CHILDREN IN THE MUSAAJID

THE SATANIC PLOT TO DISMANTLE THE SHARIAH

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INTRODUCTION

Rasulullah (Sallallahu alayhi wasallam) said:

"This Ilm (of the Deen) will be borne (and transmitted) from every generation by its Trustworthy (Ulama). They will repel from it the distortions of the deviates, the forgeries of the frauds and the misinterpretation of the ignoramuses."

The obligation stated in this Hadith rests on us. It is our obligation to execute the function of the Command stated by Rasulullah (Sallallahu alayhi wasallam).

Islam has been perennially under attack since its very inception, and the attack by its enemies will continue until the Last Day. Since this dunya (the world) is the arena for the conflict between Haqq and Baatil – Truth and Falsehood- the battle will necessarily continue. It is simply a corollary of this transitory earthly sojourn. Therefore, the confrontation of the opposing forces is to be taken in stride without frustration and consternation. On the contrary those who are among the *Taaifah-e-*

Haqq should express heartfelt gratitude (shukr) to Allah Ta'ala for having granted them the opportunity to be among the selected ones handpicked by Him for upholding the Institution of the Haqq.

The enemies have employed a variety of strategies in the execution of their plot to extinguish Islam, which of course, is not possible. Allah Ta'ala, Himself, has undertaken the responsibility of safeguarding the purity of His Deen. One of the most potent methods employed by Iblees in his plot against Islam is to enlist zindeeqs, modernists so-called 'intelligentsia' (juhala of the worst kind), and moron molvis/sheikhs to lay his snare.

The method of the modernist deviates is to nibble at the Shariah thereby cunningly and subtly unravel the Ahkaam of the Shariah which has been known and established since the era of the Sahaabah, long before the appearance of the Muhadditheen on the firmament of Islamic Uloom. The Muhadditheen had no share in the formulation, codification and systematization of the Shariah based on the Qur'aan and Sunnah.

In fact, when the Muhadditheen made their appearance, the Shariah was already a well and perfectly defined System into which they (the Muhadditheen) fitted as perfect Muqallideen of the Aimmah of the Mathaahib. Thus, the Muhadditheen did not fabricate any new or altered Shariah. This is in reality what the deviates and serfs of Iblees are attempting to accomplish with their renaissance effort – that is to create a new brand of a 'shariah' which will accommodate all the modern concepts and stupidities of the western cult of materialism and atheism.

This discussion deals with one such mas'alah, viz., the *Musjid attendance of children.* While the discussion centres on this issue, it should be well understood that the plot of Iblees is not restricted to this single mas'alah or to any other mas'alah. Numerous Masaa-il of the Shariah are being nibbled at and attempts are made to reinterpret the masaa-il or to abrogate the rulings of the Shariah retrospectively by resorting to the Hadith classification of the later Muhadditheen.

The plot envisages the subtle dismantling of the Shariah gradually by nullifying *Furooaat* (detailed rules), one mas'alah at a time. Besides the children's mas'alah, many other masaa-il have been targeted. The masaa-il tampered with pertain to Hijaab, the prohibition of female Musjid attendance, prohibition of pictures, Sunnah dress, the Sunnah beard, Purdah/Hijaab, prohibition of kuffaar from the Musaajid, Tashabbuh bil Kuffaar, the Shariah's masaa-il pertaining to Thabah, prohibition of liquor, prohibition of female leadership, prohibition of riba, etc., etc. In fact, even Aqaaid (Beliefs) are targeted with misinterpretation.

The satanic process is not restricted to children's Musjid attendance. It is a plot to dismantle the entire Shariah by way of satanic misinterpretation. One of the tools which the deviates have discovered to favour their pernicious scheme is the Hadith classification of the post Sahaabah / Taabieen Muhadditheen. The plot envisages a retrospective re-interpretation of the Shariah by submitting the Shariah's Ahkaam which had been established and embedded in the Ummah since the

time of the Sahaabah, to the much later classification exercises of the Muhadditheen.

If a Hadith classified for example '*dhaeef*' decades and even centuries after a mas'alah had been formulated on the basis of sound evidence of the Shariah from the age of the Sahaabah, then the deviates instigated by shaitaan seek to have the mas'alah cancelled or abrogated by misinterpretation *(Ta'weel Baatil)*. But Islam does not permit emulation of the Christian process of renaissance which had in entirety eradicated whatever remained of Islam propagated by Nabi Eesa (Alayhis salaam). Such a satanic metamorphosis will not succeed to overhaul the Shariah of Islam which has been handed to the Ummah by the Sahaabah, then by means of reliable transmission from generation to generation down the long passage of Islam's history. The Haqq of Islam will remain until the Last Day:

"They (the enemies) intend (with their plots) to extinguish the Noor (the Deen) of Allah with their mouths (by way of their satanic kufr misinterpretation) while Allah intends to complete His Noor even though the kuffaar abhor it." (Qur'aan)

The pernicious and perfidious attempts of the evil molvis and sheikhs of our times do constitute a danger for the Imaan of the ignorant masses who are ignorant in the Deen but experts in copro secular education. Thus, the shaitaani, twisted copro arguments which they proffer in the ethos of modernity have an attraction for the brains of ignoramuses already befuddled with such secular education moulded by the western Satanists to dilute and even eliminate Islamic beliefs and practices.

The disease of westernism has produced substantial erosion of the Shariah in even the circles of Ulama and Darul Ulooms where the pure Ta'leem of the Qur'aan and Hadith is submitted to western norms and demands of 'intellectualism'. One glaringly satanic effect of westernism is the damnable attitude of the Islamic Institutions of Learning, the Darul Ulooms, especially in Pakistan, to strive to demean the Ilm of the Deen by having fussaaq, fujjaar and kuffaar governmental regimes to equate the Madrasah Sanad (Certificate) to the copro, stupid, donkey

certificate doled out by the brothel universities of kufr.

