

The Practice of Eighty Durood after Asr on Friday

Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The one who performs Asr Salaah on Friday and thereafter recites eighty times before standing up from his place

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلِّمْ تَسْلِيمًا

eighty years of sins are forgiven for him and eighty years of (nafl) ibaadat are written for him”

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Contents

Foreword – Hazrat Moulana Yusuf Motala حفظه الله	1
Preface	3
Introduction	5
The Divine System of Almighty Allah Ta'ala.....	5
The Difference between the Ambiyaa عَلَيْهِمُ السَّلَام and the Ulama	6
The Chosen Servants of Allah Ta'ala	7
Seeking Guidance from Allah Ta'ala.....	8
Demise of the Rightly Guided Ulama.....	9
Answer to the Question.....	11
The Practice of Reciting Eighty Durood after Asr on Friday....	14
Virtues of Reciting Durood on Friday	17
Hadith of Hazrat Aus bin Aus رَضِيَ اللَّهُ عَنْهُ	17
Hadith of Hazrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ	18
Hadith of Hazrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ	18
Ahaadith Regarding the Virtues of Reciting Eighty Durood on Friday	20
Hadith of Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ	20

Hadith of Hazrat Anas رَضِيَ اللهُ عَنْهُ	21
Is the Practice of Reciting Eighty Durood after Asr on Friday Established from the Hadith?	23
Ahaadith Establishing the Recitation of Eighty Durood after Asr on Friday	24
Hadith of Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ	25
Hadith of Hazrat Sahl bin Abdillah	25
Objection on the Hadith of Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ and the Hadith of Hazrat Sahl bin Abdillah	28
Discussion of the Main Aspects Pertaining to the Acceptance of the Hadith of Eighty Durood.....	33
The Author of القول البديع.....	35
The Kitaab القول البديع	37
Statement of Shaikh Muhammad Awwaamah حفظه الله	39
Allamah Sakhaawi رَحِمَهُ اللهُ Seeing the Chains of the Ahaadith ..	42
Proofs to Establish that Allaamah Sakhaawi رَحِمَهُ اللهُ Scrutinized the Chains of the Ahaadith before he Placed them in his Kitaab	44
Examples of Allaamah Sakhaawi رَحِمَهُ اللهُ Commenting on the Chains of the Ahaadith of Allaamah Ibnu Bashkuwaal رَحِمَهُ اللهُ	45
Senior Ranking Muhadditheen Including the Hadith of Eighty Durood in their Kitaabs and Encouraging the Ummah to Practise on them	49
Conclusion	50

Summary.....	52
Fatwa of Hazrat Moulana Aaqil Saheb حفظه الله regarding reciting Eighty Durood after Asr on Friday	53
Question.....	53
Answer	54
Letter of Shaikh Muhammad Awwaamah حفظه الله.....	58
The Practice of Hazrat Mufti Mahmood Hasan Gangohi رحمہ اللہ	61
Incident of Hazrat Shaikh Moulana Zakariyya رحمہ اللہ	62
Addendum	64
Is it Permissible to Rely on an Expert in Matters of Deen?.....	64
Which Ulama should be Followed?.....	65
Rank Differences in Knowledge	66
The Entire Deen of Islam is an Amaanat (Trust).....	67
The Sources of Deen.....	67
Is it Permissible to Rely on an Expert in Matters of Deen where one has not Seen the Clear Proofs from the Quraan Majeed and Ahaadith?.....	69
Relying on the Aimmah-e-Mujtahideen and Fuqaha-e-Kiraam...	70
Taqlaad being Confined to One of the Four Mazhabs	70
Consensus of the Four Imaams.....	71
Relying on the Verdicts of the Fuqaha.....	72

Inability to Locate the Sources	73
Relying on the Mursal Ahaadith which are Reported in the First Three Centuries of Islam	75
Proof of Relying on the Narrators of the First Three Centuries ..	77
Imaam Ahmad bin Hambal رَحْمَةُ اللَّهِ Relying on the Verdict of Imaam Shaafi'ee رَحْمَةُ اللَّهِ	78
Imaam Abu Yusuf رَحْمَةُ اللَّهِ Relying on the Verdict of Imaam Abu Haneefah رَحْمَةُ اللَّهِ	78
Imaam Mis'ar bin Kidaam رَحْمَةُ اللَّهِ Relying on the Verdict of Imaam Abu Haneefah رَحْمَةُ اللَّهِ	79
Relying on the Expertise of the Muhadditheen.....	83
Relying on the Compilations of Allaamah Munziri رَحْمَةُ اللَّهِ	83
Relying on the Compilations of Allaamah Bayhaqi رَحْمَةُ اللَّهِ	84
Relying on the Compilations of Allaamah Nawawi رَحْمَةُ اللَّهِ	84
Relying on Imaam Maalik رَحْمَةُ اللَّهِ	85
Relying on the Compilations of Allaamah Ibnu Hajar Asqalaani رَحْمَةُ اللَّهِ	87
Haafiz Ibnu Hajar Asqalaani رَحْمَةُ اللَّهِ Relying on Imaam Nasaai رَحْمَةُ اللَّهِ in the Science of Authenticating Ahaadith	90

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword – Hazrat Moulana Yusuf Motala حفظه الله

Assalamu alaikum wa rahmatullahi wa barakaatuh

Masha Allah, upon the instruction of Hazrat Mufti Ebrahim Salejee Saheb (Mudda Zilluhumul Aali), you (Mufti Zakaria Makada) have prepared a splendid treatise on the topic of the 80 Durood that is to be recited after the Asr salaah on Friday. May Allah Ta'ala allow Mufti Saheb's shadow (of guidance) to endure for a long time and may He grant the students, teachers and associates of Madrasah Ta'leemuddeen the ability to derive benefit.

Undoubtedly, a great need of the time is to periodically clarify and eliminate the doubts that are casted against the truth. This is a major responsibility of the Ulama-e-Kiraam. May Allah Ta'ala spread the blessings of Madrasah Ta'leemuddeen far and wide.

Hazrat Shaikh (Nawwarallahu Marqadahu) wrote a separate book regarding his various compilations. Hazrat had published all the answers that he had written in response to the objections that were raised and brought to his attention verbally or through

correspondence regarding the Ahaadith he had quoted in his kitaabs.

Hence, Hazrat did not leave behind any chance for us to fall into doubt. But what can we do? We are living in an era of fitnah (trial and vice). The proponents of vice are making strategic efforts to hinder the spreading of the truth. May Allah Ta'ala cause them to fail in every way.

May your efforts be successful and may Allah Ta'ala reward our Akaabir (pious predecessors) limitlessly on our behalf, for they have left us on a path that is filled with light and blessings. May He allow us to appreciate the efforts of these great luminaries and may He create within us the ability to understand these elders and their books, and also read them.

I request duas from Mufti Ebrahim Salejee Saheb, the asaatzah and trustees of the madrasah.

Assalaamu alaikum

Preface

Reciting Durood upon Rasulullah ﷺ is regarded as being among the greatest ibaadaat in Deen through which one may acquire the divine love of Allah Ta'ala and the special closeness of His beloved Rasulullah ﷺ. Rasulullah ﷺ said, "Indeed, the people who will be closest to me on the day of Qiyaamah will be those who used to recite the most Durood upon me in the world."¹

In his mubaarak Ahaadith, Rasulullah ﷺ has encouraged his Ummah to recite abundant Durood upon him and he has explained that through reciting Durood, they will receive great virtues and blessings from Allah Ta'ala. When encouraging the Ummah to recite Durood, Rasulullah ﷺ placed more emphasis on the mubaarak day of Jumu'ah, and exhorted us to recite extra Durood on this day compared to other days. Hence, extra virtues, blessings and rewards have been promised for the one who recites Durood upon Rasulullah ﷺ on the mubaarak day of Jumu'ah.

It has been the practice of many Akaabir and pious elders to recite the eighty Durood after Asr on Friday. This practice was always understood to have been based upon the Hadith of Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ wherein he had reported that Rasulullah ﷺ had said, "The one who performs Asr Salaah on Friday and thereafter recites eighty times before standing up from his

¹ عن ابن مسعود رضي الله عنه قال قال رسول الله صلى الله عليه وسلم أولى الناس بي يوم القيامة أكثرهم علي صلاة .
قال أبو عيسى هذا حديث حسن غريب (سنن الترمذي رقم ٤٨٤ ، صحيح ابن حبان رقم ٩١١)

place اللهم صل على محمد النبي الأمي وعلى آله وسلم تسليماً, eighty years of sins are forgiven for him and eighty years of (nafl) ibaadat are written for him”. However, there has lately been some discussion among the Ulama regarding whether this practice is established and whether this Durood should be recited.

During the last Ramadhaan, 1438 A.H., my respected shaikh and ustaaz, Hazrat Mufti Ebrahim Salejee, instructed me to prepare a treatise on this issue. It was on account of the instruction of my shaikh that this kitaab has been prepared. At the end of the kitaab, we have mentioned some of the great Ulama and luminaries of this era as well as the luminaries of the recent and distant past who have approved of this practice.

We make dua to Allah Ta’ala to accept this humble effort and make it a means of us being blessed with the intercession of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and with his mubaarak company in the Hereafter.

(Mufti) Zakaria Makada

Introduction

The Divine System of Almighty Allah Ta'ala

Since time immemorial, it has always been the divine system of Almighty Allah Ta'ala that He sent down Kitaabullah (the divine heavenly Books) together with Rijaalullah (the Ambiyaa عَلَيْهِمُ السَّلَام). There has never been a period witnessed in the history of humanity wherein Allah Ta'ala revealed a kitaab to a nation without sending a Nabi to them.

The mission of the Ambiyaa عَلَيْهِمُ السَّلَام was to explain the correct application of the kitaab of Allah Ta'ala to the people and show them how to live their lives in accordance to its dictates.

Since there is no Rasul or Nabi to come with a new Shariah after the advent of Islam (as Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the last and final messenger of Allah Ta'ala and the seal of all prophets), Allah Ta'ala has conferred a special honour upon this Ummah by making each Ummati a trustee of this Deen. On the day of Qiyaamah, each Ummati will be questioned regarding whether or not he had protected and safeguarded this great, divine trust of Deen according to his capacity and capability. In addition to this honour, Allah Ta'ala has favoured the Ulama of this Ummah by making them the true heirs and vicegerents of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in preserving his Deen and his mubaarak Sunnah. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is reported to have said:

The Ulama are the heirs of the Ambiyaa عَلَيْهِمُ السَّلَامُ

Hence, in this day and age, if the Ulama of the Ummah uphold the Deen of Allah Ta'ala and preserve the mubaarak Sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the true sense of the word, they will be truly worthy and deserving of the title "true heirs and vicegerents of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

The Difference between the Ambiyaa عَلَيْهِمُ السَّلَامُ and the Ulama

As far as the Ambiyaa عَلَيْهِمُ السَّلَامُ are concerned, they are an exclusive class of Allah Ta'ala's servants who are sinless. They received divine revelation and never disobeyed Allah Ta'ala for even a moment in their entire lives. They fulfilled every command of Allah Ta'ala in the manner they were commanded. There was always total conformity witnessed between the Book of Allah Ta'ala and the actions of the Ambiyaa عَلَيْهِمُ السَّلَامُ. In essence, the Ambiyaa عَلَيْهِمُ السَّلَامُ were the fountainheads of guidance (hidaayat) in the world.

^٢ أخبرنا محمد بن إسحاق الثقفي قال حدثنا عبد الأعلى بن حماد قال حدثنا عبد الله بن داود الخزيمى قال سمعت عاصم بن رجاة بن حيوة عن داود بن جميل عن كثير بن قيس قال كنت جالسا مع أبي الدرداء في مسجد دمشق فأتاه رجل فقال يا أبا الدرداء إني أتيتك من مدينة الرسول في حديث بلغني أنك تحدثه عن رسول الله صلى الله عليه وسلم فقال أبو الدرداء أما جئت لحاجة أما جئت لتجارة أما جئت إلا لهذا الحديث قال نعم قال فإني سمعت رسول الله صلى الله عليه وسلم يقول من سلك طريقا يطلب فيه علما سلك الله به طريقا من طرق الجنة والملائكة تضع أجنحتها رضا لطالب العلم وإن العالم يستغفر له من في السماوات ومن في الأرض والحياتان في الماء وفضل العالم على العابد كفضل القمر ليلة البدر على سائر الكواكب إن العلماء ورثة الأنبياء إن الأنبياء لم يورثوا دينارا ولا درهما وأورثوا العلم فمن أخذه أخذ بحظ وافر قال أبو حاتم رضي الله عنه في هذا الحديث بيان واضح أن العلماء الذين لهم الفضل الذي ذكرنا هم الذين يعلمون علم النبي صلى الله عليه وسلم دون غيره من سائر العلوم ألا تراه يقول العلماء ورثة الأنبياء والأنبياء لم يورثوا إلا العلم وعلم نبينا صلى الله عليه وسلم سنته فمن تعرى عن معرفتها لم يكن من ورثة الأنبياء (صحيح ابن حبان رقم ٨٨)

As far as the Ulama are concerned, they neither receive divine revelation nor are they sinless. Therefore, they cannot be equated to the Ambiyaa عَلَيْهِمُ السَّلَام. Rather, they will only be followed as long as their actions conform to the Shariah (the Book of Allah Ta'ala and the Sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). In the case where there is a contradiction between their actions and the Shariah, they will not be followed. Instead, the Shariah will be given preference over them.

Hence, we understand that the Ulama of the Ummah are not regarded as independent sources of guidance (hidaayat), as is the position of the Ambiyaa عَلَيْهِمُ السَّلَام. Rather, they will only be considered as guides so long as they continue to follow the Book of Allah Ta'ala and the mubaarak Sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

On the converse, if they give the Ummah commands and instructions that are against the Book of Allah Ta'ala and the Sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, they will not be obeyed.

The Chosen Servants of Allah Ta'ala

It is the divine system of Almighty Allah Ta'ala that Deen will have to be learnt and acquired from those who have been blessed with Deen. For this purpose, one will have to search for the chosen servants of Allah Ta'ala whom Allah Ta'ala has divinely selected and appointed as the true bearers of His Deen.

In the process of acquiring Deen from the chosen servants of Allah Ta'ala, it is insufficient for one to suffice on merely studying the words of the Quraan Majeed and Hadith. Rather, one will also have to learn the practical application from them in the spirit of the Sunnah. Since this is not possible without remaining in the company of the pious, chosen servants of Allah Ta'ala for some

while, Allah Ta'ala has commanded us in the Quran Majeed to constantly remain with the pious. Allah Ta'ala says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O you who believe! Fear Allah and remain with the truthful servants (i.e. the pious servants, those who are truthful in word and deed). (Surah Tawbah verse 119)

Similarly, we see that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, through remaining in the mubaarak company of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and acquiring Deen from his mubaarak heart, earned the esteemed title of 'Sahaabah' (the illustrious companions of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

By closely studying and examining the chain through which Deen has reached us, one will realize that just as Deen was conveyed through words and actions, it was also conveyed in spirit from heart to heart. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ acquired Deen from the mubaarak heart of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and the Taabi'een رَضِيَ اللَّهُ عَنْهُمْ from the mubaarak hearts of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, and this continued from generation to generation until Deen has finally reached us today.

Seeking Guidance from Allah Ta'ala

Allah Ta'ala has commanded us in the Quraan Majeed, in Surah Faatihah, to seek guidance from Him in the following words:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

“Guide us to the Straight Path, the path of those whom You have favoured.” (Surah Faatihah verse 5-6)

In this verse, Allah Ta'ala has outlined the Straight Path to be the path adopted by His special and chosen servants whom He has

favoured. In Surah Nisaa, Allah Ta'ala has further elucidated who these chosen servants are. Allah Ta'ala says:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَ
الشُّهَدَاءِ وَالصَّالِحِينَ

Those who obey Allah and the messenger, then they are the ones who (in the hereafter) will be in the company of those whom Allah has favoured, from the prophets, the Siddeeqeen, the Shuhadaa and the pious. (Surah Nisaa verse 69)

However, the crucial question that arises at this juncture is, “Why did Allah Ta'ala not command us to adopt the path of the Quraan Majeed or the path of the Sunnah, whereas these two are the primary sources of guidance?” The answer to this critical question is that if each person was to refer directly to the Quran Majeed and the Hadith and try to reach his own conclusions based on his own intellect, Deen would no longer be preserved in the way Rasulullah ﷺ had conveyed it to us.

Rather, it would become a mixture of acts of worship diluted with man's whims and fancies, thus leading to the destruction and ruin of Deen. Hence, for the protection and preservation of Deen till the day of Qiyaamah, Allah Ta'ala has commanded that the path of His chosen and rightly guided servants be adopted, as they are the ones who have truly understood the Quraan Majeed and the Sunnah.

Demise of the Rightly Guided Ulama

We have understood from the above that Deen is acquired from the hearts of the chosen servants of Allah Ta'ala. Hence, the Hadith explains that among the signs of Qiyaamah is that Allah Ta'ala will

take the knowledge of Deen away through the rightly guided Ulama passing away.

عن عروة رحمه الله قال حج علينا عبد الله بن عمرو رضي الله عنه فسمعتة يقول سمعت النبي صلى الله عليه وسلم يقول إن الله لا ينزع العلم بعد أن أعطاهموه انتزاعاً ولكن ينتزعه منهم مع قبض العلماء بعلمهم فيبقى ناس جهال يستفتون فيفتون برأيهم فيضلون ويضلون. (صحيح البخاري رقم ٦٨٧٧)

Hazrat Urwah رَحِمَهُ اللهُ mentioned: Hazrat Abdullah bin Amr رَضِيَ اللهُ عَنْهُ once came to us with the intention of performing Hajj. At that time, I heard him narrate that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Indeed Allah Ta’ala will not take the knowledge of Deen away all at once after giving it to you. Rather, he will take it away from the people (gradually) through the Ulama passing away with their knowledge. Thereafter, ignorant people will remain. Questions pertaining to Deen will be posed to them and they will answer based on their own, personal opinions (without the knowledge of Deen). Hence, they themselves will be astray and they will lead others astray.”

If one has to ponder and reflect over this Hadith, he will wonder how the knowledge of Deen will be raised through the passing away of the Ulama, whereas from the era of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ till this age, the knowledge of Deen remains preserved in the books of Deen. The Quran Majeed and Hadith exists in our midst, as it existed during the eras of the Sahaabah رَضِيَ اللهُ عَنْهُمْ, the Taabi’een رَحِمَهُمُ اللهُ and the centuries that followed. In fact, in today’s times, the various mediums of communication (e.g. books, cds, apps, websites, etc.) through which one has instant and easy access to volumes of knowledge never previously existed in the history of Islam. The commentaries on the Quraan Majeed, Tafseer and Hadith that are found today never existed prior to this in the annals of Islam. What

was then meant when Rasulullah ﷺ said that the knowledge of Deen will be raised through the death of the Ulama?

Answer to the Question

As we have comprehended from the above, the knowledge of Deen is in actual fact the true understanding of Deen. This is not confined to the words of the Quraan Majeed and Hadith, but also includes the practical application of Deen and the spirit of Deen, and this is something which is connected to the hearts of the Ulama and the chosen servants of Allah Ta'ala. With the passing away of the Ulama, the true understanding of Deen, the Quraan Majeed and the Sunnah will be lifted.³

³ Apart from the knowledge of Deen being raised through the passing away of the Ulama, the Hadith also pre-warns us that before Qiyaamah a time will appear, wherein the noor of imaan within the hearts of people will gradually be lifted. This gradual diminishing of noor from the heart will occur as a result of excessive sinning and openly flouting the commands of Shariah. It is through the blessing of this noor that one is able to understand the Quraan Majeed and the Hadith. When this noor will be raised, people will no longer be able to understand Deen and thereby find guidance. One can well imagine how challenging it will be for those who will witness such trying times in the Ummah. When a person is faced with a problem, then he adopts one of two ways to eradicate the problem. The first way is that he tries to solve the problem by himself. If he sees himself incapable of solving the problem, then he seeks assistance and guidance from someone else whom he sees qualified and capable. In the case where he himself is incapable of solving his own problem and nor can he find any learned, qualified aalim who can help him to alleviate the problem, then undoubtedly such a situation is extremely complex and complicated.

The outcome of such crucial and trying times will be that people's focus will turn from Deen towards the material things of the world. Deen will lose its importance and become secondary in the lives of the Ummah. Whenever misunderstandings and problems will arise among people in their worldly dealings and other interactions, they will struggle to find closure to their problems due to

the lack of Deeni knowledge and failing to find suitable people to whom they can refer for Deeni guidance.

