

Clearing the Allegations & Attack on
Allamah Rabbani Shaikh Muhammad
Nasir ud-Din al-Albani (1420H)

15 Points in Response to the Piteous Video of
the Hanafi Fiqh Channel on Shaikh al-Albani
Weakening Hadith in Sahih al-Bukhari

PART 4

Compiled, Translated and Annotated

Abū Khuzaimah Anṣārī



SALAFI RESEARCH INSTITUTE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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15 POINTS IN RESPONSE TO THE PITEOUS VIDEO OF THE HANAFI FIQH CHANNEL ON SHAIKH AL-ALBANI WEAKING HADITH IN SAHIH AL-BUKHARI

Compiled, Translated & Annotated
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IN DEFENCE OF THE SUNNĪ CREED AND MANHAJ

**15 Points in Reponse to the Piteous
Video of the Hanafi Fiqh Channel
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‘Audhu Billāhi min ash-Shayṭān al-Rajīm

Bismillāh al-Raḥmān al-Raḥīm

*Alḥamdullilāhi Rabbil ‘Alamīn, Waṣalatu Wassalām ‘Ala Rasūlillahil Karīm, Wa ‘Ala
Alihī Wa Aṣḥābī Wa Man Tabiāhum Bi-Eḥsan İla’ Yaum al-Dīn; Wa Ba’d*

*All Praise belongs and is directed to the Rabb of everthing
that exists, Praise and Salutations be upon His
Final beloved Messenger, his revered family
and his noble Companions and upon
those who follow them in good
until the end of times,
To proceed,*

In response to the first video uploaded by the Hanafi fiqh channel (HFC) they presented that Allamah Rabbani Shaikh Muhammad Nasir al-Din al-Albani declared a hadith weak in Sahih al-Bukhari.

This is the video in question, they have titled it as '*Albani Weakens Hadith of Sahih Al-Bukhari- Part 1*'

<https://www.youtube.com/watch?v=KT22e4LRevg&t=87s>

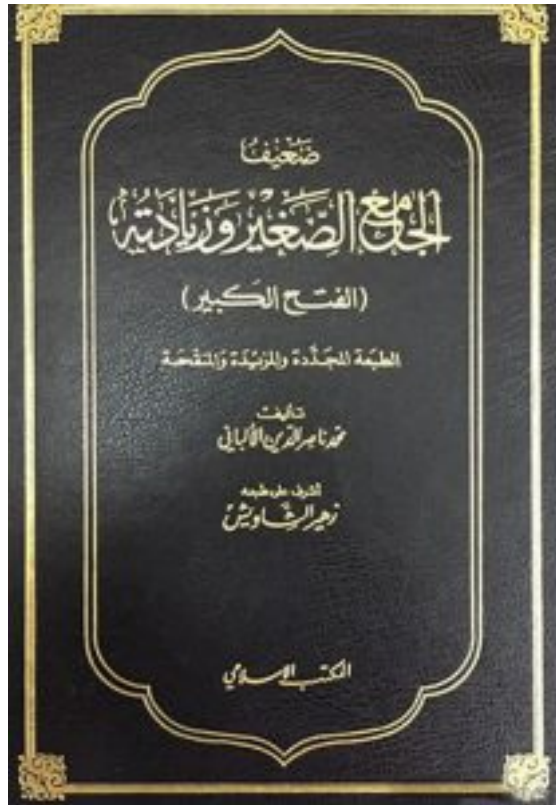
The youtube video spans approximately 5 and a half minutes without the name of the presenter. The attack on Shaikh al-Albani is that he weakens a hadith in Sahih al-Bukhari. The hadith they are referring to is,

حَدَّثَنِي بَشْرُ بْنُ مَرْحُومٍ، حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " قَالَ اللَّهُ ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ، رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ، وَلَمْ يُعْطِ أَجْرَهُ "

Imam Bukhari said, narrated to me Bishr bin Marhum, who narrated from Yahya bin Sulaim on the authority of Isma'il bin Umayyah on the authority of Sa'id bin Abi Sa'id on the authority Abu Hurairah on the authority of the Messenger of Allah ﷺ who said, "Allah says, 'I will be against three people on the Day of Resurrection: 1. One who makes a covenant in My Name, but he proves treacherous. 2. One who sells a free person (as a slave) and eats the price. 3. And one who employs a laborer and gets the full work done by him but does not pay him his wages.'" (Bukhari, Kitab al-Buyu'a, Bab Ithmi Man Ba'a Hurran, hadith no.2227)

They say Shaikh al-Albani weakens this Hadith in *Da'if al-Jami (al-Saghir)* of Hafiz Suyuti and they present a small scan of the grading on the top right of the video.

The scan they scantily showed was of this page, where Shaikh al-Albani, according to them weakened this hadith of *Sahih al-Bukhari*



٤٠٤٧ - وقال الله تعالى: **إِنَّمَا اللَّهُ لَا إِلَهَ إِلَّا هُوَ**، فمن أقرَّ لي بالتوحيد دخل حسي، ومن دخل حسي أمن من عدائي»
(ضعيف جداً) (الشرايفي) ص ٤٠٣٧

٤٠٤٨ - وقال الله تعالى: **إِنِّي وَاللَّيْلُ وَالْأَسَىٰ فِي سَبْعٍ عَظِيمٍ**، أحلق ويغيد غيري، وأرزق ويشكر غيري»
(ضعيف) (الفتنيم، ص ١٠١) ص ٣٣٦

٤٠٤٩ - وقال الله تعالى: **إِنَّمَا عِبدٌ مِن عِبَادِي يَخْرُجُ مُجَاهِدًا فِي سَبِيلِي**، ابتغاء مرضاتي فصعدت له أن يرجعه إن رجعته بما أصاب من أذى أو غنيمه، وإن قبضته أن أفرقه له وأرحمه وألحظه الجنة^(١)»
(ضعيف) (ص ١٢) ص ١٩٦/٩

٤٠٥٠ - وقال الله تعالى: **ثَلَاثَةٌ أَنَا عَصَمْتُهُمْ يَوْمَ الْقِيَامَةِ: رَجُلٌ أَعْطَىٰ بِي كُمٌ غَدَرٌ، وَرَجُلٌ بَاعَ خُرًّا فَآكَلَهُ ثَمَنُهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَىٰ مِنْهُ وَلَمْ يَقْطَعِ شَرْتَهُ^(٢)**»
(ضعيف) (ص ١٠٤) ص ١١٨٩

٤٠٥١ - وقال الله تعالى: **عِبَادِي الَّذِينَ أَحْبَبْتُ لِي مِنْ بَعْضِ عِلَاتِكُمْ**»
(ضعيف جداً) (طرس) ص ١٠١ ص ١٤٧

٤٠٥٢ - وقال الله تعالى لموسى: **يَا حَسْبِيَ إِيَّاكَ بَدَأْتُ مِنْ بَعْدِكَ اللَّهُ**، إن أصابهم ما يُبْغُونَ حمدوا وشكروا، وإن أصابهم ما يكرهون حسروا واحسبوا، ولا حلم ولا علم، قال:
يا ربِّ كيف يكون هذا ثم ولا حلم ولا علم؟ قال: أعطيتهم من حلمي وعلمي»
(١) قلت: وهي صفة حسنة في حروبه مبرورة بشرط: بالخلق لله في جهاد. (٢) الحديث صحيح رواه البخاري في الصحيحين، ص ١٩٦/٩

(Da'if Jam'e al-Saghir Wa Ziyadatuhu (p.590 no.4050)



Let us now move on to their presentation

THE FIRST POINT - Ignorant Hanafi Muqallids!

The presenters of these points are hanafi muqallids, the calamity is that not only are they not scholars, but they are in actual fact - ignorant blind followers of the hanafi madhab and they have no credentials whatsoever to present these points as they are not scholars. Rather, they adamantly believe they are hanafi muqallids and the job of the muqallid is only but to make taqlid. So we ask them, which hanafi scholar has preceded the hanafi fiqh channel in presenting this point.

If they acknowledge they are ignorant muqallids, why are they exceeding their remit as muqallids of the hanafi madhhab. If they claim the hanafi madhhab allows its followers to do research and present intricate detailed points related to *Sahih al-Bukhari*, as well as the array of sciences associated with Bukhari combined with the details of the science of hadith, then show us which hanafi scholars has preceded you in allowing you to do this?

Furthermore, as it relates to this point, the hanafi muqallid who presented this point under the Hanafi fiqh channel, contradictory to his madhhab, reads a hadith from *Sahih al-Bukhari* with a screen image of bookcase with dated books. Seriously brothers, how does a hanafi muqallid go from reading a hadith from Bukhari with all those books behind him while he still remains an ignorant hanafi muqallid? Is it not the case that the aim is to feign Islamic knowledge while projecting an academic scholastic approach? I leave you to decide for yourselves. Seriously, what are some hanafi fanatical muqallids doing in bradford trying to talk about *Sahih al-Bukhari* and the hadith gradings of Shaikh Muhammad Nasir ud Din al-Albani?

THE SECOND POINT - Why Single out Bukhari?

Shaikh al-Albani does not and has not categorically graded the hadith in *Sahih al-Bukhari* weak in the *Jam'e al-Saghir*. Hafiz Suyuti references the hadith to the *Musnad* of Ahmad (حم) as well as Bukhari (خ) and not just *Bukhari*, this is the first point to be noted. The video of HFC, surprise surprise, employ their usual 'unique' tactics and gloss over the fact that the hadith is also in the *Musnad* of Ahmad. Thus HFC present to the audience the hadith is only in *Bukhari*, the very same hadith Shaikh al-Albani grades weak.

In perspective, Hafiz Suyuti includes this hadith in his *Jam'e al-Saghir* and references it to *Musnad Ahmad* and *Bukhari*. Shaikh al-Albani grades it weak and then HFC come along and say Shaikh al-Albani grades the hadith in *Sahih al-Bukhari* weak. This is an exerted effort to direct false impressions against Shaikh al-Albani.

THE THIRD POINT - The Methodology of Shaikh al-Albani

Shaikh al-Albani applied the methodology of the scholars of hadith to the verification and authentication of hadith. It was not based on wishful thinking or bigoted partisanship, rather it was honest and upright application of the science of hadith. In Part 3 we added the statement of Shaikh al-Albani himself explaining his reasons.