Just this one act of the Darul Ulooms portrays the exceptionally base level of morality and intellectualism to which the Ulama have sunk. They struggle to equate the Treasure of the Qur'aan and Sunnah to the copro *jeefah* (carrion) of this perishable dunya which does not have the value of a mosquito by Allah Azza Wa Jal.

It is with this darkness of *jahaalat* and *shaitaaniyat* silhouetted in the background that the Ulama-e-Haqq have to contend and prepare the defence of Islam. Only then will they be able to discharge the obligation stated in the Hadith mentioned at the beginning of this Introduction. Rasulullah (Sallallahu alayhi wasallam) said:

"In reality, We strike baatil with the Haqq which then smashes out its brains. Then suddenly it vanishes." (Qur'aan)

"There will ever remain a Taaifah (group of Ulama) of my Ummah, standing steadfast on the

Haqq until the arrival of the Command (Qiyaamah) of Allah. Those who do not aid them or those who oppose them, will not be able to harm them."

CHILDREN IN THE MUSAAJID

QUESTION

A Salafi says that the Hadith, "Keep your children from your mosques", is baseless and fabricated. He claims that it is not a Hadith of Rasulullah (Sallallahu alayhi wasallam). Is his claim valid?

ANSWER

SALAFIS ARE MORONS

Understand well that Salafis are morons. They dwell and flounder in *jahl murakkab* (compound ignorance), hence they are always prone to disgorge mullock. The Fuqaha of all Math-habs have cited the Hadith as the basis for deducting a *hukm* of the Shariah. In fact, many Fuqaha have stated the Prohibition without even proffering the Hadith in question. They had resorted to *Qiyaas* as the basis for the Prohibition. Nevertheless, the fact remains that they have proclaimed it forbidden. Hence, regardless of what later Muhadditheen may have classified the narration, the view and ruling of the Fuqaha are of prior and greater importance.

THE MUSTADAL OF THE FUQAHA

On the basis of the explicit rulings of the Fuqaha of all Math-habs, the classification of the Muhadditheen must necessarily be set aside. The Shariah may not be nibbled away with the device of classification of the later Muhadditheen.

It is absolutely scandalous to accuse the illustrious Fuqaha of Islam of the Four Math-habs of having resorted to a fabricated narration for the deduction of a Mas'alah. Only moron Salafis are capable of disgorging such trash. They are stupid. Their brains are satanically deranged. The Fuqaha were not freelancers who had acquired their *Ilm* by self-study or from some google jaahil or from some scrap online class. Their *Isnaad* links up with the Imaam of their respective Math-habs.

Thus, a Faqeeh who proffers the Hadith as his *Mustadal*, did not rely on the classification of the *yet to be born* Muhadditheen a century later. It will be no exaggeration to claim that he had acquired the Hadith from his Mujtahid Imaam. His *Isnaad* is attached to Imaam Abu Hanifah (Rahmatullah alayh) or to the Mujtahid Imaam whose Math-hab he followed. Furthermore, the Aimmah-e-Mujtahideen of the Taabieen era had acquired their Ilm from the Sahaabah. The Knowledge of the Shariah of the later Fuqaha, that is of the Tab-e-

Taabieen and subsequent eras, the Fuqaha Mutaqadimeen as well as the Fuqaha Muta-akh-khireen of the Math-hab, is solid, authentic, reliable Ilm of the Qur'aan and Sunnah which had been passed to them by Chains of Transmission which have greater authenticity than the Hadith Chains of the later Muhadditheen. The *Ilmi Asaaneed* of the Fuqaha are the Final Word in authenticity. Hence, the Ahkaam of the Shariah structured on the *Mustadallaat* of the Fuqaha may not be tampered with as do the moron salafis and zindeeq modernists of this age of jahaalat.

The very utilization of a Hadith as a *mustadal* (basis of deduction) by a Faqeeh is the evidence for the authenticity of the Hadith notwithstanding the classification of the later Muhadditheen. The Mujtahideen Fuqaha appeared on the horizon of Islam long before the era of the Muhadditheen. The Fuqaha were not reliant on the non-existing later Muhadditheen for the deduction of Masaa-il from the Qur'aan and Hadith and for the systematic formulation of the Shariah. The process of establishing the Ahkaam was effected by the Aimmah Mujtahideen long before the birth of Imaam Bukhaari, Imaam Muslim, etc., etc.

It is therefore only pure stupidity to question the *Mustadallaat* of the Aimmah Mujtahideen. The

acceptance of a narration by the Fuqaha-e-Mujtahideen is the best evidence for the authenticity of the Hadith regardless of what the later Muhadditheen may have classified the narration. The Hadith prohibiting children and mad people from the Musaajid is authentic and those Fuqaha have based the ruling of prohibition on this Hadith were not morons nor were they frauds who fabricated ahaadith. It is indeed extremely perfidious and slanderous to accuse the illustrious Fuqaha such as the Authors of Hidaayah, Al-Mabsoot, Badaaius Sanaai etc, etc. of having fabricated this Hadith.

BASIS FOR A RANGE OF AHKAAM

Furthermore, the very Hadith in which children and madmen are mentioned also couples with this prohibition trading, raising of voices, drawing of weapons and meting out punishment. All these acts are forbidden in the Musaajid, and the Fuqaha have formulated the masaa-il of the Shariah pertaining to these issues on the basis of this very same Hadith. This Hadith was utilized as a *Mustadal* by even Imaam Abu Hanifah (Rahmatullah alayh).

