

<sup>27</sup> من كتابه (مرقاة المفاتيح شرح مشكاة المصابيح \* 32/5).

<sup>28</sup> هذا الحديث مروى عن معاذ بن جبل رضي الله عنه مرفوعاً في (المعجم الكبير للطبراني \* ح 136 \* 72/20) ، (شعب الإيمان للبيهقي \* ح 1992 \* 345/2). وإسناد الحديث ضعيف فيه سويد بن عبد العزيز ، قال الهيثمي في (مجمع الزوائد \* 160/7): [وفيه سويد بن عبد العزيز وهو متروك وأثنى عليه هشيم خيراً وبقية رجاله ثقات]. وقال الحافظ ابن حجر العسقلاني في (المطالب العالية بزوائد المسانيد الثمانية \* 375/14) عقب إيراده للحديث: [هذا إسناد متصل لكن سويد بن عبد العزيز ضعيف الحديث].

#### ❖ خلاصة درجة الحديث:

هذا الحديث عن معاذ بن جبل رضي الله عنه إسناده ضعيف بهذا اللفظ والله أعلم.

درجة الحديث	نص الحديث	تسلسل الشرح	تسلسل المتن	تسلسل عام
صحيح متفق عليه	عن أبي موسى رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: ((مثل المؤمن الذي يقرأ القرآن مثل الأترجة ريحها طيب وطعمها طيب ، ومثل المؤمن الذي لا يقرأ القرآن مثل التمرة لا ريح لها وطعمها حلو ، ومثل المنافق الذي لا يقرأ القرآن مثل الريحانة ريحها طيب وطعمها مر)). - «صفحة 12» * قال المؤلف: [رواه البخاري <sup>32</sup> ، ومسلم <sup>33</sup> ، والنسائي <sup>34</sup> ، وابن ماجه <sup>35</sup> ].	*** *** *** *** *** *** ***	[7]	-11
صحيح	قال المؤلف: وفي رواية أبي داود <sup>36</sup> زيادة مفيدة في خاتمة الحديث: ((... ومثل الجليس الصالح كمثل صاحب المسك إن لم يصبك منه شيء أصابك من ريحه ، ومثل الجليس السوء كمثل صاحب الكير إن لم يصبك من سواده أصابك من دخانه)). - «صفحة 13»	(5)	*** *** *** ***	-12
صحيح مسلم	عن عمر بن الخطاب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: ((إن الله يرفع بهذا الكتاب أقوام ، ويضع به آخرين)). - «صفحة 13» * قال المؤلف: [رواه مسلم <sup>37</sup> ].	*** *** *** ***	[8]	-13

<sup>29</sup> (صحيح البخاري \* ح 9071 \* 2737/6) وكذلك في (صحيح مسلم \* ح 815 \* 558/1) ، (سنن ابن ماجه \* ح 4209 \* 1408/2) ، (مسند أحمد بن حنبل \* ح 4924 \* 36/2) وهذا لفظه.

<sup>30</sup> (سنن الترمذي \* ح 1936 \* 330/4).

<sup>31</sup> (سنن النسائي الكبرى \* ح 8072 \* 27/5) ، وليس الصغرى.

#### ❖ خلاصة درجة الحديث:

حديث عبد الله بن عمر رضي الله عنها حديث صحيح حيث اتفق البخاري ومسلم على إخرجه والله أعلم.

<sup>32</sup> (صحيح البخاري \* ح 5111 \* 2070/5).

<sup>33</sup> (صحيح مسلم \* ح 797 \* 549/1).

<sup>34</sup> (سنن النسائي \* ح 5038 \* 124/8).

<sup>35</sup> (سنن ابن ماجه \* ح 214 \* 77/1) ، وكذلك (سنن الترمذي \* ح 2865 \* 150/5) ، أما في (سنن أبو داود \* ح 4829 \* 259/4) عن أنس بن مالك رضي الله عنه مرفوعاً ، وهو الذي روى الحديث عن أبي موسى الأشعري مرفوعاً عند الباقية.

#### ❖ خلاصة درجة الحديث:

حديث أبي موسى الأشعري رضي الله عنه حديث صحيح حيث اتفق البخاري ومسلم على إخرجه والله أعلم.

<sup>36</sup> (سنن أبو داود \* ح 4829 \* 259/4) عن أنس بن مالك رضي الله عنه مرفوعاً ، وأنس بن مالك هو الذي روى الحديث عن أبي موسى الأشعري مرفوعاً عند البخاري ومسلم وغيرهما ، فالحديث صحيح.

#### ❖ خلاصة درجة الحديث:

هذا الحديث صحيح وأصله في «صحيح البخاري» و «صحيح مسلم» والله أعلم.

<sup>37</sup> (صحيح مسلم \* ح 817 \* 559/1).

درجة الحديث	نص الحديث	تسلسل الشرح	تسلسل المتن	تسلسل عام
صحيح	قال صلى الله عليه وسلم: ((أكثر منافقي أمتي قراؤها)). <sup>38</sup> - «صفحة 13» * لم يعزه المؤلف إلى مصدر ، ولم يذكر راوي الحديث.	(6)	*** *** *** ***	-14
صحيح مسلم سبق تخريجه في المتن برقم 14	عن عامر بن واثلة أن نافع بن عبد الحارث لقي عمر بعسفان ، وكان عمر يستعمله على مكة فقال: من استعملت على أهل الوادي؟ فقال: ابن أبيزي. قال: ومن ابن أبيزي؟ قال مولى من موالينا. قال: فاستخلفت عليهم مولى؟ قال: إنه قارئ لكتاب الله عز وجل وإنه عالم بالفرائض ، قال عمر: أما إن نبيكم صلى الله عليه وسلم قد قال: ((إن الله يرفع بهذا الكتاب أقواما ويضع به آخرين)). - «صفحة 14» * لم يعزه المؤلف هنا إلى مصدر معين. <sup>39</sup>	(7)	*** *** *** *** *** *** *** ***	-15

#### ❖ خلاصة درجة الحديث:

حديث عمر بن الخطاب رضي عنه حديث صحيح فقد أخرجه الإمام مسلم في «صحيحه» والله أعلم.

<sup>38</sup> هذا الحديث مروى عن بعض الصحابة رضوان الله عليهم أجمعين وهم:

- **الأول: عن عبد الله بن عمرو بن العاص رضي الله عنهما مرفوعاً من طرق مختلفة في (مسند أحمد بن حنبل \* ح 6633 ، 6634 ، 6637 \* 175/2) ، (الزهدي لابن المبارك \* ح 451 \* 152/1) ، (مصنف ابن أبي شيبة \* ح 34335 \* 79/7) ، (التاريخ الكبير للبخاري \* 257/1) ، (صفة المنافق للفريابي \* ح 36 \* 56/1) ، (شعب الإيمان للبيهقي \* ح 6959 \* 636/5) وغيرها من المصادر.**
- قال الذهبي في (ميزان الاعتدال \* 323/2): [قد روى من حديث عبد الله بن عمرو بإسناد صالح]. وقال الهيثمي في (مجمع الزوائد \* 230-229/6): [رواه أحمد والطبراني ورجاله ثقات ، وكذلك رجال أحد إسنادي أحمد ثقات]. وقد حسن إسناده البوصيري في (إتحاف الخيرة المهرة في زوائد المسانيد العشرة \* 351/6) ، كما رمز السيوطي لحسن الحديث كما في (فيض القدير شرح الجامع الصغير 80/2-81) ، بينما صححه الألباني في (صحيح الجامع الصغير \* ح 1203 \* 263/1) ، وشعيب الأرنؤوط في تحقيقه لكتاب (مسند أحمد بن حنبل \* 210/11).

- **الثاني: عن عقبة بن عامر رضي الله عنه مرفوعاً من طريقين في (مسند أحمد بن حنبل \* ح 17405 ، 17446 \* 151/4 ، 155) ، (خلق أفعال العباد للبخاري \* 118/1) ، (غريب الحديث لابن قتيبة \* 453/1) ، (المعجم الكبير للطبراني \* 305/17) ، (شعب الإيمان للبيهقي \* ح 6960 \* 363/5) وغيرها من المصادر.**
- قال الذهبي في (سير أعلام النبلاء \* 27/8-28): [حديث محفوظ قد تابع فيه الوليد بن المغيرة ابن لهيعة عن مشرح ، وقد رواه عبد الله بن المبارك عن عبد الرحمن بن شريح المعافري عن شراحيل بن يزيد عن محمد بن هدية الصديقي عن عبد الله بن عمرو بن العاص]. وقال الهيثمي في (مجمع الزوائد \* 229/6): [رواه أحمد والطبراني وأحد أسانيد أحمد ثقات أثبات]. وقد رمز السيوطي لحسن الحديث في (فيض القدير شرح الجامع الصغير 80/2-81) ، وحسنه شعيب الأرنؤوط في تحقيقه لكتاب (مسند أحمد بن حنبل \* 628/28) في حين صححه الألباني حيث تناول هذا الحديث بالتفصيل من طرقه المختلفة في (سلسلة الأحاديث الصحيحة \* ح 750 \* 377-375/2) هذا وقد روي الحديث أيضاً عن عبد الله بن عباس رضي الله عنهما وعن عصمة بن مالك رضي الله عنه لكن لا يثبت حديثهما. والعجيب من الإمام الشوكاني إيراد لهذا الحديث في كتابه (الفوائد المجموعة في الأحاديث الموضوعة \* 288).