Shaikh al-Albani was known and is still known as a scholar of the Sunnah, who defended and clarified the *Sahih* hadith from the weak. The HFC video is presented in a repugnant manner attempting to highlight and portray Shaikh al-Albani undermined and discredited *Sahih al-Bukhari*. This was also a miserable attempt to malign the Shaikh and equate him with those who rejected and refuted the hadith in *Sahih al-Bukhari* and *Sahih Muslim* i.e. the *Sahihayn*. Shaikh al-Albani applied the framework and the established

blueprint for researching hadith, their verification and gradings. Therefore, this was a brazen endeavour to discredit Shaikh al-Albani and the Salafi's by saying the Sheikh graded hadith in *Sahih al-Bukhari* weak.

As Muslims, we should always research issues with an open, fair and just mind. There should be a clear distinction between the approach of Shaykh al-Albani and the modern day rationalists to the hadith of *Sahih al-Bukhari*, where the latter only desire to reject and cause doubts pertaining to the Prophetic hadith and the former applies the sciences of hadith based on reading and research.

Shaikh al-Albani said in clarification of position.

"I am compelled by academic honesty to express what I believe is correct and to fulfil my duty, as the researcher who has deep knowledge, I hold an academic reality which was mentioned by Imam al-Shafi'i who said, 'Allah has decreed that no book should be perfect except His Book,' therefore some of the scholars objected to some words that were erroneously inserted by some of the narrators in some Sahih ahadith." (Mukhtasar Sahih al-Imam al-Bukhari (Riyadh: Maktabah al-Ma'arif, 1422H/2002c) 2:5-6)

THE FOURTH POINT- Shaykh al-Albani's View on the Status of the Sahihayn

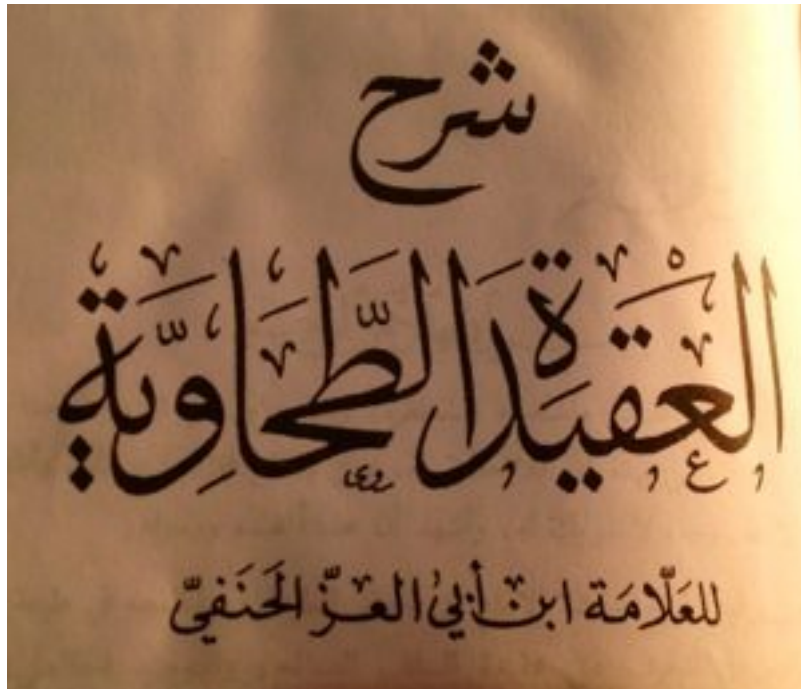
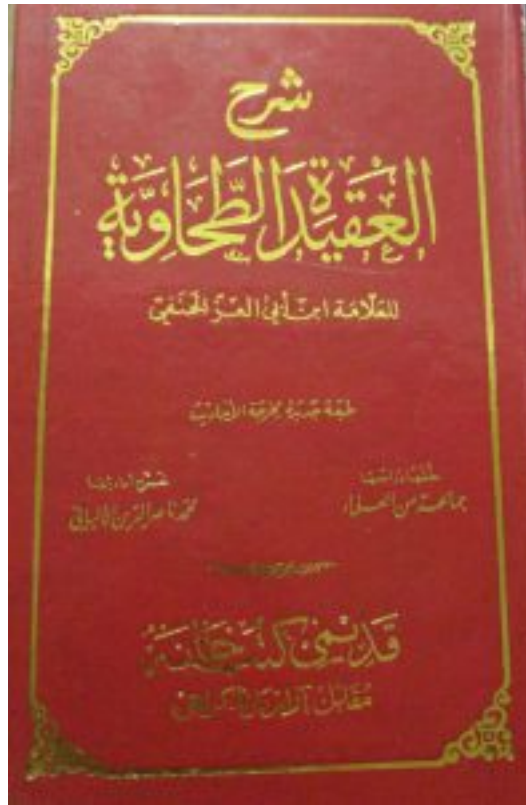
Furthermore, this point is further emphasised why the overwhelming number of statements of Shaykh al-Albani in defence, veneration and propagation of the lofty status and calibre of the two Sahihyan i.e. *Sahih al-Bukhari* and *Sahih Muslim*. Shaikh al-Albani himself said

"How can the Sahihayn have the same status (as the Sunans), they (the Sahihahyn) are the most authentic books after the book of Allah with the agreement of the Muslim Scholars from

the Muhaddithin and others. They have superiority over the books of Sunan as they collated the most authentic ahadith as the Sahihs. They separated and left the weak ahadith and those with objectionable texts, which they based on strong principles and intricate conditions. They had unprecedented success, such that was not given to those after them who collected Sahih ahadith from the likes of Ibn Khuzaimah, Ibn Hibban, al-Hakim and others.

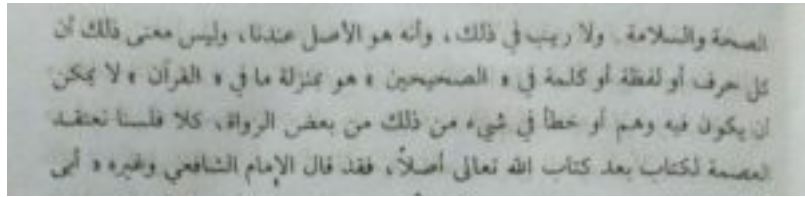
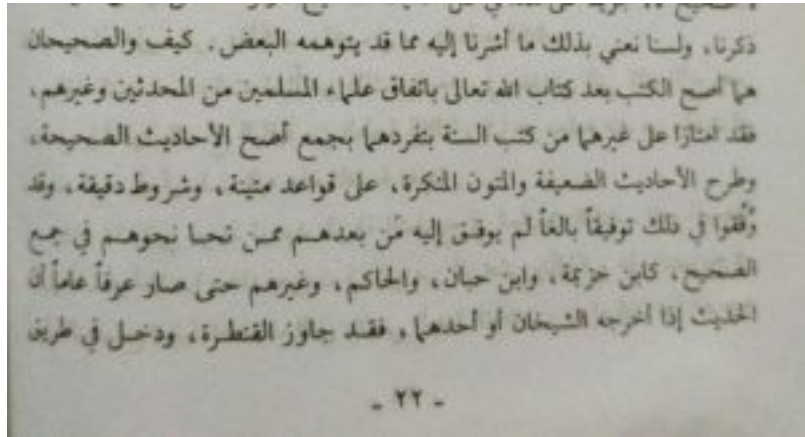
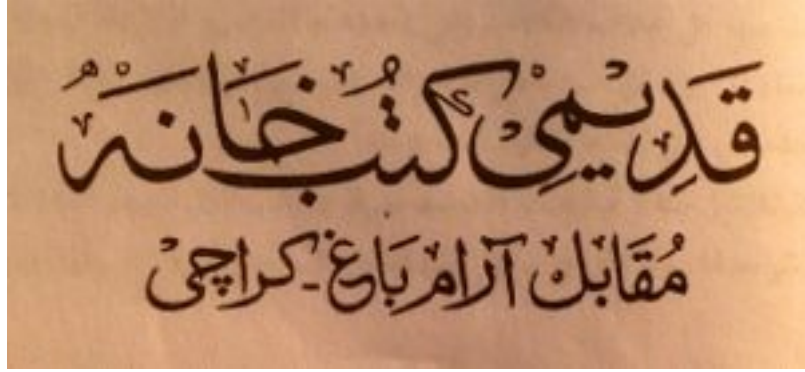
It has become a well known and common understanding that a hadith transmitted by the al-Shaykhayn or one of them has passed the test of authenticity and thus is sound and authentic without any deficiency, and this is the principle we also hold. However, this does not mean that every letter, word or phrase in the Sahihayn has a similar status to that which is in the Quran, and that it is not possible for the narrators to have made a mistake and error. Neither do we believe any book is free from error except the book of Allah...." (Muqaddimah Sharh Aqidah al-Tahawiyyah p.22-23, see scan below)





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(Muqaddimah Sharh Aqidah al-Tahawiyyah (p.22-23))

Shaikh al-Albani highlights his respect for Imam Bukhari and his Sahih by titling his summary of it as 'Mukhtasar Sahih al-Imam al-Bukhari' which shows his respect and love for Imam Bukhari by calling him al-Imam, compare this to the presentation of HFC. Imam al-Albani also said *Sahih al-Bukhari* has the status of being unanimously accepted with consensus throughout the ages (Mukhtasar Sahih al-Imam al-Bukhari (1:8))

He also said,

"Sahih al-Bukhari with his majestic nature has been universally accepted by the Scholars throughout the ages as I have mentioned in the introduction." (Mukhtasar Sahih al-Imam al-Bukhari (2:4)

Dear Readers, you have read the status and position of Bukhari and the Sahihayn according to Shaikh al-Albani from his Muqaddimah of *Sharh Aqidah al-Tahawiyyah* and his *Mukhtasar Sahih al-Imam al-Bukhari*. The former, was printed by a Hanafi Deobandi publishing house in Karachi Pakistan. We also find from this excerpt the view of Shaikh al-Albani, his reverence for the Sahihayn is not what the HFC falsely presents when they distort this presentation and say Shaikh al-Albani "attacked" this hadith (video timestamp 2:44). Do you see the deception, gross distortion and deliberate misrepresentation?