When Imaam Abu Hanifah (Rahmatullah alayh) was informed of the infliction of punishment in a

Musjid by the Qaadhi, he (Imaam Abu Hanifah) commented:

"It is indeed surprising! Indeed the Qaadhi of our city has erred in five ways regarding one issue: (1) He punished the person without the slandered person having instituted proceedings. (2) He inflicted two Hadd (punishments) whereas only one Hadd is incumbent even if he had slandered a thousand times. (3) He meted out (the two hadds) consecutively whereas it is incumbent to have an interval of a day or more between two hadds.

(4) It was incumbent to have ascertained whether the slandered persons were alive or dead. (5) He meted out the Hadd in the Musjid whereas Rasulullah (Sallallahu alayhi wasallam) said: ***'Keep your children and your mad people away … and your execution of Hudood from the Musjid…****" (Durarul Hukkaam)*

This very same episode regarding the Qaadhi and Imaam Abu Hanifah (Rahmatullah alayh) is in *Tabyeenul Haqaaiq.*

Note well that Imaam Abu Hanifah (Rahmatullah alayh) had narrated this Hadith about 150 years before Imaam Bukhaari (Rahmatullah alayh) was born, and that he had utilized this Hadith as his *Mustadal* for several masaa-il of the Shariah. It is

noteworthy, and extremely noteworthy, that for his fatwas, Imaam Abu Hanifah (Rahmatullah alayh) had used this very same Hadith as his *Mustadal.* Thus, the authenticity of this Hadith is beyond any impingement regardless of what the later Muhadditheen had commented and classified. Their classification had absolutely no impact on the Ahkaam formulated ages before them by the illustrious Fuqaha of Islam, They were not even born when Imaam Abu Hanifah (Rahmatullah alayh) and others used this Hadith as their *Mustadal* for not only the children issue, but for many other Masaa-il.

Al-Munthari states in *At-Targheeb Wat Tarheeb:*
"It has been narrated from Waathilah Bin Al-Asqa' that Nabi (Sallallahu alayhi wasallam) said: *"Keep your children, your mad persons… away from your Musaajid ….(the same Hadith)…"* Ibn Maajah narrated it. At-Tabraani narrated it in *Al-Kabeer* from Abu Dardaa', Abu Umaamah and Waathilah. He also narrated it in *Al-Kabeer from Mak-hool from Muaath (Bin Jabal)."*

In *Asluz Zuraari Sharh Saheeh Al Bukhaari lil Ustuwaani,* the very same episode and Hadith are narrated. The Author then comments:

"Thus have the Ashaabul Manaaqib narrated. Also, many historians have narrated the episode and the Hadith. Also Al-Bukhaari has narrated it in his Taareekh, and Ibn Maajah has narrated it from the Hadith of Waathilah bin Al-Asqah. Reflect on the fiqh of Al-Imaamul A'zam (Imaam Abu Hanifah).! How correct it is and how subtle is his gaze. Indeed he befits the title of Raeesul Mujtahideen (the Chief of the Mujtahideen)."

All refutations of this Hadith are baseless and devoid of Shar'i substance.

This Hadith which the morons of our time as well as renowned Ulama of Hadith of later eras have baselessly and slanderously criticized and refuted has been utilized by the Fuqaha for not only the mas'alah pertaining to children's attendance of the Musjid. It has been the *Mustadal* for a range of Ahkaam.

Al-Hidaayah explaining the prohibition of trading in the Musjid, presents as the *Mustadal* this very same Hadith, namely: *"Keep your children, your mad people… your buying and selling…. away from your Musaajid…"*

Tabyeenul Haq providing the evidence for the incumbency of maintaining the cleanliness of the

Musaajid, proffers a Qur'aanic Aayat and the Hadith, *"Keep your children, your mad people…"*

In *Fathul Qadeer* is mentioned: "Abu Yusuf said: 'Ibn Abi Laila had Hadd executed in the Musjid. Then Abu Hanifah charged him with error. And, in the Hadith is mentioned that Rasulullah (Sallallahu alayhi wasallam) said: *"Keep your children, your mad people…execution of Hadd from the Musaajid."*

Imaam Abu Yusuf too proffered this very same Hadith which he in all probability had acquired from his Ustaadh, Imaam Abu Hanifah (Rahmatullah alayh). This Hadith mentions a range of prohibitions, hence even the Aimmah Mujtahideen utilized it as their *Mustadal*. Thus no importance may be attached to the baseless criticism of Al-Bazzaaz 200 years after Imaam Abu Hanifah nor to Ibn Hajar who appeared on the scene 800 years after Imaam Abu Hanifah, nor to Ibnul Jauzi 6 centuries later.

These later Hadith authorities assail the integrity of Haarith Bin Habhaan who is one of the narrators in the Chain of this Hadith. Assuming that he was a 'weak' narrator, the other Chains of Narration do not have him as a narrator. Furthermore, The Aimmah Mujtahideen of the Taabieen and Tabe

Taabieen eras were not in need of the Chains of Narration cited by the Muhadditheen. Those narrators were not even born during the era of Imaam Abu Hanifah and his Asaatizah and those before them. The early Fuqaha had absolutely no need for reliance on the later chains of transmission which Muhadditheen who had not existed during their eras had relied on to establish authenticity.

It is a well-established mas'alah of the Hanafi Math-hab, that the Janaazah may not be brought into the Musjid for Janaazah Salaat. What is the basis for this rule? In *At-Tajreed Lil Qudoori* it is explained:

"Our Companions (the Hanafi Fuqaha) said that Salaat for the deceased in the Musjid is Makrooh because Nabi (Sallallahu alayhi wasallam) said: *"Keep your children, your mad people…"* Hence the Musjid is not safe from being soiled…and this (aspect of soiling) is present in them (the dead)."