#### ❖ خلاصة درجة الحديث:

على أي حال ، هذا الحديث ثابت وصحيح بمجموع الطرق والشواهد والله أعلم.

- <sup>39</sup> هذا الحديث بالقصة المذكورة فيه موجود في (صحيح مسلم \* ح 817 \* 559/1) وغيره من المصادر ، وكان المؤلف قد أورد هذا الحديث في المتن عن عمر بن الخطاب رضي الله عنه قبل حديث واحد فقط بدون ذكر القصة ، غير أنه ذكره هنا في الشرح دون الإشارة إلى ما سبق ، ويبدو والله أعلم أن المؤلف نقل هذا الحديث وقصته من كتاب (مرقاة المفاتيح شرح مشكاة المصابيح \* 11-12).

#### ❖ خلاصة درجة الحديث:

هذا الحديث صحيح ، فقد أخرجه مسلم في صحيحه والله أعلم.

درجة الحديث	نص الحديث	تسلسل الشرح	تسلسل المتن	تسلسل عام
ضعيف الإسناد	عن عبد الرحمن بن عوف عن النبي صلى الله عليه وسلم قال: <b>((ثلاثة تحت العرش يوم القيامة القرآن يحاج العباد له ظهر وبطن ، والأمانة، والرحم تنادي: ألا من وصلني وصله الله ومن قطعني قطعه الله))</b> . - «صفحة 14» * قال المؤلف: [رواه في شرح السنة]. <sup>40</sup>	*** *** *** *** *** ***	[9]	-16
حسن	قال المؤلف: نقل الملا علي القاري <sup>41</sup> رواية للترمذي: <sup>42</sup> <b>((يجئ القرآن يوم القيامة فيقول يا ربِّ حلِّه فيلبسُ تاجَ الكرامة ثمَّ يقول يا ربِّ زدْهُ فيلبسُ حلَّةَ الكرامة ثمَّ يقول يا ربِّ أرض عنه فيرضى عنه (...))</b> . - «صفحة 14» * عزاه المؤلف إلى الترمذي نقلاً عن ملا علي القاري ، لكنه لم يذكر راوي الحديث.	(8)	*** *** *** *** *** *** *** ***	-17

<sup>40</sup> (شرح السنة للبخاري \* ح 3432 \* 23-22/13) وأيضاً ورد الحديث في (النسخة المسندة من نواذر الأصول في معرفة أحاديث الرسول للحكيم الترمذي \* ح 848 \* 600/1) ، (تهذيب الآثار للطبري \* ح 172 \* 128-127/1) ، (مسند عبد الرحمن بن عوف \* ح 28 \* 71/1).

قال العقيلي في (الضعفاء الكبير \* 5/4): [كثير بن عبد الله اليشكري عن الحسن بن عبد الرحمن بن عوف ولا يصح إسناده ، حدثنا محمد بن إسماعيل حدثنا مسلم بن إبراهيم حدثنا كثير بن عبد الله اليشكري حدثني الحسن بن عبد الرحمن بن عوف عن أبيه قال: قال رسول الله صلى الله عليه وسلم: ((ثلاثة في ظل العرش القرآن يحاج العباد والرحم ينادي صل من وصلني واقطع من قطعني والأمانة)) ، والرواية في الرحم والأمانة من غير هذا الوجه بأسانيد جواد بألفاظ مختلفة وأما القرآن فليس بمحفوظ. وقال الذهبي في (العلو للعلي الغفاري في إيضاح صحيح الأخبار وسقيها \* ح 110 \* 61/1): [هذا حديث منكر]. وقد ضعف الحديث الألباني في (سلسلة الأحاديث الضعيفة والموضوعة \* ح 1337 \* 510/3-511). وقد رمز السيوطي بالحسن لهذا الحديث كما في (فيض القدير شرح الجامع الصغير \* 316/3) لكن المناوي تعقبه حيث قال في (التيسير بشرح الجامع الصغير \* 474/1): [بإسناد ضعيف].

#### ❖ خلاصة درجة الحديث:

على أي حال ، فحديث عبد الرحمن بن عوف رضي الله عنه إسناده ضعيف والله أعلم.

<sup>41</sup> ملا علي القاري في كتابه (مرقاة المفاتيح شرح مشكاة المصابيح \* 33/5).

<sup>42</sup> (سنن الترمذي \* 2915 \* 178/5) عن أبي هريرة رضي الله عنه مرفوعاً وموقوفاً. كما روي هذا الحديث مرفوعاً في (مستدرک الحاكم \* ح 2029 \* 738/1) ، (شعب الإيمان للبيهقي \* ح 1996 \* 346/2) ، (حلية الأولياء للأصبهاني \* 206/7). بينما روي الحديث موقوفاً في (سنن الدارمي \* 3311 \* 522/2) ، (فضائل القرآن لأبي عبيد \* 51/1) ، (فضائل القرآن لابن الضريس \* 108/1) ، (مصنف ابن أبي شيبة \* ح 30047 \* 130/6).

قال الترمذي بعد إيراد الحديث المرفوع عن أبي هريرة رضي الله عنه: [هذا حديث حسن صحيح ، حدثنا محمد بن بشار حدثنا محمد بن جعفر حدثنا شعبة عن عاصم بن بهدلة عن أبي صالح عن أبي هريرة نحوه ، ولم يرفعه. قال أبو عيسى: وهذا أصح من حديث عبد الصمد عن شعبة]. قلت : وقد تابع سلم بن قتيبة الشيعري عبد الصمد بن عبد الوارث عن شعبة في رفعه لهذا الحديث ، بينما رواه الحجاج بن منهال متابعاً لمحمد بن جعفر عن شعبة موقوفاً.

وعلى أي حال ، فقد قال الحافظ ابن حجر العسقلاني في (لسان الميزان \* 176/1): [هذا الحديث أخرجه الترمذي في فضائل القرآن من وجهين عن شعبة أحدهما مرفوع ، والآخر موقوف. وقال في المرفوع حسن ، وفي الآخر هذا أصح من المرفوع ، قلت: وهذا له حكم المرفوع وإن كان وقفه أصح]. وقد حسن الحديث الألباني في (صحيح الترغيب والترهيب \* ح 1425 \* 165-164/2).

#### ❖ خلاصة درجة الحديث:

على أي حال ، فإن حديث أبي هريرة رضي الله عنه حديث حسن من أجل عاصم بن أبي النجود وهو صدوق له أوهام والله أعلم.

درجة الحديث	نص الحديث	تسلسل الشرح	تسلسل المتن	تسلسل عام
إسناده ضعيف	قال صلى الله عليه وسلم: ((من قال في القرآن برأيه فأصاب فقد أخطأ)). - «صفحة 15» * لم يعزه المؤلف إلى مصدر ، ولم يذكر راوي الحديث. <sup>43</sup>	(9)	*** *** *** ***	-18
موضوع	قال النبي صلى الله عليه وسلم: ((من عمل بما علم ورثه الله علم ما لم يعلم)). - «صفحة 16» * لم يعزه المؤلف إلى مصدر ، ولم يذكر راوي الحديث. <sup>44</sup>	(10)	*** *** *** ***	-19
صحيح البخاري	عن أبي جحيفة رضي الله عنه قال : قلت لعلي رضي الله عنه: ((هل عندكم شيء من الوحي إلا ما في كتاب الله قال والذي فلق الحبة وبرأ النسمة ما أعلمه إلا فهما يعطيه الله رجلاً في القرآن وما في هذه الصحيفة قلت وما في الصحيفة قال العقل وفكاك الأسير وأن لا يقتل مسلم بكافر)). - «صفحة 16» * لم يعزه المؤلف إلى مصدر. <sup>45</sup>	(11)	*** *** *** *** *** *** *** *** *** *** *** *** ***	-20

<sup>43</sup> هذا الحديث مروى عن جندب بن عبد الله رضي الله عنه مرفوعاً في (سنن أبو داود \* ح 3652 \* 320/3) ، (سنن الترمذي \* ح 2952 \* 200/5) ، (فضائل القرآن للنسائي \* ح 111 \* 135/1) ، (مسند أبو يعلى \* ح 1520 \* 90/3) وغيرها من مصادر.