Hazrat Huzaifah رضي الله عنه is reported to have said:

عن حذيفة رضي الله عنه قال حدثنا رسول الله صلى الله عليه وسلم حديثين رأيت أحدهما وأنا أنتظر الآخر حدثنا أن الأمانة نزلت في جدر قلوب الرجال ثم علموا من القرآن ثم علموا من السنة وحدثنا عن رفعها قال ينالم الرجل النومة فتقبض الأمانة من قلبه فيظل أثرها مثل أثر الوكت ثم ينالم النومة فتقبض فيبقى أثرها مثل المجل كجمر دحرجته على رجلك فنفط فتراه منتبرا وليس فيه شيء فيصبح الناس يتبايعون فلا يكاد أحد يؤدي الأمانة فيقال إن في بني فلان رجلا أميننا ويقال للرجل ما أعقله وما أظرفه وما أجلده وما في قلبه مثقال حبة خردل من إيمان ولقد أتى علي زمان وما أبالي أيكم بايعت لأن كان مسلما رده علي الإسلام وإن كان نصرانيا رده علي ساعيه فأما اليوم فما كنت أبايح إلا فلانا وفلانا (صحيح البخاري رقم ٦٤٩٧)

“*Rasulullah ﷺ mentioned two Ahaadith to us; I have witnessed the first (materialize), and I am still waiting to witness the second (occur). Rasulallah ﷺ informed us that amaanah (honesty and the commitment in the heart to fulfill the obligations of Deen) would descend into the recesses of the hearts of men. Thereafter, (through the light of that commitment) they would understand the Quraan Majeed and the Sunnah. Rasulallah ﷺ thereafter mentioned to us the amaanah being raised (from the hearts of men). Rasulallah ﷺ said, ‘A man will sleep just once, and some portion of the amaanah will be snatched from his heart (on account of the sins he commits during his life. Through this Amaanah being taken away from him he will no longer be able to understand Deen. This will result in him not fulfilling the rights of Allah Ta’ala and the rights of the servants of Allah Ta’ala). The effect (after the amaanah will be snatched from his heart will be resembled to the surface of the skin that has been injured. At the beginning it will be like a small bruise on the skin of a person. Thereafter, he will sleep once more, and a further portion of amaanah will be snatched (on account of the sins he commits during his life). The effect (of the amaanah being snatched from the heart) will now remain like a blister on the skin of a person, like (the effect of) a coal that you roll onto your foot, which then causes the foot to be blistered. You then see your foot to be big and swollen, whereas there is nothing within it (this example of the bruise and blister signifies the noor of imaan leaving the heart of a person due to sinning. This noor is then replaced by darkness. Just as unblemished and clear skin, after being injured, bears the mark of a dark bruise, and then if injured further by being burned, progresses to the level of a dark, swollen blister, outwardly seeming to have something significant inside whereas nothing remains within it but pus, similarly when the light of imaan gradually continues to leave the heart, it is replaced by darkness that progressively increases. This, in turn, causes him to move off the path of*

guidance. In this manner, just as the damage in the case of the blister is greater than in the case of the bruise and it takes longer to recover, accordingly the effect caused through the amaanah going away in the second case is greater and it will be more difficult to recover from the problem). People will wake up in the morning dealing among themselves, yet they will not uphold the amaanah (honesty in dealings and fulfilling the rights they owe to Allah Ta'ala and the servants of Allah Ta'ala). At that time, it will be said, 'In such-and-such tribe there is a man who possesses amaanah (true honesty)', and it will be said regarding a person, 'How intelligent he is! How clever he is! How tough he is!' whereas his heart will not contain Imaan equivalent to a mustard seed. (Hazrat Hufazifah رحمته الله عليه thereafter says) There was once a time when I had no concern regarding whom I transacted with; if he was a Muslim (and he was owing me something), then his commitment to Islam would compel him to return my haqq to me, and if he was a Christian, then the governor of the land would compel him to return my haqq to me. As for today, I am only willing to deal with so-and-so (as I do not see amaanah and honesty among the people)."

The Practice of Reciting Eighty Durood after Asr on Friday

Now that we have understood that it is necessary for Deen to be acquired from the pious, chosen servants of Allah Ta'ala, who are recognised and accepted as experts and authorities in their respective fields of Deen, let us now come to the issue of reciting eighty Durood after Asr on Friday.

The Hadith which establishes the practice of reciting eighty Durood after Asr on Friday has been quoted by Allaamah Sakhaawi رَحْمَةُ اللَّهِ, in his kitaab, القول البدیع. Allaamah Sakhaawi رَحْمَةُ اللَّهِ was a senior ranking Muhaddith and an Imaam of the science of Jarah wat Ta'deel (i.e. having the ability to authenticate Ahaadith). Hence, we thus understand that this Hadith is found in an authentic kitaab, القول البدیع, authored by an Imaam in the science of Hadith. However, the question that arises is, “what is the source of this Hadith?”

We are all aware that every aspect related to Deen has to have a source from which it is proven and established. If any practice is not established from the authentic sources of Deen, it will not be accepted. The various sources of Deen are the Quraan Majeed, Hadith, the narrations of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and the recognised practices which existed in the khairul quroon (the first three centuries of Islam viz. the era of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, Taabi'een and Tab-e-Taabi'een رَضِيَ اللَّهُ عَنْهُمْ).

If any practice fails to be established from one of these abovementioned sources, it will be ruled out as an innovation in Deen. Hence, it is vitally important for us to ascertain whether this practice is an innovation that has no basis in Deen or it is a practice that is established in Deen and stems from one of the aforementioned sources of Deen.⁴

⁴ It is noteworthy to mention that though it is the primary purpose of this treatise to objectively deal with the issue of reciting eighty Durood after Asr on Friday, it also aims to explain, within the scope of the discussion, the principles that the Fuqaha and Muhadditheen have laid down in Deen which govern other similar masaa'il and practices.

In fact, there is a dire need for these fundamental principles that govern each department of Deen to be elucidated in order for one to fully understand the Shar'ee limits and boundaries of each department of Deen. In this way, one will be able to save himself from falling prey to the objections raised by the deviated sects against the Ahlus Sunnah wal Jamaa'ah. Some deviated sects have taken their shaikhs and so called 'Ulama' to be the standard in their religion. Hence, if their shaikhs engage in any practice which is not permissible in Deen, they regard such a practice to be part of Deen, even though it opposes the clear ruling of the Fuqaha. This group has strayed to one extreme. On the other hand, we find other deviated sects who deny the permissibility of following any mazhab of an Imaam or following any expert in Deen. They demand to be shown clear Ahaadith for every mas'alah explained by the Imaams of the mazaahib. Until and unless they themselves do not find the proof from the Quraan Majeed or Hadith for the verdicts of the Imaams, they refuse to accept it. Little do they understand that their level of understanding cannot reach the level of ijtihaad that the Imaam has been endowed with by Allah Ta'ala. Hence, this group has strayed to the other extreme.

Therefore, it is necessary for us to understand and be able to differentiate between the cases in which we are required to make taqleed and the cases in which we are required to personally investigate. Likewise, it is necessary for us to understand which personalities are worthy of being followed in Deen, and which personalities are not worthy of being followed.

Before directly addressing the issue of whether reciting eighty Durood after Asr on Friday is established, we feel it appropriate to first mention, as a prelude, some general Ahaadith which are reported regarding the recitation of Durood on Friday, as this will assist one to understand the issue in the correct perspective.

In this regard, it is incumbent that the standard be set from the beginning so that it may serve as a means of guidance in not only this issue, but in other situations as well.

Virtues of Reciting Durood on Friday

Hadith of Hazrat Aus bin Aus رَضِيَ اللَّهُ عَنْهُ

عن أوس بن أوس رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إن من أفضل أيامكم يوم الجمعة فيه خلق آدم وفيه قبض وفيه النفخة وفيه الصعقة فأكثروا علي من الصلاة فيه فإن صلاتكم معروضة علي قال قالوا يا رسول الله وكيف تعرض صلاتنا عليك وقد أرمت يقولون بليت فقال إن الله عز وجل حرم على الأرض أجساد الأنبياء°

Hazrat Aus bin Aus رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Certainly Friday is among the most virtuous of your days. On Friday, Hazrat Aadam عَلَيْهِ السَّلَام was created, on Friday he passed away, on Friday the trumpet will be blown, and on Friday the creation will fall unconscious. Therefore, recite Durood abundantly upon me on Friday, for verily your Durood are presented to me” The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, “How will our Durood be presented to you after your demise when your bones would have decayed?” Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Certainly Allah Ta’ala has prohibited the earth from consuming the bodies of the Ambiyaa عَلَيْهِمُ السَّلَام.”

Hadith of Hazrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ

عن أبي الدرداء رضي الله عنه قال قال رسول الله صلى الله عليه وسلم أكثروا الصلاة علي يوم الجمعة فإنه مشهود تشهد الملائكة وإن أحدا لن يصلي علي إلا عرضت علي صلاته حتى يفرغ منها قال قلت وبعد الموت قال وبعد الموت إن الله حرم على الأرض أن تأكل أجساد الأنبياء^٦

Hazrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Recite Durood abundantly upon me on Friday, for verily this is a blessed day when the angels are present; and when anyone recites Durood upon me, it reaches me as soon as he utters it.” Hazrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ asked, “And what about after your death?” Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Indeed Allah Ta’ala has prohibited the earth from consuming the bodies of the Ambiyaa.”

Hadith of Hazrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ

عن أبي أمامة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم أكثروا علي من الصلاة في كل يوم الجمعة فإن صلاة أمتي تعرض علي في كل يوم جمعة فمن كان أكثرهم علي صلاة كان أقربهم مني منزلة . رواه البيهقي بإسناد حسن إلا أن مكحولا قيل لم يسمع من أبي أمامة^٧

Hazrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Recite abundant Durood upon me every Friday, for certainly the Durood of my Ummah are presented before me every Friday. The one who recites the most Durood upon me will be the closest to me (on the Day of Qiyaamah).”

^٦ ابن ماجه رقم ١٦٣٧

^٧ الترغيب و الترهيب رقم ٢٥٨٣

Just as there are many Ahaadith reported regarding the special virtues of reciting Durood on Friday, similarly there are many Ahaadith reported regarding the special virtues of reciting eighty Durood on Friday.

Ahaadith Regarding the Virtues of Reciting Eighty Durood on Friday

Allaamah Sakhaawi رَحِمَهُ اللهُ has recorded some Ahaadith in his kitaab, البديع القول, which establish the virtues of reciting eighty Durood on Friday. These Ahaadith are established and there is no contention between the Ulama regarding the permissibility of practicing on these Ahaadith. Below we will mention some of these Ahaadith:

Hadith of Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم الصلاة علي نور على الصراط ومن صلى علي يوم الجمعة ثمانين مرة غفرت له ذنوب ثمانين عاماً^٨

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The recitation of Durood upon me is (for the reciter) a light on the pul-siraat (the bridge across Jahannum), and whoever recites Durood on me eighty times on Friday, for him eighty years of sins are forgiven.”

In this Hadith, we notice that no specific time on Friday has been specified for reciting the Durood and nor has any specific Durood been recorded.

Allaamah Sakhaawi رَحِمَهُ اللهُ has established this Hadith from various sources. Though the various chains that establish this

^٨ القول البديع ص ٣٩٨

Hadith are weak in their individual capacity, however when viewed on a collective scale, each chain corroborates and supports the other, thereby strengthening the Hadith and causing its status to rise.

In Fazaail-e-Durood, Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya Khandelwi رَحْمَةُ اللَّهِ has mentioned the following:

Allaamah Sakhaawi رَحْمَةُ اللَّهِ quotes this Hadith in his book, القول البدیع, from numerous sources, but the Ulama of Hadith consider them to be weak. The author of It-haaf (a commentary of Ihyaa-u-Uloomiddeen) has also quoted this Hadith from several sources. It is a principle of the Muhadditheen that a weak Hadith is acceptable when it pertains to virtues, especially when reported through numerous chains of transmission. It is most probably for this reason that this Hadith of Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ has been classified as sound (hasan) in Al-Jaamius Sagheer. Mulla Ali Qari رَحْمَةُ اللَّهِ has also quoted this Hadith in his commentary of Al-Shifa, with reference to Al-Jaamius Sagheer from Tabraani and Daaraqutni.

Hadith of Hazrat Anas رَضِيَ اللَّهُ عَنْهُ

عن أنس رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من صلى على يوم الجمعة ثمانين مرة غفر الله له ذنوب ثمانين عاماً فقل له يا رسول الله كيف الصلاة عليك قال قولوا اللهم صل على محمد عبدك ونبيك ورسولك النبي الأمي وتعدّد واحدة . أخرجه الخطيب وذكره ابن الجوزي في الأحاديث الواهية وفي القول البدیع قال السخاوي حسنه العراقي ومن قبله أبو عبد الله بن النعمان ويحتاج إلى نظر^٩

^٩ القول البدیع ص ٣٩٦

Hazrat Anas رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever recites Durood on me eighty times on Friday, for him eighty years of sins are forgiven”. Some of the Sahaabah رَضِيَ اللهُ عَنْهُمْ asked “O Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! How should we recite Durood on you?” Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, “Recite

اللهم صل على محمد عبدك ونيبك ورسولك النبي الأمي

*And count this to be one Durood (that you have recited).”*¹⁰

If one examines this Hadith, one will find that it contains the aspect of eighty years of sins being forgiven for the one who recites the abovementioned Durood eighty times on Friday. Similarly, one will notice that this Hadith is general and the Durood may be recited at anytime on Friday. It is not confined to being recited after Asr Salaah.

¹⁰ Allaamah Ibnul Jowzi رَضِيَ اللهُ عَنْهُ has regarded this Hadith to be among the very weak Ahaadith reported in this chapter. On the contrary, Allaamah Iraaqi رَضِيَ اللهُ عَنْهُ and Abu Abdillah bin Nu'maan رَضِيَ اللهُ عَنْهُ have both classified this Hadith as hasan (sound). However, Allaamah Sakhaawi رَضِيَ اللهُ عَنْهُ has explained that the chain of this Hadith requires further examination to determine its position.

Is the Practice of Reciting Eighty Durood after Asr on Friday Established from the Hadith?

From the abovementioned Ahaadith, we have learnt that great virtues have been established for reciting Durood on Friday. Similarly, we have seen that there are special virtues promised in the Ahaadith for the one who recites eighty durood on Friday. Though these Ahaadith are general, and hence, reciting eighty Durood after Asr will come under its ambit, they will not be sufficient to prove the establishment of this practice being confined to the time after Asr. The reason for this is that confining any practice to a specific time requires a separate, specific proof from the Hadith. Hence, we observe that there are many established practices and azkaar in Deen that are confined to specific times (e.g. reciting the tasbeehaat after salaah, reciting the masnoon duas at specified times and occasions, etc.) and these times have been specified by the Ahaadith. If one has to confine any virtuous act which is established in a general manner in the Ahaadith to any specific time, it will not be correct. Consider the example of the zikr:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

In regard to this zikr, the Hadith explains that the one who recites it one hundred times during the day, he will receive the reward of freeing ten slaves, one hundred good deeds will be recorded in his book of deeds, one hundred sins will be forgiven, he will be blessed with divine protection from Shaytaan for that day till the evening; and he will receive such abundant reward that none from the creation will come on the day of Qiyaamah with the amount of reward that he will have except the one who recites it more (or the one who has done an act which is greater).¹¹ If people have to begin confining it to a specific time in the day e.g. reciting it after Zuhr, it will not be correct. Hence, the following question arises: “Is there any specific proof from the Hadith to establish that this eighty Durood should be recited after Asr on Friday?”

The answer to this question is that just as there are general Ahaadith which establish the virtues of reciting eighty Durood on Friday, similarly there are certain Ahaadith which establish the virtues of reciting eighty Durood after Asr on Friday. Below we will mention these Ahaadith.

Ahaadith Establishing the Recitation of Eighty Durood after Asr on Friday

The practice of reciting eighty Durood after Asr on Friday is established from two Ahaadith. The first Hadith is reported from Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ, and the second Hadith is reported from Hazrat Sahl bin Abdillah. Below are the two Ahaadith.

¹¹ عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال من قال لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير في يوم مائة مرة كانت له عدل عشر رقاب وكتبت له مائة حسنة ومحيت عنه مائة سيئة وكانت له حرزا من الشيطان يومه ذلك حتى يمسي ولم يأت أحد أفضل مما جاء به إلا أحد عمل أكثر من ذلك. (صحيح البخاري رقم ٣٢٩٣)

Hadith of Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ

وعن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من صلى صلاة العصر من يوم الجمعة فقال قبل أن يقوم من مكانه اللهم صل على محمد النبي الأمي وعلى آله وسلم تسليماً ثمانين مرة غفرت له ذنوب ثمانين عاماً وكتبت له عبادة ثمانين سنة^{١٢}

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The one who performs Asr Salaah on Friday and thereafter recites eighty times before standing up from his place اللهم صل على محمد النبي الأمي وعلى آله وسلم تسليماً, eighty years of sins are forgiven for him and eighty years of (nafl) ibaadat are written for him”

Hadith of Hazrat Sahl bin Abdillah

Allaamah Sakhaawi رَحِمَهُ اللهُ has quoted the Hadith of Hazrat Sahl bin Abdillah¹³ from Allaamah Ibnu Bashkuwaal رَحِمَهُ اللهُ.

^{١٢} القول البدیع ص ۳۹۹

¹³ Note 1. There is some unclarity in regard to the narrator of this Hadith, Hazrat Sahl bin Abdillah as to whether he was a Sahaabi, Taabi'ee or Tab-e-Taabi'ee. It is possible that he was a Sahaabi, however since there is no mention of a Sahaabi by this name in the books of Taarikh, this possibility seems to be weak. Some regard him to be Sahl bin Abdillah Tustari, the Tab-e-Taabi'ee. Considering the possibility of him being a Sahaabi, the Hadith will be a marfoo' Hadith. On the other hand, if he was a Taabi'ee or a Tab-e-Taabi'ee then the Hadith will be regarded as a mursal or mu'dal Hadith. In both cases, the Hadith will be accepted (as mursal and mu'dal Ahaadith can be used for proving virtuous deeds) and it will be considered as a further support for the specific Hadith of Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ which has been mentioned above.

Note 2. As far as the addition that appears in the Hadith of Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ is concerned (i.e. eighty years of nafl ibaadat will be recorded for the reciter), some scholars feel that this addition opposes the other Ahaadith and therefore is an extra factor that will discredit the reliability of the Hadith. However

this is incorrect. This Hadith can be viewed from two different angles. The first is that this Hadith is regarded as an independent Hadith and different to the other Ahaadith which explain the virtue of reciting eighty Durood on Friday. The wording found in the general Hadith of Hazrat Abu Hurairah رضي الله عنه as well as the other Ahaadith (الصلاة على نور على الصراط) are not found in this specific Hadith of Hazrat Abu Hurairah رضي الله عنه which makes it different from them. Therefore, when this Hadith is regarded as an independent Hadith, the portion regarding eighty years of nafl ibaadat being recorded for the reciter will also be accepted and will not create any weakness in the Hadith.

However, if this Hadith is viewed from another angle (as some scholars feel), and is regarded as similar to the other Ahaadith, then also this portion will be accepted considering the fact that Allaamah Sakhaawi رحمه الله did not explain any weakness after quoting this Hadith in his kitaab. Therefore, this Hadith can be regarded as a suitable Hadith for practice. Hence, following the principle of the Muhadditheen, this addition will be accepted as it is not opposed by any other Hadith. The Muhadditheen only reject those additions which are contradicted and opposed by other Ahaadith or other accepted versions of the same Hadith. Since this is not the case in this Hadith, it will be accepted and worthy for practice.

At the least, even if this Hadith is considered as a weak narration or even very weak (looking at the fact that Allaamah Ibnu Baskhuwaal رحمه الله had included weak Ahaadith in his kitaab), then too this practice will be established, as weak Ahaadith can be accepted to prove virtuous deeds and actions. It should be remembered that according to Allaamah Sakhaawi رحمه الله, even very weak Ahaadith can be used to establish virtuous deeds as is understood from his statement in his kitaab, القول البديع, regarding the status of certain Hadith.

قال الإمام السخاوي رحمه الله في كتابه القول البديع : وفي الجملة هو حديث ضعيف جداً يكتب في فضائل الأعمال .
(القول البديع ص ٤٥٣)

In any case, the Hadith will not be regarded as a fabrication. The virtue mentioned in this Hadith (i.e. receiving the reward of eighty years of nafl ibaadat) is not something farfetched as other authentic Ahaadith mention virtues which are even greater than this for carrying out certain simple actions. For example, the one who walks to the masjid on the day of Jumu'ah receives the reward of one year of nafl fasting and one year of Tahajjud Salaah for every step that he takes.

عن سهل بن عبد الله قال من قال في يوم الجمعة بعد العصر اللهم صل على محمد النبي الأمي وعلى آله وسلم ثمانين مرة غفرت له ذنوب ثمانين عاماً^{١٤}

Hazrat Sahl bin Abdillah reports that Rasulullah ﷺ said,
 “Whoever recites eighty times after Asr on Friday اللهم صل على محمد النبي الأمي
 ”¹⁵ eighty years of his sins are forgiven” وعلى آله وسلم

After quoting these two abovementioned Ahaadith (the Hadith of Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ and the Hadith of Hazrat Sahl bin

عن أوس بن أوس رضي الله عنه قال قال رسول الله صلى الله عليه و سلم من اغتسل يوم الجمعة وغسلن وبكر وابتكر ودنا واستمع وأنصت كان له بكل خطوة يخطوها أجر سنة صيامها وقيامها . قال محمود قال وكيع اغتسل هو وغسل امرأته . قال أبو عيسى حديث أوس بن أوس حديث حسن . (سنن الترمذي رقم ٤٩٦)

^{١٤} القول البديع ص ٤٠٠

¹⁵ When we closely examine the wording of the Durood mentioned in the Hadith of Hazrat Sahl bin Abdillah and the Hadith of Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ which has been mentioned above, we find that both are the same (with the exception of the word تسليماً mentioned in the specific Hadith of Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ). As for the purport and meaning of these two Ahaadith, they are both the same, except in two aspects:

1. There is no mention of one receiving the reward of eighty years of nafl ibaadat in the Hadith of Hazrat Sahl bin Abdillah, as opposed to the Hadith of Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ.