Again note that for this ruling, the very same Hadith has been proffered as the *Mustadal.*

In *Al-Mabsoot of As-Sarakhsi* is mentioned: "Verily, the Karaahat (Prohibition) of bringing the Janaazah into the Musjid is based on the statement

of Rasulullah (Sallallahu alayhi wasallam): *"Keep your children, your mad people….. away from your Musaajid"*

In *Badaaius Sanaa'* the prohibition of execution of punishment in the Musjid is based on this very same Hadith: *"Keep your children, your mad people… your Hudood from your Musaajid."*

NO RENAISSANCE IN ISLAM

It should be understood that unlike the religions of the Yahood and Nasaara which had undergone processes of kufr metamorphosis down the passage of history, Islam remained protected by Allah Ta'ala Who says in the Qur'aan Majeed:

"We have revealed the THIKR, and assuredly We shall be its Protectors."

Nibbling, cutting and pasting in the Shariah are acts of kufr. The inception of Islam was with the Nabi Muhammad (Sallallahu alayhi wasallam) and Islam was finalized and perfected during the very age of Rasulullah (Sallallahu alayhi wasallam). Declaring this irrefutable fact, the Qur'aan Majeed states:

"This Day have I perfected for you your Deen, and have completed for you My Favour and have

chosen for you Islam as the Deen."
(Al-Maaidah, Aayat 3)

Thus, the moron Salafis and the jaahil Zanaadaqah (modernist zindeeqs) should understand that there is no process of renaissance in Islam. Nothing of Islam is antique. Nothing of Islam may be regarded to be redundant.

Centuries prior to the age of the Muhadditheen, there existed the perfectly finalized Shariah. There never was a vacuum between the age of the Sahaabah and the Muhadditheen nor between the era of the Aimmah Mujtahideen and the later Muhadditheen who had compiled the hundreds of thousands of scattered Ahaadith into book form. The masaa-il were not left in abeyance for the acquisition of rulings for the time when the Muhadditheen would appear on the scene. Such a stupid inference befits only deviates, morons and zindeeqs.

THE FUQAHA HAD NO NEED FOR THE MUHADDITHEEN

The illustrious Aimmah Mujtahideen of the first era of Islam – the Mujtahideen who were the Students of the Sahaabah, and the Mujtahideen who were the Students of the Students of the Sahaabah were not in need of Imaam Bukhaari,

Imaam Muslim, Imaam Tirmizi (Rahmatullah alayhim), etc. for the *Istimbaat* of the *Masaa-il* of the Shariah. The illustrious Aimmah Mujtahideen had no need for the noble Muhadditheen who appeared on the Islamic scene a century or two later. The Aimmah and Fuqaha of the initial eras of Islam had no need for citing Chains of Transmission on which the much later Muhadditheen were reliant for establishing authenticity. Their subject matter was the formulation of the masaa-il of the Shariah. When a Faqeeh believed that a Hadith was authentic, he would utilize it as his *Mustadal* without the need for stating the precise chain of narration.

"Anas Bin Maalik narrated a Hadith from Rasulullah (Sallallahu alayhi wasallam). Then a man said: 'Did you hear it from Rasulullah (Sallallahu alayhi wasallam)?' He (Maalik) becoming extremely angry, said: 'No! Wallah! We did not hear from Rasulullah (Sallallahu alayhi wasallam) everything we narrate to you. But, we do not malign one another (with falsehood)."

(At-Tabaraani: Al-Mu'jamul Kabeer)

"Al-Baraa Bin Aazib (Radhiyallahu anhu) said:
'We did not hear every Hadith from Rasulullah (Sallallahu alayhi wasallam). Our Companions

(who had heard) would narrate to us. We used to tend to our camels." (Musnad Ahmad)

"A man said to the illustrious Taabiee, Hasan Basri: 'You narrate to us saying: 'Nabi (Sallallahu alayhi wasallam) said….' It will be best if you state the Isnaad for us." Hasan Basri said: 'Wallah! We do not lie to you nor are we falsified. Verily, I was in battle in Khuraasaan in the company of 300 Sahaabah of Muhammad (Sallallahu alayhi wasallam)."

(At-Taareekhul Kabeer –Al-Bukhaari)

Hasan Basri (Rahmatullah alayh), who was among the greatest Taabieen saw no need to mention his Chain of Narration. He would narrate directly from Nabi (Sallallahu alayhi wasallam) although he never lived during the era of Rasulullah (Sallallahu alayhi wasallam). This was the common practice of the Taabieen and Tabe Taabieen.

Only a human shaitaan has the satanic temerity of rejecting a Hadith narrated by Hasan Basri, Ibraaheem Nakh'i, Mak-hool and other giants of Uloom and Taqwa who narrated without *Isnaad*. They would simply say: *'Rasulullah (Sallallahu alayhi wasallam) said…"*

Imaam Abu Hanifah (Rahmatullah alayh) had cited the Hadith regarding children in the Musjid, and so did his Students, and via them was the Hadith transmitted to the later Hanafi Fuqaha. In fact the Fuqaha of all Four Math-habs presented this Hadith which the Juhala are refuting.

Some morons in a puerile and futile attempt to negate the value of this Hadith on which the Fuqaha have based their ruling, argue that it (this Hadith) has been used as corroborative support for the ruling which predates the later citation of this narration as the *Mustadal.*

This claim is corrupt because it acknowledges that the prohibition was already the legal ruling prior to the Hadith being used as a *Mustadal* by the later Fuqaha. Secondly, defective research and ignorance have led to the conclusion that the prohibition of children attending the Musjid was based on juristic principles not on the Hadith in question. If these deviates had the ability of conducting valid research, they would have learnt that this Hadith did not attain usage only in the Fiqh literature of the fifth century as the morons claim. The Aimmah Mujtahideen were fully aware of this Hadith.

