

**A Research Paper On the oft
Quoted Weak Hadeeth of
Abdullah ibn Umar
(Radhiallaahu Anhuma)**

compiled by
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Introduction

The people of Shirk and deviation often quote this hadeeth in order to substantiate the permissibility of saying Yaa Muhammad and therefore allowing to call upon Muhammad (Sallallahu Alayhee Was-Sallam) for need or when in distress, as is evident from the text of the hadeeth and this is clear Shirk. The Soofee's of the world whatever the name they concoct for themselves always utilize this hadeeth in some form or manner to substantiate their futile claim. So what follows is a detailed investigation of this hadeeth and its various routes.

And nothing is depended upon except Allaah and to him we belong and to him is our return. We supplicate to Allaah that he guides and keeps us firm upon belief in him and that we propagate His Wahdaniyyah and refute and censure the greatest crime, Shirk. Ameen Allaahuma Ameen.

The Narration

“The foot of Ibn Umar went numb, so a man said to him mention the name of the person that is most beloved to you from amongst the people, so he said, “Yaa Muhammad.”

References

Adaab al-Mufrad (no.992 ch. no.438 pg.261), Ibn as-Sunnee in Amal al-Yaum Wal-Lailah (no.168) with a Marfoo (raised) chain and from Ibn Abbaas without this chain)

The Chain

Bukhaari from Abu Nu'aym from Sufyaan from Abee Ishaq from Abdur-Rahmaan bin Sa'ad and he said.....

The Imaam, the Muhaddith Naasir ud deen al-Albaanee said this hadeeth is weak in Saheeh al-Kalimut-Tayyib (no.235) as well as in his checking of Adaab al-Mufrad.

The Investigation

Firstly

This chain contains Abee Ishaq and he is as-Sabee'ee Amr bin Abdullaah (d.127H) (al-Jarh Wat-Ta'deel (6/242), Tahdheeb (8/63), Tadhkirrah (1/114), Shadhraat (1/174) and Siyar (5/392).

And Concerning him Haafidh Ibn Hajr said,

"He became forgetful at the end but trustworthy." (Taqreeb ut-Tahdheeb (no.5100 pg.739, with the checking of Abul-Ishbaal)

Ibn as-Salaah (d.643H) said whilst explaining the ruling on the narrator who started to forget at the end of his life,

"The ruling concerning such narrators is that the ahadeeth narrated by them before they started to forget are accepted and the ahadeeth they narrated after they started to forget are not accepted. Also concerning the narrators there are doubts about (is which ahadeeth of theirs) was narrated before or after they became forgetful are not accepted." (Muqaddimah Ibn as-Salaah Fee Uloom al-Hadeeth (pg.220, Category no.62).

He then went onto mention Sufyaan at-Thawree as one such narrator.

Shaikh Ibn as-Salaah then went onto mention,

"Abu Ishaq as-Sabee'ee was also forgetful and it is said Sufyaan ibn Uyainah heard from Sabee'ee after he started to forget. Abu Ya'ala Khaleelee has also mentioned this." (Muqaddimah Ibn as-Salaah (pg.220)

Allaamah Ibn Katheer said, (d.774H),

"Those who became forgetful in later life, from them were A'taa bin Saa'ib, Abu Ishaq as-Sabee'ee. al-Haafidh Abu Ya'ala Khaleelee said, "Ibn Uyainah heard from (Sabee'ee) after he started to forget." (Ikhtisaar Uloom al-Hadeeth of Ibn Katheer Ma'a Sharh al-Baa'ith al-Hatheeth (pg.229) of Allaamah Ahmad Muhammad Shaakir and Ikhtisaar Uloom al-Hadeeth (pg.190) with he notes and explanation of Saalah Muhammad Awaidah.

