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*al-Jawaab ar-Rabbaanee Raf*  
*al-Kaadhibah Anil Imaam*  
***al-Albaanee***

al-Marroof

*Darj ad-Daroor Fee Wadh'e al-Aydaah Alas-*  
*Sadoor War-Radood Ala*  
*Hanafee Muqallid Wal-Mardood*

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Imaam Ubaidullaah Mubaarakpooree said in explanation of the hadeeth of Sahl bin Sa'ad, "This hadeeth does not mention the position of the hands however according to us it is the chest, just as there are a number of strong and clear ahadeeth about this. From which one is the hadeeth of Wail ibn Hujr, he says he prayed behind the Messenger of Allaah and he placed his right hand on his left upon his chest. This narration is transmitted by Ibn Khuzaimah in his Saheeh and Haafidh Ibn Hajr has mentioned it in Buloogh al-Maraam, Diraayah, Talkhees al-Habeer and Fath ul-Baaree. Imaam Nawawee has mentioned in his book Kitaab al-Khulaasah, Sharh Muhazzab and Sharh Saheeh Muslim. The Shaafiyah have used this as evidence for placing the hands on the chest. Haafidh Ibn Hajr and Imaam Nawawee have used this hadeeth as evidence and did not say anything about its chain, hence this according to them is Saheeh or Hasan and worthy to be utilized as evidence." (Mi'rah al-Mafaateeh)

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by  
Abu Hibbaan & Abu Khuzaimah Ansaari

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## Introduction

We present the introduction in the words of the Shaikh, the Imaam al-Allaamah Muhammad Ismaa'eel (d.1246H) the author of Taqwiyyatul-Eemaan. The hanafees claim he was a hanafee so we have mentioned some of his statements in rebuking of them and at the same time elucidating the problem why the muqallideen especially the hanafee's have so much rigid bigotry and partisanship and the problems associated with it. he says,

“Chapter Exaggeration in Taqleed and Ta'assub (bigotry). People have exaggerated a lot in the taqleed of one particular individual and have made rigid bigotry obligatory upon themselves to the extent that they have prohibited an individual from performing ijtihaad and from doing taqleed of other Imaams. And this is that non-curable illness which destroyed the shee'ahs and these people (ie the muqallideen) have also reached the realms of destruction but the only difference is that the shee'ahs have reached a greater level of destruction. They (the shee'ahs) started to find texts to back up the statements of their Imaams and these people (ie the muqallideen) have also adopted this way and begun to figurative explain well known narrations that opposed the statements of their Imaams. However they should have weighed and presented the statements of their Imaams to these narrations and texts and if they (the statements) coincided with the text they should have accepted them or otherwise rejected them.” (Tanweer ul-Aynain Fee Ithbaat Raful-Yadain (pg.44-45)

He further said, “And I am amazed when I see a person has the ability to return to a clear and conclusive hadeeth of the Messenger of Allaah (Saalalahu Alayhee Was-Sallam) which opposes the statement of his Imaam and yet they still hold doing taqleed permissible and I wonder how is this permissible. So if he does not leave the statement of his Imaam in such a situation then he has with him Shirk Fir-Risaalah (Association partners in the Messengership of the Prophet.)” then the Shaikh goes onto mention the hadeeth of Adiy bin Haatim in Jaami at-Tirmidhee in regards to the verse of Allaah, **“They have taken their monks and rabbis Lords besides Allaah.”** (Soorah at-Taubah).

He goes onto say further, “So we find from this hadeeth that if a person comes to know the evidences from the Book and the Sunnah and he still adheres to the statement of a specific Imaam and begins to figurative explain these evidences, then such a person has traits of Christianity in him and there is the danger that he may have taken some aspects of Shirk in him. And there is extreme amazement on such a nation, who instead of fearing such taqleed they declare those who abandon this taqleed to be great oppressors. Then how well does the following verse fit such people, **“How shall I fear those whom you associate and yet you do not fear that you have associated partners with Allaah for which Allaah has not revealed any evidence, so which of the two are upon the truth, if only but you knew.”** So think and be just and do not be from those people who have doubts and we seek refuge in Allaah from being amongst those who have bigotry. (Tanweer ul-Aynain Fee Ithbaat Raful-Yadain (pg.49-51).

Shaikh Abdul Hayy Lucknowee Hanafee said, "A group of the Hanafee's are engrossed in extreme partisanship and bigotry adhering strongly to the books of fataawa (verdicts) and when these people come across an authentic hadeeth or a clear athar which is contrary to their madhab then they say, "If this hadeeth was authentic then the Imaam would have

definitely issued verdicts according to it and not contrary to this, then it is the ignorance of these people." (al-Naaf'e al-Kabeer (pg.145)

Throughout their books the hanafee's use ahadeeth from the Musannaf of Imaam Abee Shaybah when they feel obliged to do so but look at some of bigotry of these people against this very same book of Musannaf.

So Asbaq bin Khaleel said, "It is more beloved to me that a head of a Pig is put in my books than I have (to read) Musannaf Ibn Abee Shaybah." (refer to Siyar A'lam an-Nabula (13/288.290), Leesaan ul-Meezaan (1/458), Nafh at-Tayyib (3/273), Tarteeb al-Madarak (3/143-144), Tadhkirratul-Huffaadh (2/630)

Similarly Imaam Shaatibee said from the fourth harm of taqleed is that the muqallid holds the statement and opinion of his Imaam to be the Sharee'ah and he does not even consider listening to the opinion of another mujtahid but rather he hurls abuse, disparaging statements and criticisms at the other." (al-Ei'tisaam (2/348).

And lastly Shaikh Anwar Shah Kashmiri Hanafee Deobandee mentioned a statement which puts the hanafee's and the other muqallideen and their traits in pure perspective, he says, "I have witnessed these people and they formulate defective and erroneous principles, so what else can be wished for after this. So when one of them finds a weak hadeeth according to his madhab he formulates the rule or principle that due to numerous routes (of this weak hadeeth) the blame of weakness is lifted or removed. Similarly when they find an authentic hadeeth contradicting their madhab they immediately formulate the rule and principle that the hadeeth is Shaadh (ie weak due to opposing something more authentic than it." (Faith al-Baaree (2/348)

So recently a reply was authored in answering the works of Imaam al-Albaanee on the issue of the hands upon the chest. The reply was based upon ignorance and wrenched with ta'assub and tahazzub of the hanafee madhab, neither was the reply correct from any of the chapters of mastalah nor was there any correct knowledge concerning the narrators. The statements of the Imaams of Jarh Wat-Ta'deel and Hadeeth were missed deliberately and not mentioned and the one's that were mentioned were done so by being misused and misapplied based upon the deceptive and treacherous traits the mu'tassub hanafee's possess. This satanic talbees and tadlees adopted by this hanafee was exposed and it was once again shown how the hanafee's envy and hate Imaam al-Mujaddid al-Muhaddith Muhammad Naasir ud deen al-Albaanee, Salafiyeen and the authentic Sunnah.

Yet again and again we see Ahlul-Bid'ah express their hate and enmity for Imaam al-Albaanee and it does not halt neither stop from them and they make it their goal in life to refute this one man. So they raise doubts about his ilm, his teachers, his ilm of rijaal and hadeeth and many more, all of which are futile and baseless.

So it started with the likes of the enemy of Islaam, Zaahid al-Kawtharee al-Hanafee and Imaam al-Albaanee wiped the floor with him, then came the arch enemy of the Sunnah Abdul Fattah Abu Guddah Hanafee and Imaam al-Albaanee obliterated him, then came the Ghumaaree clan who were also refuted back to maghrib. Entered Hasan Saqqaf the youthful

one who was shown his worth and all of these diseased and worthless ones were refuted by the Imaam.

Then came the mu'tassub hanafee rabid animals from India and Pakistan full of hatred and blackened faces and hearts, from the likes of Habeeb ur-Rehmaan A'dhamee whilst sitting in India who after being refuted and shamed for his lying and distorting the ahadeeth of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) by the Salafi Scholars of Hindh, he ran to Abu Guddah. So the hanafees of Hindh then started in the onslaught against this one Man, the Mujaddid, the Mujaahid, the Muhaddith al-Asr wal-Zamaah, al-Allaamah al-Aalim ar-Rabbaanee ash-Shaikh ul-Islam Abu Abdur-Rahmaan Muhammad Naasir ud deen al-Albaanee. Allaahu Akbar they came and came but this one slave of Allaah did not stop in defending the Sunnah and clarifying the truth. He stood firm and faced the trial and tribulations upon him. We make du'a to Allaah Jallo wa A'la that he grants Imaam al-Albaanee Jannatul-Firdaus. Ameen Ya Rabbil-A'lameen

So this is the Sixth treatise in regards to this issue of answering the hanafees and their brethren on various issues. All of which are either published in normal book form **(B)** or available online **(O)**.

1. **Dharb al-Yadain A'la Munkar Raf ul-Yadain. (B)**
2. **al-Qaul as-Saheeh Fee Masalatut-Taraaweeh. (O)**
3. **Na'am ash-Shahood A'la Tahreef al-Ghaalain Fis-Sunan Abee Dawood – of Shaikh Muhaddith Sultaan Mahmood Jalaalpooree (O)**
4. **Ghayatut-Tahqeeq Fee Ayaam at-Tashreeq – of Shaikh Muhammad Ra'ees Nadwee. (O)**
5. **The Position of the Hands of the Prophet (Sallahu Alayhee Was-Sallam) in The Prayer – of Allaamah Badee ud deen Shah Raashidee Sindhee. (B)**
6. **and this in your hands Insha'Allaah is al-Jawaab ar-Rabbaanee Raf al-Kaadhibah Anil Imaam al-Albaanee al-Marooof Darj ad-Daroor Fee Wadh'e al-Aydah Alas-Sadoor War-Radood Ala Hanafee Muqallid Wal-Mardood.(O)**

This treatise at hand is a summary of a much larger comprehensive work on this issue and insha'Allah more is to follow on this issue as well as upon others. For further info or to receive a copy of the online version books email [AbuKhuzaimahAnsaari@yahoo.co.uk](mailto:AbuKhuzaimahAnsaari@yahoo.co.uk) or [Abu\\_Khuzaimah@hotmail.com](mailto:Abu_Khuzaimah@hotmail.com).