Furthermore, this 'predated' version is an acknowledgement of the ruling of prohibition. In terms of this claim there is no contention regarding the prohibition. The dispute relates to the *Mustadal.* Is the Hadith the *Mustadal* or are other principles the *Mustadal*? This view accepts that while the prohibition is valid, it is based on some principles, not on the Hadith.

NO VACUUM IN THE SHARIAH

There was no Shar'i vacuum awaiting the era of the Muhadditheen. There were no gaps in Tahaarat, Salaat or in any other department of Islam prior to the advent of Imaam Bukhaari, etc. When Imaam Bukhaari, Imaam Muslim and the countless other Muhadditheen appeared, they had learnt the Masaa-il of the Deen from qualified Asaatizah of the various Math-habs, and they performed their Deeni practices in accordance with Taqleed.

These noble Muhadditheen did not delay the performance of Salaat, etc. until they had compiled their Ahaadith narrations. They practised the Shariah on the basis of making Taqleed of the Aimmah-e-Mujtahideen and the Fuqaha of their eras.

The Taabieen who lived a century or two before Imaam Bukhaari (Rahmatullah alayh), did not abstain from any acts of the Shariah. They practised the Ahkaam and implemented the Shariah in the manner instructed by Rasulullah (Sallallahu alayhi wasallam), and this instruction they had acquired from their Asaatizah (mostly Sahaabah) long before the era of the Muhadditheen.

Similarly, Imaam Bukhaari and the host of other Muhadditheen grew up with the Shariah which they had practically implemented since childhood. They did not begin performing Tahaarat, Salaat, etc. after they had compiled their respective stocks of Ahaadith, then only after having sifted out the authentic ones did they begin the process of executing the Shariah. They followed their Asaatizah and Aimmah in all facets of the Shariah long before they had embarked on their Hadith quest. They were Muqallidden of the Fuqaha.

The utility of their compilations was not for the purpose of retrospectively gauging and reconstructing the Shariah – the Shariah which had been formulated and systematized by the Aimmah and Fuqaha of the very first era of Islam. The zindeeq villains and frauds of today are subjecting the perfected Shariah retrospectively to the Hadith

classifications of the Muhadditheen who had no share in the formulation, systematization and codification of the Shariah. They were mere Muqallideen of the Aimmah Mujtahideen.

THE MUSTADALLAAT OF THE FUQAHA-HIGHLY AUTHENTIC

Thus, Ahaadith which had constituted the *Mustadallaat* of the Fuqaha, but which were decades and centuries later classified as 'weak', 'baatil' or fabricated, retain the highest degree of authenticity conferred by the Aimmah and Fuqaha. The *Mursal* and *Munqati* classification has absolutely no relevance in so far as the *Mursallaat* of the Fuqaha are concerned. These technical terms were the innovations of the Muhadditheen. The utility of the classification of the Muhadditheen does not extend to the Fuqaha who had appeared on the firmament of Islam decades, generations and centuries prior to the Muhadditheen. Thus, the comments of Hadith authorities such as Ibn Hajar and Ibn Jauzi who appeared on the scene more than 6 and 8 centuries after the noble Aimmah and Fuqaha are devoid of substance. Their unjust comments exercise absolutely no adverse effect on the highly authentic Hadith *Mustadallaat* of the Aimmah and Fuqaha.

Consider the following exposition of Shaikh Awwaamah:

"Verily, Imaam At-Tirmidhi narrated the Hadith: *"Combining two Salaat without there being fear, without safar (travel) and without rain…."* However, as we are aware Imaam At-Tirmidhi has a methodology in his Kitaab which differs from the method of the other Imaams. He mentions who has made *amal* (acted) on this Hadith. So when he narrated this Hadith, he said: *"There is no amal on this Hadith.",* despite the fact that the *Isnaad* is authentic, as I have said in the Saheehain (Bukhaari and Muslim), but there is no *amal* on it.

He (At-Tirmidhi) said: "Something other than this has been narrated from Ibn Abbaas…Another Hadith has been narrated from him: *"Whoever combines two Salaat without valid reason, verily, he has approached a door of the Kabaa-ir (major sins) – whoever combines two Salaat, verily, he has approached a door of the Kabaa-ir."*

It is important in this discussion to note that Imaam At-Tirmidhi has classified this Hadith *Dhaeef (Weak)* because its Chain contains Hanash Bin Qais As-Sanaani who is *Dhaeef.* At-Tirmidhi said that he is Weak whilst in reality he is extremely weak, *haalik (ruined) and matrook*

(shunned/abandoned). Thus, he is not only *Dhaeef*, but extremely weak.

However, despite this (i.e. the narrator's extreme weakness), Imaam At-Tirmidhi said: *"Amal is on it. (i.e. the practice of the Ummah is on this 'extremely weak' Hadith)."* The *amal* is on this weak Hadith whilst the first one (mentioned above) is *Muttafaq Alayhi* in the Saheehain (Bukhaari and Muslim). The confused and biased people say that this Hadith has the highest level of authenticity since it is *Muttafaq Alayh*. Despite this (high level of authenticity), the *amal* is not on it, while this *Dhaeef* Hadith having in its *Isnaad* this abandoned narrator, is acted on.

(Now the question is): Do the Ulama and the Aimmah Mujtahideen act upon a *Dhaeef* Hadith whose narrator is *matrook* and *haalik*, and do they abandon a *Saheeh Muttafaq Alayh* Hadith? Or are there other corroborating factors *(which constrained acting on the Weak Hadith and abandoning the Saheeh Hadith)*? Most certainly there must be other corroborating factors…"

(End of Shaikh Awwaamah's discourse)

The simple factor is that the classification of the Muhaddith pertain to the post Mujtahideen era. These classifications did not exist during the

Taabieen age when the Muhadditheen were not even born or were born but were infants. The Aimmah Mujtahideen were in entirety independent of the Hadith classification of the later Muhadditheen. They had their own principles and methodology for establishing authenticity.

