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## Verifying the narrations

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**Question:** It was mentioned in as-Sunnah of al-Barbaharee ...

Shaykh al-Albaanee (رَحْمَةُ اللَّهِ):<sup>1</sup> As-Sunnah of who?

**Questioner:** Al-Barbaharee, this manuscript, it's a book.

Shaykh al-Albaanee (رَحْمَةُ اللَّهِ): For that reason it seemed foreign to me, I wasn't aware of this book. Tayyib.

**Questioner:** He was speaking about the Pool of the Prophet (صلى الله عليه وسلم) and said that every Prophet has a Pool except for Saalih, for his Pool was his camel's udder.<sup>2</sup>

Shaykh al-Albaanee (رَحْمَةُ اللَّهِ): This is something strange! Did he attribute it as such without a mention of the chain of narration?

**Questioner:** His book will be printed soon.

Shaykh al-Albaanee (رَحْمَةُ اللَّهِ): It will be printed soon?

**Questioner:** Printed soon, yes.

Shaykh al-Albaanee (رَحْمَةُ اللَّهِ): Okay. This is the manuscript?

**Questioner:** It's been checked, this is the book.

Shaykh al-Albaanee (رَحْمَةُ اللَّهِ): Okay. Did he mention it with a chain of narration?

**Questioner:** Shall we read it?

Shaykh al-Albaanee (رَحْمَةُ اللَّهِ): Al-Barbaharee, he has been spoken about in relation to the Attributes [of Allaah], he is a Hanbalee ...

**Questioner:** Abu Muhammad al-Hasan.

Shaykh al-Albaanee (رَحْمَةُ اللَّهِ): He is a Hanbalee.

**Questioner:** Was he from the fourth century?

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<sup>1</sup> (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah have mercy on him

<sup>2</sup> The compiler said, "Fabricated. Mentioned by al-Uqaili in *Ad-Du'afaa* (3/64-65) and Ibn al-Jawzi from him in *Al-Mowdu'aat* (3/244) and he said, "It is a fabricated narration which has no basis."

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**Another questioner:** From the fourth century, possibly ...

Shaykh al-Albaanee (رَحْمَةُ اللَّهِ): As far as I recall he has been spoken about concerning his excessiveness concerning the Attributes [of Allaah]. Is it as such? Al-Barbaharee.

**Questioner:** When the [manuscript's] verifier spoke about him he mentioned the sayings of the scholars [about him] ... he was regarded as the Imam of Ahlus-Sunnah in his time.

Shaykh al-Albaanee (رَحْمَةُ اللَّهِ): He is praised for the fact that he used to wage war against the innovators and it is [indeed] correct that he would hold firm to the Sunnah and the Salafee Creed. But in many such cases there is excessiveness.

Like Ibn Battah al-Hanbalee for example, author of al-Ibaanah, he is of this type ... but in his **Ibaanah** itself he narrates all types of hadeeths [i.e., including those which may not be authentic] even those relating to the Attributes [of Allaah].

So this is a very important point. Not everyone who writes about the Attributes is a verifier concerning the narrations that he mentions.

Whatever the case, this is the first time that I have heard this exception that was mentioned [in the hadeeth in question]. And I do not think it is authentic in relation to the mutawaatir<sup>3</sup> hadeeths about the Pool. And in Ibn Abee Aasim's book, as-Sunnah, there is a large group of narrations about the Pool, and there is no mention of this exception. So at the very least that which can be said about it is that it is al-ghareeb.<sup>4</sup> And it is befitting that we refrain from being certain about it until it comes from a path through which the proof is established.

**Questioner:** Okay. In his book, al-Ibaanah as-Sughraa, should we take from Ibn Battah regarding the Names and Attributes for example. You mentioned al-Ibaanah, did you mean al-Ibaanah as-Sughraa or al-Kubraa?

Shaykh al-Albaanee (رَحْمَةُ اللَّهِ): I don't recall right now. With us in the Dhaairiyah Library in Damascus is a handwritten manuscript of al-Ibaanah whose order is mixed up. Some water had damaged it such that a lot of what was written was effaced. I benefitted by it in many things, and it [also] became apparent to me that he was from the Hanbalees who have some excessiveness in affirming the Attributes. They may affirm an Attribute which has been reported through narrations whose chains of narration are not authentic, and [some narrations which] even if they are authentic then it is [still] not correct to attribute them to the Prophet (صلى الله عليه وسلم) because they are either al-mawqoof<sup>5</sup> or al-maqtoo'<sup>6</sup>, yes.

And similar to this is ad-Daarimee in his refutation of al-Mareesee ... this can be found in him too.

The reality is that this is an extremely important topic and it is befitting that the weak narrations are filtered out and expelled from the correct Islaamic creed. This is what I tried to do when I summarised [the book] *Al-Uluww lil-Aliyyil-Ghaffaar* or *lil-Aliyyil-Adheem* of Imaam adh-Dhahabee (رَحْمَةُ اللَّهِ). So although Imaam adh-Dhahabee (رَحْمَةُ اللَّهِ), as you know, was an Imaam in this regard he [still] was lenient in mentioning certain narrations.

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<sup>3</sup> Mutawaatir: A hadeeth which is narrated by such a large number of people that it is impossible that they have invented a lie.

<sup>4</sup> al-ghareeb: A hadeeth which at some stage is narrated only by a single narrator - either in every stage of the isnaad, or at a single point.

<sup>5</sup> al-mawqoof: A hadeeth that is attributed to a Companion.

<sup>6</sup> al-maqtoo': A hadeeth that is attributed to the Taabi'een or those after them.

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From them, for example, is the narration of Mujaahid that Allaah (عز وجل)<sup>7</sup>, will make the Prophet (صلى الله عليه وسلم) sit with Him on His Throne. And many of the scholars in whose 'Aqeedah we trust, accepted this narration as though it was a marfoo<sup>8</sup> hadeeth raised back to the Prophet (صلى الله عليه وسلم).

Whereas had Mujaahid said concerning a fiqh issue, 'The Prophet of Allaah (صلى الله عليه وسلم) said ...' such a hadeeth would have been regarded as al-mursal<sup>9</sup> and no fiqh ruling would be established through it—so what is the case when, firstly, he did not raise it back to the Prophet (صلى الله عليه وسلم) [i.e., it is not marfoo]? And, secondly, it is regarding creed [‘Aqeedah] and not fiqh and along with that they accepted it as though it was a sound narration.

So the reality is that we have to be cautious in matters such as these.<sup>10</sup>

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<sup>7</sup> (عز وجل) (Azza wa Jaal) Mighty and Majestic is He

<sup>8</sup> Marfoo is a hadeeth which is traced back to the Prophet (صلى الله عليه وسلم) directly.

<sup>9</sup> al-mursal: A hadeeth whose narrator from the end of the isnaad, after the Taabi'ee, is missing; i.e. That a Taabi'ee says "The Prophet (صلى الله عليه وسلم) said . . .". The mursal is in principle da'eef (rejected), since it misses one of the conditions of acceptability and that is, the connection of the isnaad.

<sup>10</sup> *Mawsoo'atul-Allaamah, al-Imaam, Mujaddidil-Asr, Muhammad Naasirid-Deen al-Albaanee*, of Shaykh Shady Noaman, vol. 9, pp. 354-356.