قال الترمذي: [هذا حديث غريب ، وقد تكلم بعض أهل الحديث في سهيل بن أبي حزم] ، وقد لخص القول في سهيل بن أبي حزم مهران القطعي الحافظ ابن حجر العسقلاني في (التقريب \* 259/1) حيث قال: [ضعيف]. وعليه يكون إسناده الحديث ضعيف ، وقد وضعه الألباني في (ضعيف الجامع الصغير \* ح 5736 \* 827/1).

<sup>44</sup> هذا الحديث مروى عن أنس بن مالك رضي الله عنه مرفوعاً في (حلية الأولياء للأصبهاني \* 15/10).

قال أبو نعيم الأصبهاني - بعد إيراده لهذا الحديث - : [ذكر أحمد بن حنبل هذا الكلام عن بعض التابعين عن عيسى بن مريم عليه السلام فوهم بعض الرواة أنه ذكره عن النبي صلى الله عليه وسلم فوضع هذا الإسناد عليه لسهولة وقربه وهذا الحديث لا يحتمل بهذا الإسناد عن أحمد بن حنبل]. هذا وقد أورد الزركشي في كتابه (النكت على مقدمة ابن الصلاح \* 296/2) هذا الحديث كمثال لنوع من الأحاديث الموضوعية التي هي في الأصل كلام لبعض العلماء والحكماء. وكذلك صنع السخاوي في (فتح المغيب شرح ألفية الحديث \* 267/1). كما حكم بوضعه الألباني في (سلسلة الأحاديث الضعيفة والموضوعة \* ح 422 \* 611/1).

#### ❖ خلاصة درجة الحديث:

هذا الحديث موضوع لا أصل له وهو من كلام بعض العلماء والله أعلم.

<sup>45</sup> (صحيح البخاري \* ح 2882 \* 1110/3).

#### ❖ خلاصة درجة الحديث:

هذا الحديث صحيح ، فقد أخرجه البخاري في صحيحه والله أعلم.

## APPENDIX - II

### The table that contains some *Ahādīth* in the *Fadā'il Namāz*

درجة الحديث	نص الحديث	تسلسل الشرح	تسلسل المتن	تسلسل عام
_____	«الباب الأول : أهمية الصلاة» [ الفصل الأول : في فضائل الصلاة ]	_____	_____	_____
صحيح	عن ابن عُمرَ رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: ((بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولَ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ)). - «صفحة 5» * قال المؤلف: [ متفق عليه <sup>1</sup> ، وقال المنذري في «الترغيب» <sup>2</sup> : (رواه البخاري ومسلم وغيرهما عن غير واحد من الصحابة)].	*** *** *** *** *** *** ***	[1]	-1
صحيح	عن عبد الله بن سعود رضي الله عنه قال: ((سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: الصَّلَاةُ عَلَى وَفَّيْهَا ، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: ثُمَّ بَرُّ الْوَالِدَيْنِ ، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ)). <sup>3</sup> - «صفحة 6» * لم يعزو المؤلف هذا الحديث إلى المرجع الذي أخرجه ، وإنما اكتفى بذكر نص الحديث والراوي.	(1)	*** *** *** *** *** *** ***	-2

<sup>1</sup> (صحيح البخاري \* ح 8 \* 12/1) ، و (صحيح مسلم \* ح 16 \* 45/1).

<sup>2</sup> (الترغيب والترهيب 142/1).

#### ❖ خلاصة درجة الحديث:

حديث ابن عمر رضي الله عنهما حديث صحيح فقد اتفق البخاري ومسلم على إخرجه.

<sup>3</sup> (صحيح البخاري \* ح 504 \* 197/1) ، و (صحيح مسلم \* ح 85 \* 90/1).

#### ❖ إصاة درجة الحديث:

حديث عبد الله بن مسعود رضي الله عنهما حديث صحيح فقد اتفق البخاري ومسلم على إخرجه.



درجة الحديث	نص الحديث	تسلسل الشرح	تسلسل المتن	تسلسل عام
حسن لغيره	((الصلاة قال خير موضوع)) <sup>4</sup> - «صفحة 6» * لم يعزو المؤلف هذا الحديث إلى المرجع الذي أخرجه ، ولم يذكر اسم الراوي ، وإنما اكتفى بنقل نص الحديث من مصدر وسيط <sup>5</sup> أورده مستشهداً به ، وهو جزء من حديث طويل.	(2)	*** *** *** *** *** ***	-3

4 هذا الحديث المرفوع روي بطرق مختلفة عن بعض الصحابة رضي الله عنهم ، وهو حديث طويل ورد بطوله في بعض الطرق بينما اقتصر بعض الروايات عن جزء أو أجزاء منه ، والجزء المذكور من الحديث هنا جاء ص المذكور هنا والجزء الذي أورده المؤلف من الحديث:

- الطريق الأول: عن أبي ذر الغفاري رضي الله عنه:  
من عدة طرق أيضاً بعضها بالفاظ مختصرة وبعضها مطولة ، لكنها لا تخلو من ضعف شديد أو ضعف يسير ، وحديث أبي ذر أخرجه أصحاب الكتب التالية:  
- (مسند أحمد بن حنبل \* ح 21586 ، 21592 \* 178/5-179) ، و (مسند الطيالسي \* ح 487 \* 65/1) ، (شعب الإيمان للبيهقي \* ح 3576 \* 292/3) ، (مسند البزار \* ح 4034 \* 426/9) وغيرهم من طريق فيه أبو عمرو الشامي وعبيد بن الخشاش وهما ضعيفان والأول ضعفه أشد.  
- وطريق آخر في (صحيح ابن حبان بترتيب ابن بلبان \* ح 361 \* 76/2) ، و (حلية الأولياء للأصبهاني \* 166/1-167) وغيرهما وإسناده ضعيف جداً ؛ لأن فيه إبراهيم بن هشام الغساني وهو متروك بل اتهمه بالكذب أبو زرعة وأبو حاتم.  
- وطريق آخر في (مسند الحاكم \* ح 4166 \* 652/2) ، و (أمالي الشجري \* 268/1) ، و (الكامل في الضعفاء \* لابن عدي 244/7) لكن في إسناده يحيى بن سعيد السعدي وهو ضعيف وقد ذكر ابن عدي أن الحديث منكر من طريقه عند الحفاظ ، والمشهور في هذا الحديث من طريق إبراهيم بن هشام الغساني.  
- وطريق رابع في (مسند الشاميين للطبراني \* ح 1979 \* 154/3) غير أن في إسناده بكر بن سهل الدماطي فيه ضعف ، وقد تابعه أبو بكر محمد بن رزق الله الكلواني عن عبد الله بن صالح - كاتب الليث - كما في (تاريخ دمشق لابن عساكر \* 445-444/7) لكن بدون الجزء المذكور في الحديث ((الصلاة خير موضوع)) ، هذا بالإضافة إلى أن عبد الله بن صالح صدوق له أوهام. وبالتالي ، فإن إسناده هذا الطريق ضعفه يسير.

- الطريق الثاني: عن أبي هريرة رضي الله عنه.  
كما في (المعجم الأوسط للطبراني \* ح 243 \* 84/1) لكن في سنده عبد المنعم بن بشير المصري وهو ضعيف جداً ، ولذلك أورده المنذري في كتابه (الترغيب والترهيب \* ح 567 \* 153/1) بصيغة الترميض دلالة على ضعف الحديث عنده بحسب منهجه.

- الطريق الثالث: عن أبي أمامة رضي الله عنه.  
كما في (مسند أحمد بن حنبل \* ح 22342 \* 265/5) ، و (المعجم الكبير للطبراني \* ح 7871 \* 217/8) وفي سنده معان بن رفاعة عن شيبه علي بن يزيد الأهالي وهما ضعيفان والأخير تركه بعض الأئمة.

#### ❖ خلاصة درجة الحديث:

هذا الحديث الذي يتضمن موضوع الشاهد لا تخلو طريقه من ضعف ؛ لذلك فأقل أحواله أنه حديث ضعيف وأحسن أحواله أنه حسن لغيره بالنظر إلى مجموع الطرق بما فيها من متابعات وشواهد ؛ وربما لأجل ذلك حسنه الألباني في (صحيح الترغيب والترهيب \* ح 390 \* 280/1) و (صحيح الجامع الصغير \* ح 3870 \* 719/2).

ولمزيد من التفصيل حول هذا الحديث انظر: (تخريج الأحاديث والآثار للزبيعي \* 388/2-391) ، و (البدر المنير في تخريج أحاديث الرافعي الكبير لابن الملقن \* 353-357/4) ، (تفسير ابن كثير \* 167/2) و (التلخيص الحبير في تخريج أحاديث الرافعي الكبير لابن حجر العسقلاني \* 21/2) ، و (المطالب العالية بزوائد المسانيد الثمانية لابن حجر \* 201-219/14) ، و (مجمع الزوائد للهيتمي \* 249/2) ، و (السلسلة الصحيحة للألباني \* 359-364/6).