THE FIFTH POINT - Shaikh al-Albani did not Grade this Hadith in Bukhari Weak!

We have already mentioned the reference in question relates to *Jam'e al-Saghir* which also shows the reference to *Musnad Ahmad*, so the Shaikh did not categorically grade the hadith in Bukhari to be weak. Shaikh al-Albani in his notes to his *Mukhtasar Sahih al-Imam al-Bukhari* discusses the chain and the narrator in question i.e. Yahya bin Sulaim and mentions the views of the Scholars concerning him. Shaikh al-Albani says,

"I say, this hadith is a lone report of Yahya bin Sulaim.."
(Mukhtasar Sahih al-Imam al-Bukhari (2:73 no.1050)

Shaikh al-Albani also discusses some of the contentious narrations and additional wordings to ahadith in the introduction of *Mukhtasar Sahih al-Imam*

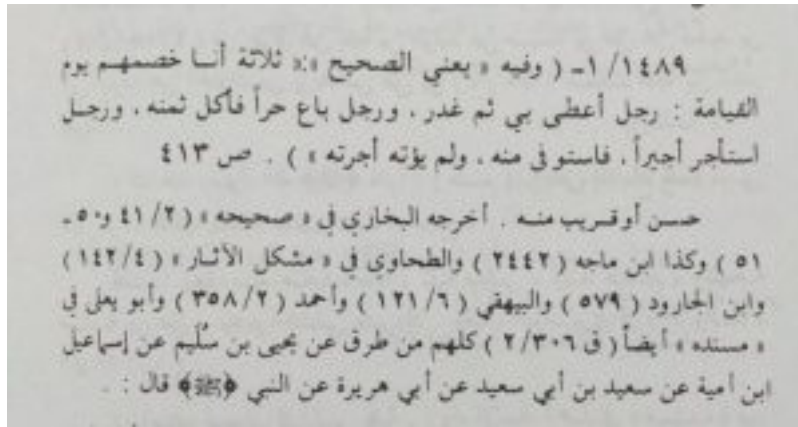
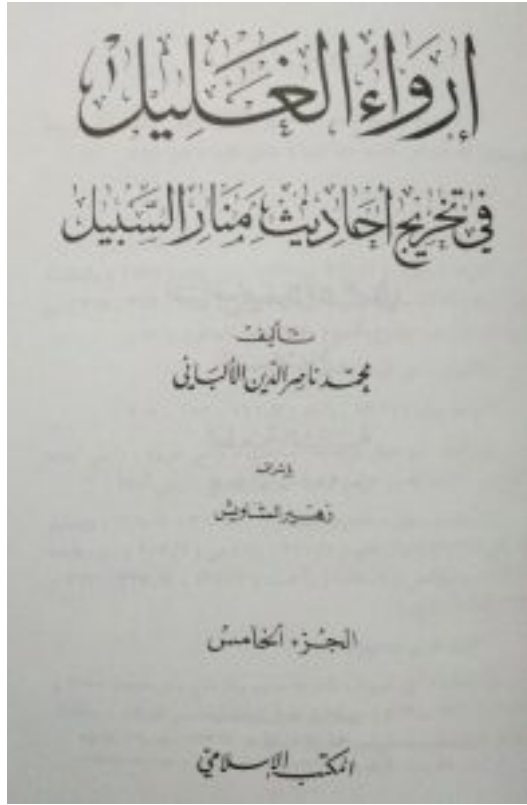
al-Bukhari and he mentions this hadith as one of the ones there is a issue with. However, nowhere at all does he grade them weak and categorically says they are Da'if. This is further supported by two later works of Shaikh al-Albani's where he further discusses this hadith, which is to proceed, In Sha' Allah.

THE SIXTH POINT - The Actual View of Shaikh al-Albani Regarding This Hadith

Shaikh al-Albani's discusses this hadith in two separate works which are later than the *Da'if al-Jam'e al-Saghir* and hence serve as his last view and hence regarding of this hadith. It must be noted, and this will only be understood and appreciated by the students of hadith, not by the hanafi muqallids, that there is a difference in saying the hadith is weak and the isnad is weak. This is not unknown to even the beginner student of hadith.

The View of Shaikh al-Albani in *Irwa al-Ghalil*

Shaikh al-Albani references the hadith in *Jam'e al-Saghir* to his *Irwa al-Ghalil Fi Takhrij Ahadith Manar al-Sabil* (no.1489). In the *Irwa* dear readers, low and behold Shaikh al-Albani grades this Hadith **Hasan** to close to it. (see scan below)



(Irwa al-Ghalil (5:308 no.1489)

So we find Shaikh al-Albani grading this hadith to be Hasan or very close to it, when he said "*Hasan or Qaribu minhu*" An interesting point to note here is that sheikh al-Albani himself references the hadith to *Sahih al-Bukhari* in the referencing. So, dear readers, we see that Shaikh al-Albani graded the very same Hadith Hasan.

I ask where are the HFC boys now? The grading of Hasan or very close to it is an indication that there is a concern with the chain. The hanafi scholars themselves have said similar things like this, that not every hadith in the Sahihayn is 100% Sahih and some of them are not of the highest degree of Sahih. The revered hanafi Abdul Fattah Abu Guddah has said this, which has been reiterated by the likes of G.F.Haddad and others. In Sha' Allah we shall reproduce this later.

Shaikh al-Albani's goes onto discuss and scrutinise the hadith whilst presenting his research (Irwa al-Ghalil (5:308-311 no.1489). He concludes by saying, **the ISNAD i.e. CHAIN is weak** but **the hadith is Hasan** and as for it being Sahih then this has phases. (Irwa (5:310). Shaikh al-Albani looks at the view of Hafiz Ibn Hajr and his reasoning and presents his answers. (Irwa al-Ghalil (5:311)

The View of Shaikh al-Albani in Mukhtasar Sahih al-Imam al-Bukhari

In the footnotes to the Mukhtasar Sahih al-Imam al-Bukhari Shaikh al-Albani said,

"I say, this hadith is a lone report of Yahya bin Sulaim and he is al-Taifi. The Scholars differed with regards to his veracity and they had three views. Some of them said he was trustworthy like Ibn Ma'in, some said he was just weak like Ahmad and others, he said (i.e. Ahmad), "I wrote hadith from him for one year and he would mix the hadith so I abandoned him, and he has an issue with him." Some said he is weak when transmitting only from Ubadiullah bin Umar al-Umari like al-Nasa'i, who said, "There is no harm with him and he is rejected in hadith from Ubaidullah bin Umar."

It seems like this is what al-Hafiz (Ibn Hajr) relied on when he said in Fath al-Bari, "The final conclusion is that the criticism levied against him is specific to when he narrates from Ubaidullah bin Umar and this hadith is narrated from other than him." However this is contrary to what he said with firm conviction in al-Taqrīb that he (Yahya bin Sulaim) is, "Truthful but he has a weak memory."

This is what I (i.e. al-Albani) relied upon because those who outrightly criticised him had more knowledge compared to those who weakened him specifically in the narrations from Ubaidullah bin Umar.

And there is a fourth madhab (or view) which is based on a statement of the author (i.e. al-Bukhari) who said, as mentioned in the biographical note of Abdur Rahman ibn Naf'e as it is in al-Tahdhib, when he said. "Whatever al-Humaydi transmits from Yahya bin Sulaim is authentic i.e. Sahih."

*We understand from this that, any transmission from other than al-Humaidi are not authentic and the author (i.e. al-Bukhari) has transmitted this hadith from a route other than al-Humaidi, hence **I do not know how to reconcile between this statement and the fact that this hadith is transmitted in the Sahih.** (For further reading) refer to al-Irwa al-Ghalil (no,1489)" (Mukhtasar Sahih al-Imam al-Bukhari (2:73-74 no.1050, see scan below)*



مختصر صحیح الأمیر البخاری

خويجي حياض احوال و فرموده و آثار الموقر و الميرزا سید محمد باقر و صاحب الاسانید
والفوائد من المتن، و جمع ایسا الزوال من الروايات المخرجة، و وضعت كل اداة منها في مكانها
المناسبت لها من الاطراف، المخرجة عن الامير البخاري اعلم جسم كل فرد اصبح ليؤيد تعالى

للمتأذنة المحدث
محمد تاج الدين الآلباني
رحمة الله تعالى

الكتاب المشتمل على

المجلد الثاني

مكتبة المعارف للشيخ والسويح
بغداد
السويح

٣٤ - كتاب البيع ١٠٥ و ١٠٦ - باب ١٠٥٠ - حديث

ومن صور صورة (في الدنيا) فإن الله تعالى حتى (وفي طريق) كلف يوم
القيامة أن يخلق لها الروح، وليس يتابع فيها ابتداء.
قريباً الرئيل ١١٣٨ رواية شديدة، واصلت وجهه، فقال: يتخلف! إن كنت الأ
نفس! فخلق بهذا الشجر، كل ١١٣٨ شي. ليس فيه روح.

١٠٥ - باب تحريم التجارة في الخمر

٣٥٢ - وقال جابر: حرم النبي ﷺ بيع الخمر.

قلت: إنه في حديث طحاña المقدم ١٠٥ - ١٠٦ - باب رقم الحديث ١١٣٨

١٠٦ - باب إن من باع حراً

١٠٥٠ - عن أبي هريرة رضي الله عنه عن النبي ﷺ قال:

وقال الله: ثلاثة أنا خصمهم يوم القيامة: رجل أعطى بي ١١٣٨ ثم غدر،
ورجل باع حراً، فأكل ثمنه، ورجل استأجر أجيراء، فاستوفى منه، ولم يعطه
أجره ١١٣٨.