Compiled by the two weak slaves of Allaah in need of your du'as  
Abu Hibbaan and Abu Khuzaimah Ansaari  
Maktabah Ashaabul-Hadeeth, Birmingham UK  
Maktabah Badee ud deen, Birmingham UK

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The reply of this hanafee was sent to us via email. And the text was part of a post on forum and it is as mentioned below.

Assalaamu alaikum,

Dear Brothers,

A fellow Salafee brother posted the following to me. Someone sent him a radd on Shaykh al-Albaanee's Sifatus-Salaah section on the evidences on placing the hands on the chest. I don't have the resources or time to refute these claims, but i would be interested as would other brothesr to see how the following claims can be refuted Insha'Allaah:

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**quote:**

What further points to its weakness is that contrary to it has been narrated on the authority of `Ali with a better isnaad: the hadeeth of Ibn Jareer al-Dabbi `an his father, who said,

"I saw `Ali (radi-Allaahu `anhu) holding his left arm with his right on the wrist, above the navel"

This isnaad is a candidate for the rank of hasan; Baihaqi (1/301) firmly designated it to be hasan, and Bukhaari (1/301) designated it with certainty while giving it in an abridged, ta'leeq form.

Reply:

i) al-Albani himself declared this narration to be da'eef in his editing of Sunan Abi Dawud!! Published as: Da'eef Sunan Abu Dawud (no. 158)!! A nice example of contradiction on his part!

ii) The version in al-Bayhaqi's Sunan comes via a different sanad, it is a longer version which DOESN'T CONTAIN THE CRUCIAL WORDS: "ABOVE THE NAVEL." Albani knew this and didn't mention it!! I have the original Sunan al-Bayhaqi right here with me.....

iii) Bukhari's version is ta'liq as Albani said - and again: IT DOESN'T HAVE THE CRUCIAL WORDING: "ABOVE THE NAVEL" in its wording!!!

This is all Tadlees from al-Albani.

### The Salafi Answer

**NOTE WELL:** One of the references cited for this narration by Imaam al-Albaanee in Irwaa were Baihaqee (2/130) and not (1/301) as is mentioned in the English translation of hadeeth no. 353 of Irwaa, at the back of the English translation of Sifat-us-Salaah, this is a typo error.

Imaam Muhammad Naasir ud deen al-Albaanee does bring this hadeeth in his Da'eef Sunan Abee Dawood (no.757 pg.62, Maktabah al-Ma'arif, 2<sup>nd</sup> 1421) and says it is weak. However he says as cited above in Irwaa (no.353) that it is worthy of being Hasan due to a number of reasons, some of which he mentions and other he left out.

Even a small student of hadeeth knows that when a ruling is made on a narration it is done so due to the chain of the narration more importantly, but the text of the narration is also looked at. So according to the chain the narration is weak but according to the text the narration maybe Hasan or Saheeh as will be shown.

The hanafee attempts to show what he thinks in his ignorant mind a contradiction of Imaam al-Albaanee when he grades this hadeeth weak in one place and in another place he says it is worthy of being Hasan. Then as mentioned before this is the field of the Scholars of hadeeth and Imaams of Riijaal and they are the ones who know it best.

Just as a similar example of such expertise that is required in this field, Imaam Nasaa'ee on one hadeeth in his Sunan says, The Sanad for this hadeeth is Hasan, however he (a narrator) is Munkar." (Sunan Nasaa'ee Ma'a Ta'aleeqaat as-Salafiyyah (1/246) and on the contrary to this Imaam Suyootee in his book of fabricated narrations says about one narration, "This hadeeth is fabricated and its narrators are trustworthy." (al-Laalee al-Masnoo'ah (2/110)

So the saying of Allaamah al-Albaanee in Irwaa that it is a candidate for being Hasan is correct from the science of hadeeth as this narration of Jareer Dhabbee does have supporting narrations to consolidate its meaning in terms of the text As will be shown later. So this in no way shows any contradictions in the words of Imaam al-Albaanee as the claimant claimed and it also shows his lack of understanding of the words of the science of hadeeth as will be explained.

What further shows that Imaam al-Albaanee held the chain to be weak in Irwaa also as well as in Sunan Abee Dawood are his words, and being a Major scholar of hadeeth he demonstrated this superbly. He says, "What further points to its weakness is that contrary to it has been narrated on the authority of `Ali with a better isnaad..." the words here Ba-Isnaad Khair minhu (with a better isnaad than it), this means there is another hadeeth with a better isnaad, it in no way means a Hasan isnaad. So Imaam al-Albaanee did not say Hasan or Saheeh Isnaad rather he chose the word 'Better' isnaad. This in the science of hadeeth has a special meaning, and that is the narration quoted may also be weak but its weakness is less than the other.

For example the Scholars of hadeeth say, "Aasah Shayin fil-Baab" It is the most authentic in this chapter. This does not in any way mean the narration or hadeeth is authentic, similarly this phrase is also used for weak narrations. If you have two weak narrations but one narration is more weaker than the other. So the scholars of hadeeth either mean both hadeeth are authentic, but is more authentic than the other or vice versa that both hadeeth are weak but one is more weaker than the other. (See Kitaab al-Adhkaar (pg.169) of Imaam Nawawee, Qawaa'id at-Tahdeeth (pg.82, 212) Lil-Qaasimee, Jauhar an-Naqee Alal Sunan Baihaqee (3/286) of Turkamaanee HANAFEE and Muqaddimah Tuhfatul-Ahwadhee (pg.197-198) of Imaam Abdur-Rahmaan Mubaarakpooree.

So this explains the words of Imaam al-Albaanee. Secondly Imaam al-Albaanee says the narration is a candidate of being hasan and he further elucidates this by saying Imaam Baihaqee firmly designated it to be Hasan and that Imaam Bukhaari brought it in ta'leeq form in his Saheeh.

So Where is this so called nice example of a contradiction.

Imaam Abdur-Rahmaan Mubaarakpooree said, after bringing the weak narration of Alee mentioning the placing of the hands below the navel from Alee (Radhillaahu Anhu), "I say: the isnaad of the narration of Alee, I mean the one that Abu Dawood relates from Jareer ad-Dhabbee is saheeh as you will come to know...." (Tuhfatul-Ahwadhee (2/78))

He further says,

"Yes there is the narration of Alee which indicates this, as reported by Abu Dawood in his 'Sunan' from Jareer ad-Dhabbee who said, 'I saw Alee grasping his left wrist with his right hand above the navel.'

I say: this isnaad is saheeh or hasan, but it is the action of Alee and is not marfoo. Also the clear meaning of his saying, 'above the navel' is a place raised from the navel, i.e. upon the chest or near the chest, as occurs in the hadeeth of Wa'il bin Hujr and the hadeeth of Halb at-Taa'ee and the mursal of Tawwoos, and these three ahaadeeth will follow. And this interpretation is supported by his tafseer of His saying, "wanhar" by placing the hands upon the chest in the prayer as has preceded. (see Tuhfatul-Ahwadhee (2/79)).

Imaam Abu Dawood after transmitting this narration remained silent. So this narration is also authentic according to the standard of the hanafee's as they say the narration's upon which Imaam Abu Dawood remains silent are either Saheeh or Hasan. (see Fath ul-Qadeer (1/18, 440) of Ibn Humaam Hanafee.

He Ibn Humaam at another place says, "The remaining silent of Abu Dawood and al-Mundhree according to them is authentication of it." (Fath ul-Qadeer (2/75)).

Haafidh Imaam Ibn Hajr also authenticated this narration, he said, "Huwa Isnaadun Hasanun (the chain is Hasan.)" (Tagleeq at-Ta'leeq (2/443) of Haafidh Ibn Hajr, cited from *'Nayl al-Maqsood Fee Ta'leeq A'la Sunan Abee Dawood'* (1/257), (Manuscript form) of Shaikh Zubair Alee Za'ee.

As mentioned by Imaam al-Albaanee this narration is also in Baihaqee with the SAME chain but without the words, 'upon the chest' but after transmitting it Imaam Baihaqee says, "Hadha Isnaadun Hasanun (this chain is Hasan)." (Baihaqee (2/29-30))

This mawqoof narration of Alee is supported by what is also reported from him that he said in the explanation of Fasallee Lee-Rabbika Wanhar (Soorah al-Kauthar) this means, "To place the right hand upon the left, the middle part of the forearm, placing the hands upon the chest." (transmitted by Imaam Bukhaari in at-Taareekh al-Kabeer (6437), Ibn Jareer in his Tafseer (11/325), Daarqutnee (1/285), Ibn Abee Shaybah (1/290), Baihaqee (2/29, 30), Haakim (2/537), Tamheed (20/77), ad-Darr al-Manthoor (8/650), Fath ul-Qadeer (5/49), Ibn Abee Haatim, Abush-Shaikh, Ibn Mundhir, Ibn Mardawaih and others. The chain of this hadeeth is Hasan.



So what is the weakness in this chain, due to which Imaam al-Albaanee said the narration is weak and it could be as Imaam A'dheemabaadee said below.