This explanation is not confined to this one Hadith. There are other Ahaadith as well on which there is no *amal* despite their authenticity. Conversely there are Ahaadith upon which there is *amal* despite their *Asaaneed* being corrupt. The Aimmah long before the Muhadditheen had a better understanding pertaining to the classification of Ahaadith. Thus their *Mustadallaat* are all highly authentic. Two more Hadith in this regard are proffered.

(1) Abu Hurairah (Radhiyallahu anhu) narrated that Nabi (Sallallahu alayhi wasallam) said: *"The qaatil (killer) does not inherit (from the one whom he had killed."* Imaam Tirmidhi commented: "This Hadith is not Saheeh. It is unknown except via this one Chain. Some of the People of Ilm have discarded Ishaaq Bin Abdillah Bin Abi Farwah. Among them is Ahmad Bin Hambal. However, the *amal* is on this Hadith. The *qaatil* will not inherit regardless of the killing being intentionally or mistakenly." *(Sunan At-Tirmidhi)*

(2) Ibn Mas'ood (Radhiyallahu anhu) narrated: *"When Rasulullah (sallallahu alayhi wasallam) was seated on the mimbar, we would face him."* Imaam Tirmidhi classified this Hadith *Dhaeef*. Nevertheless, he commented: *"The amal of the Ahl Ilm of the Sahaabah of Nabi (Sallallahu alayhi wasallam) and of others is on it… No narration in this regard is authentic." (Sunan At-Tirmidhi)* Despite this, the Sahaabah and the entire Ummah act upon it.

There are many Ahaadith which despite the later Muhadditheen having classified them as 'Dhaeef', the *amal* of the Ummah before them and thereafter has always been on these so-called '*Dhaeef*' narrations. It is abundantly clear and logical that the Hadith classifications which did not exist during the era of the Taabieen have no effect on the *Ahkaam* of the Shariah which had already been formulated long before the age of the Muhadditheen.

THE WAY OF THE MUHADDITHEEN

It should be well understood that the Muhadditheen themselves were Muqallideen. They followed their respective Math-habs. Regardless of their own classification of Ahaadith, practically

they implemented the Masaa-il of the Math-hab they followed. Even if they had classified a Hadith 'dhaeef', they would practically adopt the ruling of their respective Math-habs which had utilized the *'Dha-eef'* narrations or corroborated it with other *dalaa-il.*

Imaam Tirmidhi presents a number of such Ahaadith on which he says that *amal* of the Fuqaha is not on these Ahaadith despite their authenticity. Conversely, he would point out the *amal* on Ahaadith whose *Asaaneed* are defective.

Imaam Nawawi was among the leading Shaafi' Fuqaha. He also criticizes the *sanad* of the Hadith pertaining to prohibiting children from the Musaajid. Despite his criticism, he sustained the view of prohibition. Thus, he states in his *Raudhatut Taalibeen:*

"...Admitting children to the Musjid even if them soiling the Musjid is not overwhelming... is from among the Makrooh acts which are Mash-hoor (well-known) in the Kutub of the Companions (of our Math-hab)."

Thus, regardless of the status of the Hadith being assailed and described as defective, all Math-habs agree to the Prohibition of admitting children to the Musaajid even if it is known that they will not

be desanctifying the Musjid. Those who do not utilize the Hadith as their *Mustadal*, base their case of prohibition on other *dalaa-il.*

MURSAL HADITH IS HUJJAT

The conclusion of the later Ulama of Hadith on the *Maraaseel* of the Taabieen are indeed putrid and displays recklessness when related to the early Fuqaha of the Shariah. It is indeed perfidious and contumacious to discount and reject for example the *Mursal* Hadith of the Giant of Uloom and Taqwa, Mak-hool, who was among the Jaleelul Qadr Taabieen. He narrated the Hadith in question from the senior Sahaabi, Hadhrat Muaaz Bin Jabal (Radhiyallahu anhu). The Hadith as recorded in Musannaf Abdur Razzaaq (died 211 A.H.) states:

"Muhammad Bin Muslim from Abd Rabb Bin Abdillah from Mak-hool from Muaaz Bin Jabal (Radhiyallahu anhu) – he said: 'Rasulullah (Sallallahu alayhi wasallam) said: "Keep your Musaajid safe from your children, your mad people…"

Firstly Abdur Razzaaq was among the illustrious early Muhadditheen. His Hadith Compilation is highly authentic. He recorded this Hadith in his Kitaab as authentic.

Who was Mak-hool? This noble and great Taabiee was a Faqeeh, Muhaddith, Mufassir and Wali of outstanding calibre. Even those who have designated the Hadith narrated by him as 'weak', have not ventured to assail his integrity with the slightest blemish of any kind whatsoever. He was an Imaam of the highest category in all fields of the Deen. This is the unanimous view of all authorities and non-authorities. He is universally, without any difference of opinion, regarded as one of the greatest Authorities in Shaam of the Taabieen age.

The only issue which the denigrators of this Hadith have managed to disgorge about Mak-hool, is that he did not meet Hadhrat Muaaz Bin Jabal (Radhiyallahu anhu), hence his Hadith is classified as *Mursal.* This silly objection is most unbefitting of any authority. Those who reject the *Maraaseel* of the likes of Mak-hool have grievously erred and had failed to apply their minds constructively.