<sup>5</sup> المقصود بالمصدر الوسيط الذي نقل عنه الشيخ / محمد زكريا الكاندهلوي هو كتاب (مرقاة المفاتيح شرح مشكاة المصابيح لملا علي الفاري \* 252/2).

تنبيه: إذا علمنا أن الحديث ضعيف أو حسن لغيره على أعلى تقدير ، ندرك أن تصحيح العلامة ملا علي الفاري للحديث في كتابه (مرقاة المفاتيح \* 252/2) فيه نظر - من وجهة نظرنا على أقل تقدير - ، كما نجد أن هناك وهماً أو خطأ وقع فيه العلامة المباركفوري في كتابه (تحفة الأوحدي \* 184/8) حينما عزا حديث ((الصلاة خير موضوع)) إلى الصحيح - والصحيح إذا أطلق فالمراد به (صحيح البخاري) أو (صحيح مسلم) كما هو معلوم عند العلماء - والواقع أن هذا الحديث بلفظه لم يرد في الصحيحين والله أعلم.

درجة الحديث	نص الحديث	تسلسل الشرح	تسلسل المتن	تسلسل عام
صحيح	((خير أعمالكم الصلاة)) <sup>6</sup> - «صفحة 6» * قال المؤلف: [ورد هذا الحديث في «الجامع الصغير» <sup>7</sup> عن ثوبان ، ابن عمرو ، سلمة ، أبي أمامة ، عبادة رضي الله عنهم]. <sup>8</sup>	(3)	*** *** *** *** ***	-4

<sup>6</sup> هذا الحديث جزء من حديث والمؤلف إنما اقتصر على ذكر موضع الشاهد منه ، وهو مروى عن عدد من الصحابة رضي الله عنهم - كما سيأتي ذكرهم - بألفاظ متقاربة ، ونص الحديث بكامله: ((استقيموا ولن تحصوا واعلموا بأن خير أعمالكم الصلاة ولا يحافظ على الوضوء إلا مؤمن)).

<sup>7</sup> (التيسير بشرح الجامع الصغير للمناوي \* 148/1-149).

<sup>8</sup> هذا الحديث ورد بطرق مختلفة عن ثوبان ، وابن عمرو ، وسلمة ، وأبي أمامة ، وعبادة رضي الله عنهم وهذه الطرق كالتالي:

- **الطريق الأول: عن ثوبان بن جدد رضي الله عنه:**  
ورد عنه من ثلاث طرق وهي:  
- من طريق مختلفة عن سالم بن أبي الجعد عن ثوبان رضي الله عنه في (مسند أحمد \* ح 22432، 22489 \* 276/5، 282) ، و (سنن ابن ماجه \* 277 \* 101/1) ، و (سنن الدارمي \* ح 655 \* 174/1) ، و (مسند الطيالسي \* ح 996 \* 134/1) ، و (مسندك الحاكم \* ح 448، 449 \* 221/1) وغيرها من مصادر ، وهذه الطرق رجالها ثقات غير أن جميع طرقها فيها انقطاعاً بين سالم و ثوبان فلم يسمع سالم بن أبي الجعد عن ثوبان ، هذا بالإضافة إلى أن بعض طرقها فيها عنعنة الأعمش وهو ثقة لكنه مدلس ولم يصرح هنا بالسماع عن سالم بن أبي الجعد.  
- من طرق مختلفة عن أبي كبشة السلولي عن ثوبان رضي الله عنه في (مسند أحمد \* ح 22486 \* 282/5) ، و (سنن الدارمي \* ح 656 \* 175/1) ، و (صحيح ابن حبان \* ح 1037 \* 311/3) و (شعب الإيمان للبيهقي \* ح 2715 \* 5/3) والحديث من هذه الطرق حسن لوجود عبد الرحمن بن ثابت بن ثوبان في إسنادها وهو صدوق لم يكن بالقوي. قال البيهقي بعد إيراده لهذا الطريق: [وهذا إسناد موصول ، وحديث سالم بن أبي الجعد منقطع فإنه لم يسمع من ثوبان والله أعلم].  
- من طرق مختلفة عن عبد الرحمن بن ميسرة عن ثوبان رضي الله عنه كما في (مسند أحمد \* ح 22486 \* 282/5) ، و (مسند الشاميين للطبراني \* ح 1078 \* 147/2) بإسناد صحيح ، وبناءً عليه فكل هذه الطرق تؤكد صحة حديث أبو ثوبان رضي الله عنه.
- **الطريق الثاني: عن عبد الله بن عمرو بن العاص رضي الله عنهما:**  
كما في (سنن ابن ماجه \* ح 278 \* 102/1) ، و (شعب الإيمان للبيهقي \* ح 2803 \* 37/3) وفي إسناده ليث بن أبي سليم صدوق فيه ضعف يسير من سوء الحفظ.
- **الطريق الثالث: عن سلمة بن الأكوع رضي الله عنه:**  
في (المعجم الكبير للطبراني \* ح 6270 \* 25/7) وإسناده ضعيف جداً لوجود محمد بن عمر الواقدي وهو متروك.
- **الطريق الرابع: عن أبي أمامة الباهلي رضي الله عنه:**  
كما في (سنن ابن ماجه \* 279 \* 102/1) ، و (شعب الإيمان للبيهقي \* ح 2804 \* 38/3) لكن في إسناده أبو حفص الدمشقي وهو مجهول.
- **الطريق الخامس: عن عبادة بن الصامت رضي الله عنه:**  
عزاه السيوطي في (الجامع الصغير من أحاديث البشير النذير) إلى معجم الطبراني ولم أقف عليه ، لكن الهيتمي في (مجمع الزوائد ومنبع الفوائد \* 250/2) قال: [رواه الطبراني في الكبير عن محمد بن عبادة عن أبيه ولم أجد من ترجمه].

#### ❖ خلاصة درجة الحديث:

هذا الحديث صحيح بمجموع الطرق ، وقد صححه عدد من أئمة الحديث منهم الحاكم وواقفه الذهبي ، والمنذري ، وابن عبد الهادي ، وابن حجر ، والسيوطي ، والمناوي ، والألباني من المعاصرين والمؤلف نفسه أيضاً.

ولمزيد من التفصيل حول هذا الحديث انظر: (الترغيب والترهيب للمنذري \* 97/1) ، و (مصباح الزجاجية في زوائد ابن ماجه للبوصيري \* 41-42) ، و (تخريج الأحاديث والآثار للزبيعي \* 132-234) ، و (تنقيح تحقيق أحاديث التعليق لان عبد الهادي \* 142/3) ، و (إرواء الغليل في تخريج أحاديث منار السبيل للألباني \* 135-138).

درجة الحديث	نص الحديث	تسلسل الشرح	تسلسل المتن	تسلسل عام
صحيح مسلم	((أفضل الأعمال الصلاة لوقتها وبر الوالدين)) <sup>9</sup> - «صفحة 6» * قال المؤلف: [ورد هذا الحديث عن ابن مسعود <sup>10</sup> ، وأنس <sup>11</sup> بحسب «الجامع الصغير» <sup>12</sup> ].	(4)	*** *** *** ***	-5
صحيح	((أفضل الأعمال الصلاة في أول وقتها)) <sup>13</sup> - «صفحة 6» * لم يعزه المؤلف هذا الحديث إلى مرجع معين ، وإنما اكتفى بذكر راويها الحديث وهما ابن عمر <sup>14</sup> وأم فروة <sup>15</sup> رضي الله عنهما.	(5)	*** *** *** ***	-6

<sup>9</sup> متن هذا الحديث أصله في الصحيحين وغيرهما بألفاظ متقاربة عن بعض الصحابة من أشهرهم عبد الله بن مسعود ، وأبو هريرة وغيرهما رضي الله عنهم أجمعين ، وقد سبق تخريج حديث عبد الله بن مسعود.

<sup>10</sup> (صحيح مسلم \* ح 85 \* 90/1) بهذا اللفظ عن عبد الله بن مسعود رضي الله عنه.

<sup>11</sup> (تاريخ بغداد للخطيب البغدادي \* 279/4) عن أنس بن مالك رضي الله عنه لكن في إسناده ضعف ، قال الخطيب البغدادي بعد إيراد هذا الحديث بإسناده إلى أنس بقوله: [غريب بهذا الإسناد جداً لم اسمعه إلا من الشروطي] ، وقد رمز السيوطي لضعفه في الجامع الصغير كما نقله عنه المناوي في كتابه: (التيسير بشرح الجامع الصغير للمناوي \* 180/1).