2. There is no mention of reciting the eighty Durood immediately after Asr before waking up from one's place in the Hadith of Hazrat Sahl bin Abdillah. Rather, the Hadith of Hazrat Sahl bin Abdillah only mentions reciting the eighty Durood after Asr on Friday.

However, these two differences in the meaning do not create any major problem as one will regard the Hadith of Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ to contain an extra virtue and an extra detail regarding the manner in which one should recite the Durood. Hence, this should not be viewed as a contradiction between the two Ahaadith. It is the principle of the Muhadditheen that any addition found in any Hadith will be accepted if it does not oppose other Ahaadith. Therefore, when this Hadith is an accepted Hadith according to Allaamah Sakhaawi رَحِمَهُ اللهُ، the addition found in it will also be acceptable.

Abdillah) in his kitaab القول البديع, Allaamah Sakhaawi رَحْمَةُ اللَّهِ remained silent and did not issue any verdict on the status of these two Ahaadith. This shows that these two Ahaadith were considered acceptable according to him and worthy of being practised. This is understood from the fact that Allaamah Sakhaawi رَحْمَةُ اللَّهِ has clearly stated in the introduction of his kitaab, that he has included Ahaadith which are worthy of practise. If any Hadith is not worthy of practise, he has shown that it is not worthy of practise.

Objection on the Hadith of Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ and the Hadith of Hazrat Sahl bin Abdillah

Certain scholars opine that it is not correct for one to practise on the Hadith of Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ and the Hadith of Hazrat Sahl bin Abdillah as the chains of these Ahaadith cannot be located. As far as the Hadith of Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ is concerned, Allaamah Sakhaawi رَحْمَةُ اللَّهِ has quoted it in his kitaab, القول البديع, from Allaamah Ibnu Bashkuwaal رَحْمَةُ اللَّهِ. However, it cannot be located in any of the books of Allaamah Ibnu Bashkuwaal رَحْمَةُ اللَّهِ that are available today. As far as the Hadith of Hazrat Sahl bin Abdillah is concerned, it is found in the kitaab of Allaamah Ibnu Bashkuwaal رَحْمَةُ اللَّهِ, القرية إلى رب العالمين بالصلاة على محمد سيد المرسلين, however the entire chain has not been mentioned.

Other scholars opine that it is permissible for one to practise on these Ahaadith for the following reasons:

1. An Imaam of the science of Hadith, Allaamah Sakhaawi رَحْمَةُ اللَّهِ, has quoted them in his kitaab, القول البديع.

2. Allaamah Sakhaawi رَحْمَةُ اللَّهِ has committed himself to only including those Ahaadith in his kitaab which are worthy of being practised.¹⁶

3. Allaamah Sakhaawi رَحْمَةُ اللَّهِ clearly mentioned that he had seen the chains of the Ahaadith of Allaamah Ibnu Bashkuwaal رَحْمَةُ اللَّهِ before including them in his kitaab. Hence, from this, we come to know that these Ahaadith are acceptable according to Allaamah Sakhaawi رَحْمَةُ اللَّهِ.¹⁷

4. Furthermore, another senior ranking Muhaddith, Allaamah Ibnu Hajar Makki رَحْمَةُ اللَّهِ, has also included these Ahaadith in his kitaab (on the topic of Durood titled, الدر المنضود في الصلاة والسلام على صاحب المقام المحمود) and regarded them suitable for practise.

5. In Deen, it is permissible for one to rely on an Imaam of Hadith in such a situation, knowing full well that he sufficed us of the effort of locating and scrutinising the chains of the Ahaadith before placing them in his kitaab.

¹⁶ Allaamah Sakhaawi رَحْمَةُ اللَّهِ is a giant in the science of Hadith. If he presents the chain of any Hadith and gives the hukum (status) of that particular Hadith, we readily accept it on account of him being a recognized authority in the science of Hadith. In the introduction of his kitaab, القول البدیع, he clearly mentions that he will suffice on presenting the Ahaadith without their chains so that the kitaab will not become lengthy and it will be easy for people to practice on the Ahaadith. Hence, in this case, when he has informed us that he has intentionally omitted the chains of the Ahaadith included in his kitaab after thoroughly examining them and ensuring that they are suitable for practise, then why should we not accept these Ahaadith?

¹⁷ The Hadith of eighty Durood (that is recited after Asr on Friday), is found in the kitaab of Allaamah Ibnu Bashkuwaal رَحْمَةُ اللَّهِ. Allaamah Sakhaawi رَحْمَةُ اللَّهِ clearly states that he had seen the chains of the Ahaadith that he had quoted from Allaamah Ibnu Baskhuwaal رَحْمَةُ اللَّهِ before he placed them in his kitaab, القول البدیع. On what basis can one then doubt this great Imaam of Hadith?

6. This issue of practising on the Hadith of eighty Durood after Asr on Friday pertains to Fazaail-e-Aamaal (virtuous deeds). The majority of the Muhadditheen of the past as well as the present hold the opinion that even if an action relating to Fazaail-e-Aamaal (virtuous deeds) is proven through weak Ahaadith, it can be practised. When one examines the Hadith of eighty Durood (that is recited after Asr on Friday), one finds that it relates to Fazaail-e-Aamaal (virtuous deeds) and there are three types of Ahaadith that relate to Durood. If one ponders over these three types of Ahaadith, one will understand that there should be a degree of leniency, since it is nevertheless proven from the generality of the Durood which are established from the general sources. The three types of Ahaadith are as follows.

Firstly, the virtues and great rewards of reciting durood upon Nabi ﷺ are established from many authentic Ahaadith.

Secondly, the virtues of reciting Durood on Friday have also been established from many authentic Ahaadith.

Thirdly, many Ahaadith establish the virtue of reciting eighty Durood on Friday.

Hence, when all this has already been established through acceptable sources, as well as the ma'aani (meanings) of the eighty Durood recited after Asr on Friday is also found in acceptable Ahaadith, then for one to rely on the Hadith which Allaamah Sakhaawi رحمه الله has accepted and claimed that he had seen the chains will certainly not be adding to Deen in any way, as Durood is something that has already been established in the mubaarak Hadith of Rasulullah ﷺ. Thus, this branch of Deen does not

demand the degree of strictness that needs to be exercised in proving and establishing laws of Deen.¹⁸

¹⁸ It is vitally important for one to understand the various types of 'ilm in Deen as well as the Ahaadith and narrations that can be used for establishing each type of 'ilm. Below we will present the details of these various types of 'ilm as well as the Ahaadith and narrations that can be used for establishing them. This is important in order for us to be able to understand this mas'alah in its correct perspective.

1. In regard to matters of Aqaaid and fundamental beliefs, Ahaadith of the highest level of authenticity are required (mutawaatir Ahaadith). Weak Ahaadith cannot be used as a basis to establish issues of Aqaaid.ⁱ

2. As far as aspects pertaining to ahkaam (laws and injunctions of Deen) are concerned, strong and authentic Ahaadith are also required. However, the level of authenticity which is necessary for Aqaaid will not be required to prove ahkaam (laws and injunctions of Deen).

ⁱ اتفق العلماء على أن الحديث الصحيح حجة في مختلف الأحكام الشرعية سواء كانت عبادات أو معاملات أو نحوها وعلى أنه موجب للعمل به . قال الحافظ ابن حجر في (النخبة) : إن العلماء متفقون على وجوب العمل بكل ما صح ولو لم يخرج به الشيخان اهـ . ويحتاج به في العقائد الدينية إذا كان يفيد القطع بأن بلغ حد التواتر كما هو مفصل في كتب الأصول . (شرح المنظومة البيقونية في مصطلح الحديث ص ٤٩)

باب أقسام السنة (الأقسام التي سبق ذكرها ثابتة في السنة وهذا الباب لبيان ما تختص به السنن وذلك أربعة أقسام الأول في كيفية الاتصال بنا من رسول الله صلى الله عليه وسلم وهو إما أن يكون كاملاً كالتواتر وهو الخبر الذي رواه قوم لا يحصى عددهم ولا يتوهم تواطؤهم على الكذب ويدوم هذا الحد فيكون آخره كأوله وأوله كآخره وأوسطه كطرفيه كقتل القرآن والصلوات الخمس وأنه يوجب علم اليقين كالعيان علماً ضرورياً أو يكون اتصالاً فيه شبهة صورة كالمشهور وهو ما كان من الأحاد في الأصل ثم انتشر حتى ينقله قوم لا يتوهم تواطؤهم على الكذب وهو القرن الثاني ومن بعدهم وأنه يوجب علم طمأنينة أو يكون اتصالاً فيه شبهة صورة ومعنى كخبر الواحد وهو كل خبر يرويه الواحد أو الاثنان فصاعداً ولا عبرة للعدد فيه بعد أن يكون دون المشهور والمتواتر يعني في القرون الثلاثة لما لم تبلغ رواته حد المشهور والمتواتر فلا عبرة بعد ذلك بأي قدر كان لأن كلها سواء أن لا يخرجها عن الأحادية (وأنه يوجب العمل دون العلم اليقين بالكتب . (نور الأنوار في شرح المنار ص ٢٥٧-٢٥٨)

واختلف أصحابنا وغيرهم في خبر الواحد العدل هل يوجب العلم والعمل جميعاً أم يوجب العمل دون العلم ؟ والذي عليه أكثر أهل العلم منهم أنه يوجب العمل دون العلم وهو قول الشافعي وجمهور أهل الفقه والنظر ولا يوجب العلم عندهم إلا ما شهد به على الله وقطع العذر بمجيبه قطعاً ولا خلاف فيه . (التمهيد لابن عبد البر ٧/١)

(باب : الكلام في قبول أخبار الأحاد والعمل بما) قال فقهاء الأمصار رحمهم الله خبر الواحد العدل حجة للعمل به في أمر الدين ولا يثبت به علم اليقين . (أصول السرخسي ص ٣٣٣)

3. As far as aspects relating to fazaail (virtuous deeds) are concerned, the majority of the Muhadditheen of the past as well as the present have allowed its establishment with even weak Ahaadith.ⁱⁱ This was even the stance of Imaam Bukhaari رَحِمَهُ اللهُ. When one views the kitaab of Imaam Bukhaari رَحِمَهُ اللهُ (which was prepared on the topic of Fazaail-e-Aamaal and non ahkaam-related issues), one will well understand that Imaam Bukhaari رَحِمَهُ اللهُ has accepted weak narrations and included them in his kitaab الأَدَبُ المَفْرَدُ. This was on account of the fact that these narrations relate to fazaail and non ahkaam-related issues.

4. There is, however, a difference of opinion in regard to which types of weak narrations can be used to establish Fazaail-e-Aamaal (virtues of good deeds). According to some Muhadditheen, if the Hadith is weak, it can be used. However, if the Hadith is very weak, it cannot be used. Other Muhadditheen hold the view that any type of weak narration can be used, even if the weakness is of an extreme nature, provided the narration is not a fabrication and it does not oppose the usools of Deen (munkar). Shaikh Muhammad Awwaamah حفظه الله (a senior and renowned Muhaddith of this era) has mentioned that according to the senior ranking Muhadditheen of the past, Ahaadith which are slightly weak, moderately weak or even very weak can be used to establish Fazaail-e-Aamaal, on condition that there is no نَكَارَة in the Hadith or severe غَرَابَة in the case where it relates to some mu'jizah (i.e. the Hadith does not oppose the usools of Deen and nor does it contradict the known manner in which the Hadith was transmitted by the senior Muhadditheen. Similarly, the Hadith does not contain anything extremely rare and farfetched if it pertains to any mu'jizah or information).

Shaikh Muhammad Awwaamah حفظه الله has proven this viewpoint to be the viewpoint of the senior ranking Muhadditheen of the past, citing over thirty luminaries in the field of Hadith, among whom are the likes of Imaam Ahmad bin Hambal, Imaam Bukhaari, Abdullah bin Mubaarak, Imaam Baihaqi, Imaam Munziri,

ⁱⁱ ويجوز عند أهل الحديث وغيرهم التساهل في الأسانيد ورواية ما سوى الموضوع من الضعيف والعمل به من غير بيان ضعفه في غير صفات الله تعالى والأحكام كالخلال والحرام ومما لا تعلق له بالعقائد والأحكام .

(ويجوز عند أهل الحديث وغيرهم التساهل في الأسانيد) الضعيفة (ورواية ما سوى الموضوع من الضعيف والعمل به من غير بيان ضعفه في غير صفات الله تعالى) وما يجوز ويستحيل عليه، وتفسير كلامه (والأحكام كالخلال والحرام و) غيرها وذلك كالقصص وفضائل الأعمال والمواعظ وغيرها (مما لا تعلق له بالعقائد والأحكام) ومن نقل عنه ذلك ابن حنبل وابن مهدي وابن المبارك قالوا إذا رويناه في الحلال والحرام شددنا وإذا رويناه في الفضائل ونحوها تساهلنا. (تدريب الراوي ص ٢٥٨)

Discussion of the Main Aspects Pertaining to the Acceptance of the Hadith of Eighty Durood

In the coming pages, we will insha-Allah discuss the following issues:

1. The esteemed rank of Allaamah Sakhaawi رَحْمَةُ اللَّهِ among the Muhadditheen.
2. The kitaab of Allaamah Sakhaawi رَحْمَةُ اللَّهِ, القول البديع.
3. The proof that Allaamah Sakhaawi رَحْمَةُ اللَّهِ had seen and examined the chains of the Ahaadith which he placed in his kitaab and in particular, the Ahaadith of Allaamah Ibnu Bashkuwaal رَحْمَةُ اللَّهِ from whom he has quoted the Hadith of 80 Durood that is recited after Asr on Friday.

Imaam Nawawi and Imaam Sakhaawi رَحْمَةُ اللَّهِ. (N.B. This is the basic outline of the viewpoints of the Muhadditheen. To view the details of their mazaahib, one may refer to حفظه الله حكم العمل بالحديث الضعيف by Shaikh Muhammad Awwaamah)

Nevertheless, since the Ulama who regard it permissible to recite the 80 Durood after Asr on Friday rely on Allaamah Sakhaawi رَحِمَهُ اللهُ, the issue of **“relying on the verdict of an Imaam or an expert Muhaddith and practising on his verdict, despite not having knowledge of the source of the Imaam or expert Muhaddith”** will be discussed in the addendum of this kitaab. We will also present some examples of this issue so that it may serve as guidance in providing insight, as well as assisting one to correctly understand the issue in question.

The Author of القول البديع

When we look at the author of the kitaab, القول البديع, Allaamah Sakhaawi رَحِمَهُ اللهُ, we find that he was an Imaam in the science of Hadith and an Imaam of Jarah wat Ta'deel (i.e. having the ability to authenticate Ahaadith) and he had committed himself to only recording acceptable Ahaadith in his kitaab.

قال ابن العماد في شذرات الذهب وانتهى إليه (أي الإمام السخاوي) علم الجرح والتعديل حتى قيل لم يكن بعد الذهبي أحد سلك مسلكه^{١٩}

Allaamah Ibnul Imaad رَحِمَهُ اللهُ mentioned regarding Allaamah Sakhaawi رَحِمَهُ اللهُ that he was blessed with the ability to authenticate the Ahaadith, so much so that it was said that there was no one after Allaamah Zahabi who treaded his path in the science of Jarah wat Ta'deel (i.e. having the ability to authenticate Ahaadith) besides him.

1. His seniors and contemporaries had all attested to his proficiency in the science of Hadith and they praised him.
2. His famous ustaaz, Shaikhul Islam Haafiz Ibnu Hajar Asqalaani رَحِمَهُ اللهُ regarded him as the most capable of his students.
3. He remained in the company of Haafiz Ibnu Hajar Asqalaani رَحِمَهُ اللهُ for a lengthy period and continued to benefit from him.
4. He had authored many books in the science of Hadith that numbered approximately two hundred.
5. Among his famous works were the following:

^{١٩} شذرات الذهب ٢٥/١٠

- Al-Aqduth Thameen fi Masheekhathi Khateebil Muslimeen
- Al-Buldaaniyaat
- Al-Ahaadeethul Musalsalah
- Al-Qowlul Baarr fi Takhreeji Ahaadeethil Azkaar
- Fathul Mugheeth
- Sharhut Taqreeb lin Nawawi
- Al-Iedhaah fi Sharhi Nazmil Iraaqi lil Iqtiraah
- Al-Qowlul Mufeed fi Iedhaahi Sharhil Umdati libni Daqeeq Al-Eid
- Al-I'laan bit Taubeekhi liman Zammat Taareekh
- Adh-Dhow'ul Laami li Ahlil Qarnit Taasi'

He even authored books on the topic of fabricated Ahaadith viz.

المقاصد الحسنة and الأجوبة المرضية

The Kitaab **القول البديع**

If one studies the kitaab **القول البديع** of Allaamah Sakhaawi رَحْمَةُ اللَّهِ عَلَيْهِ, one will realise that he had verified the chains of the Ahaadith which he had recorded in his kitaab. Wherever a Hadith was not worthy of being practised or was fabricated, he had clearly stated that these Ahaadith cannot be practised upon as they do not have acceptable chains or they are fabrications. It is for this reason that when Mulla Ali Qari رَحْمَةُ اللَّهِ عَلَيْهِ prepared his Al-Hizbul Aazam, he mentioned that the purpose for him preparing his Al-Hizbul Aazam was that he had seen many dua kitaabs containing fabricated narrations. Therefore, he wished to prepare a kitaab of duas from the acceptable Ahaadith. He thereafter mentioned that he wished to follow the way of those Ulama who had prepared reliable kitaabs and separated the acceptable narrations from the fabricated narrations. Among the kitaabs Mulla Ali Qari رَحْمَةُ اللَّهِ عَلَيْهِ made special mention of was **القول البديع** of Allaamah Sakhaawi رَحْمَةُ اللَّهِ عَلَيْهِ. From this statement of Mulla Ali Qari رَحْمَةُ اللَّهِ عَلَيْهِ, we clearly understand that according to him, everything found in **القول البديع** of Allaamah Sakhaawi رَحْمَةُ اللَّهِ عَلَيْهِ can be relied upon (besides those narrations which Allaamah Sakhaawi رَحْمَةُ اللَّهِ عَلَيْهِ himself has shown to be unworthy of practise, or fabrications etc).

لما رأيت بعض السالكين يتعلقون بالدعاء بأوراد المشايخ المعتمدين وبأحزاب العلماء
المكرمين حتى رأيت بعضهم تعلقوا بالدعاء السيفي والأربعين الإسمي ووجدت بعض
العوام يتقيدون بقراءة دعاء نحو دعاء القدح ويذكرون في أسانيده ما لا شبهة فيه من
الوضع والقدح فخطر ببالي أن أجمع الدعوات المأثورة في الأحاديث المنشورة من الكتب

المعتبرة المشهورة كالأذكار للنووي والحصن لابن الجزري والكلم الطيب والجامعين والدر
للسيوطي والقول البديع للسخاوي رحمهم الله تعالى^{٢٠}

I (Mulla Ali Qari رَحِمَهُ اللهُ) had seen many saalikeen (pious servants) who were firmly holding on to the wazaaif of the reliable scholars with much enthusiasm. However, I found that some of them were reading Dua-e-Sayfi and Arbaeen-e-Ismi, etc. I even saw some people reading Dua-e-Qadh. However, the chain of narrators of these duas clearly shows that they have been fabricated. This motivated me to compile the Sunnah duas mentioned in the reliable books of Hadith, similar to what Allaamah Jazri رَحِمَهُ اللهُ compiled in 'Hisn-e-Haseen' and Allaamah Nawawi رَحِمَهُ اللهُ compiled in his 'Azkaar'. Likewise Allaamah Suyooti رَحِمَهُ اللهُ had also compiled 'Al-Kalimut Tayyib', 'Aljaami'een' and 'Ad-Durar' and Allaamah Sakhaawi رَحِمَهُ اللهُ compiled 'القول البديع'.

^{٢٠} الحزب الأعظم ص ١

Statement of Shaikh

حفظه الله Muhammad Awwaamah

A noteworthy point is that the great Muhaddith of this era, Shaikh Muhammad Awwaamah حفظه الله, who had written the ta'leeq (footnotes) of القول البديع, mentioned at the beginning that he did not regard it necessary to verify the sources of the Ahaadith Allaamah Sakhaawi رَحْمَةُ اللَّهِ placed in his kitaab, القول البديع, as Allaamah Sakhaawi رَحْمَةُ اللَّهِ is an authority and one will rely upon him in this regard.