Imaam Shams ul-Haqq A'dheemabaadee said, "The Isnaad contains Jareer Dhabbee, it is said in Meezaan ul-Ei'tidaal (Of Imaam Dhahabee), Jareer Dhabbee from Alec and he is not known (ie Jareer Dhabbee is majhool. (But) Said Haafidh (Ibn Hajr) in Taqreeb, "Jareer Dhabbee the grandfather of Fudhail bin Ghazwaan, Maqbool Minath-Thlaathah (accepted from the third level (ie tabaqah) of narrators)." (A'un al-Ma'bood (2/324)

So Haafidh Ibn Hajr said, "Maqbool (accepted), from the third Tabaqah." (Taqreeb ut-Tahdheeb (no.926 pg.197).

And according to Imaam Haafidh Ibn Hajr the narrations of a narrator who is Maqbool are accepted if there are supporting narrations that back up the wording of his narration. (See Muqaddimah Taqreeb ut-Tahdheeb (pg.81, under the 6<sup>th</sup> Martabah)."

And as Imaam al-Albaanee goes on to say in Irwaa after citing this narration of Jareer he brings supporting narration to prove the Sunnah is to place the hands n the chest only.

### Further points

As for the Hasan issue, according to the hanafee's any narration that is disputed ie whether It is authentic or weak is Hasan. Maulana Muhammad Hasan Sunbhalee Hanafee and Shaikh Dhahfar Ahmad Uthmaani Thanwee Hanafee Deobandee have made a distinction between a 'weak' and 'Mu'dha'af' hadeeth. According to them a mudha'af hadeeth is a type of weak hadeeth upon which all the people do not agree upon its weakness and this even includes the text of the narration. (see Muqaddimah Tanseeq an-Nidhaam (pg.49) and Qawaa'id Uloom al-Hadeeth).

Dhafar Ahmad Uthmaani Thanwee Hanafee further says, "If there is dispute concerning a hadeeth, ie some scholars of hadeeth say it is authentic and some grade it weak, then such a hadeeth is said to be **HASAN**." (Qawaa'id Uloom al-Hadeeth (pg.72), Allaamah Mundhree also said the same (Targheeb (1/74).

He Dhafar Ahmad Hanafee also said, "The narrator there are differences upon is hujjah ie constitutes evidence, however he is not hujjah like the narrators of the saheeh (Authentic) hadeeth." (Anhaa as-Sakan (pg.86) more famously known as Qawaa'id Uloom al-Hadeeth.)

And before this he obliterates the claim of the hanafee who constructed this reply by saying the narrator there are differences upon and he is alone in reporting the narration then his hadeeth are of the level of Hasan. (Anhaa as-Sakan (pg.85).

Imaam al-Albaanee declared the isnaad of this narration weak as is established above due to Jareer adh-Dhabbee being majhool (unknown), but according to the hanafee's a majhool narrator from the first three generations are accepted. (see Anhaa as-Sakan

(pg.51) and in his *E'laa as-Sunan* (3/161) of Dhafar Ahmad Uthmaani Thanwee Hanafee Deobandee. So according to the hanafee standards this narration is acceptable, so then why mention the weakening of it by Imaam al-Albaanee.

As for the words on the chest not being cited in the other two references, then this is correct but the deductions drawn from the hanafee based on ignorance. As for the Imaam Bukhaari bringing it in *ta'leeq* form then he done so to affirm the general meaning. A hadeeth is considered to be the same as long as the general wording of the hadeeth is similar and or if there is a slight alteration in the chain. Neither are such narrations *Shaadh* as they do not contradict the other hadeeth. It is an established principle in the principles of Fiqh that the affirmatory (action) takes precedence, as is especially mentioned in the books of hanafee principles.

**quote:**

What is authentic from the Prophet (sal-Allaahu 'alayhe wa sallam) with respect to the position of the hands is that they should be on the chest; there are many ahaadeeth about this, among them is one on the authority of Taawoos, who said,

"The Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) used to place his right arm on his left arm, and clasp them firmly on his chest during prayer" - transmitted by Abu Daawood (759) with a saheeh isnaad.

Although this is mursal, it is enough as proof for all scholars, with all their various opinions regarding the Mursal Hadeeth, since it is saheeh as a mursal isnaad and has also been related as mawsool in many narrations; hence, it is valid as proof for all. Some of the supporting narrations are as follows:

**Reply:**

This is not Sahih! The mursal narration from Tawus is no proof for Albani since on its own it is da'eef, and as for him claiming it is strengthened by mawsool narrations - this is also batil! They are all da'eef!

Anyway, the Abu Dawud narration is da'eef because it contains Sulayman ibn Musa in the sanad who was weakned by al-Bukhari in his Ta'rikh al-Sagheer (1/305) where he said: "He has strange Hadith's" and Tirmidhi reports his teacher: al-Bukhari saying in al-I'lal al-Kabir that Sulayman reported Munkar narrations! Also, Nasai said that his Hadith's are not strong. See Tahdhib al-Kamal (12/97) of al-Mizzi and the footnotes of Bashhar Awwad.

Secondly, al-Albani himself showed the weakness of Sulayman in his Irwa al-Ghaleel (2/154)!!

### **The Salafi Answer**

**This mursal narration of Tawoos is authentic and at the level of Saheeh or at least Hasan and not in anyway weak on its own. And as Imaam al-Albaanee claimed this Hasan Mursal narration is authenticated ie reaches the level of Saheeh as it has a number of supporting Mawsool narrations which are authentic as we will show inshallaah. So the claim of Imaam al-Albaanee is 100% correct and it is not Baatil as the replier claims.**

**Imaam al-Albaanee said this narration is authentic in Saheeh Sunan Abee Dawood (1/216 no.759). It is also referenced by Imaam Abu Dawood in Kitaab al-Maraaseel (no.34 pg.138-139), Imaam Baihaqee in Ma'arifus-Sunan Wal-Athaar (2/340). Imaam Abdur-Rahmaan Mubaarakpooree also authenticated it and said it is Hasan. (Tuhfatul-Ahwadhee (2/81)**

So the only problem in this chain is Suleimaan bin Moosaa. The scholars of Hadeeth and the Imaams of Rijal have made Tautheeq (authenticated) Suleimaan bin Moosaa and saying he was weak is a great error in the science of hadeeth.

It is an established reality the scholars of praise and criticism (al-Jarh wa-Ta'deel) have authenticated Suleimaan bin Moosaa.

In his Saheeh Imaam Muslim has brought a narration of Suleimaan and uses it as evidence. (Muqaddimah Saheeh Muslim (1/11))

We know the narrator which Imaam Muslim authenticates and uses as evidence is trustworthy. Furthermore, there are many narrations of Suleimaan bin Moosaa in the four books of Sunan and others. Imaam Daarqutnee said in his Kitaab al-Illal, "He is from the trustworthy ones and A'taa bin Abee Rabah and Zuhree have praised him." (Tahdheeb at-Tahdheeb (4/237 no.2710))

Imaam Ibn Sa'ad said, "He was trustworthy, Ibn Juraij (Abdul Maalik bin Abdul Azeez bin Juraij d.150H) praised him and during the period of Hajj he would ask A'taa the same questions." (Tabaqaat Ibn Sa'ad (7/163) and the general books of Rijal)

Imaam Yahyaa bin Ma'een said, "Suleimaan is trustworthy and his hadeeth are authentic with me." (Tahdheeb at-Tahdheeb (4/237), see also ath-Thiqaat (6/380) of Ibn Hibbaan and A'un al-Ma'bood (2/325))

Imaam Daheem Abdur-Rahmaan bin Ibraaheem Dimashqee and other people of knowledge have clearly said he is trustworthy. (Khulaasah Tahdheeb (1/420), Tahdheeb ut-Tahdheeb (4/237) and A'un al-Ma'bood (2/325))

Haafidh Ibn Adiiy said, "Suleimaan bin Moosaa, Jurist, narrator of hadeeth, trustworthy people narrate from him, he was from one of the scholars of Shaam. He is alone in reporting some hadeeth and no one other than him reports them. He is firm and truthful." (Khulaasah Tahdheeb (1/420), Tahdheeb ut-Tahdheeb (4/237), and A'un al-Ma'bood (2/325). Firm (thabt) and truthful (sadooq) are words of great authentication.)

Allaamah Haithamee said in Majma'a az-Zawaa'id all the narrators of the hadeeth narrated by Suleimaan are trustworthy in numerous places, which therefore necessitates Allaamah Haithamee declared Suleimaan absolutely trustworthy.

Similarly Haafidh Ibn Hajr in Fath ul-Baaree (10/8) said all the narrators of the hadeeth narrated by Suleimaan are trustworthy. Haafidh Ibn Hajr has also said he was truthful in Taqreeb at-Tahdheeb, and he became a little forgetful before his death.

### Detailed Praise

Imaam Abu Haatim said, "He is truthful and in some of his hadeeth there is

Idhtiraab and I do not know anyone more firm and more of a jurist (faqeeh) narrator than him from amongst the companions of Makhool.” (al-Jarh wa-Ta'deel of Ibn Abee Haatim Tarjamah Suleimaan, Tahdheeb ut-Tahdheeb (4/237) and A'un al-Ma'bood (2/325).

So Imaam Abu Haatim said he was firm, which are words of high praise. He also said some of his hadeeth have idhtiraab, then there being some idhtiraab in his hadeeth is not heavy criticism as the details of this are mentioned in the books Science of hadeeth.