Imaam Nawawee and Imaam Suyootee mention,

“And from them is Abu Ishaq as-Sabee’ee, those who forget from amongst the trustworthy narrators.” (Tadreeb ar-Raawee Sharh Taqreeb (2/371-373) with the checking of Abdul-Wahhaab Abdul-Lateef and in another edition (2/895-897) with the checking of Abu Qutaibah Nazar Muhammad al-Faryaabee)

Imaam Nawawee said in his Explanation of Saheeh Muslim,

“From those narrators who started to forget are....Abu Ishaq as-Sabee’ee...”
(Sharh Saheeh Muslim (1/34))

Imaam Nawawee also said,

“Ibn Uyainah heard from him (ie Abu Ishaq) after he started to forget.”
(Taqreeb Ma’a Tadreeb (2/897))

Imaam Suyootee then said in explanation of this,

“Khaleelee said Sufyaan heard from him after he started to forget.” (Tadreeb ar-Raawee (2/897), al-Irshaad (1/355))

Imaam Dhahabee said,

“He became old and made mistakes, but did not become forgetful so when Ibn Uyainah heard from him he only started to forget a little bit.” (Meezaan ul-Ei’tidaal (no.6399 5/326), Tadreeb ar-Raawee (2/897-898)).

Imaam Fusawee said,

“Some people of knowledge have said he became forgetful and he is rejected due to forgetfulness in the narrations Of Ibn Uyainah.” (Meezaan ul-Ei’tidaal (5/326))

Imaam Yahyaa ibn Ma’een said,

“Ibn Uyainah heard from him after he started to forget (or when he became forgetful).” (Tahdheeb ut-Tahdheeb (no.5263 8/55)

Haafidh Abul-Wafaa Sabt bin al-Ajamee mentioned Abu Ishaq as-Sabee’ee in his book of narrators who became forgetful. (see his book al-Egtibaat Bi Ma’arifah Ramee Bil-Ikhtilaat (pg.11).

Shaikh al-Ustaadh al-Allaamah Hamaad bin Muhammad al-Ansaari also mentions Abu Ishaq as-Sabee’ee from those narrators whose memories deteriorated and they started to forget. (See his book Yaan’e ath-Thamr Fee Mastalah Ahlil-Athar Juzz 1 pg.48)

NOTE

Both Imaams Sufyaan ath-Thawree and Ibn Uyainah narrated from Abu Ishaq as-Sabee’ee. The scholars of hadeeth have elucidated the Sufyaan in this chain is Ibn Uyainah. However it is difficult to make Ta’ayyun, so other possibilities are also discussed.

The Ruling on the Narrator who’s Memory Deteriorated or He became Forgetful

Ibn as-Salaah (d.643H) said,

“The ruling concerning such narrators is that the ahadeeth narrated by them before they started to forget are accepted and the ahadeeth they narrated after they started to forget are not accepted. Also concerning the narrators there are doubts about (is which ahadeeth of theirs) was narrated before or after they became forgetful are not accepted.” (Muqaddimah Ibn as-Salaah Fee Uloom al-Hadeeth (pg.220)

Haafidh Ibn Hajr said,

“The ruling concerning this is if the narration is before his memory deteriorated then it is accepted, if however this cannot be distinguished then there needs to be abstinence....This depends and can be found out by the one’s this is to be taken from ie the narrators.” (Nazhatan-Nazhar Sharh Nukhbatul-Fikr (pg.82-83)

Ta'leeq Wa Sharh Muhammad Awaidah, Nazhatan-Nazahr Fee Tawdheeh Nukhbatul-Fikr (pg.91) of Ibn Hajar al-Asqalaanee.)

Imaam Ibn Katheer said,

“Whoever heard from them before their memories deteriorated then their narrations are accepted. Whoever heard from them after (their memories deteriorated) or if it is uncertain (when they heard from the narrator) then they are not accepted.” (Ikhtisaar Uloom al-Hadeeth (pg.190) of Ibn Katheer Ma Sharh Wa Ta'leeq Muhammad Awaidah, al-Baa'ith al-Hatheeth Sharh Ikhtisaar Uloom al-Hadeeth (pg.229).

Imaam's Nawawee and Suyootee said,

“And it is accepted that which has been narrated from them before their memory deteriorated, but their narrations are not accepted which were narrated after (memory deteriorated) or their narrations upon which there are doubts.” (Tadreeb ar-Raawee Fee Sharh Taqreeb an-Nawawee (2/896) in another edition (2/372).

Shaikh al-Allaamah Haafidh bin Ahmad al-Hakamee (d.1377H) also mentioned the statement of Haafidh Ibn Hajar from Nazhatan-Nazhar. He also mentioned the statement of Imaam Nawawee from Sharh Saheeh Muslim on Abu Ishaq as-Sabee'ee of him being from amongst the narrators whose memory deteriorated.