ولم أخرج أحاديث الكتاب فالحافظ السخاوي إمام حجة في هذا الباب ويرجع فيه إلى قوله وحكمه^{٢١}

In the foreword of his kitaab, Allaamah Sakhaawi رَحْمَةُ اللَّهِ clearly highlights this aspect and explains the purpose for which he had prepared the kitaab. He also mentions that he has omitted the chains of the Ahaadith which he had recorded in the kitaab. This was done in order to avoid the kitaab becoming too lengthy. Below is an excerpt from his foreword:

فسألني بعض الأصدقاء المحبين من الفضلاء المعتقدين ممن يتعين إجابة سؤاله لتحقق فضله وكثرة أفضاله أن أجمع كتاباً في الصلاة على خير البشر استجلاًباً من الله للصلات والبشر يكون عمدة لمن رجع إليه وكفاية لمن عول عليه وعدة في الوسائل وقرية للجميل من الخصائل ونجاة من أهوال الدارين واكتساباً للمواهب السنية وما يندفع به من الشين

^{٢١} مقدمة القول البديع ص ٢٣

غير مطيل ذلك بالإسناد ليسهل تحصيله لأولي التوفيق والسداد ومعقباً كل حديث بعزوه لمن رواه مبيناً غالباً صحته أو حسنه أو ضعفه لدفع الاشتباه ذاكراً لنبذة يسيرة من الفوائد الماثورة والنوادر المشهورة والحكايات المسطورة مما يتضمن المعنى المذكور المضاعف لفاعله الخير والأجور سالكا في ذلك كله مسلك الإختصار دون الهذر والإكثار^{٢٢}

“... One of my beloved friends, who is a man of great virtue, an ardent worshipper of Allah Ta’ala and a personality whose request must be acceded to on account of his piety and abundant virtue, asked me to compile a kitaab on the topic of sending Durood on the best of all mankind ﷺ. In compiling this kitaab, the intention was to try and attract blessings and earn glad tidings from Allah Ta’ala. This kitaab is meant to be a resource (support) for those who resort to it, a sufficient reference for those who rely on it, a means of achieving proximity, acquiring beautiful qualities and gaining salvation from the calamities of both worlds, and it (this kitaab) is meant to assist one in acquiring excellent bounties and traits that will cause disgrace to be repelled. However, we did not wish to make this kitaab lengthy by including the sanad (chain of narrators) for every Hadith, so that it will be easy for those whom Allah Ta’ala blesses with ability and righteousness to obtain and practise the Duroods in the kitaab. We attribute every Hadith, after recording it, to the person who narrated it while we have explained, in most cases²³, the status of the Ahaadith by showing their sihhat (authenticity), husn (soundness) or dhu’f (weakness), so that no doubt and confusion will remain. We have also

^{٢٢} مقدمة القول البديع ص ٣٨

²³ The meaning of this statement of Allaamah Sakhaawi رَحِمَهُ اللهُ is that in most cases, he will explain the status of the Ahaadith he quotes in his kitaab. However, even if he does not mention the status of any particular Hadith, one can rest assured that the Hadith will not be a fabrication, as he had committed himself to bringing only Ahaadith that are worthy of being practised. It is for this reason we find that wherever a Hadith was a fabrication or not worthy of being practised, he clearly stated its position and revealed it. This will be further explained in pages 45-48.

mentioned a few of the benefits of reciting Durood that have been narrated in the Ahaadith, some of the well known, remarkable effects of Durood and some of the stories and accounts that have been recorded regarding the beautiful benefits of Durood that was mentioned, and Durood is such that it causes the reciter to be blessed with multiplied goodness and rewards. In all the different sections of this kitaab, we have chosen to be concise, without mentioning things that are irrelevant and without increasing the length of the kitaab...”

Allamah Sakhaawi رَحْمَةُ اللَّهِ

Seeing the Chains of the Ahaadith

In the end of his kitaab, القول البديع, Allaamah Sakhaawi رَحْمَةُ اللَّهِ has mentioned the various works of the Muhadditheen which he referred to when preparing his kitaab. When mentioning the works of the Muhadditheen, he explained in detail the list of those kitaabs from which he had quoted Ahaadith directly and the list of those kitaabs from which he had quoted Ahaadith indirectly. The first type of kitaabs listed was those kitaabs of which he had personally examined the Ahaadith and the chains found in it and thereafter included it in his kitaab.

The second type of kitaabs listed was those kitaabs of which he had not personally examined the Ahaadith and chains but quoted the Ahaadith in his kitaab through other sources which mention them. He clearly stated that the Ahaadith of Allaamah Ibnu Bashkuwaal رَحْمَةُ اللَّهِ was from the second list of kitaabs which he had not personally seen but had quoted the Ahaadith found in it from other sources. This was on account of the fact that he did not have the works of Allaamah Ibnu Bashkuwaal رَحْمَةُ اللَّهِ in his possession at that time. He goes on to further explain that after his kitaab was prepared and copies began to circulate among the people, the Muhaddith of Makkah Mukarramah, who was a great Haafiz of Hadith, sent to him the works of Allaamah Ibnu Bashkuwaal رَحْمَةُ اللَّهِ

with all its chains. Allaamah Sakhaawi رَحْمَةُ اللَّهِ says that after personally studying and examining the works of Allaamah Ibnu Bashkuwaal رَحْمَةُ اللَّهِ, he had included and added to his kitaab the information of many things that he required from it.

ولما انتشرت نسخ هذا الكتاب أرسل إلى محدث مكة وحافظها وهو ممن يسارع إلى الخير بالمقصد الصالح نفع الله به بنسخة من كتاب ابن بشكوال فوجدته في كراستين مع كونه ساقه بإسناده فالحقت منه ما أحتاج إلي^{٢٤}

From the above statement of Allaamah Sakhaawi رَحْمَةُ اللَّهِ, it becomes abundantly clear that he had seen the chains²⁵ of the Ahaadith that he quoted from Allaamah Ibnu Bashkuwaal رَحْمَةُ اللَّهِ. Therefore, if today we do not find the chains, there is no harm in us relying upon his expertise and following him since he had found the chains.

Apart from this, when we examine the work of Allaamah Sakhaawi رَحْمَةُ اللَّهِ in his kitaab, القول البديع, we find that throughout his kitaab, he had discussed the weakness in the chains of the Ahaadith he had placed in his kitaab. It would be quite surprising for one to

^{٢٤} القول البديع ص ٥٠٥

²⁵ It should be noted that Allaamah Ibnu Bashkuwaal رَحْمَةُ اللَّهِ had included certain Ahaadith in his kitaab without chains. When Allaamah Sakhaawi رَحْمَةُ اللَّهِ quotes these Ahaadith in his kitaab, القول البديع, he clearly mentions that these Ahaadith do not have chains, referring to this fact that these Ahaadith cannot be accepted as their chains are not known. Therefore, for one to think that Allaamah Sakhaawi رَحْمَةُ اللَّهِ had quoted this Hadith from Allaamah Ibnu Bashkuwaal رَحْمَةُ اللَّهِ without having seen the chain himself is incorrect. Although this narration is currently not found in the available copy of Allaamah Ibnu Bashkuwaal's رَحْمَةُ اللَّهِ kitaab إلى رب القرية, this does not prove that Allaamah Sakhaawi رَحْمَةُ اللَّهِ did not have the chain of this Hadith in his copy of Allaamah Ibnu Bashkuwaal's رَحْمَةُ اللَّهِ kitaab as there were few copies of Allaamah Ibnu Bashkuwaal's رَحْمَةُ اللَّهِ kitaab. It is also possible that Allaamah Sakhaawi رَحْمَةُ اللَّهِ had seen the chain of this Hadith in another kitaab of Allaamah Ibnu Bashkuwaal رَحْمَةُ اللَّهِ.

think that Allaamah Sakhaawi رَحْمَةُ اللَّهِ had placed this particular Durood in his kitaab without him verifying its source, especially keeping in mind the fact that he had the works of Allaamah Ibnu Bashkuwaal رَحْمَةُ اللَّهِ with him. Allaamah Sakhaawi رَحْمَةُ اللَّهِ is an authority in the science of Hadith and has authored many books of Hadith including books that discuss the subject of Mawdhoo'aat (the fabricated narrations) such as الأَجْوِبَةُ المَرْضِيَّةُ and المقاصد الحسنة. When he was an Imaam of rijaal, an authority of such a high level and he had the ability to discern between a Hadith worthy of being practised and a fabricated narration, he will not quote a Hadith in his kitaab without verifying the reliability of the narration.

Therefore, when Allaamah Sakhaawi رَحْمَةُ اللَّهِ had remained silent after quoting these two Ahaadith (i.e. the specific Hadith of Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ and the Hadith of Hazrat Sahl bin Abdilllah رَحْمَةُ اللَّهِ), this indicates that he did not find any problem in the chains of these two Ahaadith and regarded them to be acceptable (i.e. saheeh, hasan, weak or very weak). Based on this, this Hadith will be accepted. It is important for one to bear in mind the lofty position of Allaamah Sakhaawi رَحْمَةُ اللَّهِ in the field of Hadith before arguing that relying upon him is incorrect.

Proofs to Establish that Allaamah Sakhaawi رَحْمَةُ اللَّهِ Scrutinized the Chains of the Ahaadith before he Placed them in his Kitaab

A proof to establish that Allaamah Sakhaawi رَحْمَةُ اللَّهِ did not just place anything in his kitaab without verifying its chain is that if one has to look on the same page where the narration of eighty Durood after Asr on Friday is mentioned, he will find that Allaamah

Sakhaawi رَحْمَةُ اللَّهِ has quoted another Hadith of Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ and thereafter mentioned that he did not see the chain of that Hadith due to which he does not consider it as saheeh, alluding to the fact that since it does not have a chain, it should not be regarded as a Hadith and attributed to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Look below at the wording of Allaamah Sakhaawi رَحْمَةُ اللَّهِ:

وعن أبي هريرة رضي الله عنه أيضاً رفعه مما لم أقف على أصله اتخذ الله إبراهيم خليلاً وموسى نبياً واتخذني حبيباً ثم قال وعزتي وحلالي لأوثرن حبيبي على خليلي ونجبي فمن صلى عليه ليلة جمعة ثمانين مرة غفرت له ذنوب مائتي عام متقدمة ومائتي عام متأخرة،
وأحسبه غير صحيح والله الموفق^{٢٦}

Examples of Allaamah Sakhaawi رَحْمَةُ اللَّهِ Commenting on the Chains of the Ahaadith of Allaamah Ibnu Bashkuwaal رَحْمَةُ اللَّهِ

Below we will mention a few examples from the statements of Allaamah Sakhaawi رَحْمَةُ اللَّهِ in القول البدیع to prove that he had examined the chains of the Ahaadith he had quoted from Allaamah Ibnu Bashkuwaal رَحْمَةُ اللَّهِ. In fact, in certain situations, we find that he quoted Ahaadith from Allaamah Ibnu Bashkuwaal رَحْمَةُ اللَّهِ and thereafter clearly stated that Allaamah Ibnu Bashkuwaal رَحْمَةُ اللَّهِ mentioned that particular Hadith without any chain or with a weak, broken or unacceptable chain.

١. روي أن جماعة شهدوا عند النبي صلى الله عليه وسلم على رجل بالسرقة فأمر بقطعه وكان المسروق جميلاً فصاح الجمل لا تقطعوه فقبل له بم نجوت فقال بصلاقي على

^{٢٦} القول البدیع ص ٣٩٩

محمد في كل يوم مائة مرة فقال له النبي صلى الله عليه وسلم نجوت من عذاب الدنيا والآخرة . وكذا أورده ابن بشكوال بلا سند .^{٢٧}

٢. وعنه (أي أنس بن مالك) أيضاً رضي الله عنه قال قال رسول الله صلى الله عليه وسلم لقن السمع ثلاثة فالجنة تسمع والنار تسمع وملك عند رأسي يسمع فإذا قال عبد من امتي كائنا من كان اللهم أني أسألك الجنة قالت الجنة اللهم أسكنه إياي وإذا قال عبد من امتي كائنا من كان اللهم أجرني من النار قالت النار اللهم أجره مني وإذا سلم علي رجل من امتي قال الملك الذي عند رأسي يا محمد هذا فلان يسلم عليك فرد عليه السلام ومن صلى علي صلاة صلى الله عليه وملائكته عشراً ومن صلى علي عشراً صلى الله عليه وملائكته مائة ومن صلى علي مائة صلى الله عليه وملائكته ألف صلاة ولم يمس جسده النار . أخرجه ابن بشكوال بسند لا يصح .^{٢٨}

٣. وعن علي بن أبي طالب رضي الله عنه قال خرج رسول الله صلى الله عليه وسلم إلى بعض مغازيه واستعملني على من بقي في المدينة فقال أحسن الخلافة يا علي عليهم واكتب بخبرهم إلى فلبث خمسة عشر يوماً ثم انصرف فلقيته فقال لي يا علي احفظ عني خصلتين أتاني بهما جبريل عليه السلام ، أكثر الصلاة علي بالسحر والاستغفار بالمغرب والصلاة علي والاستغفار لأصحاب رسول الله صلى الله عليه وسلم فإن السحر والمغرب شاهدان من شهود الرب عز وجل على خلقه . ذكره ابن بشكوال بسند ضعيف .^{٢٩}

٤. وعن ابن عباس رضي الله عنهما أنه سئل عن تفسير التحيات لله قال الملك لله والصلوات صلاة كل من صلى عليه والطيبات من الأعمال التي تعمل لله السلام عليك أيها النبي ورحمة الله وبركاته (فريضة) من الله علينا أن نصلي على نبينا ونسلم عليه تسليماً صلى الله عليه وسلم وفسر باقي ذلك . أخرجه ابن بشكوال بسند ضعيف .

^{٢٧} القول البديع ص ٤٧١

^{٢٨} القول البديع ص ٣٣١

^{٢٩} القول البديع ص ٣٦٥

٥. وأما الصلاة عليه عند لقاء الإخوان فعن أنس رضي الله عنه عن رسول الله صلى الله عليه وسلم قال ما من عبد من عبدين متحابين في الله عز وجل وفي رواية ما من مسلمين يستقبل أحدهما صاحبه وفي رواية يلتقيان فيتصافحان ويصليان على النبي صلى الله عليه وسلم إلا لم يتفرقا حتى تغفر لهما ذنوبهما ما تقدم وما تأخر . أخرجه الحسن بن سفيان وأبو يعلى في مسنديهما وابن حبان في الضعفاء له والرشيد العطار وابن بشكوال من طريق بقى بن مخلد ولفظه ما من مسلمين يلتقيان فيصافح أحدهما صاحبه ويصليان على النبي صلى الله عليه وسلم إلا لم يبرحا حتى تغفر ذنوبهما ما تقدم وما تأخر . ومن طريق أبي نعيم من وجهين عنه بلفظ ما من متحابين يستقبل أحدهما صاحبه فيصافحه ويصليان على النبي صلى الله عليه وسلم إلا لم يبرحا حتى تغفر لهما ذنوبهما ما تقدم وما تأخر وقال غريب . قلت بل ضعيف جداً لكن قد حكى الفاكهاني عن بعض الفقراء المباركين أنه أخبره قال : رأيت النبي صلى الله عليه وسلم فيما يرى النائم فقلت يا رسول الله أنت قلت ما من عبدين متحابين في الله يلتقيان فيصافح أحدهما صاحبه فقال النبي صلى الله عليه وسلم إلا لم يفتقا حتى تغفر ذنوبهما ما تقدم وما تأخر والدعاء بين صلاتين علي لا يرد صلى الله عليه وسلم والله أعلم .^{٣٠}

٦. وعن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم الصلاة علي نور على الصراط ومن صلى علي يوم الجمعة ثمانين مرة غفرت له ذنوب ثمانين عاماً. أخرجه ابن شاهين في الأفراد وغيرها وابن بشكوال من طريقه وأبو الشيخ والضياء من طريق الدارقطني في الأفراد أيضاً والديلمي في مسند الفردوس وأبو نعيم وسنده ضعيف وهو عند الأزدي في الضعفاء من حديث أبي هريرة أيضاً لكنه من وجه آخر ضعيف أيضاً وأخرجه أبو سعيد في شرف المصطفى من حديث أنس والله أعلم وفي لفظ عند ابن بشكوال من حديث أبي هريرة أيضاً من صلى صلاة العصر من يوم الجمعة فقال قبل أن يقوم من مكانه اللهم صل على محمد النبي الأمي وعلى آله وسلم تسليماً

^{٣٠} القول البديع ص ٤٧١

ثمانين مرة غفرت له ذنوب ثمانين عاماً وكتبت له عبادة ثمانين سنة ونحوه عن سهل كما سيأتي^{٣١}

It is on account of the above proofs that we find that the Ulama regard this practice to be established, holding on to the argument that Allaamah Sakhaawi رَحِمَهُ اللهُ was a senior ranking Muhaddith and he prepared his kitaab for the purpose of people practising upon the Ahaadith contained in it. Therefore, even though we have not seen the chains of both these Ahaadith (the Hadith of Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ and Hazrat Sahl bin Abdillah), it will be permissible for us to rely upon Allaamah Sakhaawi رَحِمَهُ اللهُ with the confidence that he had examined the chains and regarded them to be worthy of being practised. Similarly we find the great Muhaddith, Allaamah Ibnu Hajar Makki رَحِمَهُ اللهُ had concurred with Allaamah Sakhaawi رَحِمَهُ اللهُ in accepting these two Ahaadith (the Hadith of Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ and Hazrat Sahl bin Abdillah) and including them in his kitaab which he prepared on the subject of Durood. He also stated that he has separated and distinguished the Ahaadith that are worthy of being practised from the Ahaadith that are not worthy of being practised in his kitaab.

Hazrat Moulana Aaqil Saheb حفظه الله, a senior Muhaddith of India, mentioned that the reason for a Hadith not being found is sometimes due to the differences in nuskhaahs (prints and copies of a certain kitaab³²), and sometimes due to not searching enough.

^{٣١} القول البديع ص ٣٩٩

^{٣٢} قال ابن الأثير صاحب الأصول في مقدمة كتابه ثم إنني جمعت بين كتابه (أي كتب رزين بن معاوية العبدي السرقسطي) وبين الأصول الستة التي ضمنها كتابه فرأيت فيها أحاديث كثيرة لم يذكرها في كتابه إما للاختصار أو لغرض وقع له فأهملها ورأيت في كتابه أحاديث كثيرة لم أجدها في الأصول التي قرأتها وسمعتها ونقلتها منها وذلك لاختلاف النسخ والطرق ورأيت أنه قد اعتمد في ترتيب كتابه على أبواب البخاري فذكر بعضها وحذف بعضها. (جامع الأصول من أحاديث الرسول ٢٠/١)

Hence, our not finding the Hadith will not mean that the Hadith never existed.

Senior Ranking Muhadditheen Including the Hadith of Eighty Durood in their Kitaabs and Encouraging the Ummah to Practise on them

Furthermore, other senior ranking Muhadditheen, the likes of Allaamah Ibnu Bashkuwaal رَحْمَةُ اللَّهِ and Allaamah Ibnu Hajar Makki رَحْمَةُ اللَّهِ who have also prepared kitaabs on the topic of Durood, respectively named, الدر المنضود في الصلاة والسلام على صاحب المقام المحمود لابن حجر القرية إلى رب العالمين بالصلاة على محمد سيد المرسلين لابن بشكوال المكي, have included in their kitaabs the eighty Durood which is recited after Asr on Friday from the Hadith of Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ and Hazrat Sahl bin Abdillah, thereby encouraging us to recite this Durood eighty times after Asr on Friday.

When all these great Muhadditheen have regarded this practice acceptable, it will be permissible for us to follow them and practise on these Ahaadith. **One should not regard this situation to be equal to the situation where one is practising on something that is not established in Deen.**

Conclusion

In conclusion, we should understand that those Ulama who practise on the eighty Durood after Asr on Friday are holding onto the Hadith of Rasulullah ﷺ and the objection raised against them, that they are practising something that has no basis, is not correct. Nevertheless, if one does not wish to practise on this Hadith on the basis that he has not personally seen the chain, then he may do so, but he should not regard those who practise on it to be misguided or practising upon something that has no basis in Deen.

Furthermore, it was the practise of our Akaabir and Buzrugane-Deen to recite the eighty Durood after Asr on Friday. Great Muhadditheen, the likes of Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللهِ and Hazrat Mufti Mahmood Hasan Gangohi Saheb رَحْمَةُ اللهِ of the recent past practised this regularly and diligently, and from the present Muhadditheen, Hazrat Moulana Aaqil Saheb (a senior Muhaddith of India), Hazrat Moulana Yusuf Motala Saheb (a senior Muhaddith of England), Hazrat Mufti Ebrahim Salejee (a senior Muhaddith and Mufti of South Africa) and Hazrat Moulana Haroon Abasoomar (a senior Muhaddith of South Africa) حفظهم الله are of the view that this practice is established.

Shaikh Muhammad Awwaamah حفظه الله, a senior ranking Muhaddith of this era, has also approved of this practise and regarded reciting the eighty Durood after Asr on Friday as permissible. From the Muhadditheen of the past, Allaamah Ibnu Bashkuwaal (a Muhaddith of the sixth century), Allaamah Sakhaawi

(a Muhaddith of the tenth century) and Allaamah Ibnu Hajar Makki (a Muhaddith of the tenth century) رَحِمَهُمُ اللَّهُ regarded this practice to be established and therefore included it in their kitaabs prepared on the topic of Durood upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This is also the view that we hold onto.