#### ❖ خلاصة درجة الحديث:

متن هذا الحديث صحيح ومشهور وثابت عن العلماء وخاصة رواية ابن مسعود ، ولا يضر الحديث الصحيح إذا روي بالمتن نفسه لكن بإسناد ضعيف.

ولمزيد من التفصيل حول هذا الحديث انظر: (التلخيص الحبير في تخريج أحاديث الراعي الكبير لابن حجر \* 146-145/1) ، و(الكشف الحثيث عن رمي بوضع الحديث للعجمي \* 94/1) ، و (سلسلة الأحاديث الصحيحة وشيء من فقها وفوائدها للألباني \* 477-475/3).

<sup>12</sup> (التيسير بشرح الجامع الصغير للمناوي \* 180/1).

<sup>13</sup> هذا الحديث أصله في «الصحيحين» عن عبد الله بن مسعود رضي الله عنه بدون زيادة ((أول وقتها)) ، وقد وردت هذه الزيادة في (صحيح ابن حزيمة \* ح 327 \* 169/1) ، و (صحيح ابن حبان \* ح 1475 ، 1479 \* 339/4 ، 343) ، و(سنن الدارقطني \* 246/1) ، و (مستدرک الحاكم \* ح 674 ، 675 \* 300/1) ، و (المعجم الكبير للطبراني \* ح 9808 \* 20/10) ، و (سنن الكبرى للبيهقي \* ح 1885 \* 434/1) وغيرها ، وهذه الزيادة قبل بها وصحتها عدد من أئمة الحديث منهم ابن حبان والحاكم والبيهقي وابن الملقن وابن حجر العسقلاني والزرکشي والسيوطي ، والألباني من المعاصرين.

<sup>14</sup> حديث عبد الله بن عمر بن الخطاب رضي الله عنهما روي من طريقين:

▪ **الطريق الأول: عن يعقوب بن الوليد عن عبيد الله بن عمر بن حفص عن نافع عن عبد الله بن عمر به مرفوعاً**  
في (مستدرک الحاكم \* ح 678 \* 301/1) ، و (سنن الدارقطني \* 247/1) لكن هذا الإسناد ضعيف جداً بل متروك بسبب يعقوب بن الوليد كذب أحمد وغيره من الأئمة.

▪ **الطريق الأول: عن محمد بن حمير الحمصي عن عبد الله بن عمر بن حفص عن نافع عن عبد الله بن عمر به مرفوعاً**  
في (مستدرک الحاكم \* ح 679 \* 301/1) ، و (تاريخ بغداد للخطيب \* 65/12) وإسناده ضعيف لوجود إبراهيم بن محمد بن صدقة العامري وهو ضعيف كما ذكر الدارقطني ، هذا بالإضافة إلى أن عبد الله بن عمر بن حفص صدوق له أوهام وبعضهم يضعفه من جهة حفظه ، لكن يبدو أن روايته هنا عن عبد الله بن عمر بن حفص وهم كما قال الدارقطني لما سئل عنه ورجح أن المعروف رواية محمد بن حمير عن عبيد الله وليس عبد الله ؛ وبالتالي فيكون هذا الإسناد معلولاً ولا يصلح اعتباره شاهداً.

<sup>15</sup> حديث أم فروة رضي الله عنها روي بألفاظ متقاربة ، وقد ورد في (سنن الترمذي \* ح 170 \* 319-320) ، و (سنن أبو داود \* ح 426 \* 116-115/1) ، (مسند أحمد بن حنبل \* ح 27147 ، 27148 ، 27149 ، 27156 \* 375-374/6 ، 440) ، و (مصنف عبد الرزاق \* ح 2217 \* 582/1) و (سنن الكبرى للبيهقي \* ح 1884 \* 434/1) وغيرها ، وفي إسناده اضطراب سببه القاسم بن غنام فمرة ذكر الواسطة . وهي جدته

درجة الحديث	نص الحديث	تسلسل الشرح	تسلسل المتن	تسلسل عام
حسن لغيره	عن أبي ذر رضي الله عنه: ((أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ فِي الشِّتَاءِ وَالْوَرَقُ يَنْهَافُ ، فَأَخَذَ بَعْضُنَا مِنْ شَجَرَةٍ ، قَالَ فَجَعَلَ ذَلِكَ الْوَرَقَ يَنْهَافُ ، فَقَالَ: يَا أَبَا ذَرٍّ ، قُلْتَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ ، قَالَ: إِنَّ الْعَبْدَ الْمُسْلِمَ لِيُصَلِّي الصَّلَاةَ يُرِيدُ بِهَا وَجْهَ اللَّهِ فَتَهَافَتْ عَنْهُ ذُنُوبُهُ كَمَا يَنْهَافُ هَذَا الْوَرَقُ عَنْ هَذِهِ الشَّجَرَةِ)). <sup>16</sup> - «صفحة 6» * قال المؤلف: [ رواه أحمد بإسناد حسن كذا في «الترغيب» <sup>17</sup> ].	*** *** *** *** *** *** ***	[2]	-7
حسن لغيره	عن أبي عثمان النهدي قال: ((كنت مع سلمان الفارسي تحت شجرة فأخذ غصناً من أغصانها يابساً فهزه حتى تحات ورقة ثم قال: سئني لم أفعل هذا؟ فقلت: ولم تفعله؟ قال: هكذا فعل رسول الله صلى الله عليه وسلم كنت معه شجرة فأخذ غصناً من أغصانها يابساً فهزه حتى تحات ورقة ثم قال: ألا تسألني لم أفعل هذا يا سلمان؟ فقلت: ولم تفعله؟ فقال: إن المسلم إذا توضأ فأحسن الوضوء ثم صلى الصلوات الخمس تحاتت خطاياها كما تحات هذا الورق ثم تلا هذه الآية: ﴿ أَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَرَاقًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرِي لِلذَّاكِرِينَ ﴾)). - «صفحة 7»	*** *** *** *** *** *** *** *** *** ***	[3]	-8

الدنيا أم أبيه - ومرة أسقطها ، إضافة إلى جهالة الوساطة بينه وبين أم فروة رضي الله عنها ؛ ولذلك ضعف حديثها الترمذي وغيره ، لكن يشهد لحديثها حديث عبد الله بن مسعود رضي الله عنه المذكور سابقاً.

#### ❖ خلاصة درجة الحديث:

متن هذا الحديث صحيح ومشهور وثابت عن عدد من العلماء وخاصة أن أصله ثابت في الصحيحين عن عبد الله بن مسعود رضي الله عنه؛ وبالتالي لا يضر ضعف حديث ابن عمر وأم فروة ما دام أن المتن ثبت بطريق صحيح والله أعلم.

ولمزيد من التفصيل حول هذا الحديث انظر: (العلل الواردة في الأحاديث النبوية للدارقطني \* 318/12 ، 430-429/15) ، (تنقيح تحقيق أحاديث التعليق لابن عبد الهادي \* 259-256/1) ، و (البدر المنير في تخريج أحاديث الرافي الكبير لابن الملقن \* 610-605/2) ، و (النكت على ابن مقدمة الصلاح للزرکشي \* 180-176/2) ، و (الدراية في تخريج أحاديث الهداية لابن حجر \* 105-104/1) ، (سلسلة الأحاديث الضعيفة والموضوعة للألباني \* ح 1883 \* 314-313/4) ، و (صحيح أبي داود للألباني \* ح 453 \* 309-306/2).

<sup>16</sup> (مسند أحمد بن حنبل \* ح 21596 \* 179/5) حيث انفرد أحمد بن حنبل بإخراجه للحديث ، ومع أن في إسناده - الراوي عن أبي ذر - مزاحم بن معاوية الضبي وهو مجهول إلا أننا نجد الهيثمي يقول في (مجمع الزوائد ومنبع الفوائد \* 514/2): [رواه أحمد ورجاله ثقات] ، كما حسن إسناده المنذري ، بينما كان حكم الألباني على الحديث في (صحيح الترغيب والترهيب \* ح 384 \* 277/1) : [حسن لغيره]. ويبدو أنه حكمه هذا كان باعتبار المعنى لا باعتبار السند فهناك أحاديث كثيرة صحيحة تؤيد معنى حديث أبي ذر بتساقط الذنوب وخروجها بالوضوء والصلاة ونحوها كحديث أبي هريرة رضي الله عنه في (صحيح مسلم \* ح 244 \* 215/1) ، وحديث عثمان بن عفان رضي الله عنه في (صحيح مسلم \* ح 245 \* 216/1) ، وحديث عمرو بن عبس رضي الله عنه في (مسند أحمد \* ح 17060 \* 112/4) ، ولعل أقربها من جهة المعنى والألفاظ حديث سلمان الفارسي رضي الله عنه وهو الحديث التالي ، ويبدو أن المؤلف ذكره بعد حديث أبي ذر لتقويته.