(See Daleel al-Falaah Lee Tahqeeq Fan al-Istilah (pg.152-153) of Haafidh al-Hakamee Question no.70 “...What is meant by bad memory? What is the ruling on the one who has bad memory? What is mentioned about some of the ones whose memories deteriorated? (Checking by Abu Yaasar Khaalid bin Qaasim ar-Raddaadee.)

Shaikh Hamaad al-Ansaari said,

“The hadeeth of the one who's memory deteriorated is accepted when he heard before his memory deteriorated and those who heard after his Ikhtilaat (forgetfulness) are rejected.” (Yaan'e ath-Thamr Fee Mastalah Ahlil-Athar (1/48).

Shaikh Dr. Mahmood at-Tahaan said,

- “1. The narrations they narrated before their memories deteriorated are accepted.
2. The narrations narrated after their memories deteriorated are rejected.
3. Those narrations in which it cannot be ascertained whether the narrations were narrated before or after their memories deteriorated, then there is abstinence upon them up until further clarity.” (Tayseer Mastalah al-Hadeeth (pg.124)

See also

Balgatul-Hatheeth Ilaal Ilm al-Hadeeth (pg.52) of Imaam al-Allaamah Jamaal ud deen al-Mahaasain Abdul-Haadee a-Maqdisee (d.909H).

al-Taqaayid Wal-Aydah (pg.422-443) of Haafidh al-A’raaqee

al-Maqna’a (2/662-667) of Ibn al-Mulqin

al-Yawaaqiyat Wad-Darar (2/476-477) of Allaamah Minawee.

Mu’ajam Mastalahaat al-Hadeeth (pg.112-113).

The Allaamah ash-Shaikh Abdul-Muhsin al-Abbaad and Abdul-Kareem Muraad said,

“The ruling concerning the narrations (of such people) that which is narrated from them before their memories deteriorated and if this is not known, it is accepted and that which was narrated after is not accepted. And those which cannot be distinguished are remained silent upon.” (Min Ateeb al-Minh Fee Ilm al-Mastalah (pg.44)

Secondly

Abu Ishaq is also a Mudallis

Haafidh Ibn Sabt al-Ajamee said,

“A major Successor (tabi’ee) and famous for tadlees.” (at-Tabayyeen Fee Asmaa al-Mudalliseen (pg.9)

Haafidh Ibn Hajr said,

“Famous for tadlees, he is a successor and trustworthy. Nasaa’ee and others have also said this.” (Ta’reef Ahlul-Taqdees Bi-Maraatab al-Mawsoofeen Bit-Tadlees al-Ma’roof beh Tabaqaat al-Mudalliseen (no.91) pg.101 of the third level)

Imaam Ibn Hibbaan said,

“He is a mudallis.” (ath-Thiqaat (5/177), (2/2/64) Qalmeel, Tahdheeb ut-Tahdheeb (8/55)

Hasan Karbeesee and Abu Ja’afar at-Tabaree mention him to be from amongst the mudalliseen narrators (Tahdheeb ut-Tahdheeb (8/55).

Ibn Ma’an said,

“A’amsh and Abu Ishaaq as-Sabee’ee rendered the ahadeeth of the people of koofah to be corruptive due to tadlees.” (Tahdheeb ut-Tahdheeb (8/55)

The Two Imaams Sufyaan Ibn Uyainah and Sufyaan ath-Thawree and Tadlees

As indicated above from the words of the scholars of hadeeth the Sufyaan in the chain is Ibn Uyainah. No doubt it is difficult to ascertain which Sufyaan this is whether Thawree or Ibn Uyainah so then the scholars of hadeeth look at the student of the Sufyaan and by this they make ta’ayyun which Sufyaan this is. However the student in this narration is Abu Nu’aym, which is another problem as he was the student of again both Sufyaan’s.

He narrated from Sufyaan ath-Thawree (Tahdheeb ut-Tahdheeb (no.2538 4/102) and from Sufyaan Ibn Uyainah (Tahdheeb ut-Tahdheeb (no.2544 4/107).

So for arguments if the Mukhaalifeen (opposers) say the Sufyaan in this chain is ath-Thawree and not Ibn Uyainah, then

It is KNOWN Imaam, Ameer al-Mu’mineen Fil-Haadeth al-Hujjah al-Aabid, Sufyaan ath-Thawree was an Imaam of Ahlus-Sunnah and a preserver of hadeeth of the highest level yet still he was a mudallis

Imaam Dhahabee said,

“Sufyaan would do tadlees from weak narrators.” (Meezaan ul-Ei'tidaal (2/169), Siyaar A'laam an-Nabulaa (7/242, 7/274).