We make dua that Allah Ta'ala bless us with the tawfeeq of emulating the mubaarak Sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in all facets of our life and remaining firm upon the Siraat-e-Mustaqeem.

Summary

Even though the chains of the Ahaadith which establish the practice of reciting eighty Durood after Asr on Friday cannot be located today, our Ulama have regarded it permissible to practise on these Ahaadith for the following reasons:

It is permissible to rely upon a senior ranking Muhaddith who is an Imaam of the science of Jarah wat Ta'deel (i.e. having the ability to authenticate Ahaadith).

1. Allaamah Sakhaawi رحمه الله stated that he had seen the chains of these Ahaadith.
2. Other senior ranking Muhadditheen have also accepted his Ahaadith and included them in their kitaabs of Durood which they prepared for practice.
3. Many Ahaadith exhort one to recite abundant Durood on Friday. Hence, this will enter in the generality of those Ahaadith.
4. The practice of eighty Durood is proven from acceptable Ahaadith and the meaning of the eighty Durood after Asr on Friday is also proven from acceptable Ahaadith. Therefore, through accepting it, one will not be adding to Deen in anyway.
5. Senior Muhadditheen of the distant and recent past have regarded it suitable for practise.

Below we reproduce a translation of the response of Hazrat Moulana Aaqil Saheb (a senior Muhaddith of India) to a query regarding the issue of reciting eighty Durood after Asr on Friday.

Fatwa of Hazrat Moulana Aaqil Saheb حفظه الله regarding reciting Eighty Durood after Asr on Friday

Question

Respected Hazrat Moulana Aaqil Saheb

Assalaamu alaikum warahmatullahi wabarakaatuh

We hope and make dua that Hazrat is well

We wish to ask Hazrat regarding the Hadith that Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رحمہ اللہ has recorded in Fazaail-e-Durood on the authority of Hazrat Abu Hurairah رضي الله عنه regarding reciting Durood eighty times after Asr on Friday. Some people claim that the Hadith is not acceptable as Allaamah Sakhaawi رحمہ اللہ, after recording the Hadith, referred to Allaamah Ibnu Bashkuwaal رحمہ اللہ as his source. However, according to the research of these people, this Hadith cannot be found in any kitaab of Ibnu Bashkuwaal رحمہ اللہ that is available today. We hope that Hazrat will shed some light on this matter and guide us.

Was Salaam

(Moulana) Zahir Karim (Durban, South Africa)

Anwser

Bismillahir Rahmaanir Raheem

نحمده ونصلي على رسوله الكريم وعلى آله وأصحابه أجمعين

The majority of the Muhadditheen hold the view that a dha'eef (weak) Hadith may be accepted for the purpose of Fazaail-e-Aamaal (establishing virtuous deeds) or Targheeb and Tarheeb (encouraging people towards righteous actions and discouraging them from evil actions). In fact, this is actually a mas'alah on which there is consensus. Imaam Nawawi رَحْمَةُ اللَّهِ has mentioned the following in the foreword of 'Al-Arba'een':

وقد اتفق العلماء على جواز العمل بالحديث الضعيف في فضائل الاعمال

The Ulama are unanimous on the fact that it is permissible to practise on a dha'eef (weak) Hadith when it pertains to Fazaail-e-Aamaal

In Al-Azkaar (pg. 35), Imaam Nawawi رَحْمَةُ اللَّهِ has also explained that the Ulama, Fuqaha and Muhadditheen all mention that it is permissible and even mustahab (preferable) for one to practise on a dha'eef (weak) Hadith that relates to Fazaail-e-Aamaal, provided that the Hadith is not a fabrication.

Similarly, in Fathul Qadeer, Ibnul Humaam رَحْمَةُ اللَّهِ has explained, that a dha'eef (weak) Hadith will establish a mustahab practise, provided the Hadith is not a fabrication.

Moulana Abdul Hayy Lukhnawi رَحْمَةُ اللَّهِ has mentioned the following:

Among the Muhadditheen who clearly stated that a dha'eef (weak) Hadith may be accepted for the purpose of Fazaail-e-Aamaal was Imaam Ahmad bin Hambal رَحْمَةُ اللَّهِ, and a large number of the Muhadditheen adhered to this view as well. Imaam Nawawi, Ibnu Sayyidin Naas, Iraaqi, Haafiz Ibnu Hajar, Ibnul Humaam, Shaikhul

Islam Zakariyya Ansaari, Sakhaawi, Suyooti, Mulla Ali Qari رَحْمَةُ اللَّهِ and many other luminaries who came before and after them clearly expressed this view to be the preferred view in their kitaabs.

From the above, it is evident that according to the Muhadditheen, a Hadith which is dha'eef (weak) or even very weak (provided that it is not a fabrication) may be accepted for the purpose of Fazaail-e-Aamaal and Targheeb and Tarheeb. After understanding this brief prelude, you should realize that the Hadith in question is not so weak that a hue and cry should be raised and questions and answers written in its regard.

Mention of eighty years sins being forgiven can be found in other Ahaadith as well. At the most, it can be said that the addition found in this Hadith, of the reward of eighty years worship being written for the reciter, has not been found in other similar Ahaadith of the same topic.

It sometimes happens that the Muhadditheen find weakness in just one portion of a Hadith while they accept the remainder of the narration. In other words, they do not pay attention to the weak portion of the Hadith. Imaam Bukhaari رَحْمَةُ اللَّهِ has adopted the same approach in multiple places of his kitaab, as explained by Moulana Anwar Shah Kashmiri رَحْمَةُ اللَّهِ in his commentary of Bukhaari Shareef, Faizul Baari. One such example of where Imaam Bukhaari رَحْمَةُ اللَّهِ has done this is a Hadith pertaining to Sadaqatul Fitr.

As for the objection raised regarding the fact that Allaamah Sakhaawi رَحْمَةُ اللَّهِ, in القول البدیع, has referred to Ibnu Bashkuwaal رَحْمَةُ اللَّهِ as his source, whereas this Hadith cannot be found in the kitaab of Ibnu Bashkuwaal رَحْمَةُ اللَّهِ, then it should be understood that Allaamah Sakhaawi رَحْمَةُ اللَّهِ is an Aalim who is reliable, extremely learned, has extensive knowledge of various Ahaadith and is an authority in the

field. Hence, his narration of a Hadith will be regarded as acceptable.

Generally, in such instances, the reason for the Hadith not being found is the differences in nuskhaahs (prints), and sometimes the Hadith is not found on account of us not searching thoroughly enough. We will thus rely on the narration of Allaamah Sakhaawi رَحْمَةُ اللَّهِ. Furthermore, many other Muhadditheen have recorded this Hadith in their works. Haafiz Ibnu Hajar Makki رَحْمَةُ اللَّهِ, a renowned commentator of Hadith, has included this Hadith in his kitaab entitled الدر المنضود في الصلاة والسلام على صاحب المقام المحمود.

Additionally, many contemporary authors have quoted this Hadith when mentioning the other similar narrations of this topic.

Hazrat Shaikhul Hadith رَحْمَةُ اللَّهِ has also quoted this Hadith when mentioning other Ahaadith that are saheeh. In such places, before quoting this Hadith, Hazrat Shaikhul Hadith رَحْمَةُ اللَّهِ clearly mentioned the principle of the Muhadditheen, that a dha'eef (weak) Hadith may be accepted for the purpose of Fazaail-e-Aamaal – especially when it has been narrated through multiple chains.

Who can deny the fact that Hazrat Shaikhul Hadith رَحْمَةُ اللَّهِ was a giant in the field of Hadith? His knowledge of the Quraan Majeed and Hadith was profound – specifically the field of Hadith in which he possessed extensive and deep knowledge. He was well acquainted with the various masaail of the different mazhabs. He was an ardent lover of the Sunnah and had a strong aversion for bid'ah (innovations). He was impassionate and had a great obsession with practising, explaining, teaching and propagating the Hadith of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. On account of his knowledge and virtue, he held a distinguished position among the Ulama and Muhadditheen who were his contemporaries. His writings bear testimony to his deep insight and the extent to which he was

acquainted and versed with the various kitaabs. The approach and style that he adopts in his writings is exactly the same as the approach and style that the senior Muhadditheen and Imaams of the science have always adhered to. Even regarding Fazaail-e-Aamaal, his approach was the same as many other Muhadditheen. Hence, Imaam Ahmad, Imaam Bukhaari (in kitaabs other than his Saheeh Bukhaari), Ibnul Jowzi, Munziri, Nawawi, Zahabi رَحِمَهُمُ اللّٰهُ and others, when narrating Ahaadith pertaining to Fazaail, Targheeb and Tarheeb and Akhlaaq and Aadaab (manners and etiquettes), had a very lenient approach. They thus quoted Ahaadith that were weak and even very weak. Generally, it is because people do not understand this approach of the Muhadditheen that they object to various weak narrations regarding Fazaail-e-Aamaal.

Nevertheless, those who are blessed with the taufeeq of reciting this Durood should not confine themselves to reciting this Durood. Rather, together with this Durood, they should also make it a habit to recite other Duroods that are established from strong Ahaadith.

Durood is among the most virtuous of all forms of zikr and its benefits are innumerable. That is why those who propagate Durood have made a special point of propagating this Durood (as great rewards are promised for the reciter) and have even put up posters with this Durood in musjids. This has caused some Ulama to object and has sparked off the series of questions and answers that thereafter followed. However, the benefit of this form of propagation is evident and apparent to one and all – people of all walks of life are now blessed to recite this Durood.

(The above answer was dictated by Hazrat Moulana Muhammad Aaqil Saheb حفظه الله and was penned by Muhammad Khalid Sa'eed Mubaarakpuri, an ustaaz of Mazaahirul Uloom in Sahaaranpur).

Letter of Shaikh Muhammad

أحفظه الله Awwaamah

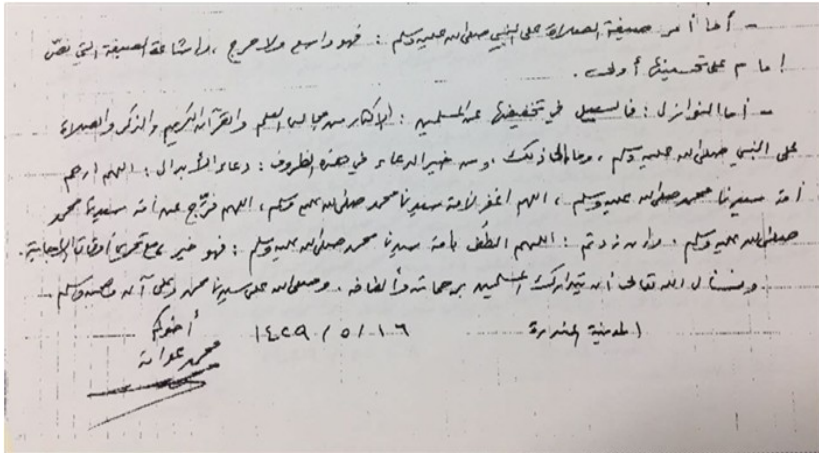
My respected friend and colleague, Moulana Muhammad Abasoomar أحفظه الله (a senior ustaaz of Hadith at Madrasah In'aamiyah, Camperdown, and a student of Shaikh Muhammad Awwaamah أحفظه الله), informed us that he had discussed this issue (the practice of reciting eighty Durood after Asr on Friday) with Shaikh Muhammad Awwaamah أحفظه الله on two different occasions.

The first occasion was on the 16th of Jumadal Oolaa 1429 A.H. when he had written to Shaikh Muhammad Awwamah أحفظه الله enquiring from him regarding this issue, as well as asking him for a solution in regard to the problems faced by the Ummah in all parts of the world. The second occasion was on the 14th of Rabee-uth Thaani 1438 A.H. when he verbally asked Shaikh whether it was permissible to practise on the eighty Durood after Asr on Friday.

On both occasions, Shaikh Muhammad Awwaamah أحفظه الله said that it was indeed suitable for practise, especially in the light of the abundant broader support (shawaahid) which are reported regarding the recitation of Durood Shareef on Friday. During the verbal conversation, Shaikh had asked for the kitaab of Allaamah Sakhaawi رحمته الله *القول البديع*, to be brought to him and after inspecting the Hadith, he mentioned that it was indeed suitable to be practised. Shaikh Muhammad Awwaamah أحفظه الله also mentioned that though it is permissible to practise on the eighty Durood that is

commonly recited after Asr on Friday, practising on the version of eighty Durood reported by Allaamah Iraaqi رَحْمَةُ اللَّهِ is more preferred as it is better to recite the Durood which an Imaam of Hadith has classified as hasan³³.

Below is the copy of the letter of Shaikh Muhammad Awwamah حفظه الله with the translation:



Regarding the specific Durood which is recited upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then there is no problem in reciting it. However, it is better to spread the Durood which an Imaam of the science of Hadith has classified as hasan. As for the difficulties that have beset the Ummah, then the solution for alleviating these difficulties from the Ummah is to increase the gatherings of Deeni knowledge, recitation of the Quraan Kareem, zikr, Durood upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and other such good actions. And from among the best of duas to be made in these trying times is the dua of the Abdaals

اللَّهُمَّ ارْحَمْ أُمَّةَ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، اللَّهُمَّ اغْفِرْ لِأُمَّةِ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، اللَّهُمَّ فَرِّجْ عَنْ أُمَّةِ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

³³ This is in reference to the Hadith of Hazrat Anas رَضِيَ اللَّهُ عَنْهُ which appears on pg. 21 of this kitaab.

*O Allah! Shower your mercy upon the Ummah of Sayyidina Muhammad
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! O Allah! Forgive the Ummah of Sayyidina Muhammad
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! O Allah! Remove the difficulties from the Ummah of Sayyidina
Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ!*

If you add the following portion to the dua, it will be better:

اللَّهُمَّ الطُّفُّ بِأُمَّةِ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

*O Allah! Show compassion to the Ummah of Sayyidina Muhammad
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ!*

You should make this dua at all times, especially during the special moments when duas are accepted. We beg Allah to replace the difficulties of the Ummah with His special mercy and grace. May peace and salutations be showered upon our master, Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his beloved family and his illustrious companions.

Madinah Munawwarah

Muhammad Awwamah

1429/5/16

The Practice of Hazrat Mufti Mahmood Hasan Gangohi

رَحْمَةُ اللَّهِ

It was the practice of Hazrat Mufti Mahmood Hasan Gangohi رَحْمَةُ اللَّهِ to recite the following Durood eighty times after Asr on Friday before waking up from his place:

اللهم صل على محمد النبي الأمي وعلى آله وسلم تسليماً

When the Asr Salaah would terminate, an announcement would be made encouraging people to recite this Durood, and the virtues of this Durood that have been mentioned in the Ahaadith would also be mentioned, that the reciter will have eighty years of his sins forgiven and the reward of eighty years worship will be recorded for him. Approximately all the musallees would recite this Durood, after which the majlis would be held as normal. Initially, when the visitors were not so many in number, then Hazrat Mufti Mahmood رَحْمَةُ اللَّهِ would engage in zikr-e-jahri from Asr until Maghrib on the day of Friday. (Hayaat-e-Mahmood 1/411)

Incident of Hazrat Shaikh Moulana Zakariyya رَحْمَةُ اللَّهِ

A certain Aalim in Pakistan had once seen Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream. He asked Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as to who the most beloved person to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was from the entire Ummah at that time. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Hazrat Shaikhul Hadith Moulana Zakariyya Kandhelwi رَحْمَةُ اللَّهِ is the most beloved to me.” The Aalim then enquired, “On account of which special action did Hazrat Shaikh receive this position?” Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained, “It is on account of a particular Durood that he is punctual on reciting for the last fifty years.” The Aalim then asked Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, in the dream, regarding the Durood. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited the Durood.

When the Aalim awoke from the dream, he wrote the Durood he heard from Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and placed it in his pocket. The Durood was the eighty Durood which is recited after Asr on Friday.

اللهم صل على محمد النبي الأمي وعلى آله وسلم تسليماً

After performing Hajj, the Aalim visited Madinah Tayyibah and subsequently met Hazrat Shaikh رَحْمَةُ اللَّهِ. Upon meeting Hazrat Shaikh رَحْمَةُ اللَّهِ, he asked Hazrat Shaikh رَحْمَةُ اللَّهِ as to which Durood he was punctual in reciting for the last fifty years. Hazrat Shaikh رَحْمَةُ اللَّهِ initially became disturbed by this person wishing to know Hazrat’s personal ma’moolaat. Hence, Hazrat Shaikh رَحْمَةُ اللَّهِ asked him, “What

is the reason you wish to know? How does this concern you?" The Aalim then removed the piece of paper from his pocket and showed it to Hazrat Shaikh رَحْمَةُ اللهِ عَلَيْهِ. Contained in it was the Durood which he heard from Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The Aalim addressed Hazrat Shaikh رَحْمَةُ اللهِ عَلَيْهِ saying, "Perhaps this is the Durood that you have been reciting for the last fifty years." Hazrat Shaikh رَحْمَةُ اللهِ عَلَيْهِ was surprised and asked the Aalim how he had come to know of this. The Aalim thereafter related the dream to Hazrat Shaikh رَحْمَةُ اللهِ عَلَيْهِ. When Hazrat Shaikh رَحْمَةُ اللهِ عَلَيْهِ heard the dream, his facial expression changed and he began to weep uncontrollably out of humility and happiness. After weeping for some while, Hazrat Shaikh رَحْمَةُ اللهِ عَلَيْهِ mentioned, "Who am I, and what worth does my Durood have? This is nothing but the kindness of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his affection upon me." (Durood Shareef ke Fazaail, Fawaaid aur Thamaraat)

Addendum

Is it Permissible to Rely on an Expert in Matters of Deen?

In regard to worldly affairs, the principle “refer to the experts of the field” is quite common. If a person intends constructing a triple story mansion, he will first contact an architect to draw out the plans. He will thereafter hire the services of an engineer as well as a contractor to put up the project. If one has to independently embark on such a project without the aid of the architect, the engineer and the contractor, we can well imagine the devastating outcome that he will cause for himself through such actions.

Similarly, consider the case of someone afflicted by an acute sickness e.g. cancer, cardiac failure, etc. who is advised by expert physicians that if he does not undergo immediate surgery, there is a ninety to ninety five percent chance that the sickness will prove fatal. Under these life-threatening circumstances, if he has to refer to a medical journal and thereafter musters the courage to personally operate upon himself, what will our response to his decision be?

In the same breath, we see this principle upheld in all walks of life. People refer to others whom they recognize to be experts in their respective fields for guidance and assistance. In reality, this is taqleed; “Relying upon the expertise of others”.

In retrospect, when one views the different departments of Islamic learning, one will undoubtedly realize that without placing

one's confidence and reliance upon people who are learned in the respective fields of Deen, one will not progress Islamically.

Which Ulama should be Followed?

When the issue of following the Ulama in matters of Deen is discussed, it is imperative for one to understand which type of Ulama are intended. In every sphere of life, one finds the genuine and the fake, the original and the imitation. Just as in the field of medicine there are some who are recognized as qualified physicians while there are others who pose as qualified whereas they are quacks, similarly in Deen as well, there are those who are the genuine Ulama while there are others who pretend to be genuine but in reality are fake. In assisting us to identify and determine the genuine Ulama of this Ummah, Allah Ta'ala highlights the salient feature and outstanding quality of a true Aalim in the Quran Majeed in the following verse:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

*Those who are the Ulama are the ones who truly fear Allah Ta'ala. (Surah
Faatir verse 28)*

From this verse, we understand that the true Aalim is one who possesses the knowledge of Deen coupled with the quality of khashiyyat (the fear of Allah Ta'ala). In other words, at every moment in his life, his knowledge is governed by the fear of Allah Ta'ala and it thereby leads him to the obedience of Allah Ta'ala. Such people, in reality, are the true Ulama of Deen.³⁴

³⁴ Rasulullah ﷺ had prophesied the coming of such trying times in the Ummah before Qiyaamah where many people who will be considered as Ulama will

Rank Differences in Knowledge

Allah Ta'ala has created rank differences among the rightly guided Ulama. Often, a person is known to be a pious and rightly guided Aalim, however, since he has not specialized in certain fields of Deen, he is not recognised as an authority in that respective field and he will not be referred to for guidance in that field. We thus understand that merely being an Aalim does not merit a person to be a source of reference and guidance in all fields of Deen.

It is reported that Imaam Maalik رَحِمَهُ اللهُ said, “Indeed this knowledge is your Deen, therefore be careful from whom you acquire your Deen. I had seen seventy people who were narrating the Ahaadith of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by these pillars (in Musjid Nabawi). However, I did not narrate a single Hadith from them. Yet each one of them was such that if he had to be appointed as a trustee of the Baytul Maal, he would be honest and trustworthy. However (I did not narrate Hadith from them as) they are not from the experts in the science of Hadith.” (Al-Intiqaa fee Fazaail Aimmah Thalaatha pg. 46)

become the cause for corruption and mischief occurring in the world. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

عن علي رضي الله عنه قال قال رسول الله صلى الله عليه وسلم يوشك أن يأتي على الناس زمان لا يبقى من الإسلام إلا اسمه ولا يبقى من القرآن إلا رسمه مساجدهم عامرة وهي خراب من الهدى علمائهم شر من تحت آدم السماء من عندهم تخرج الفتنة وفيهم تعود (شعب الإيمان رقم ١٧٦٣)

“Soon a time will dawn upon the people when Islam will only remain in name and the Quraan will remain in its wordings. The masajaqid will be beautifully decorated, but devoid of guidance. The Ulama (those who will be considered as Ulama among the people) will be the worst people on the face of the earth. They will be the cause of mischief and corruption spreading in the earth and the corruption will return to them.”