#### ❖ خلاصة درجة الحديث:

هذا الحديث في إسناده ضعف لكن يمكن أن يكون حسناً لغيره بالأحاديث التي تؤيد معناه والله أعلم.

<sup>17</sup> (الترغيب والترهيب للمنذري (151/1)).

درجة الحديث	نص الحديث	تسلسل الشرح	تسلسل المتن	تسلسل عام
	* قال المؤلف: [رواه أحمد <sup>18</sup> ، والنسائي <sup>19</sup> ، والطبراني <sup>20</sup> ، ورواه أحمد محتج بهم في الصحيح إلا علي بن زيد كذا في «الترغيب» <sup>21</sup> ].	*** *** *8*		
صحيح متفق عليه	((اللهم إني ظلمت نفسي ظلماً كثيراً)) <sup>22</sup> . - «صفحة 8» * لم يذكر المؤلف راوي الحديث كما لم يعزوه إلى المرجع الذي أخرجه ، وإنما اكتفى بذكر جزء من الحديث.	(6)	*** *** *** *** ***	-9
ضعيف جداً	((عليكم بالسواك فإن فيه عشر خصال: يطهر الفم ، ويرضي الرب، ويسخط الشيطان ، ويحبه الرحمن والحفظة ، ويشد اللثة ، ويقطع البلغم ، ويطيب النكهة ، ويطفى المرّة ، ويجلي البصر ، ويذهب البخر ، وهو من السنة)) <sup>23</sup> . - «صفحة 8»	(7)	*** *** *** ***	-10

<sup>18</sup> (مسند أحمد بن حنبل \* ح 23767 \* 438/5). قال الهيثمي في (مجمع الزوائد ومنبع الفوائد \* 297/1-298): [رواه أحمد والطبراني في الأوسط والكبير ، وفي إسناده أحمد علي بن زيد وهو مختلف في الاحتجاج به وبقيه رجاله رجال الصحيح].

<sup>19</sup> لم نقف على الحديث في سنن النسائي الصغرى بل وحتى الكبرى والظاهر أنه غير موجود فيهما أصلاً خصوصاً وأن الحفاظ بعد المنذري كالهيثمي والسويطي والتمقي الهندي وغيرهم لم ينسبوه إلى «سنن النسائي» ، ولعل المنذري كان يقصد «سنن الدارمي» فالحديث موجود فيه والله أعلم.

<sup>20</sup> (المعجم الكبير \* ح 6151 \* 257/6). وأيضاً (مسند الطيالسي \* ح 652 \* 90/1) ، و (سنن الدارمي \* ح 719 \* 197/1) وغيرهم لكن في إسناده الحديث علي بن زيد بن جدهان البصري وهو ضعيف من جهة حفظه وضبطه لا من جهة عدالته فحديثه يمكن أن يتقوى بالمتابعات والشواهد، وهذا الحديث له شاهد من حديث أبي ذر رضي الله عنه - السابق ذكره - وبما ورد أيضاً من الأحاديث الصحيحة الأخرى التي تؤيد معنى حديث سلمان الفارسي رضي الله عنه ؛ وربما لذلك صدر المنذري هذا الحديث بـ «عن» وليس بـ «روي» وذلك يشير إلى الحديث مقبول عنده. وقد حكم الألباني من المعاصرين على الحديث بأنه «حسن لغيره» كما في (صحيح الترغيب والترهيب \* ح 363 \* 268/1).

#### ❖ خلاصة درجة الحديث:

هذا الحديث في إسناده ضعف لكن يمكن أن يكون حسناً لغيره بالأحاديث التي تؤيد معناه والله أعلم.

<sup>21</sup> (الترغيب والترهيب 1/145).

<sup>22</sup> هذا الحديث جزء من حديث أبي بكر رضي الله عنه مرفوعاً ونصه كما في (صحيح البخاري \* ح 6953 \* 2690/6) ، و (صحيح مسلم \* ح 2705 \* 2078/4) وغيرهما: عن أبي بكر الصديق رضي الله عنه أنه قال للنبي صلى الله عليه وسلم: ((علمني دعاء أدعوه به في صلاتي ، قال: قل اللهم إني ظلمت نفسي ظلماً كثيراً ، ولا يغفر الذنوب إلا أنت ، فأغفر لي مغفرة من عندك ، وارحمني إنك أنت الغفور الرحيم)).

#### ❖ خلاصة درجة الحديث:

هذا الحديث يكفيه صحة أن البخاري ومسلم اتفقا على إخرجه.

<sup>23</sup> هذا الحديث مروى عن ابن عباس رضي الله عنهما مرفوعاً من طريقين:

▪ الطريق الأول: من طريق معلى بن ميمون عن أيوب عن عكرمة عن ابن عباس رضي الله عنهما. في (سنن الدارقطني \* 58/1) وهذا الإسناد ضعيف جداً فيه معلى بن ميمون ، قال الدارقطني بعد إirاده لهذا الحديث: [معلى بن ميمون ضعيف متروك] ، وقال ابن عدي في (الكامل في ضعفاء الرجال \* 370/6) - بعد إirاده لأحاديث من رواية معلى بن ميمون استنكرها عليه - : [ولمعلى بن ميمون غير ما ذكرت من الأحاديث ، والذي ذكرت والذي لم أذكره كلها غير محفوظة مناكير ، ولعل الذي لم أذكره أنكر من الذي ذكرته].

▪ الطريق الثاني: من طريق بقية بن الوليد عن الخليل بن مرة عن عطاء بن أبي رباح عن ابن عباس رضي الله عنهما. في (الكامل في ضعفاء الرجال لابن عدي \* 60/3) ، (شعب الإيمان للبيهقي \* ح 2776 \* 273) من طريق ابن عدي وهذا الإسناد فيه علتان: العلة الأولى، تدليس بقية بن الوليد في هذا الإسناد وهو كثير التداليس عن الضعفاء والمجهولين ؛ ولذلك قال أبو مسهر الغساني: [بقية ليست أحاديثه نقية ، فكن منها على تقية] (تهذيب الكمال في أسماء الرجال للمزي \* 198/4). أما العلة الثانية، فهي أشد فالخليل بن مرة ضعيف بل قال البخاري فيه: [ منكر الحديث فيه نظر]. وبناءً على ما سبق يكون الحديث ضعيف جداً من الطريقين والله أعلم.

درجة الحديث	نص الحديث	تسلسل الشرح	تسلسل المتن	تسلسل عام
	* عزاه المؤلف إلى «منبهات ابن حجر» <sup>24</sup> ، لكن لم يذكر راوي الحديث. <sup>25</sup>		*** *** ***	
صحيح متفق عليه	عن أبي هريرة أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَفِي حَدِيثٍ بَكَرَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟ قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ، قَالَ: فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا)). - (صفحة 8-9)	*** *** *** *** *** *** *** *** *** *** *** ***	[4]	-11
	* قال المؤلف: [رواه البخاري <sup>26</sup> ومسلم <sup>27</sup> والترمذي <sup>28</sup> والنسائي <sup>29</sup> ورواه ابن ماجه <sup>30</sup> من حديث عثمان كذا في الترغيب <sup>31</sup> ].			

#### ❖ خلاصة درجة الحديث:

حديث ابن عباس رضي الله عنهما حديث ضعيف جداً والله أعلم.

<sup>24</sup> (المنبهات على الاستعداد ليوم المعاد للنصح والرشاد \* 83) والحديث موجود فيه منسوباً إلى النبي صلى الله عليه وسلم بصيغة الجزم بدون ذكر الصحابي راوي الحديث.

تنبيه: لقد سبق الإشارة في الفصل الرابع من هذا البحث أن نسبة هذا الكتاب إلى الحافظ ابن حجر العسقلاني غير صحيحة فليس هذا أسلوبه المعروف بين العلماء الذي يتميز عادة بذكر راوي الحديث مع بيان من أخرجه من الأئمة إضافة إلى ذكر درجة الحديث في الغالب ، ومما يؤكد عدم صحة نسبة الكتاب إلى الحافظ ابن حجر أنه لم يذكر هو ولا أحد من تلاميذه كتاب «المنبهات» من بين مؤلفاته. والذي يظهر والله أعلم أن مؤلف هذا الكتاب هو أحمد بن محمد حجي كما هو موجود في النسخة الخطية القديمة ، وتحرف إلى أحمد بن حجر. ، وقد ذكرنا في الفصل الرابع الأدلة على عدم صحة نسبة الكتاب إليه.