Imaam Nasaa'ee said, “He was a jurist and not strong in hadeeth and his hadeeth contain things.” (Kitaab adh-Dhu'afaa (pg.14) of Nasaa'ee and the general books of rijaal)

This statement of Imaam Nasaa'ee in comparison to the established praise of Suleimaan is ambiguous criticism and not detailed and in such conditions the criticism is not accepted. (A'un al-Ma'bood (2/325)

Also note the double standards here and that is it s a well known fact that Imaam Nasaa'ee said about Abu Haneefah something similar to what he said about Suleimaan bin Moosaa. Imaam Nasaa'ee said about Abu Haneefah, 'Nu'maan ibn Thaabit, Abu Haneefah, Laisa bil-Quwwee fil-Hadeeth, Koofee." (He is not strong in hadeeth, the koofee." (Kitaab adh-Dhu'afaa Wal-Matrookeen (pg.305 no.586).

So if you hold the criticism on Suleimaan bin Moosaa to be valid and detailed (which it is not) then you will also have hold the same for Abu Haneefah. So why is there this clear contradiction in your and the principles of the Ahnaaf, I say it is the disease of bigoted partisanship and following of desires.

Contrary to this the hanafee's in general do not even accept the criticism's of Imaam Nasaa'ee for example Habeeb ur-Rehmaan al-A'dhamee Dobandee Hanafee writes about Imaam Nasaa'ee, “Nasaa'ee has made him (ie Zubair bin Sa'eed) weak. However firstly his criticism is vague and unclear and secondly he is quick (hasty) and harsh, therefore his declaring him to be weak is not taken.” (A'laam al-Marfoo'a (pg.8).

So

- a) according to the hanafee principle this criticism is not acceptable because it is vague.
- b) If the criticism is accepted, then the same criticism on Abu Haneefah will have to be accepted.

Imaam Bukhaaree said, “Ibn Juraij said, ‘Suleimaan is praised however, Abu Abdullah (ie Imaam Bukhaaree) says his narrations are somewhat of the rejected type.” (Kitaab adh-Dhu'afa (pg.16) and also Taareekh as-Sagheer (pg.139) both of Imaam Bukhaaree)

This criticism of Imaam Bukhaari concerning Suleimaan is after he started to forget in later age and so cannot be taken in the general sense, it is limited and specific to Suleimaan in his later life. (refer to *'Tuhfatul Aqiwyaa Fee Tahqeeq Kitaab adh-Dhu'afaa'* (no.148 pg.37), Manuscript form, of Shaikh Zubair Alee Za'ee.

Ibn Juraij said, "Suleimaan would issue verdicts to resolve difficult issues and some of his narrations would be rejected Ahadeeth." (Taareekh Kabeer (4/38 no.399)

Then in answer there are some rejected narration's of the great scholars of hadeeth who are agreed upon narrators of the books of Saheeh. Then if this is the case then such words of criticism are overlooked after praise of the narrator has been established. Sometimes narration's are called munkar (rejected) in which trustworthy narrators are alone in reporting the ahaadeeth and we have mentioned previously that this is not criticism.

Haafidh Dhahabee said, "The strange narration's in which he is considered to be rejected (ie the narration's he is alone in reporting) then it is possible and likely he may have preserved them properly." (Meezaan ul-Ei'tidaal (1/381)

According to us the statement of Imaam Dhahabee is a decisive statement. The narration's in which Suleimaan is said to be rejected in are in reality strange narrations and in which he is alone in reporting. It is very likely and possible he may have preserved them firmly, whereas others may not have memorised this narration properly and hence abstained from narrating it.

For example a hadeeth narrated by Suleimaan that, "There is no wedlock without the guardian." Is also understood to be rejected with some people but one of the well known and famous critics of hadeeth Imaam Ibn Ma'een said, "The only hadeeth that are authentic in this issue are the hadeeth of Suleimaan bin Moosaa." (Meezaan al-Ei'tidaal (1/380)

This shows clearly the hadeeth that are considered to be rejected with some people are authentic and reliable with others.

Haafidh Ibn Hajr said in Taqreeb at-Tahdheeb, "Truthful, a jurist in hadeeth, there is a little softness in the ahadeeth narrated by him and he became forgetful before his death." (Taqreeb ut-Tahdheeb (1/331)

Numerous scholars of Jarh Wat-Ta'deel have not only made general criticisms on Abu Haneefah but also detailed criticisms. The Hanafee's answer this criticism and say Abu Haneefah was a great jurist of his time and therefore the criticisms on him are not sustainable. However no one has criticised Suleimaan in detail and ash-Sharaazee said in *'Tabaqaat al-Fuqaha'*, "Suleimaan was the jurist of Shaam and a companion of Makhool", therefore how can general criticism on him be sustainable.

The summary of the discussion is that Suleimaan is totally trustworthy and reliable. However because there are some minor statements on him being forgetful

Even the Hanafee scholar Ibn Turkamaanee did not say Suleimaan bin Moosaa was weak, he said “Suleimaan is debatable and there are statements on him, he also used to do a lot of idhtiraab in his hadeeth, as the author of al-Astadhkaar and Baihaqee have mentioned.” (al-Jauhar an-Naqee Ma’a Sunan Baihaqee (9/296).

(adapted from Ghaayatut-Tahqeeq of Shaikh Muhammad Ra’ees Nadwee)

Secondly: the claim Imaam al-Albaanee showed the weakness of Suleimaan bin Moosaa is a lie and one would say this if lying was his attribute. Imaam al-Albaanee in Irwaa al-Ghaleel (2/154), after mentioning the hadeeth containing Suleimaan bin Moosaa merely stated the words of Imaam Tirmidhee where he said, “Suleimaan is alone in reporting this word.” And this has been answered above as well as a slight weakness concerning him.

Furthermore if as you claim Imaam al-Albaanee showed the weakness of Suleimaan by just mentioning there was some weakness in his hadeeth, then at the same time Imaam al-Albaanee also quotes Imaam Haakim saying, “Isnaad Saheeh (The chain is authentic) and Dhahabee agreed with him, then therefore according to Imaam Haakim, Imaam Dhahabee and Imaam Albaanee Suleimaan bin Moosaa is authentic, on the mere account of your principle.

Thirdly: As proven above this mursal narration is authentic and therefore is not in need of any mawsool supporting narrations. This mursal narration on its own is evidence for the Hanafee’s as according to their madhab mursal narrations constitute evidence. (as stated by Sarkhasee Hanafee in Kitaab al-Usool (1/360), Noor al-Anwaar (pg.150), Fath ul-Qadeer (1/239) of Ibn Humaam Hanafee, as well as by the Haashim Sindhee Hanafee in his book Kashf ud deen (pg.17) and dear reader remember this is the author whose book was used to construct this feeble reply.

Conclusion: This narration without doubt is Saheeh and supports the other narrations and Suleimaan bin Moosaa although having slight non-detailed weakness, is on the whole a trustworthy and reliable narrator according to the majority of the scholars of hadeeth and the Imaams of Rijal.

Imaam Abdur-Rahmaan Mubaarakpooree said, “And the hadeeth of Tawoos is mursal, because Tawoos is a Taabi’ee and it’s isnaad is Hasan. And the mursal hadeeth is considered a proof with Abu Haneefah, Maalik and Ahmad in general. And according to Shaafi’ee it is a proof when supported by something that occurs via another route that builds upon the first route be it Musnad or mursal. And this mursal hadeeth is supported by the aforementioned hadeeth of Wa’il and Hulb at-Taa’ee. So deriving evidence from these to place the hands upon the chest in prayer is correct....” (Tuhfatul-Ahwadhee (2/81).

So as indicated by Imaam al-Albaanee this authentic mursal narration is supported by the other authentic mawsool narrations. The hanafee has not in any place established

any of the other narrations to be disconnected. Hence the Saheeh mawsool mu'tassil narrations support this mursal narration.

So your lies have been exposed yet again and your lack of knowledge in the science of hadeeth and Ilm ul-Rijaal is obviously is not what it seems. Its all very well saying, "I have Baihaqee here right with me.." yet these books are of to no avail to you. So next time beware of moving and using your deceptive and treacherous tongue against Imaam Mujaddid Muhammad Naasir ud deen al-Albaanee if you do not have anything to back your ill claims. This again has proven to be an empty vessel making too much noise in a vacuum.

**quote:**

From Waa'il ibn Hujr:



"That he saw the Prophet (sal-Allaahu 'alayhe wa sallam) put his right hand upon his left and placed them upon his chest."

Reported by Ibn Khuzaimah in his Saheeh (Nasb ar-Raayah, 1/314) and reported by Baihaqi in his Sunan (2/30) with two chains of narration which support each other.

Reply:

The narration in Ibn Khuzaimah is da'eef as al-Albani himself acknowledged in his follow up editing of Sahih ibn Khuzayma with Dr Azami (al-Deobandi!!), due to the weakness of Mu'ammal ibn Isma'il! But, Albani said that it is strengthened by other routes!! They don't exist going back via a similar sanad with trustworthy narrators! Also, Mu'ammal narrates this from Sufyan al-Thawri!

Imam Sufyan has only one known position on this issue: He used to put his hands under the navel - as Ibn Qudama mentioned in al-Mughni (see also the english notes to Sunan Abu Dawud by Ahmed Hasan for this acknowledgement regarding Sufyans position, 1/194, fn. 345)!

So when a narrator opposes a narration that he allegedly transmitted with the wording "upon his chest" with a contrary action in his own Salah (meaning Sufyan) - then we know for sure the narration is certainly da'eef to him!!

As for the 2 "supporting" chains in Baihaqi's Sunan (2/30) - i checked and again they are totally da'eef, because one sanad also contains the weak narrator: Mu'ammal ibn Isma'il and the other chain contains 2 da'eef narrators: Muhammad ibn Hujr (weakened by Bukhari and Dhahabi) and the unknown (majhula) mother of one of the narrators!!