Haafidh Ibn Hajr also said he was a mudallis. (Tabaqaat al-Mudalliseen (p.32 no.51) and Taqreeb ut-Tahdheeb (no.2458 pg.394) in another ed. (p.197), an-Nukt (2/621).

Imaam Abdullaah ibn al-Mubaarak also said Sufyaan ath-Thawree would do tadlees. (Tahdheeb ut-Tahdheeb (4/102)

As well as the following Imaams.

Imaam Bukhaari (al-Ellal al-Kabeer (2/966) of Tirmidhee and at-Tamheed (1/34).

Imaam Nasaa'ee. (Tabaqaat al-Mudalliseen (p.32 no.51))

Yahyaa ibn Ma'een. (Sharh Ellal at-Tirmidhee (1/357-358) and al-Kifaayah Fee Ilm ar-Riwaayah (p.361) of Khateeb al-Baghdaadee.

Yahyaa ibn Sa'eed al-Qattaan. (Tahdheeb ut-Tahdheeb (11/192)

Khateeb al-Baghdaadee (al-Kifaayah p.361)

Haafidh Ibn as-Saalah (Muqaddimah pg.60)

Abu Mahmood al-Maqdisee. (Qaseedah Fil Mudalliseen (p.47, second poem)

Salaah ud deen al-Laa'ee. (Jaam'e at-Tahseel Fee Ahkaam al-Maraaseel (p.99)

Haafidh Ibn Rajab. (Sharh Illal at-Tirmidhee (1/358)

Imaam Nawawee and Imaam Suyootee (Tadreeb ar-Raawee Sharh Taqreeb (1/263) in another ed. (1/230).

What is Tadlees

A Mudallis is the one who commits Tadlees which is when a narrator narrates from someone he does not directly hear from and omits the person he really or actually heard from and there are various types (See al-Fiyyah 1/180) of Haafidh al-A'raaqee,

see also Nazhatun-Nazhar (p.82), an-Nukt (2/614) of Ibn Hajr and Tayseer Mastalah al-Hadeeth (p.78) of Dr. Mahmood at-Tahhaan.

The Ruling Concerning a Mudallis Narrator.

Imaam Ibn as-Salaah (d.643H) said,

“The ruling is that the only narration of a Mudallis that will be accepted is the one in which he clarifies who he heard it from, and this is upon every that individual who commits Tadles once.” (Muqaddimah Ibn as-Salaah (p.60) another ed. (pg.99).

Imaam Ibn as-Salaah said this was the position of Imaam Shaafi’ee. (see ar-Risaalah (pg.379-380), Sharh Ellal at-Tirmidhee (1/353) and Muqaddimah Ibn as-Salaah (p.60)

Imaam Yahyaa ibn Ma’een (d.233H) said,

“The Mudallis is not a proof in is Tadles.” (al-Kifaayah (p.362) and Sharh Ellal at-Tirmidhee (1/353) and (1/357-358)

Imaam Nawawee said,

“If a Mudallis narrates with Ann then that narration with agreement will not be proof.” (al-Majmoo Sharh al-Muhazzab (6/212), Nasb ur-Raayah (2/34).

Imaam Ibn Katheer has mentioned the same that a narration in which a mudallis clarifies he heard the narration, will be accepted, and thereafter brings the statement of Imaam Ibn as-Salaah. (See Ikhtisaar Uloom al-Hadeeth (pg.46-48), al-Baa’ith al-Hatheeth (pg.62-63).

Similar has been mentioned by Imaams Nawawee and Suyootee. (Tadreeb ar-Raawee (1/24).

See also Daleel al-Falaah Lee Tahqeeq Fan al-Istilah (pg.109-111).

Taqayyid Wal-Aydah (pg.78).

Fath al-Mugeeth (1/179) of Sakhawee.

Tawdheeh al-Afkaar (1/343).

al-Waseet (pg.295).

Asbaab Ikhtilaaf al-Muhaditheen (1/271).

Min Ateeb al-Minh Fee Ilm al-Mastalah (pg.29)

Tayseer Mastalah al-Hadeeth (pg.83).