(١١٣٨) أي: أعباه الرب، وهو مرفق بملونه النفس، ويخيل الصدق، أو دبر بائعاً عوقاً، أو
البيع

(١١٣٨) لغة الأصل، يخلق أو يعقد، من استأجر: (واضح الشجر وما لا غش له) وثبات
الرب

٣٥٢ - وحده المصنف فيما يأتي قريباً ١١٦ - باب ١٠٥

(١١٣٨) أي: أعطى العهد بالنفس، والبيع من

(*) قلت: هذا الحديث ورد به يحيى بن سليم، وهو الطائفي، وقد انفردوا فيه على ثلاثة مذاهب:
المشهور من وكلاء كائن معين، وجمهور من ضعفه مطلقاً كأحمد وغيره، فقال: كذب عنه سنة، فلو أنه يخلط



٣٤ - كتاب البيوع ١٠٧ و ١٠٨ - باب ٣٤٣ - حديث يعقل

١٠٧ - **بابُ** أمر النبي ﷺ اليهود بشح أرضهم، ومنهم من

أجلاهم

٣٤٣ - في التكميل من أبي هريرة

١٠٨ - **بابُ** بيع العبد والخير بالخير أو نسيئة

٤٥١ - واقتضى أن تُحرر راحلة بنته ليعز نسيئته عليه، فبها صاحبها بالثقة

٤٥١ - وقال ابن عباس: قد يكون الجزأ خيراً من البحرين

٤٥٢ - واقتضى دفع من أعتق بخرأ بخرين، فأعطاه أعتقه، وقال: أتيت بالأمر فداً

= في الأحاديث، عركته، وله شيء، ومنهم من عركته في رواية عن عبد الله بن عمر العنبري فقط كالسائي، قال:

ليس به بأس، وهو منكر الحديث عن عبد الله بن عمر، وهذا الذي أعتقه الحافظ في الفتح، قال:

«والتحليل أن الكلام فيه وقع في رواية عن عبيد الله بن عمر خاصة، وهذا الحديث من غير روايته، كما قال، وهو خلاف ما جزم به في التفسير» قال: «صديق سيء الطرفة»، وهذا هو المعتد عندني، لأن الذين جرحوه مطلقاً منهم زيادة علم على من عركته في رواية عن عبيد الله خاصة، وثمة ملقب رابع، وهو ما أفاده المؤلف في ترجمة عبدالرحمن بن نافع كما في التهذيب، قوله: «وما عدت العسدي عن يحيى بن سليم غير صحيح»

لمفهومه أن ما عدت عنه غير العسدي غير صحيح، وهذا الحديث إما أخرجه المؤلف من غير طريق العسدي عنه، فلا أثر له وجه التوفيق بين قوله هذا، وبين إجماعه حديثه هذا في الصحيح، وراجع إيراد الغليل (١: ٤٤٩).

٣٤٣ - يشار إلى حديثه الأبي مرصلاً ٩٦٤ - الإحصام / ١٨ - باب ٤٠٤

٤٥٠ - وصله مالك والشافعي بسند صحيح عنه

٤٥١ - وصله الشافعي، وفتح البيهقي (٤ / ٢٧٧) وبيد الرازي (١: ٢١٧٠) بسند صحيح

٤٥٢ - وصله عبدالرزاق (٨ / ٢٦ / ١٤٧١) بسند صحيح

(Mukhtasar Sahih al-Imam al-Bukhari (2:73-74))

Dear Readers, this scrutiny of the hadith, its chain based on the sciences of hadith is very clear and the presentation of Shaikh al-Albani is riddled with justice, fairness and the application of the sciences. In fact, it is so precise and meticulous that Shaikh al-Albani refers to the words of Imam Bukhari himself while scrutinising the hadith. Dear readers, is the statement that **"The hadith is Hasan or near it"** and **"I do not know how to reconcile between this statement and the fact that this hadith is transmitted in the Sahih,"** not fair and just which show the knowledge and stature of Allamah Rabbani Shaikh Muhammad Nasir ud Din al-Albani?

When we return to the *al-Irwa al-Ghalil*, Shaikh al-Albani said after citing the views of the Scholars of hadith and their grading of Yahya bin Sulaim,

"I say: The summary of these statements is that the narrator is in essence trustworthy however he is weak in terms of his memory, especially in his narrations from Ubaidullah bin Umar and excluded from this is whatever al-Humaidi narrates from him, which is Sahih i.e. authentic. This hadith is not narrated via al-Humaidi from him (i.e. Yahya) and neither is it the one Bukhari transmits and nor has anyone else transmitted it in this manner. I do not know from which angle al-Bukhari transmitted it from him as the understanding of Bukhari's earlier statement that anything transmitted from other than al-Humaidi from him is not authentic.

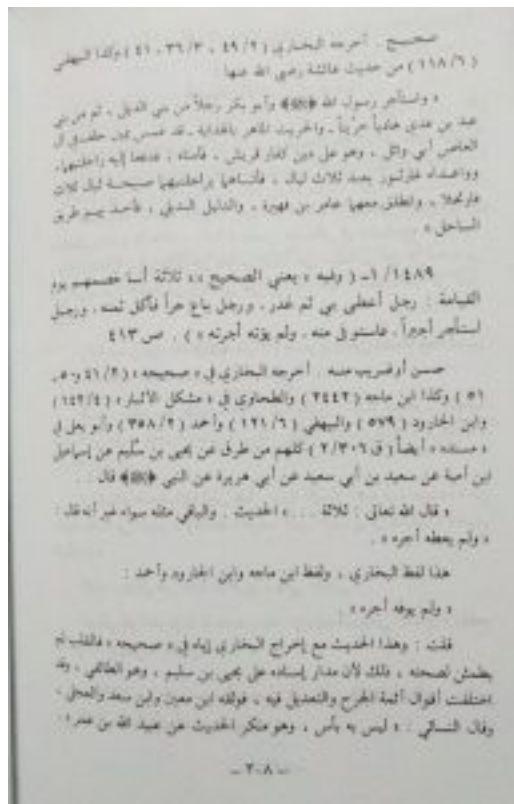
Hafiz Ibn al-Hajr's answer to this statement is unsatisfactory which is mentioned under the explanation of this hadith where he says, "Yahya bin Sulaim who is al-Taifi, resident of Makkah and the scholars have differed with regards to his authenticity and al-Bukhari does not have any other mawsul hadith except this one from him. The conclusion is that this statement (i.e. of Bukhari) is concerning and specific to his narrations from Ubaidullah him Umar and as such this hadith is not via his route." (Irwa al-Ghalil (5:309)

Shaikh al-Albani then goes onto answer this view of Hafiz Ibn Hajr, in summary he says the scholars said Yahya has a bad memory and those who restrict his hadith from Ubaidullah bin Umar being weak are incorrect because the statements of the scholars are detailed and hence cannot be restricted. Also that a group of scholars including the likes al-Daraqutni have weakened Yahya due to his poor memory is understood as detailed criticism.

Shaikh al-Albani goes onto say that al-Hafiz Ibn Hajr himself has summarised the statements of the scholars when he in *al-Taqrīb* that Yahya bin Sulaim is truthful but had poor memory.

Shaikh al-Albani then alludes to two mistakes of Hafiz ibn Hajr when he first said the hadith was in *Sahih Muslim* in his *Bulugh al-Maram* and the second that after Hafiz Ibn Hajr mentions in *Muqaddimah Fath al-Bari* (p.172 - Muniriyyah print) in the biographical note of Yahya there is no other hadith from him in *al-Bukhari* other than this one, he says, "He has a basis (for this hadith) other than this transmission."

However, there is no other basis for this hadith with Bukhari which Ibn Hajr alludes too nor with anyone else. and Allah knows best. (Irwa al-Ghalil (5:309-311), see the scan from Irwa





وقال ابن حبان في « الثقات » وقال « غلط » . وقال أبو حاتم : « صحيح
صالح عمله الصديق . ولم يكن بالحافظ ، يكتب حديثه ، ولا يصح به » . وقال
يعقوب بن سليمان : « سئ ، رجل صالح ، ولكنه لا بأس به ، فإنه حدث من
كتابه حديثه حسن ، وإذا حدث حفظاً فهو معروف ، ويكثر » . وأوردته السنائي في
« الضعفاء والشرذمة » وقال « من ٣٦ طبع لهذا »
« ليس بالقوي » .

وقال أحمد : « كنت عنه شيئاً ، فرأيت بخطه في الأحاديث تركته ، وفيه شيء »
وقال السنائي : « صدوق جيد في الحديث ، وأخطأ في أحاديث رواها عبد الله
ابن عمر ، ثم يمسده أحمد » . وقال أبو أحمد الحاكم : « ليس بالحافظ
عندهم » . وقال الدارقطني : « سيء الخلق » . وقال البخاري : « ما حدث
الحميدي عن يحيى بن سليم فهو صحيح » .

قلت : ومن هذه النقول يتلخص أن الرجل ثقة في نفسه ، ولكنه ضعيف
في حفظه ، وخصوصاً في روايته عن عبد الله بن عمر ، يداني من ذلك ما روى
الحميدي عنه ، فإنه صحيح . وهذا الحديث ليس من روايته عنه لا عند
البخاري ، ولا عند غيره من ذكرته من خرجيه ، فلا أدري وجه إخراج البخاري
له ، فإن مفهوم قول البخاري المذكور أنه ما حدث غير الحميدي عنه فهو غير
صحيح ، ولا يصلح حرجاً من هذا القول للحافظ ابن حجر عند شرحه للحديث .

« يحيى بن سليم ، بالتصغير - هو الطائفي - نزيل مكة ، مختلف في
توثيقه ، وليس له في البخاري موصلاً سوى هذا الحديث ، والتحقيق أن الكلام
فيه إنما وقع في روايته عن عبد الله بن عمر خاصة ، وهذا الحديث من غير
روايته » .

أقول : لا يصلح هذا الجواب لأمرين :

الأول : أن التحقيق الذي حكاه إنما هو بالنسبة لرأي بعض الأئمة من
حكيتا كلامهم فيه ، وهو السنائي ، وأما الآخرون من الضعفاء ، فقد اختلفوا
الضعيف فيه ، ولم يتقدموا فيما فعل السنائي ، وهذا هو الذي ينسب الأعداء

- ٢٠٩ -

عليه ، لأن تصحيحه مفسر بسوء الحفظ ، عند جماعة منهم الدارقطني ، فهو جرح
مفسر ، يجب تقديره على التوثيق بالنقل عليها الحديث ، كما هو مشروح في « علم
المصطلح » .