All of this was mentioned by the Imam of Jarh wa Ta'dil whose Sharh was printed as footnotes to the Sunan al-Bayhaqi, and he is: Ibn al-Turkumani from the 8th century! Lastly, another narrator in the sanad: Saeed ibn Abdal Jabbar - Ibn Hajar said he is da'eef in al-Taqreeb, no. 2344

Hence, these so called "supporting" narrations are also da'eef!

But Albani avoided mentioning these spectacular points which oppose him!! Subhanallah! Tadlees ala'l Tadlees.

### **The Salafi Answer**

**This narration of Wail ibn Hujr does contains slight weakness due to Mu'ammal ibn Ismaa'eel but this does not harm the narration in anyway his is due to a number of reason. The overall weakness of Mu'ammal is slight and in general he considered to be a trustworthy narrators, this narration has 2 supporting narrations in Baihaqee and**

over all this narration of Wail ibn Hujr is supported by the narrations of Tawoos and Qabeesah ibn Hulb from Hulb at-Taa'ee.

Imaam Muhammad Naasir ud deen al-Albaanee said in his checking of Saheeh Ibn Khuzaimah, "The chain is weak due to Mu'ammal, who is ibn Ismaa'eel and he had bad memory, however the hadeeth (Ie the words on the chest) is authentic on the basis of other ahadeeth narrated via different routes which support this meaning of upon the chest." (Ta'leeq Saheeh Ibn Khuzaimah (1/243).

This hadeeth has been transmitted in many books of hadeeth some of which are, Saheeh Ibn Khuzaimah (1/242-243 no.479), Baihaqee (2/30-31), Fath ul-Baaree (2/262), BulooGH al-Maraam (no. 217), Talkhees al-Habeer, ad-Diraayah, Sharh Saheeh Muslim, Hadeeth, Nasb ur-Raayah, Umdatul-Qaaree, Nayl, Murtadha Zubaidee in his Aqoodul, Fairozabaadee in Safar, Tuhfatul-Muhtaaf, A'laam al-Muwaqqi'een, Khulaasah and many more.

### Authentication of This Hadeeth

(Note: This has been kept brief refer to the Asal)

Imaam Ibn Khuzaimah's condition as he has mentioned in his Muqaddimah to his Saheeh said, "This is a compilation of the authentic hadeeth which go back to the Prophet with authentic and complete chains of narrations, no narrator of the chain is unknown nor are any of the chains broken." (Muqaddimah Saheeh Ibn Khuzaimah (1/2).

Ibn Sayyid an-Naas, Haafidh Ibn Hajr, Haafidh Ibn Qayyim, Imaam Shawkaanee, Imaam Shams ul-Haqq A'dheemabaadee, Ibn Ameer al-Haaj, Shaikh Ainee Hanafee, Ibn Najeem Hanafee and Imaam Muhammad Naasir ud deen al-Albaanee (ba-Ei'tibaar Matanun)

and from the Shuyookh of Sindh who authenticated were, Abul-Hasan al-Kabeer Sindhee, Shaikh Muhammad Hayyaat Sindhee, Haashim Sindhee, Muhammad Qaim Sindhee, Abu Turaab Raashidullaah Shah Raashidee Sindhee, Ehsaanullaah Shah Raashidee Sindhee, Imaam Badee ud deen Shah Raashidee as-Sindhee

and from the Shuyookh of Mubaarakpoor who authenticated it were, Imaam Abdur-Rahmaan Mubaarakpooree, Shaikh Ubaidullaah Mubaarakpooree and Shaikh Safee ur-Rehmaan Mubaarakpooree

refer to Nafkh (2/211), Tuhfatul-Ahwadhee (2/79), A'un al-Ma'bood (2/327), Fath ul-Ghafoor (pg.48), Dirham us-Surrah, Darj ad-Daroor, Fauz al-Kiraam and others.

As mentioned Haafidh Ibn Hajr has transmitted this hadeeth in Fath ul-Baaree (2/262) and in Talkhees al-Habeer (1/224) and remained silent upon it. Haafidh Ibn Hajr set the condition that any hadeeth he remains silent upon in Fath ul-Baaree then it is either Saheeh or Hasan. (Muqaddimah Fath ul-Baaree also known as Haadee us-

Saaree (pg.4), Imaam Suyootee has also mentioned this condition from Haafidh Ibn Hajr in his al-Haawee.

Two Deobandee Hanafee scholars have also mentioned this condition of Haafidh Ibn Hajr. Dhafar Ahmad Uthmaani Thanawee said, "Similarly, when Haafidh (Ibn Hajr) remains silent on a hadeeth in Talkees then this is evidence for it being either Saheeh or Hasan." (Anhaa as-Sakan (pg.24).

The hanafee deobandee student of Anwar Shah Kashmiri al-Deobandi Hanafee, Yusuf Binnori writes, "The condition of Haafidh in Fath ul-Baaree and in Talkhees is his remaining silent on a hadeeth is evidence for it being strong." (Ma'arifus-Sunan (1/385).

### Praise of Mu'ammal bin Ismaa'eel

Imaam Ibn Abee Khaithamah mentions from Imaam Ibn Ma'een who said, "He (Mu'ammal) is trustworthy." (al-Jarh Wat-Ta'deel (8/374 no.1709) of Ibn Abee Haatim).

Imaam Uthmaan ad-Daarimee also mentions from Imaam Ibn Ma'een who said, "He is trustworthy and beloved to me." (Tahdheeb ut-Tahdheeb (10/339-340 no.7350), (al-Jarh (8/374).

Imaam Ibn Abee Haatim adds in al-Jarh, "Imaam Uthmaan ad-Daarimee said, "Ibn Ma'een said to me, "what is the situation of Mu'ammal from Sufyaan." I replied, "He is trustworthy." Then he Ibn Ma'een said, "HE is trustworthy." Imaam Abu Haatim said, "Truthful, strong on the Sunnah, errs excessively but write his ahadeeth." (al-Jarh Wat-Ta'deel (8/374 no.1709).

Imaam Ibn Hibbaan al-Bastee mentioned him in his book of trustworthy narrators and added that he would sometimes makes mistakes. (see ath-Thiqaat (9/187), Tahdheeb ut-Tahdheeb (10/340).

Imaam Ishaq Ibn Rahawaihah, the teacher of Imaam al-Bukhaari said he is trustworthy. Imaam al-A'ajurree mentions that Imaam Abu Dawood would respect and praise him and that he also had some errors." (Tahdheeb ut-Tahdheeb (10/340).

He was also declared to be trustworthy and reliable by Imaam Dhahabee, Haafidh Ibn Hajr, Imaam Tabaraanee, Haafidh al-Haithamee, Imaam Ahmad, Imaam Haakim, Imaam Shawkaanee, these are but a handful and there are many others.

Based upon and abridged from the treatise, *'Ithbaat ut-Ta'deel Fee Tahqeeq Mu'ammal ibn Ismaa'eel'* (manuscript form) of Shaikh Zubair Alee Za'ee.

Another decisive evidence for the trustworthiness of Mu'ammal bin Ismaa'eel is one that will put the ahnaaf to a double edged sword, insha'Allaah and that is, that in this narration the one narrating from Mu'ammal is Imaam Ahmad bin Hanbal. Mu'ammal was a teacher of Imaam Ahmad (see Tahdheeb ut-Tahdheeb (10/339) and Imaam Ahmad would only narrate from trustworthy (thiqah) narrators. The Hanafee

deobandee Dhafar Ahmad Uthmaani said, “Shuyookh Ahmad Kulluhum Thiqaat (The Shaikhs (ie teachers) of Imaam Ahmad are all thiqah ie trustworthy.” (Anhaa as-Sakan (pg.56).

**NOW:** the hanafee’s are left with two choices, either accept what their Imaam of Deoband Dhafar Ahmad Thanwee said and hence accept this narration to be authentic to at least being of the level of Hasan, or accept the position of Imaam al-Albaanee that there is a little weakness in Mu’ammal (but the hadeeth is Saheeh). So finally you had to accept the Imaam. This just shows how just and fair Imaam al-Albaanee was, free from ta’assub and ta’hazzub.

There are two supporting chains as mentioned by Imaam al-Albaanee in Baihaqee (2/30) and their chains are as follows,

The First Chain contains Mu’ammal bin Ismaa’eel again and the only main issue with him is he errs excessively and makes many mistakes. In the science of hadeeth, the narration of a narrator who errs excessively or makes mistakes is authentic when supported by other narrations.

The Second Chain. Muhammad bin Hujr from Sa’eed bin Abdul-Jabbaar bin Wail from his father (Abdul-Jabbar) from his mother from Wail (bin Hujr.)

This narration is weak without a doubt mainly due to Muhammad bin Hujr and Sa’eed bin Abdul-Jabbaar. However Ibn Hajr did say Sa’eed bin Abdul-Jabbar was weak in Taqreeb but in Tahdheeb ut-Tahdheeb he does not mention this. Haafidh himself says, “I say Ibn Hibbaan mentioned him ath-Thiqaat...” (Tahdheeb ut-Tahdheeb (4/48 no.2437). so Imaam Ibn Hibbaan mentions him in his book of trustworthy narrators, see ath-Thiqaat (6/350).

Also both Haafidh Ibn Hajr and Imaam Dhahabee mention the criticism of Imaam Nasaa’ee who said he is not strong. (Tahdheeb (4/48), Meezaan (3/215 no.3228), however as explained previously this is not detailed criticism and the hanafee’s do not accept this themselves. The criticism is from Imaam Bukhaari as he mentions in Taareekh al-Kabeer (3/no.1651) and it is due to this criticism that renders Sa’eed bin Abdul-Jabbaar weak.