Hence it is incumbent upon a person to seek guidance from the rightly guided Ulama.

From the above, we understand that in referring to the Ulama in matters of Deen, one is required to refer to the experts of the respective sciences of Deen. In the science of Fiqh, one will refer to the Fuqahaa, and in the science of Hadith, one will refer to the Muhadditheen, etc.

The Entire Deen of Islam is an Amaanat (Trust)

The entire Deen of Islam is an amaanat (trust) from Allah Ta'ala to this Ummah. Hence, it is the responsibility and duty of the Ummah to protect and preserve every aspect of Deen. It is for this reason that we find the Muhadditheen and Fuqaha exercising a great deal of care and caution in preserving every Hadith of Rasulullah ﷺ. Whenever they were unable to locate the chain of any particular Hadith, they would clearly state that they were unable to find such a Hadith, or if they found a chain of a Hadith that was unacceptable, they mentioned that the chain contained narrators that were fabricators and therefore, such a Hadith cannot be used as a basis for proving any law of Deen. Thus, to preserve Deen in its pure and pristine form, it is necessary for every aspect of Deen to be established from the various sources of Deen.

The Sources of Deen

The sources through which Deen is established are the Quraan Majeed, Hadith, Ijmaa', Qiyaas, narrations of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and the established practices of Deen that were in vogue during the era of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, Taabi'een and Tab-e-Taabi'een رَضِيَ اللَّهُ عَنْهُمْ. In principle, all aspects of Deen must be established and proven through these sources. However, in certain situations, we find that

the senior ranking Muhadditheen, who were authorities in the sciences of Hadith, mention that if a Hadith is found in a kitaab in which the author has committed himself to only bringing authentic Ahaadith e.g. Saheeh Bukhaari and Saheeh Muslim, then since these authors have made authentic Ahaadith their standard and have adhered to this standard throughout their kitaabs, the Ahaadith which they have brought ta'leeqan (without mentioning the full chains) will also be accepted.³⁵

Haafiz Ibnu Hajar Asqalaani رَحِمَهُ اللهُ has managed to find the chains of the Ahaadith which Imaam Bukhaari رَحِمَهُ اللهُ mentioned in his kitaab ta'leeqan (without mentioning their chains). However, before Haafiz Ibnu Hajar Asqalaani رَحِمَهُ اللهُ found the chains, during the period when the chains were not yet located, the Ummah continued to accept and practise upon these Ahaadith based on the seniority of this great Imaam, Imaam Bukhaari رَحِمَهُ اللهُ.

Similarly, there are certain Ahaadith found in the kitaabs of the A'immah-e-Mujtahideen, of which the chains cannot be located and on which laws have been based. These Ahaadith will also be accepted on account of the authority of these great personalities and the high rank in Deen that they hold. The Ummah continued to practise upon these Ahaadith, despite not knowing their sources. However, it should be noted that the Ummah has regarded them to be exceptions to the rule. Nevertheless, after a lengthy period passed, many of these Ahaadith that could not initially be located, were found.

³⁵ Even though there is some discussion among the Muhadditheen regarding the status of the mu'allaq Ahaadith of Saheeh Bukhaari (when mentioned with the seegha of jazam [words of certainty] or the seegha of tamreez [words of uncertainty]), one can feel rest assured that none of the mu'allaq Ahaadith of Saheeh Bukhaari will be mawdhoo', and hence can be quoted.

Is it Permissible to Rely on an Expert in Matters of Deen where one has not Seen the Clear Proofs from the Quraan Majeed and Ahaadith?

As far as following an expert and accepting his verdict in matters where one has not seen the clear proofs from the Quraan Majeed and Ahaadith is concerned, it should be understood that this is a discussion which requires a detailed explanation. Below we will explain and elucidate which personalities we are commanded to follow in Deen, even though we may not be aware of the sources (from the Quraan Majeed and Ahaadith) through which they have deduced their masaa'il. We will begin by mentioning the issue of relying on the Aimmah-e-Mujtahideen and Fuqaha-e-Kiraam in matters relating to the science of Fiqh. Secondly, we will present few examples of the Muhadditheen relying on narrators who narrate mursal Ahaadith. Thirdly, we will present examples of Muhadditheen relying on other senior ranking Muhadditheen who they considered to be more knowledgeable than them in matters relating to the science of Hadith and the science of authenticating the chains of the Ahaadith.

Relying on the Aimmah-e-Mujtahideen and Fuqaha-e-Kiraam

As far as the Fiqhi masaa'il of Deen are concerned, it is compulsory upon a person to follow an Imaam and rely on his verdicts, regardless of whether he has knowledge of the proofs of the Imaam or not. This issue is well known and referred to among the Ulama as 'making taqleed of the Imaam'. Taqleed means to accept the verdict of an Imaam with confidence that his verdict conforms to the Quraan Majeed and Sunnah, though one may be unaware of the proofs of the Imaam. When we speak of an Imaam, we refer to a personality who possesses the full knowledge of all the various sciences of Deen with complete and perfect understanding (e.g. the four Imaams of Fiqh). During the era of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and Taabi'een رَضِيَ اللَّهُ عَنْهُمْ, there were many such personalities that existed and people would refer to them in matters of Deen. However, as time passed, this calibre of personalities gradually became extinct and only the works of the four Imaams (Imaam Abu Haneefah, Imaam Maalik, Imaam Shaafi'ee and Imaam Ahmed bin Hambal رَضِيَ اللَّهُ عَنْهُمْ) endured the test of time and remained preserved with their complete details.

Taqleed being Confined to One of the Four Mazhabs

Many great Ulama of the past have clearly affirmed that taqleed has become confined to only one of the four mazhabs. In this regard, Allaamah Abdur Rahman bin Muhammad Al-Maghribi (808 A.H.) writes: "... Taqleed became confined to these four Imaams in all the cities of the Muslim world. All the followers of other Imaams gradually became extinct. Thus, when the terminologies of the

various sciences became widespread in the earth, the scholars closed the doors of differences (and confined taqleed to one of the four Imaams), as they feared that someone unworthy would begin claiming ijtihaad. Hence they (the scholars) stated: “The ability to reach the rank of a Mujtahid has become virtually impossible.” Thereupon they directed the people towards making taqleed of one of the four Imaams and warned them against changing mazhabs for convenience, as this will amount to making a plaything of the Deen of Allah Ta’ala. Thus anyone who claims to have acquired the level of ijtihaad in this age will be rejected and will not be followed. The entire Muslim world now has consensus regarding the taqleed of these four Imaams.”³⁶

Consensus of the Four Imaams

The four Imaams and the majority of the Ummah unanimously agree that it is not permissible for the layman and one not qualified in the various sciences of Deen to refer directly to the Quraan Majeed and Ahaadith in order to deduce masaail of Deen. Similarly, they unanimously agree that it is not permissible for him to rely on the verdicts of a person who is not fully acquainted with all the sciences of Deen. The detrimental outcome of following such a person is that one will bring colossal harm to his Deen. The reason for this is quite clear and obvious. When a person has some knowledge of Deen, but does not possess the full knowledge with the complete and perfect understanding, he is bound to err in his

³⁶ ووقف التقليد في الأمصار عند هؤلاء الأربعة ودرس المقلدون لمن سواهم وسد الناس باب الخلاف وطرقه لما كثر تشعب الاصطلاحات في العلوم ولما عاق عن الوصول إلى رتبة الاجتهاد ولما خشى من إسناد ذلك إلى غير أهله ومن لا يؤثق برأيه ولا بدينه فصرحوا بالعجز والإعواز وردوا الناس إلى تقليد هؤلاء كل من اختص به من المقلدين وحظروا أن يتداولوا تقليدهم لما فيه من التلاعب ولم يبق إلا نقل مذاهبهم وعمل كل مقلد بمذهب من قلده منهم بعد تصحيح الأصول واتصال سندها بالرواية لا محصول اليوم للفقهاء غير هذا . (مقدمة ابن خلدون — علم الفقه وما يتبته من الفرائض)

verdict, or at times, even omit some aspect of the mas'alah or oppose some other injunction while trying to guide someone. When he himself is not fully guided, how can he be made the medium of guiding others to Allah Ta'ala!

Hence, in this belated era, it is compulsory upon a person to confine himself to following any one of the four mazhabs. Randomly choosing from the four mazhabs is impermissible as it goes against the explicit verdict of all the four mazhabs. Therefore, in essence, one is bound to follow any one of the Aimmah-e-Mujtahideen e.g. Imaam Abu Haneefah, Imaam Maalik, Imaam Shaafi'ee and Imaam Ahmed bin Hambal رَحِمَهُمُ اللّٰهُ and the senior ranking Fuqaha-e-Mujtahideen of the respective mazaahib who deduced masaail or issued rulings for newly developed situations from the Quraan Majeed and Hadith based on the principles they acquired from their Imaams.

Relying on the Verdicts of the Fuqaha

In many situations, a person finds that the exact sources from Quraan Majeed and Ahaadith through which the masaail of the mazhab were deduced are not known. Despite him not knowing the proofs of the masaail, he is bound to rely on the Fuqaha and accept their rulings. This is because he believes that they had sufficed him of the effort of referring to the original sources and extracting the masaail. Since he has trust in their piety and confidence in their expertise, and the scholars of the Ummah in general have affirmed their expertise, it will be permissible for him to follow them despite not knowing their sources. This conforms to the command of the Quraan Majeed where Allah Ta'ala says:

فَسْأَلُوا أَهْلَ الدِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ

Then ask the people of knowledge if you do not know.

It should be borne in mind that Deen will continue till the day of Qiyaamah, but most people's capability will not be to the level of the Imaam's capability. Hence, Deen does not compel a person to fulfil that which is beyond his capability, moreso when this will lead to destruction and ruin coming to Deen. Allah Ta'ala has thus commanded us to follow these personalities in Deen. This, in actual fact, is famously known as taqleed which existed from the time of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and continued for centuries until this day. For each person to refer directly to the Quraan Majeed and Ahaadith and arrive at his own conclusion, or for him to subject the verdict of the Imaam to his understanding or to him seeing the proof from the Quraan Majeed and Ahaadith is neither practical nor logical. The reason is that the level of the understanding and ijtihaad of the Imaam is beyond the comprehension of the layman. Hence, Shariah does not compel him to find and identify the proof before he practises on the law of Shariah. Rather, he is required to follow the Imaam, even though he does not understand the proofs of the Imaam.

Inability to Locate the Sources

When one studies the Hanafi mazhab, then some dalaail (proofs) of the mazhab from the Ahaadith cannot be found. An example cited is the takhreej of the Ahaadith of Hidaayah prepared by Allaamah Zayla'ee and Haafiz Ibnu Hajar Asqalaani رَحِمَهُمَا اللَّهُ. In certain places, we find that they were unable to locate the Hadith which the author of Hidaayah quoted and therefore they mentioned لم أجده or غريب (I did not find the Hadith). Nevertheless, when Haafiz Ibnu Hajar رَحِمَهُمَا اللَّهُ was asked regarding certain Ahaadith which he was unable to locate, he responded saying that many proofs of the Hanafi mazhab were lost during the war of the Tartars. Hence, it is

possible that though the Ahaadith may have been lost during the war of the Tartars, the Fuqaha have preserved the knowledge in the form of Fiqh.³⁷ However, Allaamah Qaasim bin Qutloobugha رَحْمَةُ اللَّهِ عَلَيْهِ, the student of Haafiz Ibnu Hajar رَحْمَةُ اللَّهِ عَلَيْهِ and Allaamah Ibnul Humaam رَحْمَةُ اللَّهِ عَلَيْهِ, stated that many Ahaadith mentioned by the author of Hidaayah were found later on, either with the exact words or with the same meaning, and very few could not be located. He explained the reason for the difficulty in tracing the Ahaadith saying that in the time of Imaam Abu Haneefah, Imaam Abu Yusuf and Imaam Muhammad رَحْمَةُ اللَّهِ عَلَيْهِمُ, the Ahaadith would be mentioned and thereafter the laws were extracted from them. As time passed, the Fuqaha passed down the knowledge of Fiqh and for the sake of brevity, omitted the Ahaadith that were recorded in the original books of the mazhab, sufficing on merely mentioning the masaa'il.

Hence, we have understood from the above that there is a branch in Deen (Fiqh) in which we are commanded to rely on the experts of the branch, and even though we do not find the clear Ahaadith, we are commanded to follow their rulings (the Fuqaha). However, there are rules and regulations that govern this branch. Allaamah Ibnul Humaam رَحْمَةُ اللَّهِ عَلَيْهِ has mentioned in his monumental work, Fathul Qadeer, the commentary on Hidaayah, that it is permissible to make taqleed of these Imaams and follow their verdicts provided one of two mediums are established: either we

³⁷ فقد بلغني أن الحافظ ابن حجر سئل عن هذه الأحاديث التي يوردها أئمتنا والأئمة الحنفية في الفقه محتجين بها ولا تعرف في كتب الحديث ؟ فأجاب بأن كثيرا من كتب الحديث أو الأكثر منها عدم في بلاد الشرق من الفتن فلعل تلك الأحاديث مخرجة فيها ولم تصل إلينا.

وفي التعليق : ولفظ التوريشي في "الميسر شرح المصابيح ٣٠/١" (وهذا علم قد تغيرت بمحتته ... وقد كان معظم غمرته بالعراق وحراسان فلما اكتشفتها الفتن ... لم يبق من رجال هذا العلم في تلك الديار ديار وذهب بذهابهم المسموعات واضمحلت بخرايبها المؤلفات). وتوفي التوريشي سنة ٦٦١ بعد فتنة التتار بخمس سنوات تقريبا. (المدخل إلى علوم الحديث الشريف ص ٩٣)

have sound and unbroken chains reaching up to the Imaam or the knowledge and verdicts of the Imaam have been preserved in authentic compilations and books and passed down through the centuries till it reaches us. The example of this is the famous authentically reported books of Imaam Muhammad رَحْمَةُ اللَّهِ which form the basis of the Hanafi mazhab (the zaahirur riwaayaat kitaabs viz. Mabsoot, Jaamius Sagheer, Jaamiul Kabeer, Siyarus Sagheer, Siyarul Kabeer and Ziyaadaat). If anything that is found in the Nawaadir Kitaabs is attributed to the Imaams of the Hanafi mazhab and it has not been authenticated from other sources, it will not be accepted.³⁸

From this we understand that relying upon the Fuqaha is regarded compulsory even though one is unaware of the proofs through which they have deduced their masaa'il. For many centuries, the Ummah continued to follow the Fuqaha, till many of their proofs were later on located by the Ulama.

Relying on the Mursal Ahaadith which are Reported in the First Three Centuries of Islam

The majority of the Fuqaha and Muhadditheen agree that mursal narrations will be accepted. A "mursal" narration refer to a Hadith which a Taabi'ee quotes directly from Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ without mentioning the medium of the Sahaabi. The Fuqaha and the

³⁸ وقال ابن الهمام في فتح القدير طريق نقله - أي المفتي عن المجتهد - أحد أمرين إما أن يكون له سند أو يأخذ من كتاب معروف تداولته الأيدي نحو كتب محمد بن الحسن ونحوها من التصانيف المشهورة للمجتهدين لأنه بمنزلة الخبر المتواتر عنه أو المشهور هكذا ذكر الرازي. فعلى هذا لو وجدنا بعض نسخ النوادر في زماننا لا يحل عزو ما فيها إلى محمد ولا إلى أبي يوسف لأنها لم تشتهر في عصرنا في ديارنا ولم تتداول نعم إذا وجد النقل عن النوادر مثلاً في كتاب مشهور معروف كالأهداية والمبسوط كان ذلك تعويلاً على ذلك الكتاب. انتهى. (فتح القدير 360/6)

majority scholars of the Ummah have accepted mursal narrations. Certain Fuqaha and Muhadditheen, among whom is Imaam Shaafi'ee رَحِمَهُ اللهُ، have attached certain conditions for the acceptance of mursal narrations. According to the Hanafi mazhab, mursal narrations found in the first three centuries of Islam will be accepted with certain conditions. Among the conditions are that the narration does not oppose the usools of Deen, it does not contradict the other authentic Ahaadith in an irreconcilable manner, and it is transmitted by a narrator who is proven to be just and reliable.³⁹ Despite the fact that there are missing links in the chain, the Fuqaha and Muhadditheen of the Hanafi mazhab accept such narrations while relying on the reliability of the narrator. The reason for the Hanafi mazhab accepting mursal narrations in the first three centuries of Islam is that this period of Islam has been declared as the best period of Islam by Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

³⁹ والحديث المرسل حجة عندنا الأحناف كما صرح به الشيخ الإمام شبير أحمد العثماني رحمه الله في مقدمة شرحه على صحيح مسلم المسمى بفتح الملهم ، مع ضبط الشرائط المعتمدة عند الحنفية في قبول خبر المرسل وليس مذهبا القبول على الإطلاق وههنا عبارته النفيسة: قال العبد الضعيف عفى الله عنه قد تكلم علمائنا رحمهم الله على مسئلة المرسل في كتب الأصول فأطالوا وأشبعوا وقد لخص كلامهم الشيخ ابن الهمام في التحرير تلخيصا حسنا لطيفا يظهر بمطالعته أن أكثر ما اعترض على مذهب الحنفية في المرسل قد نشأ من الغفلة عن القيود التي قيدوا بها قبوله فإن المرسل (بالكسر) إذا كان ثقة عدلا غير غاش للمسلمين في دينهم وكان إماما من أئمة النقل لا يحدث بكل ما سمع ويعرف صدق الراوي وله أهلية الجرح والتعديل بحيث لا يكاد يخفى عليه أقوال المشاهير من أهل عصره وأكبر آرائهم في الراوي المخدوف ومع ذلك كله يسند الحديث إلى رسول الله صلى الله عليه وسلم لا بصيغة عن أو روي أو نحوها بل بصيغة قال التي تدل على الجزم فالعادة قاضية بمصوّل غلبة الظن بمثل هذا المرسل الذي جاء هذا الجبى والاحتمالات التي يذكرها نفاة حجة المرسل كلها يضمنحل في جنب هذه القيود التي احتطنا بها لاسيما إذا وقع الإرسال في القرون الثلاثة المشهودة لها بالخبر وكان مرسله من التابعين بل من كبارهم (إلى أن قال الشيخ شبير أحمد) وإنما نشأ الاعتراض من عدم رعاية الفرق بين مرسل المحدثين والمرسل الذي يقبله الأصوليون من محققى الحنفية فإن المحدثين عرفوه بأنه مرفوع تابعي إلى النبي ﷺ (بالتصريح أو بالكناية) والأصوليون قالوا المرسل قول الإمام الثقة قال عليه السلام مع حذف من السند كذا في التحرير فانظر كم الفرق بين التعريفين وكم تفاوت الأحكام بتفاوت الاصطلاح؟ (مقدمة فتح الملهم ٩٢/١-٩٣)

Proof of Relying on the Narrators of the First Three Centuries

The first three centuries of Islam are distinct from the centuries that followed. Hence, this period could be referred to as *dor-e-i'timaad* (the era of reliance), while the subsequent periods could be referred to as *dor-e-isnaad* (the era of chains). A proof of this is seen in the narration of Imaam Muslim رَحْمَةُ اللَّهِ in his *muqaddamah* (introduction) of *Saheeh Muslim*. Imaam Muslim رَحْمَةُ اللَّهِ explained that initially, people would narrate *mursal Ahaadith* from reliable personalities but without revealing their chains to *Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*. However, as time passed and *fitnahs* broke out in the form of deviated sects (*fitnah* of the *Mu'tazilah*, *Khawaarij*, *Qadariyya*, *Shia*, etc.) and people's *Deeni* condition began to deteriorate, the level of piety and reliability that previously existed at one time was no longer seen and people began narrating *mursal Ahaadith* from unreliable and weak narrators. Hence, the urgent need arose for people to narrate their *Ahaadith* with their complete chains so that the chains could be scrutinised and examined.

عن بن سيرين قال لم يكونوا يسألون عن الإسناد فلما وقعت الفتنة قالوا سموا لنا رجالكم فينظر إلى أهل السنة فيؤخذ حديثهم وينظر إلى أهل البدع فلا يؤخذ حديثهم

It is reported from Muhammad bin Seereen رَحْمَةُ اللَّهِ that initially people would not ask regarding the chain of narrators when people (Taabi'een or Tab-e-Taabi'een) narrated Ahaadith without mentioning their chains to

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. However, when fitnah broke out, then the Muhadditheen said (to people who narrated Ahaadith directly from Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), 'mention to us your chain of narrators to Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ so that we may examine their condition'. If the people would narrate Ahaadith from narrators of the Ahlus Sunnah wal Jamaa'ah, their Ahaadith would be accepted, and if it was seen that their

narrators were from the deviated sects, then their Ahaadith would not be accepted.

From this, we understand that relying upon narrators who have transmitted Ahaadith in the first three centuries of Islam was recognized with the conditions explained and laid down by the Muhadditheen.