<sup>25</sup> أخرجه البيهقي في (شعب الإيمان \* ح 2776 \* 82/ 3) عن ابن عباس رضي الله تعالى عنهما وقال: رواه غيره عن الخليل وزاد فيه ويصلح المعدة وهو مما تفرد به الخليل بن مرة وليس بالقوى في الحديث. قال المناوي (4/451) : [فيه الخليل بن مرة وفيه كما قال الولي العراقي ضعفاً].

<sup>26</sup> (صحيح البخاري \* ح 505 \* 197/1).

<sup>27</sup> (صحيح مسلم \* ح 667 \* 462/1).

<sup>28</sup> (سنن الترمذي \* ح 2868 \* 151/5).

<sup>29</sup> (سنن النسائي \* ح 462 \* 230/1).

<sup>30</sup> (سنن ابن ماجه \* ح 1397 \* 447/1).

<sup>31</sup> (الترغيب والترهيب \* ح 523 \* 143/1).

#### ❖ خلاصة درجة الحديث:

حديث أبي هريرة رضي الله عنه حديث صحيح حيث اتفق البخاري ومسلم على إخرجه.

درجة الحديث	نص الحديث	تسلسل الشرح	تسلسل المتن	تسلسل عام
صحيح مسلم	عن جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (( مَثَلُ الصَّلَوَاتِ الْخَمْسِ كَمَثَلِ نَهْرٍ جَارٍ عَمْرٌ عَلَى بَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ )) . - «صفحة 9» * قال المؤلف: [رواه مسلم <sup>32</sup> كذا في الترغيب <sup>33</sup> ].	*** *** *** *** *** ***	[5]	-12
صحيح	((من أتى فراشه وهو ينوي أن يقوم يصلي من الليل فغلبته عينه حتى أصبح كتب له ما نوى وكان نومه صدقة عليه من ربه)). «صفحة 10» * عزاه المؤلف في الحاشية إلى «الترغيب والترهيب» للمنذري <sup>34</sup> ، لكنه لم يذكر راوي الحديث. <sup>35</sup>	(8)	*** *** *** *** *** ***	-13
صحيح	عن صهيب رضي الله عنه أن النبي صلى الله عليه وسلم قال: ((وكانوا - الأنبياء - إذا فزعوا ، فزعوا إلى الصلاة)). - «صفحة 10» * لم يعزه المؤلف إلى مصدر ، واكتفى بذكر راوي الحديث. <sup>36</sup>	(9)	*** *** *** *** *** ***	-14

<sup>32</sup> (صحيح مسلم \* ح 668 \* 463/1).

<sup>33</sup> (الترغيب والترهيب \* 144/1).

#### ❖ خلاصة درجة الحديث:

حديث جابر بن عبد الله رضي الله عنهما حديث صحيح فقد أخرجه مسلم في صحيحه.

<sup>34</sup> (الترغيب والترهيب للمنذري \* 231/1).

<sup>35</sup> هذا الحديث مروى عن أبي الدرداء رضي الله عنه مرفوعاً وموقوفاً في (سنن النسائي \* ح 1784 \* 257/3) ، (سنن ابن ماجه \* ح 1344 \* 426/1) ، صحيح ابن خزيمة \* ح 1172 \* 195/2) ، (صحيح ابن حبان \* ح 2588 \* 323/6) ، (السنن الكبرى للبيهقي \* ح 4500 \* 15/3) ، (مسند ترك الحاكم \* ح 1170 \* 455/1) وقال الحاكم: [هذا حديث صحيح على شرط الشيخين ولم يخرجاه والذي عندي أنهما علاه بتوقيف روي عن زائدة]. ثم رواه الحاكم موقوفاً من طريق آخر ثم قال : [وهذا مما لا يوهن فإن الحسين بن علي الجعفي أقدم وأحفظ وأعرف بحديث زائدة من غيره والله أعلم].

هذا وقد صحح الحديث ابن العربي المالكي في (أحكام القرآن \* 449/3) وجود إسناد المنذري ، بينما قال النووي في (خلاصة الأحكام \* 588/1): [رواه النسائي ، وابن ماجه بإسناد صحيح على شرط مسلم] ، وكذلك صحح إسناد العراقي في (المغني عن حمل الأسفار \* 326-325/1) ، وصححه من المعاصرين الألباني في (صحيح الترغيب والترهيب \* ح 602 \* 378/1).

#### ❖ خلاصة درجة الحديث:

حديث أبي الدرداء رضي الله عنه إسناده صحيح والله أعلم.

<sup>36</sup> هذا الحديث يبدو أن المؤلف نقله عن مصدر وسيط ينقل منه عادة وهذا المصدر هو كتاب ( الدر المنثور للسيوطي \* 163/1). وعلى أي حال ، هذا الحديث جزء من حديث طويل فيه قصة لنبي من الأنبياء عليهم السلام ، والحديث مذكور في (مسند أحمد بن حنبل \* ح 18957 \* 333/4) ، و (سنن النسائي الكبرى \* 10450 \* 157/6) ، و (صحيح ابن حبان \* ح 1975 \* 311/5) وغيرهم بإسناد صحيح ، وصححه الألباني في (سلسلة الأحاديث الصحيحة \* ح 1061 \* 50/3) وقال الألباني: [إسناده صحيح على شرط الشيخين].

#### ❖ خلاصة درجة الحديث:

حديث صهيب رضي الله عنه حديث صحيح والله أعلم.

درجة الحديث	نص الحديث	تسلسل الشرح	تسلسل المتن	تسلسل عام
حسن	وعن النضر بن عبد الله القيسي قال: ((كانت ظلمة على عهد أنس بن مالك ، فاتيته فقلت: يا أبا حمزة ، هل كان يصيبكم مثل هذا على عهد رسول الله صلى الله عليه وسلم؟ قال: معاذ الله ، إن كانت الريح لتشتد فنبادر المسجد مخافة القيامة)). «صفحة 11» * عزاه المؤلف في الحاشية إلى سنن أبو داود. <sup>37</sup>	(10)	*** *** *** *** *** ***	-15
ضعيف الإسناد لانقطاعه	عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ ، قَالَ : (( كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، إِذَا نَزَلَ بِأَهْلِهِ شِدَّةً <sup>38</sup> أَمَرَهُمْ بِالصَّلَاةِ ، ثُمَّ قَرَأَ : ﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا﴾ )) . - «صفحة 11» * لم يعزه المؤلف إلى مصدر معين. <sup>39</sup>	(11)	*** *** *** ***	-16
ضعيف جداً	((من كانت له إلى الله حاجة أو إلى أحد من بني آدم فليتوضأ فليحسب الوضوء ثم ليصل ركعتين ثم ليثن على الله وليصل على النبي صلى الله عليه وسلم ثم ليقل لا إله إلا الله الحليم الكريم سبحان الله رب العرش العظيم الحمد لله رب العالمين أسألك موجبات رحمتك وعزائم مغفرتك والغنيمه من كل بر والسلامة من كل إثم لا تدع لي ذنباً إلا غفرته ولا همماً إلا فرجته ولا حاجة هي لك رضا إلا قضيتها يا أرحم الراحمين)). - «صفحة 11-12» * لم يعزه المؤلف إلى مصدر ، ولم يذكر اسم الراوي. <sup>40</sup>	(12)	*** *** *** *** *** *** *** *** ***	-17

<sup>37</sup> (سنن أبو داود \* ح 1196 \* 311/1) ، وأيضاً (مستدرک الحاكم \* ح 1241 \* 483/1) ، و (شعب الإيمان للبيهقي \* ح 996 \* 547/1) وهذا الحديث عن أنس بن مالك رضي الله عنه في حكم المرفوع لأنه يذكر عادتهم على عهد رسول الله صلى الله عليه وسلم إذا اشتدت الريح. قال النووي في (خلاصة الأحكام في مهمات السنن وقواعد الأحكام \* 865/2) عن حديث أنس رضي الله عنه : [ أخرجه أبو داود بإسناد حسن ] .

#### ❖ خلاصة درجة الحديث:

هذا الحديث حسن الإسناد والله أعلم.

<sup>38</sup> وفي رواية بلفظ: ((ضيق)) بدل شدة ومعناها وحد.