As for Muhammad bin Hujr then he is also weak and Imaam Bukhaari is from amongst those who criticized him. However he has also been praised from the likes of Imaam Abu Haatim who said, “Ash-Shaikh.” So this narration also on the account of Muhammad bin Hujr is weak.

As for Majhoolah, Umm Abdul-Jabbaar ie Umm Yahyaa then concerning her was cited by the hanafee replier that Ibn al-Turkamaanee Hanafee said he does not know of her. However this has been answered in the larger work compiled by us, but to answer this in brief it should be known that Umm Yahyaa is either a female companion or at least a female successor since her husband was Wail ibn Hujr the famous companion. So Imaam Dhahabee said in Meezaan concerning the unknown female narrators, “According to my knowledge I do not know any women who has

been accused (ie of the words of criticism) or abandoned.” (Meezaan ul-Ei'tidaal volume7). (abridged from the manuscript of Shaikh Muhammad Ra'ees Nadwee's on Placing he hands on the Chest)

As for Ibn Turkamaanee Hanafee, whether he is from the 8<sup>th</sup> century, before or after it, he is known for his bigotry and his work al-Jauhar an-Naqee is a prime example of this in which he makes ta'aqab and naqd on Imaam Baihaqee in numerous places. Insha'Allaah we will mention some of these points and now is not the place for them. The Shaikh and Aalim Muhammad Ra'ees Nadwee has also exposed some of Turkamaanee's bigotry for the hanafee madhab, from al-Jauhar. Furthermore The Allaamah, the Shaikh Faidh ur-Rehmaan Thawree (d.1417H) wrote a 10 volume book refuting Ibn al-Turkamaanee and his claims, the book is titled, '*ar-Radd ut-Taqee A'la Jauhar an-Naqee.*'

As for the position of Imaam Sufyaan ath-Thawree as mentioned by Ibn Qudaamah cannot be taken as Ibn Qudaamah has not mentioned any chain for this. Secondly Ibn Qudaamah came 400-500 years after Imaam Sufyaan ath-Thawree and hence there is a major disconnection in the chain. So the principle, the narrators knows his narration best is correct but not applicable here.

So the mentioning of a position by Imaam Ibn Qudaamah for Imaam Sufyaan or other than him like Imaam Ahmad are not taken up until this is established from them via authentic chains. An example of this is that Ibn Qudaamah mentions in al-Mughnee that Imaam Ishaq ibn Rahawaihah would place his hands below the navel, however Imaam Muhammad bin Nasr al-Marwazee reports (whilst seeing Imaam Ishaq do this) that Imaam Ishaq ibn Rahawaihah used to place his hand on this chest or just slightly below.” (Kitaab al-Masaa'il (pg.222) cited from Imaam al-Albaanee's Sifat-us-Salaah.)

quote:

From Qabeesah ibn Hulb, from his father who said:

"I saw the Prophet (sal-Allaahu 'alayhe wa sallam), leave (after completing the Prayer) from his right and his left, and I saw him place this hands upon his chest - Yahyaa (Ibn Sa'eed) described the right (hand) upon the left above the joint."

Reported by Ahmad (5/226) with a chain of narrators who are of the standard set by Muslim except for Qabeesah, but he is declared reliable by 'Ijli & Ibn Hibbaan; however, no one narrates from him except Simaak ibn Harb about whom Ibn al-Madeeni and Nasaa'i say: "Unknown" and Ibn Hajar says in Taqreeb: "He is `Maqbool' (i.e. acceptable only if supported)." The hadeeth of one such as him are hasan as supporting narrations, and therefore Tirmidhi said after quoting the part of this hadeeth concerning taking the left hand with the right, "It is a hasan hadeeth."

Reply:

This narration with the wording "upon his chest" is not found via other routes containing Simak! Simak himself was narrating this version as in the Musnad to his pupil: Sufyan al-Thawri - who didn't act upon it! Since he used to place under the navel! In fact: Sufyan himself said that Simak (his teacher) was in effect da'eef (see below)!!

To place under the navel was also Imam Ahmed's own position according to Hanbali's like: ibn Qayyim in Bada'i al-Fawa'id. The most earliest Hanbali fiqh work is the Mukhtasar of al-Khiraqi (early 4th century) and it only mentions that the hands should be placed under the navel! This Mukhtasar was then commented upon by ibn Qudama in al-Mughni - which doesn't even mention this narration as ascribed to the Musnad!

This narration is not found in all manuscripts and this is why al-Haythami didn't know of it in his Majma al-Zawa'id, nor al-Suyuti in his Jam al-Jawami, nor al-Hindi in his Kanz al-Ummal or many others!

Lastly, al-Nasa'i said that if Simak narrates something by himself originally (hence he is not supported in his wording independently) then his narration is not used as evidence!! (see the arabic below) - and the verdict of Nasa'i applies here since Simak is not supported by anyone via another chain going back to Hulb al-Ta'ie (ra). This is a Jarh Mufassar from al-Nasa'i.

Simak is generally a Thiqa narrator but he made mistakes as Dhahabi said in al-Kashif as did Ibn Hibban (see the arabic below)! Imam Ahmed also said that Simak's Hadiths are Mudtarib (self-contradictory, see the arabic below).

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Simak reports from Qabeesa ibn Hulb who was declared as Maqbul by ibn Hajar - as al-Albani mentioned - maqbul means if he is supported in his narration - but here Qabeesa is not supported independently by any Sahih or Hasan chain with the wording that is found in the printed edition of the Musnad of Imam Ahmed!

All this shows that the narration is Ma'lul hence da'eef!

Below is what ibn Hajar said in Tahdhib al-Tahdhib on Simak ibn Harb (vol. 4):