With Regard to the *Maraaseel* of the likes of such Giants and Oceans of Uloom and Taqwa as Mak-hool, Hasan Basri and Saeed Bin Musayyib (Rahmatullah alayhim), Abul Muzaffar As-Sam'aani (489 Hijri) said:

"If you say that according to us the *Irsaal (mursal narrating)* of the Sahaabah is valid and that of the Taabi-een is not valid, then that idea is a baseless conjecture. There is no difference between the *Irsaal* of a Sahaabi and a Taabiee, especially when the *Irsaal* is that of Taabieen of lofty status such as Ataa Bin Abu Rabaah of Makkah, Saeed Bin Al-Musayyub of Madinah, some of the Seven Fuqaha such as Ash-Sha'bi, and An-Nakh'i of Kufah, and such as Hasan and Abul Aaliyah of Basrah and such as Mak-hool of Shaam.

Maraaseel have been narrated from them. Nothing but *Sidq (Truth)* is understood of them. Some authorities have even said that *Mursal* (of the Taabieen) has greater strength than even *Musnad*.

People have been narrating *Maraaseel* from the era of Rasulullah (Sallallahu alayhi wasallam) until this age without any hesitation and prohibition. The Kutub (of the Deen) are filled with *Maraaseel* (Ahkaam based on Maraaseel)."

(Qawaatil Adillah)

Numerous Ahaadith narrated by even the Sahaabah can be classified as *Mursal.* All the Sahaabah did not have the occasion to hear every Hadith from Rasulullah (Sallallahu alayhi wasallam). A Sahaabi who had heard directly from Nabi (Sallallahu

alayhi wasallam) would narrate the Hadith to other Sahaabah. When they in turn would narrate what they had heard from a Sahaabi, they would simply discard the name of the Sahaabi and say: *"Rasulullah (Sallallahu alayhi wasallam) said ..."*

In this regard, the Sahaabi, Al-Baraa Bin Aathib (Radhiyallahu anhu) said: *"We did not hear every Hadith (directly) from Rasulullah (Sallallahu alayhi wasallam). Our Companions would narrate to us from Nabi (Sallallahu alayhi wasallam). (At times) tending to the camels occupied us."*

(Al-Mu'jamul Kabeer –Tabraani)

The tens of thousands of Sahaabah were not 24 hours daily in the company of Rasulullah (Sallallahu alayhi wasallam) to hear his Ahaadith. Thus, most of them heard the Ahaadith from those Sahaabah who had heard directly from Rasulullah (Sallallahu alayhi wasallam). Now when they (those who did not hear directly from our Nabi – (Sallallahu alayhi wasallam) narrated, they resorted to *Irsaal.*

The Taabieen had also adopted this practice. The Taabiee may have heard a Hadith from another Taabiee who had heard it from a Sahaabi. For example, Mak-hool may have heard from another Taabiee the Hadith of Muaath Bin Jabal

(Radhiyallahu anhu). When he (Mak-hool) narrated it, he simply related the Hadith directly to the Sahaabi. This practice is universally accepted. As long as the Taabiee is a Faqeeh of the calibre of Mak-hool, Hasan Basri and Ibn Musayyib, the Hadith will be compulsorily accepted. Rejecting the Hadith will be tantamount to rejecting the words of Rasulullah (Sallallahu alayhi wasallam).

Is there any one who dares refuting a *Mursal* riwaayat of a Sahaabi? Is there anyone who will claim that the *Mursal* Hadith of a Sahaabi is 'dhaeef' (weak) and even 'maudhoo' on the basis of the Sahaabi not having heard the Hadith from Rasulullah (Sallallahu alayhi wasallam)? Without the slightest fear of contradiction we can claim boldly that not even the Zanaadaqah and modernists will deny the authenticity of a *Mursal* narration of a Sahaabi simply on the basis of him not having heard it himself from Rasulullah (Sallallahu alayhi wasallam).

Now the question is: Why is a *Mursal* of a Sahaabi accepted? This question really needs no answer. Nevertheless for diluting the viscosity of the brains of deviates, they are informed that the *Sidq and Adaalah* of the Sahaabah are impeccable and assailing their integrity is kufr. Rasulullah (Sallallahu alayhi wasallam) said: *"All my*

Sahaabah are Udool." Thus, denial of the *Maraaseel* of the Sahaabah --which no one dares – is to glaringly impute falsehood to them. It is to say that they are 'liars' and 'fabricators of falsehood'.

What is the difference between the *Mursal* of a Sahaabi and the *Mursal* of a Taabiee, especially of the lofty calibre of Mak-hool, Ibn Musayyib, Sha'bi and many others? Those who refute the validity of the *Maraaseel* of the Taabieen have miserably failed to tender even a single logical argument for their refutation. Their denial implies that these illustrious Taabieen were 'liars' and 'fabricators'.

The Math-hab of the Ahnaaf is the validity of the *Maraaseel* of the Khairul Quroon era. Notwithstanding minor details of difference, the thrust is on acceptance of the *Maraaseel* of the authorities (Aimmah and Fuqaha) of Khairul Quroon.

Understand well that those who refute the *Mursal* Hadith of Mak-hool have implied that he is a 'liar' fabricating narrations and attributing falsely to Rasulullah (Sallallahu alayhi wasallam). Although no one even dare voice such a slander, the

implication of the refutation is understood with clarity.

The Hukm of the Mursal Hadith

(1) Eesa Bin Abaan said: "The Mursal of the Aadil has been *maqbool* (accepted) since the Three Eras (Khairul Quroon). Thereafter if the Mursal is from such Aimmah of the Deen who are experts in *jarh wa ta'deel,* it will be accepted otherwise not. Imaam Bazdawi has adopted this view and so have the majority of the Usooliyeen.