<sup>39</sup> هذا الحديث يبدو أن المؤلف نقله من كتاب (الدر المنثور للسيوطي \* 613/5) وقد صحح السيوطي إسناده وعزاه إلى (المعجم الأوسط للطبراني \* ح 886 \* 272/1) و (حلية الأولياء للأصبهاني \* 176/8) و (شعب الإيمان للبيهقي \* ح 3180 \* 153/3) وغيرهم ، لكن في تصحيح السيوطي لإسناد الحديث نظر ، نعم رجال الحديث ثقات إلا أن هناك انقطاعاً بين محمد بن حمزة وجد أبيه عبد الله بن السلام فهو لم يدركه ولم يسمع منه ونجد أنه في الإسناد يرويه عن جد أبيه ؛ لذلك قال الذهبي في (سير أعلام النبلاء \* 411/8): [ هذا مرسل قد انقطع فيه ما بين محمد وجد أبيه عبد الله ] ، وقال العراقي في (المغني عن حمل الأسفار \* 1123/2): [ رواه الطبراني في الأوسط من حديث محمد بن حمزة عن عبد الله بن سلام قال ( كان النبي إذا نزل بأهله الضيق أمرهم بالصلاة ثم قرأ هذه الآية ، ومحمد بن حمزة بن يوسف بن عبد الله بن سلام إنما ذكروا له روايته عن أبيه عن جده فبيعد سماعه من أبي جده]. بل إن الطبراني نفسه كأنه يشير إلى أن في الحديث علة حيث قال عقب إيراد الحديث بإسناده: [ لا يروى هذا الحديث عن عبد الله بن سلام إلا بهذا الإسناد تفرد به معمر ] والأصل أن الحديث مشهور عن عبد الله بن عمر عن عمر بن الخطاب موقوفاً عليه بسند صحيح كما في (موطأ مالك \* ح 259 \* 119/1). وبناء عليه فحديث عبد الله بن سلام ضعيف وعلته الانقطاع على الرغم من ثقة رجال الإسناد ، فإسناد الحديث ليس صحيحاً كما توهم السيوطي.

#### ❖ خلاصة درجة الحديث:

حديث عبد الله بن سلام رضي الله عنه ضعيف الإسناد لانقطاعه.

<sup>40</sup> هذا الحديث مروى عن عبد الله بن أبي أوفى رضي الله عنه مرفوعاً حيث جاء في (سنن الترمذي \* ح 479 \* 344/2) ، و (سنن ابن ماجه \* ح 1384 \* 441/1) ، (ومستدرک الحاكم \* ح 1199 \* 466/1) لكن في إسناد الحديث فائد بن عبد الرحمن قال عنه الترمذي: [ هذا حديث غريب وفي إسناده مقال



درجة الحديث	نص الحديث	تسلسل الشرح	تسلسل المتن	تسلسل عام
ضعيف	قال النبي صلى الله عليه وسلم: ((إن أغبط الناس عندي لمؤمن خفيف الحاذ ذو حظ من الصلاة أحسن عبادة ربه و أطاعه في السر و كان غامضاً في الناس لا يشار إليه بالأصابع و كان رزقه كفافاً فصبر على ذلك عجلت منيته و قلت بواكيه و قل تراثه)). - «صفحة 12» * عزاه المؤلف في الحاشية إلى الجامع الصغير. <sup>41</sup>	(13)	*** *** *** *** *** ***	-18
موضوع بهذا اللفظ عن أنس بن مالك	وفي حديث: ((أكثر الصلاة في بيتك يكثر خير بيتك ، وسلم على من لقيت من أمتي ، تكثر حسناتك)). - «صفحة 13» * عزاه المؤلف إلى الجامع الصغير <sup>42</sup> ، ولم يذكر راوي الحديث.	(14)	*** *** *** ***	-19

فايد بن عبد الرحمن يُصَعَّفُ في الحديث وفاقيد هو أبو الورقاء. وهو متروك الحديث عند علماء الحديث بل اتهمه بعضهم. فالحديث ضعيف جداً بالنظر إلى حال الرجل لأن مدار الحديث عليه ، وقد ذكر السخاوي أن الحديث ضعيف جداً كما في (القول البدع في الصلاة على الحبيب الشفيع \* 432-431) ، وأيضاً الألباني من المعاصرين كما في (ضعيف الترغيب والترهيب \* ح 416 \* 214/1) ، وقد توسع ابن الجوزي فحكم على الحديث بالوضع (الموضوعات \* 61/2) ؛ ولذلك تعقبه الذهبي في (تلخيص الموضوعات \* 190/1) بقوله: [ ما هو بموضوع ، بل يحتمل ] وذلك يعني أنه ضعيف جداً ، وللحديث شاهدا من حديث أنس بن مالك رضي الله عنه في (المعجم الصغير للطبراني \* 213/1) وهو ضعيف جداً فيه عباد بن عبد الصمد منكر الحديث فلا يصلح حديثه للاستشهاد به.

#### ❖ خلاصة درجة الحديث:

حديث عبد الله بن أبي أوفى رضي الله عنه ضعيف جداً والله أعلم.

<sup>41</sup> (التيسير بشرح الجامع الصغير \* 177/1) عن أبي أمامة رضي الله عنه مرفوعاً من طريقين: الطريق الأول في (سنن الترمذي \* ح 2347 \* 575/4) مسند أحمد بن حنبل \* ح 2221 ، ح 2225/5 ، 255) ، و (مستدرک الحاكم \* ح 7148 \* 137/4) وصححه الحاكم ، لكن تعقبه الذهبي بقوله: [ لا بل إلى الضعف هو ] لأن في سنده عدد من الضعفاء علي بن يزيد الألهاني عن القاسم بن عبد الرحمن ، وأيضاً ليث بن أبي سليم في أحد أسانيد مسند أحمد بن حنبل. قال ابن الجوزي في (العلل المتناهية في الأحاديث الواهية \* 636/2): [ هذا حديث لا يصح عن رسول الله صلى الله عليه وسلم فمن وكيع إلى أبي أمامة ضعفاء ومتى اجتمع ابن زحر وعلي بن يزيد والقاسم في حديث لا يبعد أن يكون معمولهم]. أما الطريق الثاني فهو في (سنن ابن ماجه \* ح 4117 \* 1378/2) وفي سنده ضعيف وهو صدقة بن عبد الله ، ومجهول وهو أيوب بن سليمان ، وقد لخص القول في الطريقين الحافظ العراقي في (المغني عن حمل الأسفار \* 925/2) حيث قال: [أخرجه الترمذي وابن ماجه بإسنادين ضعيفين]. وضعفه الألباني في (ضعيف الجامع الصغير \* ح 974).

#### ❖ خلاصة درجة الحديث:

حديث أبي أمامة رضي الله عنه ضعيف والله أعلم.

<sup>42</sup> (التيسير بشرح الجامع الصغير \* 200/1) وقد نسب السيوطي الحديث إلى ابن عباس رضي الله عنهما في (شعب الإيمان للبيهقي \* ح 8760 \* 427/6) لكن الذي في الشعب إنما هو عن أنس بن مالك رضي الله عنه فكان السيوطي وهم في ذلك وقد أشار إلى ذلك المناوي. وقد رمز السيوطي إلى ضعف الحديث وأقره المناوي ، لكن عند النظر إلى إسناد الحديث يبدو لنا أن الحكم بضعف الحديث فقط فيه قصور ؛ لأن في إسناده علي بن الجند وهو منكر الحديث كما قال البخاري بل قال أبو حاتم مجهول وخبره كذب ، قال ابن أبي حاتم في (الجرح والتعديل \* 178/6): [شيخ كتبت عنه بمكة ، روى عن عمرو بن دينار عن أنس قال: قال النبي صلى الله عليه وسلم: ((إذا دخلت بيتك ؛ فسلم)). سمعت أبي يقول: هو شيخ مجهول ، وحديث موضوع. وقال أبو زرعة: وحديثه منكر]. وقال ابن حبان في (المجروحين \* 109/2): [علي بن جند الطائفي يروي عن عمرو بن دينار روى عنه العراقيون كان ممن يقلب الأسانيد حتى إذا سمعها المبتدئ في هذه الصناعة علم أنها معمولة سقط الاحتجاج بروايته لانفراده بالأشياء المنكير عن الثقات المشاهير] فهو العلة الأساسية لهذا الإسناد ، وفي إسناد الحديث أيضاً عمرو بن دينار البصري وهو ضعيف. وعلى أي حال ، فحديث أنس بن مالك رضي الله عنه الذي أورده المؤلف نقلاً عن السيوطي حديث لا يثبت فهو ضعيف جداً في أحسن أحواله هذا إذا لم يكن حديثاً موضوعاً كما قال أبو حاتم وهو الذي أميل إليه. وقد حكم الألباني على الحديث بالوضع كما في (سلسلة الأحاديث الضعيفة والموضوعة \* 7039 \* 1142-1143/14).

تنبيه: هناك حديث صحيح عن جابر بن عبد الله رضي الله عنهما مرفوعاً في (صحيح مسلم \* ح 778 \* 539/1) بلفظ: ((إذا قضى أحدكم صلاته في مسجده فليجعل لبيته نصيباً من صلاته فإن الله جاعل في بيته من صلاته خيراً)). فلو أن المؤلف ذكر هذا الحديث الثابت بدلاً من حديث أنس بن مالك رضي الله عنه لكان أولى ففي الصحيح غنية.