Haafidh Ibn Hajr said,

“If tadlees is established or proven from a trustworthy narrator then still his hadeeth will not be accepted, except the hadeeth in which he clarifies who he heard the hadeeth from.” (Nazhatun-Nazhar (pg.62) in another ed. (pg.66).

Other Chain For This Hadeeth

Ibn as-Sunnee mentions 3 more chains for this hadeeth they are as follows,

The First Chain

Muhammad bin Ibraaheem al-Anmatee and Amr bin Junaid bin Eesaa from Mahmood from Abu Bakr bin A’ayaash from Abu Ishaq as-Sabee’ee from Abu Shu’bah.....

The Second Chain

Muhammad bin Khaalid Muhammad Barzaa’ee from Haajib bin Suleimaan from Muhammad bin Mus’ab from Israa’eel from Abu Ishaq as-Sabee’ee from Hushaim....

The Third Chain

Ahmad bin Hasan Soofee from Yahyaa bin Ja’ad from Zuhair from Abu Ishaq from Abdur-Rahmaan ibn Sa’ad.....

Then since the incident mentioned at the end of these chains seems to be the same one, then Abu Ishaq as-Sabee’ee has performed Idhtiraab in the hadeeth.

What is Idhtiraab

Idhtiraab is when a narrator interchanges the names in a chain he sometimes narrates from person A and then sometimes narrates from Person B (the same incident). This is idhtiraab of the chain, there is also idhtiraab of the matn (text). There is a lot of

variance in the statement of the scholars on its exact definition but it can be summarized as below.

Haafidh Ibn Hajr said,

“If by changing the name of a narrator a trustworthy narrator is opposed, and none of them can be given precedence over the other, then such a hadeeth is mudhtarib.” (Nazhatun-Nazhar (pg.81).

See also

Tawdheh al-Afkaar (1/221) of Sana’anee.

Muaqaddimah Ibn as-Saalah (pg.73).

Ikhtisaar Uloom al-Hadeeth (pg.54).

al-Baa’ith al-Hatheeth (pg.78).

Taqayyid Wal-Aydah (pg.124).

Fath al-Mugeeth (1/237).

Tadreeb ar-Raawee (1/308).

an-Nukt (2/772-802).

Bulgatul-Hatheeth Ilaa Imal-Hadeeth (pg.26).

Abu Ishaq as-Sabee’ee and Idhtiraab.

Abu Ishaq as-Sabee’ee used to do idhtiraab in his hadeeth and this is hadeeth is a prime example of that.

see al-Ellal (1/193) of Imaam Daarqutnee,

al-Baa’ith al-Hatheeth (pg.79),

Tadreeb ar-Raawee (1/312)

and an-Nukt (2/772).

So these three narrations are also weak from this angle. As well as Abu Ishaq as-Sabee'ee being a central narrator in all three chains the previous criticisms mentioned about him that his memory deteriorated in later life and that he was a mudallis, render all three narrations to be weak.

Further Analysis of the First Chain of Ibn as-Sunnee.

Firstly

The chain contains Abu Bakr bin A'ayaash. Many scholars of hadeeth of eminent level graded him to be trustworthy and reliable, however a greater majority scholars of hadeeth declared him to be weak, having bad memory and one who made many mistakes.

Imaam's Bukhaari and Ibn Khuzaimah used him in a narration (s) they transmitted in their Saheeh's. Abdullah ibn Mubaarak praised him.

Yazeed bin Haaron said, *"Good and the learned."*

al-Ejlee said,

"Trustworthy who made mistakes." And he also said, "He made mistakes."

Sufyaan ath-Thawree said,

"There are errors in his hadeeth and there was something with his memory."

Imaam Ahmad bin Hanbal said, *"Trustworthy, made many mistakes."*

Ibn Sa'ad said, *"Trustworthy, truthful but made many mistakes."*

Imaam Saajee said, *"Truthful, but had mistakes."*

Imaam Ibn Hibbaan said,

“Would make mistakes in what he narrated.” (Imaam Ibn Hibbaan also included him in his book of trustworthy narrators (ath-Thiqaat)

Ya’qoob bin Shaybah said, *“His hadeeth contained idhtiraab.”*

Abu Umar said, *“There are mistakes in his hadeeth and his memory had something in it.”*

Abu Ahmad Haakim said, *“He is not a Haafidh according to me.”*

Muhammad bin Abdullaah bin Numair said, *“He is weak.”*

(see Tahdheeb ut-Tahdheeb (12/38-40) and Meezaan ul-Ei’tidaal no.10024 7/337-338)

Imaam Abu Dawood said he was trustworthy.