Imaam Ahmad bin Hambal رَحِمَهُ اللهُ Relying on the Verdict of Imaam Shaafi'ee رَحِمَهُ اللهُ

Imaam Ahmad bin Hambal رَحِمَهُ اللهُ mentioned, “When I am asked a mas’alah regarding which I do not know any Hadith, then I accept the view of Imaam Shaafi’ee رَحِمَهُ اللهُ.” He further explained the reason for him accepting the view of Imaam Shaafi’ee رَحِمَهُ اللهُ was that Imaam Shaafi’ee رَحِمَهُ اللهُ was an Aalim from the Quraish, and Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that a time will come where there will be a great Aalim from the Quraish who will fill the earth with the knowledge of Deen. Imaam Ahmad bin Hambal رَحِمَهُ اللهُ regarded Imaam Shaafi’ee رَحِمَهُ اللهُ to be the Aalim whom Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was referring to.⁴⁰

Imaam Abu Yusuf رَحِمَهُ اللهُ Relying on the Verdict of Imaam Abu Haneefah رَحِمَهُ اللهُ

It is reported regarding Imaam Abu Yusuf رَحِمَهُ اللهُ that he made the following dua just before his demise, “O Allah, You know that in every mas’alah that came before me, I first referred to Your kitaab

⁴⁰ ويؤيده قول أحمد رحمه الله كما في المدخل أيضاً إذا سُئِلْتُ عن مسألة لا أعرف فيها خبراً أخذت فيها بقول الشافعي لأنه إمام عالم من قريش قال وروي عن النبي صلى الله عليه وسلم أنه قال عالم قريش يملأ الأرض علماً. انتهى . (المقاصد الحسنة ص ٣٣٤ - ٣٣٥)

(i.e. the Quraan Majeed). If I could not find the answer, I then referred to the Sunnah of Your Nabi ﷺ. If I still could not find a solution, I referred to the statements of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. If I was still unable to find the answer, I made Imaam Abu Haneefah رَحِمَهُ اللَّهُ a bridge between You and myself.”⁴¹ (Seeratu Imaam Abu Yusuf pg. 79)

Imaam Mis'ar bin Kidaam رَحِمَهُ اللَّهُ Relying on the Verdict of Imaam Abu Haneefah رَحِمَهُ اللَّهُ

Allaamah Haskafi رَحِمَهُ اللَّهُ has recorded in Ad-Durrul Mukhtaar that Mis'ar bin Kidaam رَحِمَهُ اللَّهُ said, “Whoever makes Imaam Abu Haneefah رَحِمَهُ اللَّهُ the medium between himself and Allah Ta'ala, I have hope that he will not have to fear before Allah Ta'ala on the day of Qiyaamah.”⁴²

When we have understood that it is permissible to rely on the senior ranking Fuqaha and Muhadditheen, then similarly we should accept that in the case where a senior ranking Muhaddith who is an Imaam of Jarah wat Ta'deel (i.e. having the ability to authenticate Ahaadith), the like of Allaamah Sakhaawi رَحِمَهُ اللَّهُ, clearly states that he had seen a Hadith with its chain and thereafter includes the

⁴¹ وروى أنه قال عند وفاته كل ما أفئيت به فقد رجعت عنه إلا ما وافق الكتاب والسنة وقال اللهم إنك تعلم أنني لم أجز في حكم حكمت فيه بين اثنين من عبادك متعمدا ولقد اجتهدت في الحكم فيما يوافق سنة نبيك صلى الله عليه وسلم وكلما أشكل على فقد جعلت أبا حنيفة بيني وبينك وكان عندي والله ممن يعرف أمرك ولا يخرج عن الحق وهو يعلمه (شذرات الذهب ١/٢٩٩ ونحوه في تاريخ بغداد ١٤/٢٥٤ ووفيات الأعيان ٦/٣٨٨ و مرآة الجنان وعبرة اليقظان ١/٣٠٠)

⁴² قال مسعر بن كدام من جعل أبا حنيفة بينه وبين الله رجوت أن لا يخاف وقال فيه:

حسبي من الخيرات ما أعددت	يوم القيامة في رضا الرحمن
دين النبي محمد ﷺ خير الورى	ثم اعتقادي مذهب النعمان (رد المختار ٥٢/١)

Hadith in a kitaab which he has prepared for practice (while all the other Ahaadith in his kitaab are seen to be worthy of practice according to the standard laid down by the Muhadditheen in that department of Deen), then such a Hadith can be accepted, even though we are unable to locate its chain.⁴³

⁴³ Certain Muhadditheen have prepared kitaabs wherein they had stated that they will suffice on including only saheeh Ahaadith in their kitaabs without mentioning their chains. Among these Muhadditheen was the author of *تجريد الصحاح*, Allaamah Razeen bin Mu'aawiyah Al-Abdari رَحِمَهُ اللهُ. Despite him being a great Muhaddith, the Muhadditheen did not accept those Ahaadith in his kitaab for which the chains could not be located. This was on account of the fact that he did not fulfil his condition of bringing only saheeh Ahaadith. Rather, some of the Ahaadith that he brought were fabrications according to some Muhadditheen.ⁱ Hence, on account of him not adhering to his condition, the Ahaadith that he recorded without chains and for which chains cannot be located will not be accepted. One such example of a Hadith recorded in his kitaab without a known chain is the Hadith regarding the day of Arafah falling on Friday. The virtue mentioned in this Hadith is that one will receive the reward of seventy Hajj. Allaamah Razeen رَحِمَهُ اللهُ had explained the source of this Hadith to be the Muwatta of Imaam Maalik رَحِمَهُ اللهُ. However, the

ⁱ قال الذهبي في سير أعلام النبلاء رزين بن معاوية بن عمار الامام المحدث الشهير أبو الحسن العبادي الاندلسي السرقسطي صاحب كتاب "تجريد الصحاح". جاور بمكة دهرا وسمع بها "صحيح" البخاري من عيسى بن أبي ذر و "صحيح" مسلم من أبي عبد الله الطبري . حدث عنه قاضي الحرم أبو المظفر محمد بن علي الطبري والزاهد أحمد بن محمد بن قدامة والد الشيخ أبي عمر والحافظ أبو موسى المديني والحافظ ابن عسكار وقال كان إمام المالكيين بالحرم قلت أدخل كتابه زيادات واهية لو تنزه عنها لاجاد توفي بمكة في الحرم سنة خمس وثلاثين وخمس مئة وقد شاخ. (سير أعلام النبلاء ٣٣/١٥)

(ورزين) أو ورواه رزين (في كتابه) أي الذي جمع فيه بين الصحاح لكنه لم يوف بذلك فقد ذكر فيه حتى الموضوع كخبر الصلاة ليلة النصف من شعبان والرغائب كذا قاله ابن حجر وفي الجامع الصغير رواه النسائي والحاكم عن عائشة والحاكم عن علي (مرقاة المفاتيح ٣١١/١)

Muhadditheen could not locate the chain of this Hadith. There is difference among the Muhadditheen regarding whether one can accept this Hadith which Allaamah Razeen رَحْمَةُ اللَّهِ had recorded. Allaamah Ibnul Qayyim رَحْمَةُ اللَّهِ held the view that this Hadith cannot be accepted as it does not have a known chain.ⁱⁱ On the other hand, Mulla Ali Qaari رَحْمَةُ اللَّهِ and Allaamah Zayla'ee رَحْمَةُ اللَّهِ have both accepted the Hadith of Allaamah Razeen رَحْمَةُ اللَّهِ relying on his expertise in the science of Hadith.ⁱⁱⁱ

ⁱⁱ كما أن الدقة العلمية تقتضي أن نتوقف عن الحكم على الحديث الذي يُعزى إلى رزين فلا نحكم عليه بصحة ولاضعف حتى نقف على سنده ومثال ذلك حديث (أفضل الأيام يوم عرفة وافق يوم الجمعة وهو أفضل من سبعين حجة) ذكره ابن الأثير في جامع الأصول (٦٨٦٧) وعزاه إلى رزين.

وموقفنا الذي لا يصح سواه : أن نتوقف عنه قبولاً أو ردّاً وأشار العلامة عليّ القاري في جزئه (الحظّ الأوفر) إلى أن بعضهم ضَعَفه وبنى على ذلك أن هذا لا يضر بالضعيف يُروى ويعمل به في الفضائل أما ابن القيم فقال في (زاد المعاد) ٦٥/١ بعد ذكر عشرة وجوه لتفضيل يوم عرفة إذا وافق يوم الجمعة قال (باطل لا أصل له عن رسول الله صلى الله عليه وسلم ولا عن أحد من أصحابه والتابعين) .

وفي كالا القولين وقفة ونظر إلا إذا أحلنا قوليهما على أمر معيَّب عنا هو احتمال وقوف كل منهما على سند رزين فحكم عليه ذاك (البعض) بالضعف وحكم عليه ابن القيم بالبطلان وتنتظر مقدمة (صحيح الجامع الصغير) ص ٥٤ . لكن في كلام صاحب هذه المقدمة ما يجب التنبيه إليه إنه أنكر على عليّ القاري وعبد الحي اللكنوي تسليمهما جدلاً بضعف الحديث مع أنهما لم يقفا على سنده وهذا صحيح مسلم قد قلت عنه فيه إثبات لمعيَّب لكنه رضي من (العلامة المحقق ابن القيم) قوله فيه باطل لا أصل له لا في المرفوع ولا الموقوف ولا المقطوع فلماذا وكان ينبغي لابن القيم تقييد نفيه بنحو قوله لم أقف عليه في المرفوع وغيره إلا إذا أحلنا الأمر - كم قدمْتُ - على (معيَّب) فقلنا وقف ابن القيم على سند رزين فحكم عليه بما حكم . (تعليق الشيخ محمد عوامة - حفظه الله ورعاه - على تدريب الراوي ٤١٧/٢)

ⁱⁱⁱ قال الملا عليّ القاري في كتابه الحظ الأوفر في الحج الأكبر فنقول وبالله التوفيق ويبداه أزمة التحقيق إنه ذكر الإمام الزيلعي في شرح كثر الدقائق وهو من جملة الأئمة الحنفية ومن أجله المحدثين في الملة الحنيفة عن طلحة بن عبيد الله، وهو أحد العشرة المبشرة تتمدهم الله بالرضوان والمغفرة أنه صلى الله عليه وسلم قال أفضل الأيام يوم عرفة إذا وافق يوم الجمعة وهو أفضل من سبعين حجة في غير جمعة رواه رزين بن معاوية في تجريد الصحاح . وأما ما ذكر بعض المحدثين في إسناد هذا الحديث بأنه ضعيف فعلى تقدير صحته لا يضر في المقصود فإن الحديث الضعيف معتبر في فضائل الأعمال عند جميع العلماء من أرباب الكمال . وأما قول بعض الجهال بأن هذا الحديث موضوع فهو باطل مصنوع مردود عليه ومنقلب إليه، لأن الإمام رزين بن معاوية العبدري من كبار المحدثين ومن عظماء المخرجين ونقله سند معتمد عند المحققين وقد ذكره في تجريد صحاح الست فإن لم تكن روايته صحيحة، فلا أقل من أنها ضعيفة كيف وقد اعتضد بما ورد أن العبادة تضايف يوم الجمعة مطلقاً بسبعين ضعفاً بل بمئة ضعف على ما سيأتي . (الحظ الأوفر في الحج الأكبر ص ٨٣)

Apart from the abovementioned examples of great, senior ranking Muhadditheen and Fuqaha relying on other great Muhadditheen and Fuqaha whom they recognised to be greater

Haafiz Ibnu Hajar Asqalaani رَحِمَهُ اللهُ^{iv} and his student, Allaamah Sakhaawi رَحِمَهُ اللهُ^v, did not reject the Hadith, but after mentioning it, stated that the chain of this Hadith is not found, indicating that since the chain is not found, it cannot be accepted. Shaikh Muhammad Awwaamah حفظه الله (a senior and renowned Muhaddith of this era) mentioned that in this case, the safe path to adopt is for one to neither reject the Hadith nor accept it. One should not reject the Hadith as it is possible that it has a chain (though we are unaware of it and unable to locate it) and one should not accept it on account of the fact that the chain cannot be located. The point to note in this case is that Allaamah Sakhaawi رَحِمَهُ اللهُ clearly states that the Hadith cannot be accepted as it does not have a chain. Hence, Allaamah Sakhaawi رَحِمَهُ اللهُ was very particular in only accepting Ahaadith which have accepted chains.

^{iv} وأما ما ذكره رزين في جامعهم مرفوعاً خير يوم طلعت فيه الشمس يوم عرفة وافق يوم الجمعة وهو أفضل من سبعين حجة في غيرها فهو حديث لا أعرف حاله لأنه لم يذكر صحابيه ولا من أخرجه بل أدرجه في حديث الموطأ الذي ذكره مراسلاً عن طلحة بن عبد الله بن كريب وليس الزيادة المذكورة في شيء من الموطآت فإن كان له أصل احتمل أن يراى بالسبعين التحديد أو المبالغة وعلى كل منهما فثبتت المزية بذلك والله أعلم (فتح الباري ٢٧١/٨)

^v وقد ذكر الحافظ السخاوي في كتاب (الأجوبة المرضية فيما سئل من الأحاديث النبوية) ذكر رزين في (جامعه) المرفوع إلى النبي صلى الله عليه وسلم (أفضل يوم طلعت فيه الشمس يوم عرفة) الحديث وهذا شيء انفرد به رزين، ولم يذكر صحابيه ولا من أخرجه فإن كان له أصل احتمل أن يراى بالسبعين التحديد أو المبالغة وعلى كل حال فثبتت له المزية بذلك انتهى ملخصاً .

وقال في كتابه (فضائل الأعمال) عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم أنه قال (إن الله عز وجل خلق الأيام واختار منها يوم الجمعة فكل عمل يعمل يوم الجمعة يكتب له سبعين حسنة) الحديث . وفي ذلك استئناس لتضاعف حجة الجمعة بسبعين حجة انتهى .

وفي (الدر المختار): لوقفة الجمعة مزية سبعين حجة ويغفر فيها لكل فرد بلا واسطة وحكى ابن عابدين عن (الشرنبلية) عن الزيلعي حديث رزين ثم قال لكن نقل المناوي عن بعض الحفاظ أن هذا حديث باطل لا أصل له ... (أوجز المسالك

(٦١٣/٨)

than themselves in the science of Fiqh and Hadith, there are many more examples that could be cited. However, for the sake of brevity, we have restricted ourselves to mentioning these few.

Even in the science of authenticating Ahaadith, we see many Muhadditheen relying on the expertise of other greater Muhadditheen. There are numerous examples found to prove this in the books of Hadith.

Relying on the Expertise of the Muhadditheen

There are many examples where the Muhadditheen have praised other senior ranking Muhadditheen and encouraged the Ummah to rely upon whatever they have recorded in their kitaabs. Their reliance on these senior ranking Muhadditheen was on account of them acknowledging and recognising the lofty position of Imaamat (leadership) that they held in Deen and specifically, in the field of Hadith.

Relying on the Compilations of Allaamah Munziri رَحْمَةُ اللَّهِ

Allaamah Jalaaluddeen Suyooti رَحْمَةُ اللَّهِ mentioned, “If you know that a certain Hadith is found in the kitaabs of Imaam Munziri رَحْمَةُ اللَّهِ, the author of At-Targheeb wat-Tarheeb, then you may quote it with confidence (knowing that it is not a fabrication).”⁴⁴

⁴⁴ قال الحافظ جلال الدين السيوطي رحمه الله في بعض أجوبته إذا علمتم بالحديث أنه في تصانيف المنذري صاحب الترغيب والترهيب فارووه مطمئنين. (التعليقات الحافلة على الأجوبة الفاضلة ص ١٢٠)

Relying on the Compilations of Allaamah Bayhaqi رَحْمَةُ اللَّهِ

Allaamah Suyooti رَحْمَةُ اللَّهِ and Ibnu Arraaq رَحْمَةُ اللَّهِ both relied on the Ahaadith found in the kitaabs of Imaam Bayhaqi رَحْمَةُ اللَّهِ. In this regard, Allaamah Suyooti رَحْمَةُ اللَّهِ mentioned, “Imaam Bayhaqi رَحْمَةُ اللَّهِ committed himself to ensuring that he did not include in his kitaabs any Hadith that he knew to be a fabrication.”⁴⁵

Relying on the Compilations of Allaamah Nawawi رَحْمَةُ اللَّهِ

Allaamah Jalaaluddeen Suyooti رَحْمَةُ اللَّهِ also mentioned, “If you know that a certain Hadith is found in the kitaabs of Imaam Nawawi

⁴⁵ قال السيوطي رحمه الله كتصانيف البيهقي فقد التزم أن لا يخرج فيها حديثا يعلمه موضوعا . انتهى . (تدريب الراوي ٢٣٧/١)

وقد اعتمد السيوطي وابن عراق رحمهما الله على قول البيهقي هذا.

قال السيوطي رحمه الله حدثنا علي بن محمد البصري أنبأنا مالك بن يحيى أبو غسان حدثنا علي بن عاصم عن الفضل بن عيسى الرقاشي عن محمد بن المنكدر عن جابر بن عبد الله قال قال رسول الله صلى الله عليه وسلم لما كلم الله موسى يوم الطور كلمه بغير الكلام الذي كلمه يوم ناداه فقال له موسى يا رب ما هذا كلامك الذي كلمتني به قال يا موسى إنما كلمتك بقوة عشرة آلاف لسان ولي قوة الألسن كلها وأنا أقوى من ذلك فلما رجع موسى إلى بني إسرائيل قالوا يا موسى صف لنا كلام الرحمن قال سبحانه الله الآن لا أستطيعه قالوا فشيبه لنا قال ألم تروا إلى صوت الصواعق التي تقتل فإنه قريب منه وليس به لبس بصحيح والفضل متروك قلت في الحكم بوضعه نظر فإن (الفضل) لم يتهم بكذب وأكثر ما عيب عليه الندرة وهو من رجال ابن ماجه وهذا الحديث أخرجه البزار في مسنده حدثنا سليمان بن موسى حدثنا علي بن عاصم به وأخرجه في كتاب الأسماء والصفات وهو قد التزم أن لا يخرج في كتابه حديثا يعلم أنه موضوع وأخرجه ابن أبي حاتم في تفسيره وقد التزم أن يخرج فيه أصح ما ورد ولم يخرج حديثا موضوعا ألبته وأخرجه أبو نعيم في الحلية وله شاهد عن كعب موقوفا أخرجه عبد الرزاق وابن جرير وابن المنذر وابن أبي حاتم في تفاسيرهم والحكيم الترمذي في نوادر الأصول والبيهقي في الأسماء والصفات ولبعضه شاهد عن محمد بن كعب القرظي موقوفا وأخرجه ابن جرير وابن المنذر وأخرجه عن أبي الخوير عبد الرحمن بن معاوية موقوفا وأخرجه ابن المنذر وابن أبي حاتم والحاكم في المستدرک وصححه والله أعلم.

(الآلء المصنوعة في الأحاديث الموضوعة ١٢/١)

رَحْمَةُ اللَّهِ, then you may quote it with confidence (knowing that it is not a fabrication).”⁴⁶

Overall, from these above mentioned quotations, we understand that it is permissible for one to rely on a senior ranking Muhaddith who is recognized as an authority in the science of Hadith. It should be noted that at times, the objection has been raised against certain senior ranking Muhadditheen that they have included mawdhoo’ Ahaadith in their kitaabs, whereas they had committed themselves to only quoting Ahaadith that are worthy of practice. How can one then rely on Allaamah Sakhaawi رَحْمَةُ اللَّهِ when it is possible that the Ahaadith he had quoted could turn out to be mawdhoo’?

The answer to this objection is that this issue relates to relying on not just any Muhaddith, but an expert Muhaddith who is an authority of the science of Jarah wat Ta’deel (authenticating Ahaadith). In such cases, an authority of such a level will not quote mawdhoo’ Ahaadith. In the case where there are some objections raised regarding certain narrators, it will be clearly noticed that the Muhadditheen have a difference of opinion regarding the position and status of these narrators, and there is no consensus on them being declared as fabricators. Hence, the Muhaddith not regarding him as a fabricator allows him to quote his Hadith.