ثم هو مطلقاً يمتثل روايته عن عبد الله وغيره ، وهو ظاهر كلام
البخاري ، هذا هو التحقيق الذي ينتهي إليه الباحث في أقوال العلماء في
الرجل ، وقد فحص ذلك الحافظ ابن حجر نفسه أحسن تلخيص كما هي عادته في
« التفرقة » ، فقال :

« صدوق سيء الخلق » .

فأطلق ترجمته كما فعل الجماعة ، ولم يتبدد كما فعل السنائي
وهذا هو الحق الذي لا يمكن للمعالم القصب المخبر أن يلخص سواء من
أقوال الأئمة السابقة ، ولو كان التكلم فيه من رجال البخاري ، أو من وثقه ،
فكيف ، وهو قد ضطه كما تقدم .

وأما القول بأن من روى له البخاري فقد جاوز القطر ، فهو كما لا يلتفت
إليه أهل التحقيق كأدراك الحافظ الصنعائي ، ومن له اطلاع لا بأس به على كتابه
« التفرقة » يعلم صدق ما تقول .

والثاني : حب أن التحقيق المذكور سالم من النقد ، ولا إشكال لا يزال
وأرداً بالنسبة للبخاري ، إلا أن يقال : إن قوله : « ما حدث الحميدي عن يحيى
ابن سليم ، فهو صحيح » إنما لا مفهوم له . وهذا بعيد كما ترى ، والله أعلم .

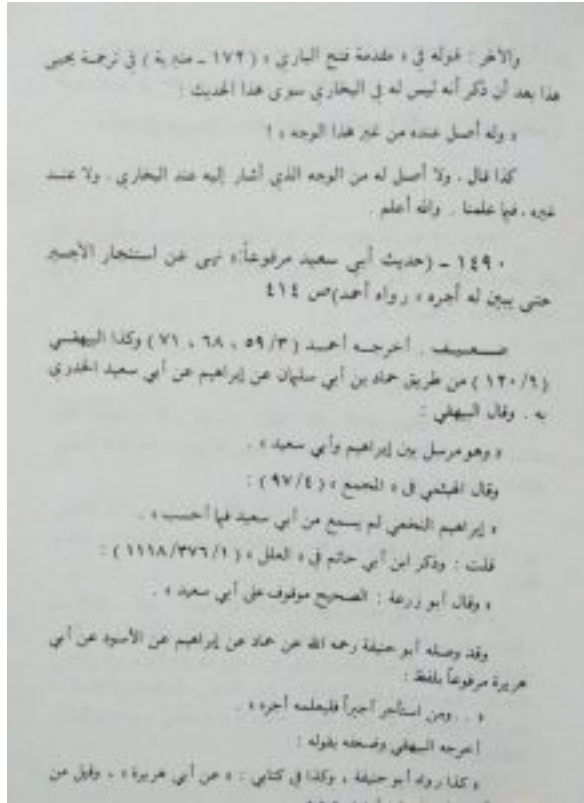
وعلاوة القول : أن هذا الإسناد ضعيف ، وأحسن أحواله أن يمتثل
الحميدي ، وأما التصحيح ، فهذه :

« تنبيه » : وقع للحافظ في هذا الحديث وهتان :

الأول : قوله في « بلوغ الرام » :

« رواد مسلم » . ولم يترجمه إطلاقاً ، والظاهر أنه سبق قدم منه رحمه
الله .

- ٢١٠ -



(Irwa al-Ghalil (5:308-311 no.1489))

Dear readers, this is the reality of the so call attack of Shaikh al-Albani on *Sahih al-Bukhari*, where we have shown how the Shaykh used the words of the Imams of Ahlus Sunnah themselves and even the words of Imam Bukhari himself, likewise and similarly the understanding and grading of al-Hafiz Ibn Hajr when he presented his scrutiny and analysis of this particular hadith.

THE SEVENTH POINT - al-Hafiz Ibn Hajr and his Analysis of this Hadith

al-Hafiz Ibn Hajr also alludes to the issues pertaining to this hadith as well as the narrator, Yahya bin Sulaim in several places, he says in *Fath al-Bari*,

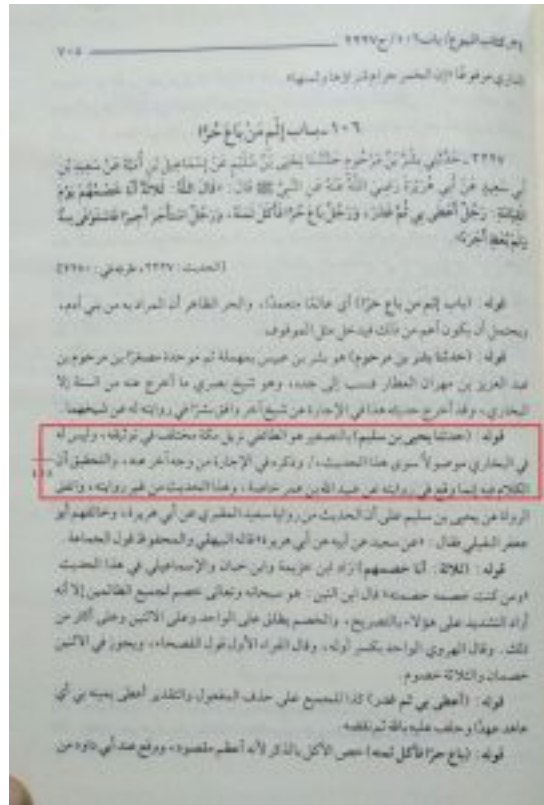
"Yahya bin Sulaim who is al-Taifi, resident of Makkah and the scholars have differed with regards to his authenticity and al-



Bukhari does not have any other mawsul hadith except this one from him, he also transmits from him in al-Ijarah [no.2270] via another transmission. The conclusion is that this statement (i.e. of Bukhari) is concerning and specific to his narrations from Ubaidullah him Umar and as such this hadith is not via his route." (Fath al-Bari (5:705 no.2227)

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(Fath al-Bari (5:705 no.2227)

al-Hafiz Ibn al-Hajr in his entry in the *Tahdhib al-Tahdhib* mentions statement of praise and criticism from the scholars of hadith and rijal. At the end of the biographical note he summarised his view by saying, "I say.." and then he goes onto mention his conclusion without any specific words but cites the statements from the Imams and Scholars of hadith and rijal who say Yahya was Hasan, truthful, Saleh, his hadith are written, trustworthy, there is no harm in him, and also that he is not strong, he would confuse hadith, weak, made mistakes in hadith, he did not preserve hadith and had weak memory.

al-Hafiz Ibn Hajr then concludes his entry by saying,

"al-Bukhari said in his Tarikh in the entry of Abdur Rahman bin Nafe that whatever al-Humaydi narrates from Yahya bin Sulaim is authentic i.e. Sahih." (Tahdhib al-Tahdhib

(Beirut: Dar al-Kutub al-Ilmiyyah, 1415H/1994c) 11:196-197 no.7882)

Hafiz Ibn Hajr then summarises this in his *Tarqib* and said,

"Truthful but he has a weak memory." (Taqrīb ul-Tahdhib (Riyadh: Dar ul-A'simah, 1416H), no.7613 p.1057)

Shaikh al-Albani was not the first scholar of hadith to critically discuss Yahya bin Sulaim as many great scholars, Imams and critical analysts of Hadith had preceded him. We know this because al-Hafiz Ibn Hajr establishes a whole chapter in his *Hadi al-Sari* where he mentions the names of narrators who were criticised and were narrators of Sahih al-Bukhari and then proceeds to answer them alphabetically and systematically. (*Hadi al-Sari Muqaddimah Fath al-Bari (Riyadh: Dar Tayybah, 1432H/2011c) 2:1002)*

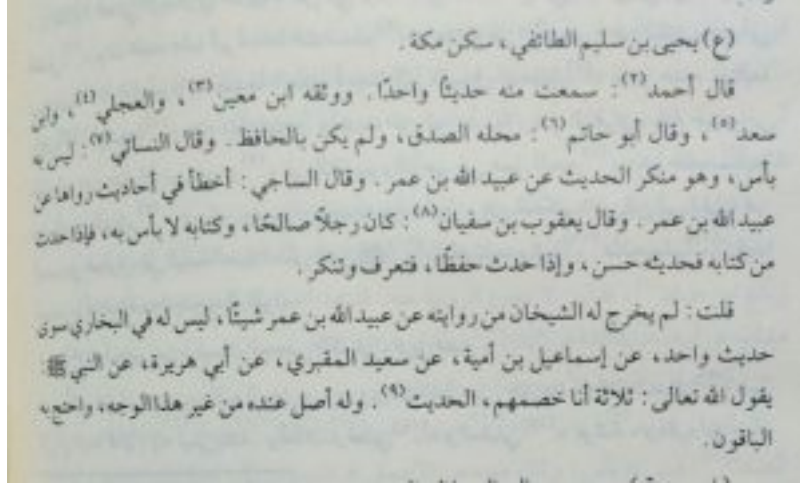
Under Yahya bin Sulaim he says,

"Yahya bin Sulaim al-Taifi, Resident of Makkah

Ahmad said I heard one hadith from him, Ibn Ma'in, al-E'jli, Ibn Sa'd said he was Thiqah, Abu Hatim said he was truthful but not a hafiz, Nasa'i said there is no harm in him and he is munkar al-hadith when narrating from Ubaidullah bin Umar. al-Saji said he made mistakes in the hadith he narrated from Ubaidullah bin Umar. Ya'qub bin Sufyan said he was a righteous man, there is no harm in his book, if he transmits from his book his hadith are Hasan and if he transmits from memory then know they are denied/rejected."

I say: The Shaykhan ie Bukhari and Muslim have not transmitted anything from him when he narrated from Ubaidullah bin Umar, and he has no hadith in Bukhari except this one from Ismail bin Umayyah from Sa'id al-Muqbari from

Abu Hurairah from the Messenger of Allah ﷺ "Allah says, 'I will be against three people.. al-hadith. He has a basis (for this hadith) other than this transmission and hence used the rest for evidence.'" (Hadi al-Sari Muqaddimah Fath al-Bari (Riyadh: Dar Tayybah, 1432H/2011c) 2:1214)



(Hadi al-Sari Muqaddimah Fath al-Bari (2:1214))

We find that even al-Hafiz Ibn Hajar knew that some of the earlier critical analysts scrutinised this narrator and Shaikh al-Albani was not the first. We also learn of Hafiz's own grading of Yahya and his reservations about the chain as well as Imam Bukhari's statement concerning the transmission of al-Humaydi via Yahya bin Sulaim.