There are two statements concerning him by Imaam Yahyaa ibn Ma’een. Once he said he is trustworthy and another time he said weak. (See Taareekh Baghdaad.)

Imaam Tirmidhee said, *“Made many mistakes.”* (Tirmidhee (2/84).

Imaam Ibn Hazm said, *“He is weak.”* (al-Muhalla (7/485).

Imaam Baihaqee said, *“Not a Haafidh.”* (Sunan al-Kubraa 4/12).

Imaam Dhahabee said,

“His hadeeth are incorrect and have errors.” (Meezaan ul-Ei’tidaal no.10024 7/337-338).

Haafidh Ibn Hajr said,

“When he became old his memory went bad and deteriorated in later times, trustworthy and a worshipper, but his book is authentic.” (Taqreeb ut-Tahdheeb (pg.576), Fath ul-Baaree from Taujeeh al-Qaaree (pg.336).

Secondly

Abu Bakr bin A’ayaash and Ikhtilaat (forgetfulness)

Abu Bakr bin A'ayaash's memory deteriorated and he became forgetful as mentioned by the scholars of hadeeth as mentioned above.

See al-Kawaakib an-Neeraat Fee Ma'arifah Min Ikhtilaat Min Rawaah ath-Thiqaat (pg.439-444) of Ibn Akyaal.

al-Egtibaat Bi Ma'arifah Min Ramee Bil-Ikhtilaat (pg.26).

Nasb ur-Raayah (1/409) of Zailaa'ee.

Imaam Ibn Hibbaan has mentioned this more clearly in his book ath-Thiqaat he says,

“When Ibn A'ayaash became old his memory deteriorated. When he would narrate he would make mistakes and became forgetful. The correct position is that which he forgot or made an error in it is to be abandoned and the narration without the errors will be used as evidence.” (Tahdheeb ut-Tahdheeb (12/39).

A MAJOR OBJECTION

The hanafee's (by default) use Abu Bakr bin A'ayaash as double-edged sword in the following manner. They say Abu Bakr bin A'ayaash is a narrator of Saheeh al-Bukhaari and so if you bring criticism (ie he makes mistakes or he is weak) on him then you are criticizing Saheeh al-Bukhaari and Imaam Bukhaari and his expertise in the field of hadeeth as well indicating Imaam Bukhaari brought weak ahadeeth in is Saheeh. On the other hand if you do not mention the criticisms, they have an excuse (and a longing desire) to call upon other than Allaah by propagating this hadeeth is authentic.

The more well known amongst them for distortion and figurative explanations just say, “Abu Bakr bin A'ayaash is a narrator of Bukhaari.” As has one hanafee author of our times in a book of prayer according to the hanafee madhab, which he has titled based upon a khaarijee tendency, *“The Salah of the Believer According to the Qur'aan and Sunnah”* namely Abu Yusuf Riyaadh ul-Haq When in reality he has compiled this book on prayer according to the hanafee madhab and this is what he title's Salah of the Believer, thereby indicating any method of praying in which the people pray which is not according to the hanafee madhab, are not believers. Wal-Ayaadhillaah.

Haafidh Ibn Hajr has answered this claim and said,

“His (Abu Bakr bin A’ayaash’s) hadeeth in Saheeh al-Bukhaari are only used for support and not as the Usool (as the base or foundation).”(Haadee as-Saaree Muqaddimah Fath ul-Baaree (pg.456).

Detailed Criticism Takes Precedence Over The General Praise.

Someone may argue some of the scholars of hadeeth also praised Abu Bakr bin A’ayaash so why is the criticism taken over the praise.

Then Haafidh Ibn Hajr said,

“A group has always taken criticism over the praise but the correct position is that if there is both criticism and praise of a narrator then the criticism takes precedence. This is if the criticism is detailed over the praise when the one who is criticizing is aware of the reason for the criticism. If he is not aware and the criticism is not detailed then the criticism cannot be given precedence over the praise.” (Nazhatun-Nazhar (pg.113-114).

See also

Muqaddimah Ibn as-Saalah (pg.87+)

Al-Baa’ith al-Hatheeth (pg.97-98).

Bulgatul Hatheeth Ilaa Ilmal-Hadeeth (pg.28-29).