ÎÊ ã 4 ÇáÈÏÇÑí Ýí ÇáÈÚÇáíÞ æãÓáã æÇáÃÑÈÚÉ ÓãÇß Èä ÌÑÈ Èä ÆãÓ Èä ÎÇáí Èä äÒÇÑ Èä äÚÇæíÈ Èä ÌÇÑÈÈ ÇáÐááí ÇáÈßÑí ÆÈæ ÇáãÚíÑÈ ÇáßæÝí Ñæí Úä ÌÇÈÑ Èä ÓãÑÈ æÇáãÚäÇä Èä ÈÒíÑ æÃáÓ Èä ãÇáß æÇáÓÍÇß Èä ÞíÓ æÈÚáÈÈ Èä Çáíßä æÚÈÏ Çááã Èä ÇáÒÈíÑ æØÇÑÞ Èä ÓãÇÈ æÃÈÑÇáíã ÇááíÚí æÈãíã Èä ØÑÝÈ æíÚÝÑ Èä ÆÈí ÈæÑ æÓÚí Èä ÌÈíÑ æÇáÓÚÈí æÚßÑáÈ æÚáÞáÈ Èä æÇÆá æÃíã áíãí Èä ÌÑÈ æãÓÚÈ Èä ÓÚí æãÚÇæíÈ Èä ÞÑÈ æãæÓí Èä ØáíÈ Èä ÚÈí Çááã æíãÇÚÈ æÚää ÇÈãã ÓÚí æÃÓãÇÚíá Èä ÆÈí ÎÇáí æÇáÃÚãÓ æíÇæí Èä ÆÈí áãí æíãÇí Èä ÓáãÈ æÓÚÈÈ ÇáÈæÑí æÓÑíß æÃÈæ ÇáÃíæÒ æÇáíÓä Èä ÒÇáí æÒÇÆíÈ æÓãíÑ Èä äÚÇæíÈ æÃÓÑÇÆíá æÃÈÑÇáíã Èä ØããÇä æÓíÈÇä Èä ÚÈÏ ÇáÑíãã Çááíæí æãÇáß Èä äÚæá æÃÈæ ÚæÇáÈ æÚíÑãã ÞÇá ÍãÇí Èä ÓáãÈ Úãã ÆíÑßÈ ÈäÇáíã äã ÇáÓíÇÈÈ æÞÇá ÚÈÏ ÇáÑÒÇÞ Úä ÇáÈæÑí æÇ ÒÞØ áÓãÇß ÍíÈ æÞÇá ÒÇáí Èä Áíãí Úä ÆÈíã ÆÈíã ÓãÇß ÁÓí ÍíÈÇ äã ÚÈÏ Çáããß Èä ÚãíÑ æÞÇá ÆÈæ ØÇáÈ Úä Áíãí äÒØÑÈ ÇáííÈ æÞÇá Èä ÆÈí ãÑíã Úä Èä äÚíã ÈÞÈ ÞÇá æßÇä ÓÚÈÈ íÓÚÝã æßÇä íÞæá Ýí ÇáÈÝÓíÑ ÚßÑáÈ æãæ ÓÈÈ Æã ÆÞæá äã Èä ÚÈÇÓ áÞÇáã æÞÇá Èä ÆÈí ÍíÈãÈ ÓáÚÈÈ Èä äÚíã ÓÆá Úãã æÇ ÇáÐí ÚÇÈä ÞÇá ÆÓãí ÁíÇíÈ äã íÓãíãÇ ÚíÑã æãæ ÈÞÈ æÞÇá Èä ÚãÇÑ íÞæãæã Æãã ßÇä íÚáØ æíÈãÝæã Ýí ÍíÈã æÞÇá ÇáÚíãí ÈßÑí ÌÇÆÒ ÇáííÈ ÆáÇ Æãã ßÇä Ýí ÍíÈ ÚßÑáÈ ÑÈãÇ æÓä ÇáÓíá æßÇä ÇáÈæÑí íÓÚÝã ÈÚÒ ÇáÓÚÝ æãã íÑÚÈ Úãã Æíí æßÇä ÝÓíÇ ÚÇããÇ ÈÇáÓÚÑ æÃíÇã ÇáãÇÓ æÞÇá ÆÈæ ÍÇÈã ÒíæÞ ÈÞÈ æãæ ßãÇ ÞÇá Áíãí æÞÇá íÚÞæÈ Èä ÓíÈÈ ÞáÈ áÇÈã Çáãíãí ÑæÇíÈ ÓãÇß Úä ÚßÑáÈ ÝÞÇá äÒØÑÈÈ æÞÇá ÒßÑíÇ Èä Úíí Úä Èä ÇáãÈÇÑß ÓãÇß ÓÚÝ Ýí ÇáííÈ ÞÇá íÚÞæÈ æÑæÇíÈã Úä ÚßÑáÈ ÎÇÓÈ äÒØÑÈÈ æãæ Ýí ÚíÑ ÚßÑáÈ ÒÇáí æáíÓ äã ÇáãÈÈÈÈÈã æãã ÓáÚ äãã ÞíããÇ æÈã ÓÚÈÈ æÓÝíÇä ÝííÈãã Úãã Òíí äÒÈÞíã æÇáÐí ÞÇáã Èä ÇáãÈÇÑß ÆããÇ ãÑí Æãã Ýíãã ÓãÚ äãã ÈÃíÑã æÞÇá ÇáãÓÇÆí áíÓ Èä ÈÃÓ æÝí ÍíÈã Óíá æÞÇá ÒÇáí ÌÒÑÈ íÓÚÝ æÞÇá Èä ÌÑÇÓ Ýí ÍíÈã áíã æÞÇá Èä ÞÇäÚ æÇÈ ÓãÈ 123 ÞáÈ ÇáÐí ÌßÇä ÇáãÃáÝ äã ÚÈÏ ÇáÑÒÇÞ Úä ÇáÈæÑí ÆããÇ ÞÇáã ÇáÈæÑí Ýí ÓãÇß Èä ÇáÝÓá ÇáíãÇáí æÇáÓãÇß Èä ÌÑÈ ÝÇáãÚÑæÝ Úä ÇáÈæÑí Æãã ÓÚÝã æÞÇá Èä ÌÈÇä Ýí ÇáÈÞÇÈ íÞíá ßÈíÑÇ æÇÈ Ýí ÆíÑ æãÇíÈ áÒÇä Èä ÚÈÏ Çáããß Ííã æáí íæÓÝ Èä ÚãÑ Úãí ÇáÚÑÇÞ æÞÇá Èä ÆÈí ÍÇÈã Ýí ÇáãÑÇÓíá ÓÆá ÆÈæ ÒÑÚÈ äã ÓãÚ ÓãÇß äã ãÓÑæÞ ÓíÆÇ ÝÞÇá áÇ æÞÇá ÇáãÓÇÆí ßÇä ÑÈãÇ áÞä ÝÃÐÇ ÇáÝÑí ÈÃÓã äã íßã ÍíÈ áÃãã ßÇä íãÞä ÝíÈãÞä æÞÇá æÞÇá ÇáÈÒÇÑ Ýí äÓãíã ßÇä ÑíãÇ äÓãæÑÇ áÇ ÁÚãã ÆííÇ ÈÑßã æßÇä Þí ÈÚíÑ ÞÈã äæÈã æÞÇá ÌÑíÑ Èä ÚÈÏ Çáíãí ÆÈíÈã ÝÑãíÈã íÈæá ÞÇÆãÇ ÝÑíÚÈ æãã ÆÓÃãã Úä Óíá ÞáÈ Þí ÌÑÝ æÞÇá Èä Úíí æáÓãÇß ÍíÈ ßÈíÑ äÒÈÞíã Æã ÒÇá Çáãã æãæ äã ßÈÇÑ ÈÇÈÚí Æãã ÇáßæÝÈ æÃíÇíÈã ÍÓÇä æãæ ÒíæÞ áÇ ÈÃÓ Èä

All this proves that Albani's "proofs" are daeef! In fact, Imam Ahmed said that it is Makruh to place the hands on the chest! I challenge anyone to go and check Ibn Qayyim's Bada'i al-Fawa'id for this claim that Imam Ahmed himself was against placing on the chest!

The above is just a summary of what is mentioned from reading Shaykh Hashim al-Sindi's radd on Hayat al-Sindi and some of my own research. And Allah knows best.

## The Salafi Answer

As Imaam al-Albaanee said, it is transmitted by Imaam Ahmad (5/226) from Qabeesah bin Hulb. All the narrators of this hadeeth are trustworthy and reliable except Qabeesah bin Hulb.

Imaam Ijlee said Qabeesah bin Hulb was a successor and Thiqah (trustworthy). (Taareekh ath-Thiqaat (no.1379). Imaam Ibn Hibbaan mentions him in his book of trustworthy narrators Kitaab ath-Thiqaat (5/319) (See also Meezaan ul-Ei'tidaal (4/384).

Imaam Abdur-Rahmaan Mubaarakpooree said, "...And the narrators of this hadeeth are all trustworthy, and the isnaad is linked .... and the hadeeth of Hulb at-Taa'ee (ie this one) is Hasan and the author of 'Aathar as-Sunan' acknowledged that it was Hasan, so to derive evidence from this that the place for the hands in prayer is on the chest is correct..." (Tuhfatul-Ahwahdee (2/81)

The hanafee scholar Nimawee said the chain of the narration was Hasan in Aathar as-Sunan (pg.67) as Imaam Mubaarakpooree pointed out. However Nimawee argues, as the replier has mentioned that the words, "On the chest" are not preserved. From this angle the hanafee's try to prove this narration is Ghair Mahfooz (not-preserved) ie Shaadh with the words upon the chest.

However the hanafee's now have left using the slight weakness of Qabeesah bin Hulb and moved onto new arguments and that is the single reporting of Simaak ibn Harb from Qabeesah and the additional wording of 'upon the chest' is only from this chain in the hadeeth in Musnad Ahmad and that this addition is ghair Mahfooz.

The chain in Musnad Ahmad is as follows,

Imaam Ahmad narrates on the authority of Yahyaa bin Sa'eed from Sufyaan from Simaak bin Harb from Qabeesah bin Hulb from his Father Hulb who saw the Messenger of Allaah....

It is also to be noted this hadeeth has been transmitted in various books of hadeeth with various wordings but the chains are the very similar except the initial narrators like Sufyaan, Abul-Ahwas and Shu'bah.

There are two narrators who narrate from Simaak bin Harb and they are:

1. Sufyaan ath-Thawree
2. Abul-Ahwas

The narration of Sufyaan ath-Thawree has two wordings. The wording in Musnad Ahmad (5/226) is "I saw the Prophet (sal-Allaahu 'alayhe wa sallam), leave (after completing the Prayer) from his right and his left, and I saw him place this hands upon his chest."



The second wording is, “He placed his right on his left in the prayer.” (Musannaf Ibn Abee Shaybah (1/390), Daarqutnee (1/285), Baihaqee (2/29, 295).

Abul-Ahwas’s narration is similar to the wording of the narration of Sufyaan. (refer to Tirmidhee (2/32) Checking of Imaam Ahmad Shaakir and Ibn Maajah (1/266) and Tuhfatul-Ahwadhee (2/72-73). The wording is, “He placed his right on his left in the prayer.”

Imaam Tirmidhee after mentioning this narration said, “Qaal Abu Eesaa Hadeethu Hulbin Hadeethu Hasanun.” Ie the hadeeth of Hulb is Hasan. (See Tirmidhee Ma’a Tuhfa)

This hadeeth has also been transmitted by Imaam Baghawee in Sharh us-Sunnah (3/31) and by Imaam Nawawee in al-Majmoo’a (3/312)

So the only narration that mentions ‘Upon the chest’ is the narration of Sufyaan in Musnad Ahmad, then it is also to be noted all the other chains that have come from Sufyaan and Abul-Ahwas are all authentic.

The narration of Sufyaan is taken because the narrator is Imaam Yahyaa ibn Sa’eed al-Qattaan. Imaam Abdur-Rahmaan Mubaarakpooree said, “Yahyaa bin Sa’eed, Thiqah, Haafidh, Muttaqin the addition of ‘upon the chest’ does not oppose or contradict the narrations from the companions of Sufyaan and Simaak, However this is accepted according to the Muhaqqiqeen.” (Abkaar al-Manan (pg.113-114).

So this addition of the Thiqaaah (trustworthy narrator) is accepted as long as he does not oppose anyone trustworthier than himself. As for Imaam Yahyaa ibn Sa’eed al-Qattaan then he is al-Haafidh, al-Hujjaah, one of the Imaams of Jarh Wat-Ta’deel. Imaam Ahmad said, “My eyes have not seen anyone like him.” Imaam Ibn Ma’een said Yahyaa is more firm and established than Ibn Mahdee.” Muhammad bin Bashaar said, “The Imaam of the time.” From Khulaasah from A’un al-Ma’bood (2/326), Taqreeb ut-Tahdheeb (no.7607 pg.1055-1056).

Remember the narrators from Sufyaan in the narrations that do not mention the addition upon the chest are Abdur-Rahmaan ibn Mahdee and Wakee ibn al-Jarrah, however Imaam Yahyaa ibn Sa’eed was more firm and established than both of them, hence the narration of upon the chest is taken.