We know the issue relates to the memory of Yahya bin Sulaim and perhaps the central issue rests and revolves around Yahya narrating from his book or from memory because he is truthful. al-Hafiz ibn Hajar himself draws conclusion when he cites what Imam Yaqub bin Sufyan said,

"He was a righteous man, there is no harm in his book, if he transmits from his book his hadith are Hasan and if he transmits from memory then know they are denied/rejected."

(*al-Ma'arifah wa'l Tarikh* (3:51), *Hadi al-Sari* (2:1214), *Tahdhib al-Tahdhib* (11:197))

THE EIGHTH POINT - Imam Bukhari's View on Yahya bin Sulaim

Shaikh al-Albani drew understanding and conclusion from the words of Imam Bukhari himself when he said "*Whatever al-Humaydi transmits from Yahya bin Sulaim is authentic i.e. Sahih.*" Meaning that any other route was understood and considered to be weak. The reader should bare in mind that Shaikh al-Albani based his research on the words of Imam Bukhari himself and yet the HFC attack Shaikh al-Albani! If only the ḥanafi Deobandi muqallids were able to look beyond their hatred and animosity for the Salaf, the Salafi's and their scholars, may Allah open their hearts and the hearts of their followers to the truth, Amin

Furthermore, this point, that Imam al-Bukhari preferred this transmission i.e. from al-Humaydi from Yahya bin Sulaim and held it to be authentic is further evidenced in his *Tarikh al-Kabir* where he cites a chain from al-Humaydi from Yahya bin Sulaim from Ibn Khuthaim from Abdur Rahman bin Naf'e from Abu Hurairah. (*Kitab Tarikh al-Kabir* (Hyderabad: Da'irah al-Ma'arif al-Uthmaniyyah, 1957c) 5:356-358 no.1135)

Shaikh al-Albani has reiterated this elucidation of Imam al-Bukhari when he mentioned this very hadith in the introduction of his *Mukhtasar Sahih al-Imam al-Bukhari* when he said,

"Its chain includes a narrator who was differed over (by the scholars with regards to his authenticity). What is accepted is that he had a poor memory. Al-Bukhari himself indicates that the narration of the one who he narrates this hadith from is not valid. You can refer to his statement there, so that you may be

prudent with regard to matters of your religion and the hadiths of your Prophet." (Mukhtasar Sahih al-Imam al-Bukhari (2:8)

THE NINTH POINT - Many Scholars of Hadith have Weakened, Criticised and Disagreed with Ahadith in Sahih al-Bukhari, Why Only Attack Shaikh al-Albani?

Many Imams, Scholars of Hadith and critical analysts have criticised numerous ahadith in Sahih al-Bukhari as well as the narrators. From the likes of Imam Muslim, Imam Abu Zur'ah, Imam Abu Hatim, Imam Abdur Rahman ibn Hatim, Imam Dhuhali, Imam al-Daraqutni, Imam Abu Dawud, Imam al-Tirmidhi, Imam al-Nasa'i, Imam al-Bayhaqi, Imam Ibn Taymiyyah, Hafiz al-Dhahabi, al-Hafiz Ibn Hajr and many more.

In fact Imam al-Daraqutni authored a whole book scrutinising the hadith of Sahih al-Bukhari called '*al-Tattabu'a*', he had contention with approximately 78 ahadith. al-Hafiz Ibn Hajr responded to every claim of Imam al-Daraqutni and devoted a large part of his *Hadi al-Sari* clarifying the issues and concerns over *Sahih al-Bukhari*, the ahadith, the text and narrators.

Hafiz Abu Mas'ud al-Dimashqi (d.401H) wrote '*Atraf al-Sahihayn*', in which he contested some of the hadith in *Sahih al-Bukhari*, al-Hafiz Ibn Hajr answered his claims in *Hadi al-Sari* (1:568+). Interestingly Hafiz Abu Mas'ud al-Dimashqi also answered some of the contentions of Imam al-Daraqutni.

Hafiz Abu Ali al-Ghassani (d.498H) authored '*al-Tanbiyyah Alal Awham al-Waqi'ah Fil Sahihayn Min Qibal al-Ruwah*', where he also scrutinised the chains and narrators in *Sahih al-Bukhari*, al-Hafiz Ibn Hajr also answered his points in *Hadi al-Sari* (1:568+). Some researchers have attributed another book to Hafiz

Abu Ali al-Ghassani in his critical analysis of *Sahih al-Bukhari* which titled, '*al-Taqaayid al-Mahmal*.'

The Imam and erudite scholar, Hafiz Ibn Abdul Hadi said the wording of one hadith in Bukhari was wrong. (Tanqih al-Tahqiq (2:104). Hafiz Ibn al-Jawzi went to the extent of declaring some hadith of the Sahihayn to be fabricated!! and there are many other examples we can cite.

The hanafi scholars themselves have weakened so many ahadith in *Sahih al-Bukhari* that it is horrendously hypocritical to focus on Shaykh al-Albani and turn a blind eye to your own 'Buzurgs.' Well this is not something HFC should be worried about because we will do this for you In Sha'Allah, since you decided to be hero's. Some hanafi scholars of the past and present have weakened some of the narrators in *Sahih al-Bukhari* while others have weakened some of the ahadith.

It is strange how the HFC have singled out Shaykh al-Albani for their attack while turning a bigoted blind eye towards their own scholars. More information regarding this is to follow. In Sha' Allah and then we will see how HFC responds when he uncover and reveal centuries of criticism levied against *Sahih al-Bukhari* by the hanafi and deobandi scholars past and present. Yes and I will be mentioning '*Sahih al-Bihari*'!!!!

THE TENTH POINT - Shaikh al-Albani's Research and Analysis on the Hadith of *Sahih al-Bukhari* Around Was on 10 or so Ahadith

The point here is that Shaikh al-Albani applied the hadith sciences, his research and the understanding of the earlier scholars and critical analysts to *Sahih al-Bukhari*, and he already mentioned that he did not specifically devote time to check *Sahih al-Bukhari* due to its station. However, when he did, he

found roughly between 10-12 ahadith he had concerns with and they varied in their nature as I have mentioned in a previous part.

The scholars I mentioned the previous point, In each case we find their criticism and scrutiny was limited to a very small number of hadiths, and it was always based on academic, fair-minded, methodological research. So then why is there this big fuss about Shaikh al-Albani attacking *Sahih al-Bukhari*, the books which has such acceptance they said and also make youtube videos titled, '*Al-Albani weakens hadith in Sahih al-Bukhari.*'

THE ELEVENTH POINT - The Hanafi's like Abdul Fattah Abu Guddah and His View of Sahih al-Bukhari

It is known Abdul Fattah Abu Guddah - the little Kawthari, had a lot of love for the deobandi elders and this is a stark reality which is acknowledged by everyone. Abdul Fattah Abu Guddah venerated and lauded the Deobandi scholars, he praised them and mentioned their virtues and service to Islam.

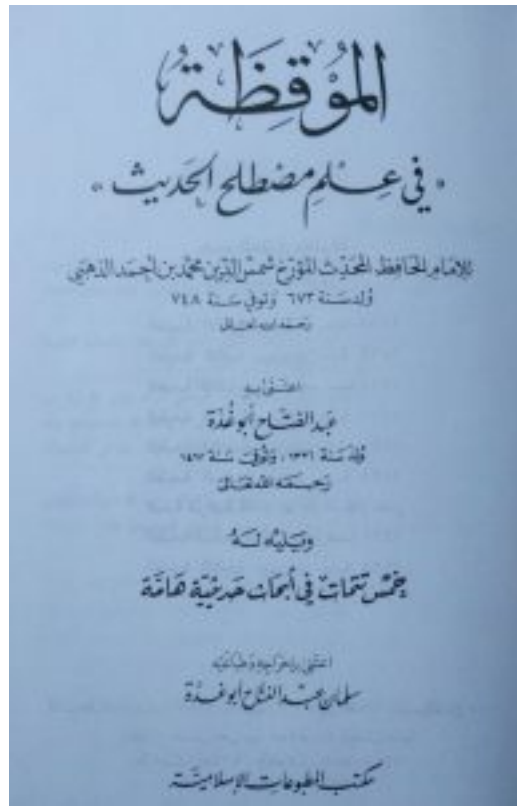
Shaikh al-Albani's grading of this hadith under discussion was Hasan or close to it. So was Shaikh al-Albani the only one who declared Hadith in Bukhari as Hasan? The answer is no, as others before as well as the likes of Abdul Fattah Abu Guddah said the same

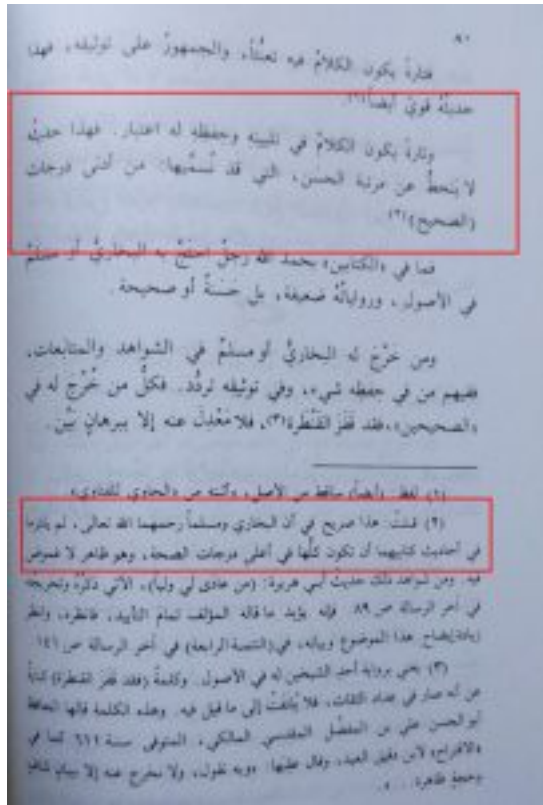
G F. Haddad said,

"The fact is that they are all sahih but not all of them reach the same high degree of sahih. This is in essence what al-Dhahabi concluded concerning the few narrators of the Sahihayn whose grading was questioned: "The narration of one such as those, does not go below the rank of hasan which we might call the lowest rank of the sahih." Shaykh Abu Ghudda comments in the margin: "This is an explicit confirmation that al-Bukhari

and Muslim did not confine themselves, in the narrations of their respective books, only to narrate hadiths that have the highest degree of *sihha*.”(Emphasis mine) (Living Islam website)