Thirdly

In the chain is a narrator who is Abu Shu’bah and it cannot be established who he is and what his status is.

Further Analysis of the Second Chain.

Muhammad bin Khaalid Muhammad Barzaa’ee from Haajib bin Suleimaan from Muhammad bin Mus’ab from Israa’eel from Abu Ishaq as-Sabee’ee from Hushaim....

Muhammad bin Mus'ab would make many mistakes.

Haafidh Ibn Hajr said,

"Truthful but makes many mistakes." (Taqreeb ut-Tahdheeb (pg.471))

Imaam Ibn Hibbaan said,

"He was from amongst those people who's memories deteriorated to the extent that he would mix and confuse the chains and he would make the mursal narrations into Marfoo (ie raised to the Messenger of Allaah). So if he is alone (in reporting) then his narration is not to be used as evidence." (Mukhtasar adh-Dhu'afaa (pg.106)).

Imaam Ibn Abee Haatim said,

"I asked Abu Zur'ah about Muhammad bin Mus'ab al-Qursaanee? So he replied, "He is truthful in hadeeth but he narrates rejected narrations." So I said, "Does this not make him weak.. He (Abu Zur'ah) replied, "I think he used to make mistakes in them." I then asked my father (Imaam Abee Haatim) about him (ie Muhammad bin Mus'ab) so he said, "He is weak in hadeeth." Then I told him what Abu Zur'ah had said, so my father said, "It is not like this according to me, he is weak as he narrates rejected narrations." (al-Jarh Wat-Ta'deel (4/102)).

Also another problem in this chain is that the teacher of Abu Ishaq as-Sabee'ee and a narrator in this chain is majhool (unknown) and that is Hushaim bin Hansh.

Imaam Abu Bakr Khateeb al-Baghdaadee said,

"The unknown according to the people of hadeeth (Ashaabul-Hadeeth) is the narrator who is not known to be a student of knowledge and nor do the scholars know him and they do not know his hadeeth except through one chain. Like Umarzee Murrah, Jabbaar Ta'ee, Abdullaah bin Aghar al-Hamdaanee, Hushaim bin Hansh, Maalik bin Aghar, Sa'eed bin Dheelawaan, Qais bin Karkam, Dhamr bin Maalik, from all of them Abu Ishaq Sabe'e'e is alone in reporting from them." (al-Kifaayah Fee Ilm ar-Riwaayah (pg.88)).

Abu Ishaq Juzjaanee said,

“Abu Ishaq used to narrate from unknown people and their narrations did not spread amongst the people of knowledge, except that Abu Ishaq is the only one who narrates them. According to me it is better to abstain from them.” (Tahdheeb ut-Tahdheeb (8/67).

Further Analysis of the Third Chain.

Ahmad bin Hasan Soofee from Yahyaa bin Ja’ad from Zuhair from Abu Ishaq from Abdur-Rahmaan ibn Sa’ad.....

Zuhair bin Mu’awiyah is in the third chain and he heard from Abu Ishaq as-Sabee’ee after he started to forget and when his memory deteriorated.

Haafidh Ibn Hajr said,

“Thiqatun-Thabt (affirmed trustworthy), except that he heard from Abu Ishaq at the end.” (Taqreeb ut-Tahdheeb (pg.167)

The likes of this has also been mentioned in Tadreeb ar-Raawee (1/263) and Tahdheeb ut-Tahdheeb (3/351-352).

Imaam Ahmad bin Hanbal said about his hadeeth from Abu Ishaq,

“Weak and he heard from him at the end (when his memory faded).”

Imaam Yahyaa ibn Ma’een said,

“He heard from Abu Ishaq after he started to forget.”

Abu Haatim said,

“Zuhair is beloved to us in everything from the Israa’eel (narration’s), except the hadeeth of Abu Ishaq.” (Tahdheeb ut-Tahdheeb (3/351-352).

Lastly

In some of the manuscripts the words ‘Yaa’ is not present only the name of the Messenger of Allaah. (Fadhallaah us-Samad Sharh Adaab al-Mufrad 2/429).

Also this hadeeth is not Marfoo (raised) it is mawqoof ie stops at a successor.

So in this regard Imaam Shawkaanee said,

“It is not in this (ie hadeeth) that the command was Marfoo (raised).” (Tuhfatul-Dhaakireen (pg.239).

The end

Compiled by the weak slaves of Allaah, in need of your supplications

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