This hadeeth is neither shaadh and the definition of shaadh is that trustworthy narrator opposes one or more narrators that are more trustworthy than himself. (an-Nukt pg.187)

The Imaams of Hadeeth and Rijaal accept the addition of trustworthy narrators with conditions. (see Sharh al-Fiyyah Lil-A’raaqee Ma’a Fath al-Baaqee (1/212), see also an-Nukt (pg.225), Sharh Nukhbatul-Fikr (pg.32).

Further more Haafidh Ibn Hajr also mentions from Imaam's Abdur-Rahmaan ibn Mahdee, Yahyaa al-Qattaan, Ahmad, Ibn Ma'een, Alee bin Madeenee, Bukhaari, Abu Zur'ah ar-Raazee, Abu Haatim ar-Raazee, Nasaa'ee, Daarqutnee and others that only those additions will be accepted that do not oppose other narrations. (see also Tadreeb ur-Raawee (pg.157) and Sharh Nukhbah.)

Haafidh Salaah ud deen, "There is detail in this, the condition for the acceptance of additions from trustworthy narrators are that they do not oppose one or more narrators who are more trustworthy than them." (Jaam'e at-Tahseel (pg.42).

The Hanafee scholar Zailaa'ee has also mentioned this, he says, "Additions are accepted sometimes. When the narrator (who is reporting the addition) is trustworthy, Haafidh, firm and established and he narrates an addition and the one who does not narrates the addition is of equal level or of a lower level, then the addition will be accepted." (Nasb ur-Raayah (1/336). Nimawee Hanafee has also mentioned something similar to this see his Ta'leeq al-Hasan (pg.187), other than this many of the Imaams of Hadeeth have mentioned this.

So Imaam Yahyaa ibn Sa'eed al-Qattaan is more Authaq

### Simaak ibn Harb

The replier mentioned some ambiguous words and hastily pasted the words of Haafidh Ibn Hajr from his Tahdheeb ut-Tahdheeb without really looking at it himself or even fully reading its contents which shows his ignorance in making blanket statements without knowing how much weight they hold and again it further points to this diseased bigoted partisanship to the hanafee madhab.

The replier himself admits Simaak is trustworthy in general but he has slight weakness and for this slight weakness he mentions the statement of Imaam Ahmad who said the hadeeth of Simaak are confused and contradictory.

The answer to this is in Tahdheeb ut-Tahdheeb itself, if only this ignorant one had looked at what he pasted, pasting it was no doubt easy and I assume the reasons for not translating it were that the realities of his lies would be clear, so you are ones well acquainted and accustomed with tadlees and talbees yet you claims others to be like you. Further more their narrow mindedness and lack of research is also shown in them not consulting Haafidh Ibn Hajrs Taqreeb where he also renders the claim of Simaak being self contradictory as being futile as will be mentioned.

This self contradictory of Simaak is only in the narration he narrates from Ikrimah as the Imaams of Riijaal have mentioned and not when he narrates from Qabeesah bin Hulb.

Imaam Ya'qoob bin Shaybah said, "I said to Alee bin Madeenee concerning the narrations of Simaak from Ikrimah." He said, "They are contradictory."

Yaqoob said, "And his narrations from Ikrimah are contradictory specifically and those narrated from other than Ikrimah are good but they are not from the strong ones. And those who heard from him (ie narrated from) in the earlier times like Shu'bah and Sufyaan, then their ahadeeth from him are firm and established." (Tahdheeb ul-Kamaal (12/115 no.2579), Tahdheeb ut-Tahdheeb (4/211 no.2718), Tuhfatul-Ahwadhee (2/81) and A'un al-Ma'bood (2/326)

Note that the one narrated from Simaak in this particular chain is Sufyaan and the one Simaak is narrating from is Qabeesah.

Imaam Abdur-Rahmaan Mubaarakpooree after mentioning the statements of the Imaams of Jarh Wat-Ta'deel in his Tuhfah he says, "And that of Simaak being self contradictory in hadeeth does not involve the aforementioned hadeeth as this narration is from Qabeesah and his (ie Simaak's) narrations from Ikrimah are self contradictory specifically." (Tuhfatul-Ahwadhee (2/81).

Haafidh Ibn Hajr said about Simaak, "Truthful, his narrations from Ikrimah are self contradictory specifically, and he became forgetful at the end." (Taqreeb ut-Tahdheeb (no.2639 pg.415).

Imaam Ibn Adiiy said, "The hadeeth of Simaak are Mustaqeem (ie Hasan or Saheeh) insha'Allaah, he is from the Major Successor's from Koofaah, his ahadeeth are HASAN, he is truthful and there is no harm in him." (Tahdheeb ut-Tahdheeb (4/211).

Imaams Ibn Ma'een, Abu Haatim Imaam Ijlee said he as trustworthy and have praised him and Imaam Ahmad according to one narration said he is trustworthy. Imaam Bazaar said in hi Musnad, "The famous narrator I do not know anyone who rejected him." (See Tahdheeb ut-Tahdheeb (3/210-211 no.2718), al-Jarh Wat-Ta'deel (4/279-280 no.1203) and Tuhfah (2/81).

As for the point from Imaam Nasaa'ee that Simaak is not to be taken when he is alone in reporting, then this is answered by saying Simaak is supported in the meaning of his narration by the narrations of Tawoos and Wail Ibn Hujr. More importantly this criticism of Imaam Nasa'ee is concerning the narration of Simaak via Abul-Ahwas in his Sunan and not Sufyaan as in this case. (refer to Sunan Nasaa'ee (1/319) with the Explanation of Suyootee.

Taken and abridged from the treatise, *'Nasr ur-Rabb Fee Tautheeq Simaak ibn Harb'* (manuscript form) of Shaikh Zubair Alee Za'ee.

Then if this is the case why do the hanafee's take the narration of Shareekh of placing the knees before the hands in the hadeeth of Wail. (Daarqutnee no.1292) This is a well known position of the Ahnaaf however in this narration Shareekh is alone in reporting this as Imaam's Daarqutnee (1/338), Imaam Tirmidhee (2/57), Imaam Baihaqee (2/99), Imaam Bukhaari, Ibn Abee Dawood (see Talkhees al-Habeer (1/254), Imaam Abdur-Rahmaan Mubaarakpooree (Tuhfatul-Ahwadhee (2/118), Imaam Shams ul-Haqq A'dheemabaadee (A'un al-Ma'bood (3/48), Imaam Muhammad Naasir ud

deen al-Albaanee (in *Irwaa* (2/76) and *Tamaam al-Minnah* (pg.194) all have indicated that Shareekh was alone in reporting this.(bearing in mind all the other narrations for placing the knees before the hands are weak.)

As for the position of Imaam Sufyaan ath-Thawree then this has been discussed under the hadeeth of Wail ibn Hujr

So this narration is of the level of Hasan, and the supporting narrations that are as mentioned above, of Wail ibn Hujr, Tawoos and Alec make this narration of Qabeesah bin Hulb Saheeh.

### The Position of Imaam Ahmad bin Hanbal

The hanafee replier is somewhat boastfully throwing a challenge saying Imaam Ahmad held it to be makrooh to place the hands on the chest. Yet before this he says and I quote, "To place under the navel was also Imam Ahmed's own position according to Hanbali's like: ibn Qayyim in *Bada'i al-Fawa'id*." Note Imaam Ibn Qayyim was not a hanbali first and foremost.

This is an outright and manifest lie, this father of tablees has no shame in lying upon the Imaam of Ahlus-Sunnah in attributing this opinion to him just in order to strengthen his futile position.

There are varying statements from Imaam Ahmad that mention he said one may place their hands below the navel, on the navel and above the navel.

Below the navel has only been mentioned by al-Khirqee and this is not well known. On the navel has been mentioned by Imaam Ibn Qayyim in *Bada'i al-Fawaa'id* (3/93). It is also worthy to be noted that Imaam Ibn Qayyim himself mentions there are differences on where the position of the hands should be from Imaam Ahmad see the aforementioned book.

Furthermore, whilst mentioning the position of above the navel for Imaam Ahmad, Ibn Qudaamah uses the hadeeth of Wail ibn Hujr as evidence for this, which states the placing of the hands on the chest, so it is apparent from this Imaam Ahmad placed his hands on his chest. (see *al-Mughnee* (1/514-515))

Above the navel is the more widely known opinion of Imaam Ahmad, whether this is on the chest or below it, it is still above the navel. This is due to what his son reported from him in *Masaa'il* (pg.62) as cited by Imaam Muhammad Naasir ud deen al-Albaanee (and reported by Imaam Shawkaanee in *Nayl al-Awthaar* (2/189), see also *Bada'i al-Fawaa'id* (3/93) and in *Tamheed* of Ibn Abdul-Barr.

This opinion should be given precedence over the others for two reasons. The first is because his son has reported this from him and he is likely to know the affair of his father more than anyone, more than al-Khirqee and Ibn Qudaamah and the chain from the father to the son is authentic. Ibn Qudaamah has not mentioned any chain for his claim, hence this cannot be taken to be the position of the Imaam.

Secondly Imaam Ahmad transmits the above hadeeth of Hulb at-Taa'ee and Ghalibatudh-Dhan is that he would have acted upon this authentic ahadeeth as he was the Imaam of Ahlul-Hadeeth.

And lastly Shaikh Muhammad Hayaat Sindhee answered Haashim Sindhee again so please refer to that also.

For further details about this issue and some other evidences utilized by the Salafi's refer to **The Position of the Hands of the Prophet (Sallahu Alayhee Was-Sallam) in The Prayer** – of Allaamah Badee ud deen Shah Raashidee Sindhee.

We make dua that Allaah guides us to the truth in all affairs and that he saves us from the evils of Shaytaan and Ahlul-Bid'ah, ameen. To him we belong and to him is our return.