Here is the scan from the *al-Muwaqizah* showing Hafiz al-Dhahabi's words and the statement of Abdul Fattah Abu Guddah



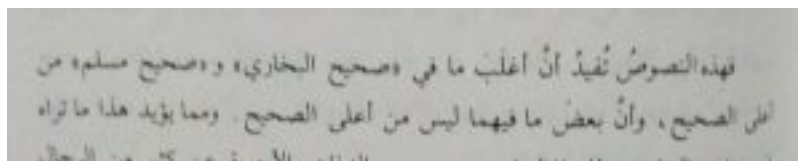


(al-Muwqizah Fi Ilm al-Mustalah al-Hadith (Beirut: Maktab al-Matbu'at al-Islamiyyah, 1425H) p.80)

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Abdul Fattah Abu Guddah went onto say

“All these texts show that most of what is in Sahih al-Bukhari and Sahih Muslim is of the highest degree of the sahih, and that some of what is in them is not of the highest degree of the sahih.” (al-Muwqizah (p.145, see scan below)

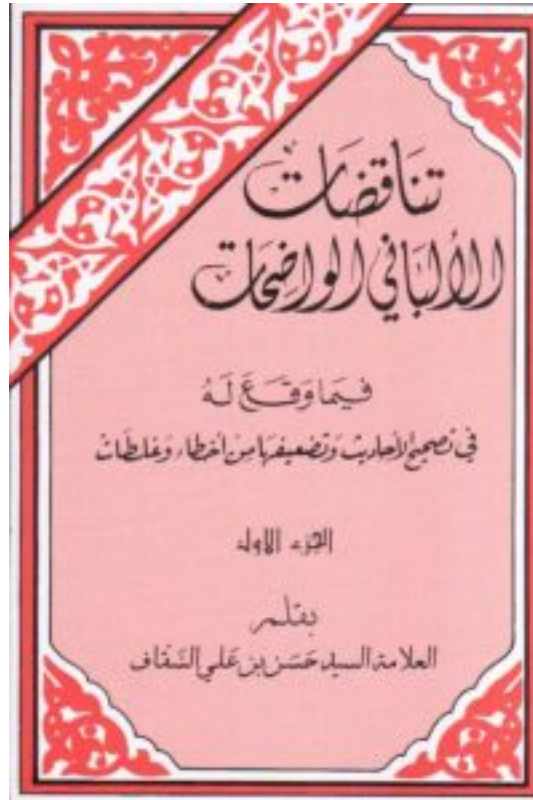


THE TWELFTH POINT - Regurgitating Asharite Claims from Hasan Saqqaf and the Likes

These points have been raised before by the likes of Hasan Saqqaf and co which were reproduced in the shambled book al-Albani Unveiled authored by Sayf ad-Din Ahmed ibn Muhammad Amirul Islam, which was thoroughly refuted. HFC, the muqallids that they are relied on these shambled works to produce their equally poor attempt to discredit Shaikh al-Albani

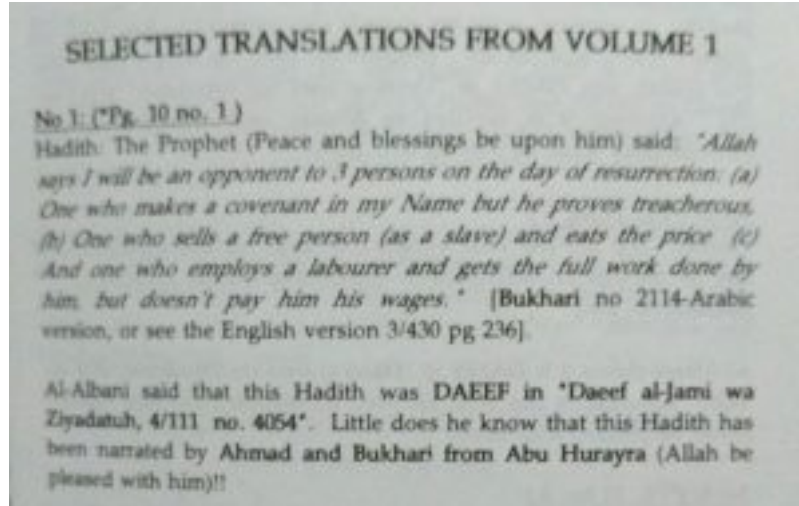
Hasan Saqqaf cites this as the first example of Shaikh al-Albani's contradictions in his Tanqadhat al-Albani al-Wadhihat (1:10 no.1)

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١ - حديث: «قال الله تعالى: ثلاثة أنا خصمهم يوم القيامة: رجل أعطى بي ثم غدر، ورجل باع حُرّاً فأكل ثمنه، ورجل استأجر أجيراً فاستوفى منه ولم يعطه أجره»^(١).
قال الألباني في «ضعيف الجامع وزيادته» (٤/١١١ برقم ٤٠٥٤):
رواه أحمد والبخاري عن أبي هريرة «ضعيف»!!!.

which was reproduced in the 'Al-Albani Unveiled - An Exposition of His Errors and Other Important Issues' (see scan below)



(Al-Albani Unveiled (p.7)

Everyone knows who Hasan Saqqaf is, he is an Asharite Shafi who was staunch and bigoted. He spent day and night attacking Shaikh al-Albani and the Scholars of Ahl al-Sunnah. Since then he has manifested himself as a Khariji open clear cut Rafidhi Shi'i. When the likes of the author of Al-Albani Unveiled praised him and lauded him titles like Shaykh and Scholar of Hadith. These people do not mention his names nowadays, I wonder why? When you attack the Sunnah and its people, this is what happens. These are the elders of the

likes of HFC. The likes of Hasan Saqqaf who attacked and reviled the illustrious companions, yet you talk about Shaikh al-Albani attacking the Sahabah Kiram!!!

Look at the incredible immaturity of the compiler of al-Albani Unveiled, he says, "Little does he know that this hadith has been narrated by Ahmad and Bukhari from Abu Hurayra." Now who will enlighten this genius that the *Jam'e al-Saghir* itself has references (i.e. Ramuz) to Ahmad and Bukhari in key form as i have mentioned previously.

Shaikh al-Albani said about the likes of Hasan Saqqaf and his ilk,

"At the other end of the spectrum, some writers have no respect at all for as-Sahihayn, and they reject its ahadith, any that are not in accordance with their rational thinking and their whims and desires, such as al-Saqqaf, Hisan and (Muhammad) Ghazzali. I have responded to both groups in more than one place." (Silsilah Ahadith al-Sahihah (Riyadh: Maktabah al-Ma'arif, 1415H/1995c) 6:93, no.2540, see scan below)

مسلم « تعصباً أعمى ، ويقطعون بأن كل ما فيهما صحيح ! ويقابل هؤلاء بعض
الكتاب الذين لا يقيمون لـ « الصحيحين » وزناً ، فيردون من أحاديثهما ما لا يوافق
عقولهم وأهواءهم ، مثل (السقاف) و (حسان) و (الغزالي) وغيرهم . وقد رددت
على هؤلاء وهؤلاء في غير ما موضع .

(Silsilah Ahadith al-Sahihah (6:93, no.2540)

THE THIRTEENTH POINT - The Hanafi Scholars and Sahih al-Bukhari

Since the HFC have opened this bab, everything is going to pass through. We will show in the forthcoming parts the dealings of the hanafi scholars of the



past and present, in how they criticised, scrutinised and weakened hadith in Sahih a-Bukhari as well heavily criticised the narrators of Bukhari. How they used various garbs and disguises to attack the Muhadithin and Sahih al-Bukhari themselves.

The HFC only attempt to discredit *Sahih al-Bukhari* themselves by causing false aspersions and distorted presentations. Dear readers, the biggest attack on *Sahih al-Bukhari* is rejecting its hadith knowing very well they are clear and authentic whilst hiding behind madhhabs or the statements of Imams. Dear readers, the HFC was active in making two videos against Shaikh al-Albani because he allegedly weakened hadith in Bukhari, but is it unfair to say the biggest attack and rejection of *Sahih al-Bukhari* is dismissing and not acting on its hadith, and there are so many examples which are well known the deobandi hanafis outrightly reject and dismiss

Rest assured, we will be looking at all of your scholars, past and present with regards to their shenanigans and playful tactics with the Sahihayn.

THE FOURTEENTH POINT - Only the Messenger of Allah ﷺ is Infallible

This point relates to the fact that Shaikh al-Albani is fallible, despite being a great Imam, a Hafiz, a Muhaddith and a formidable Scholar of Hadith and its sciences in this century. If Shaikh al-Albani made a mistake, he made a mistake, we do not blindly defend him or distort reality, as this is what Shaikh al-Albani taught us, that we do not have partisanship and blind imitation of anyone other than the Messenger of Allah ﷺ.

So even if Shaikh al-Albani scrutinised a hadith in *Sahih al-Bukhari* and indicated weakness in it, then he has a right to do based on academic research due to his ijtihad and knowledge. So he is either wrong or right i.e. he gets one reward or two rewards. This is what the scholars do, however on the other

hand the despondent detractors on one hand claim they are hanafi deobandi muqallids yet on the other hand have titles like Mufti, Muhaddith and Shaykh ul-Hadith.

The issue is, when a group of muqallids attempt to publicly malign, vilify and attack Shaikh al-Albani with the sole aim of propagating hate and animosity, it is only fair we look at the allegations with a fair, just and open mind. We present the facts while separating the truth from the lies, bias and distorted youtube videos.