Relying on Imaam Maalik رَحْمَةُ اللَّهِ

The Muwatta of Imaam Maalik رَحْمَةُ اللَّهِ is a unique and accepted kitaab of Hadith. It holds a distinguished position among the compilations of Hadith. It is famously reported from Imaam Shaafi’ee رَحْمَةُ اللَّهِ that

⁴⁶ وقال الشيخ عبد الفتاح أبو غدة رحمه الله وأما النووي فقد قال الحافظ السيوطي أيضا إذا علمتم بالحديث أنه في تصانيف الشيخ محي الدين النووي فارووه مطمئنين . كما نقله شيخنا الكتاني رحمه الله تعالى أيضا في الرحمة المرسلة ص ١٥ . (التعليقات الحافلة ص ١٢٢)

he had praised the Muwatta Imaam Maalik saying, “There is no kitaab on the face of this earth that is more authentic than Muwatta Imaam Maalik.”⁴⁷ From this remarkable statement of Imaam Shaafi’ee رَحِمَهُ اللهُ, one can gauge the true worth and value of the kitaab of Imaam Maalik رَحِمَهُ اللهُ. The Ulama explain that this statement of Imaam Shaafi’ee رَحِمَهُ اللهُ was made at a time when the Saheehain, Bukhaari and Muslim, were not yet compiled. Hence, after the compilation of these two kitaabs, the Ummah have consensus that from all the compilations of Hadith, these two books are the most authentic. When one studies the Muwatta of Imaam Maalik رَحِمَهُ اللهُ, one would find that there are four Ahaadith whose sanads (chains) cannot be located reaching up to Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. However, despite this, the Ummah has relied on the expertise of Imaam Maalik رَحِمَهُ اللهُ and accepted these Ahaadith.⁴⁸

If it is permissible to rely on certain Ahaadith which Imaam Maalik رَحِمَهُ اللهُ has quoted despite the fact that the chains of these Ahaadith cannot be located, as Imaam Maalik رَحِمَهُ اللهُ is an authority in Deen, and since the meanings of these Ahaadith are established from other Ahaadith, then certainly it will also be permissible for one to rely on Allaamah Sakhaawi رَحِمَهُ اللهُ in this issue as the meanings of these Ahaadith are also supported from many other Ahaadith.

⁴⁷ عن الشافعي رحمه الله عنه ما على ظهر الأرض كتاب بعد كتاب الله أصح من كتاب مالك (أوجز المسالك ٣١/١)

⁴⁸ وصنف ابن عبد البر كتابا في وصل ما في الموطأ من المرسل والمنقطع والمعضل وقال جميع ما فيه من قوله بلغني ومن قوله عن الثقة عندي مما لم يسنده أحد وستون حديثا كلها مسندة من غير طريق مالك إلا أربعة أحاديث لاتعرف أحدها (إني لا انسى ولكن أنسى لأسن) والثاني (إن النبي صلى الله عليه وسلم أرى أعمار الناس قبله أو ما شاء الله من ذلك فكأنه تقاصرت أعمار أمته فأعطى ليلة القدر) والثالث قول معاذ آخر ما أوصاني به رسول الله صلى الله عليه وسلم وقد وضعت رجلي في الغرز أن قال (حسن خلقك للناس) والرابع (إذا أنشأت بحرية ثم تشاءمت فتلك عين عذيقة) . (أوجز المسالك ٤٣/١)

Relying on the Compilations of Allaamah Ibnu Hajar Asqalaani رَحْمَةُ اللَّهِ

The Muhadditheen have relied upon Haafiz Ibnu Hajar Asqalaani's رَحْمَةُ اللَّهِ expertise in the science of Hadith. They have regarded those Ahaadith which Haafiz Ibnu Hajar رَحْمَةُ اللَّهِ quoted in Fathul Baari without any criticism or mention of weakness in the chain as saheeh Ahaadith or hasan Ahaadith, based on the fact that he did not declare it as weak or explain any weakness after quoting it. Hence, his silence is considered as a proof for the Hadith being a saheeh or hasan Hadith. They have understood this from his statement in the introduction of Fathul Baari, where he explicitly mentioned that any Hadith which he quotes in his commentary without explaining any weakness in it will be regarded as either saheeh or hasan.⁴⁹

Similarly, we find the Muhadditheen relying on the silence of Allaamah Zahabi رَحْمَةُ اللَّهِ in the talkhees of the Ahaadith of Mustadrak Haakim⁵⁰, and the silence of Allaamah Munziri رَحْمَةُ اللَّهِ in the

⁴⁹ فإذا تحررت هذه الفصول وتقررت هذه الأصول افتتحت شرح الكتاب مستعينا بالفتاح الوهاب فأسوق إن شاء الله الباب وحديثه أولا ثم أذكر وجه المناسبة بينهما أن كانت خفية ثم أستخرج ثانيا ما يتعلق به غرض صحيح في ذلك الحديث من الفوائد المثنية والاسنادية من تتمات وزادات وكشف غامض وتصريح مدلس بسماع ومتابعة سامع من شيخ اختلط قبل ذلك منتزعا كل ذلك من أمهات المسانيد والجوامع والمستخرجات والأجزاء والفوائد بشرط الصحة أو الحسن فيما أورده من ذلك (هدي الساري ص ٤)

⁵⁰ وفيه أيضا واعتنى الحافظ أبو عبد الله الحاكم في (المستدرك) بضبط الزائد عليهما مما هو على شرطهما أو على شرط أحدهما أو صحيح وإن لم يوجد شرط أحدهما وربما أورد فيه ما لم يصح عنده منبها على ذلك وهو متساهل في التصحيح . وقد لخص الذهبي (مستدركه) وتعب كثيرا منه بالضعف والنكارة وجمع جزءا في الأحاديث التي فيه وهي موضوعة فذكر نحو مئة حديث . فما صححه (الحاكم) ولم نجد فيه لغيره من المعتمدين تصحيحا ولا تضعيفا حكما بأنه حسن إلا أن يظهر فيه علة توجب ضعفه . اهـ . ملخصا

قلت وقد أغنانا عن ذلك الذهبي فما أقره عليه فهو (صحيح) وما سكت عنه ولم يتعقبه بشيء فهو كما قال ابن الصلاح (حسن) وقد رأيت العزيزي في (شرحه للحامع الصغير) يحتج كثيرا بتقرير الذهبي للحاكم على التصحيح فيعلم ذلك والله أعلم .

علق عليه الشيخ عبد الفتاح أبو غدة رحمه الله قوله : (فما صححه الحاكم ولم نجد له ...) هذا كلام ابن الصلاح في (مقدمته) ووافقه النووي في (التقريب) وقد انتقده السيوطي في (التدريب) ص ٥٣ فقال عقبه (قال البدر بن جماعة : والصواب أنه يتبع عليه بما يليق بحاله من الحسن أو الصحة أو الضعف . ووافقه العراقي وقال إن حكمه أي ابن الصلاح عليه بالحسن فقط تحكم . قال إلا أن ابن الصلاح قال ذلك بناء على رأيه أنه قد انقطع التصحيح في هذه الأعصار . فليس لأحد أن يصحح فلهاذا قطع النظر عن الكشف عليه . والعجب من المصنف أي النووي كيف وافقه هنا مع مخالفته له في المسألة المبني عليها .

وقوله (فما صححه) احتراز مما خرج في الكتاب ولم يصرح بتصحيحه فلا يعتمد عليه . انتهى كلام السيوطي رحمه الله تعالى . (قواعد في علوم الحديث ٧٠/١٩ - ٧١)

(واعتني) الحافظ أبو عبد الله (الحاكم) في المستدرک (بضبط الزائد عليهما) مما هو على شرطهما أو شرط أحدهما أو صحيح وإن لم يوجد شرط أحدهما معبرا عن الأول بقوله هذا حديث صحيح على شرط الشيخين أو على شرط البخاري أو مسلم وعن الثاني بقوله هذا حديث صحيح الإسناد وربما أورد فيه ما هو في الصحيحين أو أحدهما سهواً . وربما أورد فيه ما لم يصح عنده منبها على ذلك (وهو متساهل) في التصحيح قال المصنف في شرح المذهب اتفق الحفاظ على أن تلميذه البيهقي أشد تحرياً منه وقد لخص الذهبي مستدركه وتعقب كثيراً منه بالضعف والنكارة وجمع جزءاً فيه الأحاديث التي فيه وهي موضوعة فذكر نحو مائة حديث وقال أبو سعد الماليني طالعت المستدرک الذي صنّفه الحاكم من أوله إلى آخره فلم أر فيه حديثاً على شرطهما قال الذهبي وهذا إسراف وغلو من الماليني وإلا ففيه جملة وافرة على شرطهما وجملة كبيرة على شرط أحدهما لعل مجموع ذلك نحو نصف الكتاب وفيه نحو الربع مما صح سنده وفيه بعض الشيء أوله علة وما بقي وهو نحو الربع فهو منا كبر وواهيات لا تصح وفي بعض ذلك موضوعات قال شيخ الإسلام وإنما وقع للحاكم التساهل لأنه سود الكتاب لينقحه فأعجلته المنية قال وقد وجدت في قريب نصف الجزء الثاني من تجرئة ستة من المستدرک إلى هنا انتهى إملاء الحاكم قال وما عدا ذلك من الكتاب لا يوجد عنه إلا بطريق الإجازة فمن أكبر أصحابه وأكثر الناس له ملازمة البيهقي وهو إذا ساق عنه من غير المملئ شيئاً لا يذكره إلا بالإجازة قال : والتساهل في القدر المملئ قليل حدا بالنسبة إلى ما بعده . (فما صححه ولم نجد فيه لغيره من المعتمدين تصحيحاً ولا تضعيفاً حكماً بأنه حسن إلا أن يظهر فيه علة توجب ضعفه) قال البدر بن جماعة والصواب أنه يتبع ويحكم عليه بما يليق بحاله من الحسن أو الصحة أو الضعف ووافقه العراقي وقال إن حكمه عليه بالحسن فقط تحكم قال إلا أن ابن الصلاح قال ذلك بناء على رأيه أنه قد انقطع التصحيح في هذه الأعصار فليس لأحد أن يصححه فلذا قطع النظر عن الكشف عليه والعجب من المصنف كيف وافقه هنا مع مخالفته له في المسألة المبني عليها كما سيأتي وقوله فما صححه احتراز مما خرج في الكتاب ولم يصرح بتصحيحه فلا يعتمد عليه.

علق عليه العلامة محمد عوامة حفظه الله ورعاه وأقول لفظ ابن الصلاح رحمه الله (ما حكم الحاكم بصحته ولم نجد ذلك فيه لغيره من الأئمة إن لم يكن من قبيل الصحيح فهو من قبيل الحسن يحتاج به ويعمل به إلا أن تظهر فيه علة توجب ضعفه) . وهذا صريح من ابن الصلاح في أن ما يصححه الحاكم تدخله الأحكام الثلاثة الصحة والحسن والضعف . وعجب من العراقي رحمه الله تعالى قوله إن حكمه عليه بالحسن فقط تحكم أمام هذه الصراحة في كلام ابن الصلاح . وقد شاع ما فهمه ابن جماعة والعراقي وغيرهما من أن ابن الصلاح يحسن ما يصححه الحاكم ولم نجد موافقاً له من المتقدمين مع أن ابن الصلاح لا يقول بذلك كما ترى نصه أمامك فتأّن وراجع الأصول دائماً . وأغرب من هذا أنهم بنوا ما فهموه عن

mukhtasar of Sunan Abi Dawood⁵¹, as proof of the Hadith being classified as authentic. This is due to the fact that these Imaams only remained silent regarding a Hadith in these specific kitaabs when they regarded it to be authentic.

ابن الصلاح على رأي آخر له هو أنه لا يرى التصحيح لأهل زمانه فمن بعدهم فريظوا بين هذا وذاك ثم رأيت البقاعي في (النكت ١/١٣١) ناقش العراقي بمثل هذا وكذا السخاوي ١/٦٣ لكن بإيجاز . وقد حذف النووي الحكم الأول من كلام ابن الصلاح وهو قوله إن لم يكن من قبيل الصحيح وحذف العراقي الحكم الثالث وهو قوله إلا أن تظهر فيه علة توجب ضعفه وأبقى (الحسن فقط) وقال عنه هذا تحكم . وبهذا يزول عجب الشارح الذي عبر عنه بقوله والعجب من المصنف كيف وافقه هنا مع مخالفته له في المسألة المبني عليها كما سيأتي . نعم إن قوله في مطلع كلامه ولم نجد ذلك فيه لغيره من الأئمة صريح في أنه لا يخرج عن دائرة أحكامهم . وهذه الجملة هي في الحقيقة جزء من تمام رأيه ذاك وسيأتي إن شاء الله تعالى ما يتعلق بها ص ٥٣٩ . وقوله إن لم يكن من قبيل كذا فهو من قبيل كذا إلا أن تظهر علة ألقى ظللا على كلامه بالتليين والإمام ابن الصلاح معروف بدقة التعبير وبالتلطف في أحكامه ونقده فهذا ما جعل هؤلاء الأعلام يفهمون من كلامه هذا ما نسبوه إليه وهي نسبة فيها نظر كما ترى . والعجب من الشارح رحمه الله أيضا كيف يسكت هنا عن كلام ابن جماعة والعراقي ومن قبلهم المصنف النووي مع أنه ناقشهم في (البحر الذي زخر ١/٨٤٧) بما يطول نقله ومؤدا ما قدمته قبل أن أقف عليه . (تدريب الراوي ٣٨٦/٢-٣٨٧)

^{٥١} قال المنذري في مقدمة (ترغيبه) وكل حديث عزوته إلى أبي داود وسكت عنه فهو كما ذكر أبو داود لا ينزل عن درجة الحسن علق عليه الشيخ عبد الفتاح أبو غدة رحمه الله ومن أجل أن سكوت أبي داود يحتمل أن يكون مما تساهل فيه ترى العلماء المحققين إذا احتجوا بحديث سكت عليه أبو داود قالوا سكت عليه أبو داود والمنذري ولا فرق بين أن يكون سكوت المنذري عليه في (مختصر سنن أبي داود) أو في (الترغيب والترهيب) كما هو ظاهر بين . والحمد لله رب العالمين. (قواعد في علوم الحديث ٨٧/١٩)

Haafiz Ibnu Hajar Asqalaani رَحِمَهُ اللهُ Relying on Imaam Nasaai رَحِمَهُ اللهُ in the Science of Authenticating Ahaadith

Even in the science of authenticating Ahaadith, we see Haafiz Ibnu Hajar رَحِمَهُ اللهُ relying on the silence of Imaam Nasaai رَحِمَهُ اللهُ after narrating a Hadith. Below we will present two examples in support of this.

١. من لزم الاستغفار جعل الله له من كل هم فرجا ومن كل ضيق مخرجا ورزقه من حيث لا يحتسب

Haafiz Ibnu Hajar Asqalaani رَحِمَهُ اللهُ mentioned the following in regard to the status of the abovementioned Hadith which has been declared as weak by Allaamah Ibnu Hibbaan رَحِمَهُ اللهُ and others⁵²:

وإخراج النسائي له مما يقوي أمره عندنا ويدفع كلام ابن حبان ولا سيما وقد تناقض فيه والله أعلم

The fact that Imaam Nasaai رَحِمَهُ اللهُ has narrated this Hadith (without criticizing the chain) is proof that the Hadith is authentic according to him, and this dispels the verdict of Allaamah Ibnu Hibbaan رَحِمَهُ اللهُ ruling the Hadith as weak, especially when his statements are examined and found to be contradictory.

⁵² من لزم الاستغفار جعل الله له من كل هم فرجا ومن كل ضيق مخرجا ورزقه من حيث لا يحتسب . هذا حديث حسن غريب أخرجه أحمد عن مهدي بن جعفر والنسائي في الكبرى عن إسحاق بن موسى وأبو داود وابن ماجة جميعا عن هشام بن عمار فوقع لنا موافقة عالية في الثلاثة والحكم بن مصعب مخزومي دمشقي قال أبو حاتم مجهول ما روى عنه إلا الوليد بن مسلم وذكره ابن حبان في الثقات وقال يخطئ وغفل فذكره في الصفاء وقال روى عنه الوليد بن مسلم وأبو المغيرة لا يجل الاحتجاج بحديثه ولا الرواية عنه إلا على سبيل الاعتبار ثم ساق له خبرا منكرا بغير إسناد إليه ثم ساق هذا الحديث من طريق محمد بن عبدالله بن ميمون عن الوليد بن مسلم به وأخرجه الحاكم من طريق صفوان بن صالح عن الوليد أيضا وإخراج النسائي له مما يقوي أمره عندنا ويدفع كلام ابن حبان ولا سيما وقد تناقض فيه والله أعلم (الأمالى المطلقة ص ٢٥٢)

٢. عن أبي سعيد الخدري رضي الله عنه قال كان رسول الله صلى الله عليه وسلم إذا افتتح الصلاة كبر ثم قال سبحانك اللهم وبحمدك وتبارك اسمك وتعالى جدك ولا إله غيرك

Haafiz Ibnu Hajar Asqalaani رَحِمَهُ اللهُ mentioned the following in regard to the status of the abovementioned Hadith.⁵³

^{٥٣} وقرأت على شيخنا الإمام أبي الفضل الحافظ بالسند الماضي مراراً إلى الطبراني في (الدعاء) ثنا إسحاق بن إبراهيم وعلي بن عبد العزيز ومحمد بن يحيى بن المنذر قال الأول أنا عبد الرزاق والثاني الحسن بن الربيع والثالث أبو ظفر عبد السلام بن مطهر قال الأربعة ثنا جعفر بن سليمان عن علي بن علي عن أبي المتوكل الناجي عن أبي سعيد الخدري رضي الله عنه قال كان رسول الله صلى الله عليه وسلم إذا افتتح الصلاة كبر ثم قال سبحانك اللهم وبحمدك وتبارك اسمك وتعالى جدك ولا إله غيرك.

هذا حديث حسن أخرجه أبو داود عن عبد السلام بن مطهر . فوقع لنا موافقة عالية . وقال يقولون هو عن علي بن علي عن الحسن والوهم فيه من جعفر . وأخرجه الترمذي والنسائي جميعاً عن محمد بن موسى عن جعفر بن سليمان . وأخرجه النسائي أيضاً عن عبيد الله بن فضالة عن عبد الرزاق . فوقع لنا بدلاً عالياً . وأخرجه ابن ماجه عن أبي بكر بن أبي شيبة عن زيد بن الحباب عن جعفر . وأخرجه البيهقي من وجه آخر عن جعفر . فأما الترمذي فقال حديث أبي سعيد أشهر شيء في هذا الباب وبه يقول أكثر أهل العلم وقد تكلم بعضهم في سنده كان يحيى بن سعيد يتكلم في علي بن علي الرفاعي . وأما النسائي فسكت عليه فافتضى أنه لا علة له عنده . وأما ابن ماجه فلم يتكلم عليه أصلاً كعادته . وأما البيهقي في أصل كلامه في (السنن الكبير) وفي (الخلافيات) أن حديث علي في (وجهت) أرجح من هذا الحديث لكون حديث علي مخرجاً في الصحيح ولكون هذا وإن جاء من طرق متعددة لكن لا يخلو سند منها من مقال وإن أفاد مجموعها القوة . وهذا أيضاً حاصل كلام ابن خزيمة في صحيحه وأشار إلى أن حديث أبي سعيد أرجح طرقه . وقال العقيلي بعد أن أخرجه من طريق حارثة في ترجمته في الضعفاء هذا الحديث روي بأسانيد حسان غير هذا . قلت وقد وثق علي بن علي يحيى بن معين وأحمد وأبو حاتم وآخرون وسائر رواة رواة الصحيح . قوله (قال البيهقي وروي الاستفتاح بسبحانك اللهم عن ابن مسعود مرفوعاً وعن أنس مرفوعاً وكلها ضعيفة) . قلت عبارة البيهقي بعد ذكر حديث ابن مسعود رواد ليث عن أبي عبيدة بن عبد الله بن مسعود عن أبيه وليس بالقوي . وروي عن حميد عن أنس مرفوعاً ثم ساق بسنده إليه ولم أر الكلام الأخير في كلامه . وقد أخرج حديث ابن مسعود الطبراني في (الدعاء) بسندين آخرين إليه . وأخرج رواية حميد عن أنس أبو يعلى والدارقطني . وأخرجها الطبراني من وجه آخر عن حميد . ومن وجه ثالث عن أنس . وأخرجه في (المعجم الكبير) من حديث وثالة بن الأسقع . ومن حديث الحكم بن عمير . ومن حديث عمرو بن العاص . وأخرجه البيهقي بسند جيد عن جابر بن عبد الله كما سأذكره إن شاء الله تعالى . والله أعلم. (نتائج الأفكار ١/ ٤٠٤)

وأما النسائي فسكت عليه، فافتضى أنه لا علة له عنده.

As far as Imaam Nasaai is concerned, he remained silent after narrating this Hadith, which indicates that the Hadith does not have any weakness in its chain according to him.

From this, we understand that Haafiz Ibnu Hajar رَحْمَةُ اللَّهِ did not possess knowledge of the narrators of the chain, and therefore relied upon the silence of Imaam Nasaai رَحْمَةُ اللَّهِ. Had he possessed knowledge of the narrators in the chain, he would have certainly commented on their status and position, as is his style in all his books. Therefore, when Haafiz Ibnu Hajar رَحْمَةُ اللَّهِ could rely on Imaam Nasaai رَحْمَةُ اللَّهِ, then why can we not rely upon Allaamah Sakhaawi رَحْمَةُ اللَّهِ, especially viewing the fact that throughout his kitaab, القول البدیع, he points out the weaknesses of the various Ahaadith he quotes, and clearly shows which Ahaadith are worthy of being practiced and which are not?

Hence, from the above-mentioned examples, we come to know that it is permissible for one to rely upon the expertise of an Imaam and expert in the science of Hadith. This has been the standard throughout the centuries of Islam. Even in the science of Fiqh, we have seen examples of i'timaad (relying) on the expertise of the Imaams of Fiqh and the great jurists found in the Ummah for many centuries.

May Allah Ta'ala accept this humble effort and make it beneficial for the Ummah. Aameen.