THE FIFTEENTH POINT - Conclusion:- Shaikh al-Albani's View Framework, Outlook and Reprimand of the Despondent Antagonists & His View of the Sahihahyn

Since the aim of the Hanafi fiqh channel was to discredit Shaikh al-Albani and the Salafi's, It is pertinent to cite more statements of Shaikh al-Albani from his various works to show the readers, the methodology of this great Shaykh. Shaykh al-Albani was asked,

"Question: Are there weak hadith in Bukhari and Muslim?"

Answer: This affair is as Imam al-Shafi'i said Allah has decreed that no book should be perfect except His Book. Bukhari and Muslim took great care and diligence in the Din of Allah and thus they collated what they considered to be authentic from the ahadith of the Messenger of Allah ﷺ.

To the extent that it is authentically reported about al-Imam al-Bukhari that he had memorised 600,000 ahadith of which 200,000 were authentic and from them he selected 8,000 to be placed in his Sahih.

This is why you will not find even in this time a book which is so pristine as to the likes of these two books, however we know only the Prophets are infallible but this does not mean you will not find one letter, a phrase or even a short hadith to be incorrect in Sahih al-Bukhari. However, neither does this mean the ahadith in Bukhari and Muslims cannot be used as evidence." (al-Masa'il al-Ilmiyyah al-Fatawa al-Shari'ah - Fatawa al-Shaikh al-Allamah Muhammad Nasir ud Din al-Albani Fil Madinah Wal Imarat (Tanta: Dar al-Dhiya, 1427/2006) p.212, Fatawa al-Imarat no.113, see scan below)

المسائل العلمية والفناوى الشرعية
فناوى الشيخ العلامة
محمد ناصر الدين الألباني
في المدينة والإمارات

س: هل يوجد في «صحيح البخاري ومسلم» أحاديث ضعيفة؟

[فتاوى الإمارات: ١١٣].

ج: هذا الأمر كما قال الإمام الشافعي: أي الله أن يتم إلا كتابه.

لقد احتاط البخاري ومسلم لدين الله، فذكروا في كتابيهما أصح ما وقفا عليه من أحاديث الرسول ﷺ.

حتى لقد صح عن الإمام البخاري أنه كان يحفظ ست مائة ألف حديثاً، متني ألف حديث منها صحيحة، ثم انتقى من هذه الأحاديث الصحيحة نحو ثمانية آلاف حديثاً أودعها في صحيحه.

ولذلك لم يوجد حتى اليوم كتاب مصنفى ككتابيهما، لكن العصمة للأنبيا. وليس معنى ذلك أنه لا يوجد في «صحيح البخاري» حرف خطأ، أو جملة خطأ، أو حديث قصير خطأ، ولكن لا يعني ذلك عدم الاعتداد والاحتجاج بأحاديث البخاري ومسلم^(٢٦٣).

(al-Masa'il al-Ilmiyyah al-Fatawa al-Shari'ah - Fatawa al-Shaikh al-Allamah Muhammad Nasir ud Din al-Albani Fil Madinah Wal Imarat p.212, Fatawa al-Imarat no.113)

He also said,

"Imam al-Bukhari and Imam Muslim did their duty of selecting these ahadith that they included in al-Sahihayn from among hundreds of thousands of hadiths, which was an immense effort. Therefore it does no service to knowledge and it is not wise at all for me to focus my efforts on examining as-Sahihayn and ignore the ahadith to be found in the four Sunans and elsewhere, which are not known whether they are Sahih or Da'if. But during my academic research, I came across some ahadith in a-Sahihayn, or in one of the two, and realised that there are some ahadith that are Da'if! But whoever has doubts about my ruling concerning some ahadith, let him refer to Fath al-Bari, where he will find very many things that al-

Hafiz Ahmad ibn Hajr al-Asqalani critiqued. (Fatawa al-Shaykh al-Albani (Cairo: Maktabah Turath al-Islami, 1414/1994) p. 565)

We also know Shaikh al-Albani's view of the Sahihhayn, its ranks and status as well as the hadith contained therein, he was consistent throughout his life and hence we can go as far back as 1969, almost 30 years before he passed away. In 1389/1969 Shaikh al-Albani's checking of the *Mukhtar Sahih Muslim* by Imam al-Mundhiri was published, in the introduction he said,

"This is with the exception of the Sahihayn which have been universally accepted by the Scholars and being safe and free from weak and objectionable ahadith, which are numerous in the books of the Sunnah like the four Sunans and others."
(*Mukhtasar Sahih Muslim* (Beirut, Maktab al-Islami, 1407/1987), ed. 6th, p.6, see scan below)

مُخْتَصَرٌ
صَحِيحِ مُسْلِمٍ

لِلْإِمَامِ أَبِي الْحُسَيْنِ مُسْلِمِ بْنِ الْحَجَّاجِ الْقَشِيرِيِّ النِّسَابُورِيِّ
بِإِصْفَافِ زَكِيِّ الدِّينِ عَبْدِ الْعَظِيمِ الْمُنْذِرِيِّ الدِّمَشْقِيِّ

تَحْقِيقُ
مُحَمَّدِ نَاصِرِ الدِّينِ الْأَبَّانِيِّ

ثبت من متونها مما لا يثبت، وذلك من غير «الصحيحين» لتلقي العلماء لها بالقبول وسلامتها من الأحاديث الضعيفة والمنكرة التي كثرت في كتب السنة الأخرى، كالسنن الأربعة وغيرها. وكنت

(Mukhtasar Sahih Muslim (p.6)

Dear readers, what has preceded is the reality regarding Shaikh al-Albani and his alleged attack on the Sahih of Imam al-Bukhari and his grading the hadith weak in it. The other examples posed by the HFC will similarly lack any form of lateral thinking due to their muqallid hanafi mindsets coupled with tahazzub, ta'assub and blind ardent fanaticism for their madhab.

This fanatical extremism is not shy of hatred and animosity for Ahl al-Sunnah, the Ahl al-Hadith and the Salafi's. These self styled young brothers, who admittedly are lay muqallids, making youtube videos, with 'books' behind them as their screen are most certainly pushing way beyond their pay grades. Some friendly advice to them is to humble themselves and realise and know their worth, maqam and manzilah with regards to these sacred sciences and the great scholars of this Ummah, like Allamah Rabbani Shaikh al-Muhaddith Muhammad Nasir ud Din al-Albani, Rahimahullah.

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Shaikh al-Albani on the Bigoted Hanafi Asharite Fanatics - Between al-Kawthari, Abdul Fattah Abu Guddah, The Ghumari's, Mahmud Sa'id Mamduh, Muhammad Ghazzali and Modern Mutazilites Hadith Rejectors and Madhabists

I leave you with these succinct and pertinent words of Allamah al-Albani

"I have mentioned these examples so that readers may be prudent with regard to matters of their religion and will have a clear understanding of the hadiths of their Prophet and be certain of the soundness of the report mentioned above: "Allah



has decreed that no book should be perfect except His Book.” Thus they will also not be deceived by what has been written by some of those who want to stir up trouble against us, such as the ignorant muqallids and madhhabists who talk nonsense about what they do not know, say what they do not know and ignore what they already know.

Examples of such people are the likes of The extreme one from Halab Abu Guddah - the little Kawthari, similar to his likes the Egyptian despondent Mahmud Sa'id and whoever is upon their way. One may read my refutations upon the two in some of my introductions to various books, for example my introduction to Sharh Aqidah al-Tahawiyyah, my introduction to Adab al-Zufaf Fi Sunnah al-Mutahharah, and my new introduction to Mukhtasar Sahih Muslim of Hafiz al-Mundhiri with my checking which is under print and is due to be released soon In Sha Allah with my new notes and checking.

And on the other hand there are some people who have made some contributions in some fields of knowledge or in the field of da'wah (calling people to Islam) - even if it is on the basis of their own understanding - who show audacity in refuting that which they do not like of sahih ahadith, which they regard as da'if despite the consensus of the ummah in accepting that hadith.

They do not reject it on the basis of sound principles of this noble branch of knowledge and the rules of knowledge according to the muhaddithin, or because of some doubts that they developed about one of the narrators of that hadith, for





they have no knowledge of that and they have total disregard for the knowledge of people who specialise in that field.

Rather they base their argument on their own whims and desires or on their education that was far removed from correct Iman which is based on the Qur'an and authentic Sunnah, in taqlid of the Orientalists and the enemies of the Din, and those who imitate them of westernised people such as Abu Rayyah al-Misri, Izz al-Din Baliq al-Lubnani, Shaikh Muhammad al-Ghazzali and others who have afflicted this ummah in recent times, who reject authentic ahadith on the basis of whims and desires, and cause confusion to some Muslims because of the fallacious arguments they present.

Similar to this are those people who are occupied with this knowledge but are overpowered with bigoted partisanship (Ta'assub) for their madhabs, following their desires such that they have weakened so many authentic ahadith, For examples the likes of al-Kawthari, Abdullah al-Ghumari, his brother Shaikh Ahmad, Shaikh Isma'il al-Ansari, so whoever wants to know anything about this then let him refer to my introduction to Sharh Aqidah al-Tahawiyyah and the introduction of my books Adab al-Zufaf Fi Sunnah Mutahharah and others where you will find the most surprisingly astonishing things.

Allah, may He be exalted, is the One Whose help we seek and ask Him to protect the Sunnah from the hands of the ignorant, those who would tamper with it and the ignorant who follow whims and desires; we ask Him to make us recognise the efforts of the early imams in service of the Sunnah, who laid out for us principles and rules for knowing what is sound and what is not.



Whoever adheres to those principles and rules will be following a clear way, and whoever deviates from that will go far astray.

And May Allah have mercy on al-Imam al-Bukhari who gained unprecedented precedence in this field and thus compiled this al-Sahih, and selected hadith from thousands of hadith of the Prophet ﷺ, May Allah reward with an immensely good reward on behalf of Islam and the Muslims." (Mukhtasar Sahih al-Imam al-Bukhari (p.8-10)

Written by the one who is in need of Allahs forgiveness

Abū Khuzaimah Anṣārī

28th Rabi al-Akhar 1439H/ 16th January 2018

Birmingham

England.