(2) According to Abul Hasan al-Karkhi the Mursal of every Aadil is acceptable regardless of any persuasion and whether he is from the Three Eras or thereafter. Thus, his Math-hab has the widest scope for acceptance of Maraaseel. It is not restricted to the Taabieen.

(3) Al-Jassaas Ar-Raazi propounded the view of the Mursal of the Three Eras (Khairul Quroon) being acceptable and *hujjat.* Imaam As-Sarakhsi has also adopted this view.

(4) Ibnul Humaam has stipulated that the Mursal for acceptability should be the narration of an Imaam of the Deen regardless of the era being that

of the Three Eras or thereafter. Ibn Ameer Haaj, Ameer Baadhsah, etc. have adopted this position.

The preferred view of the Hanafi Aimmah is the view of Eesa Bin Abaan. This is because Rasulullah (Sallallahu alayhi wasallam) had confined goodness and righteousness to the Three Noble Ages whilst falsehood and corruption had become widespread after the Khairul Quroon.

Imaam Abu Daawood As-Sajistaani said: "The Ulama of the past have utilized the Maraaseel. Among them were Sufyaan Thauri, Maalik Bin Anas, Al-Auzaai' and others. As-Shaafi was the first to object in this practice."

Imaam Muhammad Bin Jareer At-Tabari said: "Verily, all the Taabieen had unanimously accepted Mursal without any hesitation nor was there any rejection from the Aimmah after them. This state was until the second century."

Throughout the long history of Islam, *Irsaal* has been an accepted practice. As long as the narrator was *Aadil* there was no objection in accepting his narration. In every age the Ulama resorted to *Irsaal.* All of us practice *Irsaal.* For example, we have heard our Shaikh Hadhrat Masihullah narrating malfoothaat of Hadhrat Maulana Ashraf

Ali Thanvi. When we in turn narrate such malfoothaat we merely say: *"Hadhrat Maulana Ashraf Ali Thanvi said……"* Hadhrat Masihullah is not mentioned. This is standard and accepted practice.

The period between the first wrung of Aimmah Mujtahideen in the era of the Taabieen and the Sahaabah was extremely brief whereas the time between the Muhadditheen and the Sahaabah was an extended period of centuries. Narrations which the Aimmah Mujtahideen had authenticated and utilized as *Mustadallaat* for the deduction of the Ahkaam of the Shariah, are of the highest degree of Authenticity regardless of the findings and classification proffered by the Muhadditheen centuries later. It is preposterous to scale the Ahaadith Mustadallaat of the Aimmah Mujtahideen on the views of Ibn Hajar who appeared eight centuries after the Sahaabah, or on the views of Ibn Jauzi who examined Ahaadith six centuries later.

The Fuqaha have explicitly ruled on the basis of the authentic Hadith that it is not permissible to bring children to the Musaajid. The acceptance of the Hadith by the illustrious Fuqaha who preceded the Muhadditheen is in fact the conference of the highest degree of authenticity. Now if this Hadith

acquired by the Muhadditheen a century or two later has developed defects in the chain of transmission, it in no way whatsoever detracts from the authenticity of the *Mustadal* of the Aimmah Mujtahideen and their Students.

Furthermore, sight should not be lost from the fact that the Muhadditheen who had recorded this Hadith in their respective Compilations, did so after establishing its authenticity. Thus, Ibn Maajah, Abdur Razzaaq and other Muhadditheen who had accepted this Hadith and considered it worthy of recording in their Kutub, believed in its authenticity. Thus the views of the critics centuries later are devoid of substance.

It is of utmost importance to understand that the Hadith classifications may not be presented in negation and refutation of the Ahkaam of the Shariah. These Ahkaam were formulated and established long before the age of the Muhadditheen. Thus, regardless of the classification of the later Muhadditheen, the *Mustadallaat* of the Fuqaha may not be assaulted or impinged on the basis of classifications which were non-existent at the time of formulating the masaa-il a century or two prior to the later classifications.

In relation to the Fuqaha-e-Mujtahideen who preceded the era of Hadith compilation, there is no retrospective value and relevance to be assigned to the work of the Muhadditheen. Thus, the Hadith classification of the Muhadditheen may not be proffered to negate and cancel the Ahkaam of the Shariah formulated by the Fuqaha-e-Mutaqaddimeen centuries before the compilation of hadith.

It is indeed absurd to aver that the Hadith compilations And classifications of the later Muhadditheen who were not even born during the age of Ijtihaad, are the criterion for determining the authenticity of the Ahaadith employed by the likes of Imaam Abu Hanifah and other Aimmah-e-Mujtahideen before him as basis for *Istimbaat of the Ahkaam.*

We reiterate that the early Muhadditheen such as Abdur Razzaaq, Ibn Maajah and At-Tabaraani had included this Hadith in their Compilations believing and understanding the Hadith to be authentic. They did not assail the authenticity of the Hadith. The criticism of the later Muhadditheen has to be incumbently refuted.

THE FUQAHA

Before we present the rulings of the Fuqaha, it is necessary to offer a brief explanation about the Fuqaha. There is the need for Muslims to first understand who the Fuqaha are and what is their rank in Islam. Modernist *juhhaal* (ignoramuses) and ulama-e-soo who have set themselves up as phony 'mujtahids' go to great lengths in their pernicious scheme to diminish the great importance, lofty rank and authority of these noble Authorities of the Shariah.

Their endeavour is to convey to the Muslims at large that the Fuqaha are just ordinary scholars in the same way as are these cardboard, paper and phony 'mujtahids' of this age. In this way they assume upon themselves the shaitaani exercise of subjecting the Shar'i Rulings of the Fuqaha to their stupid processes of stupid 'critical' analysis, thereby posing as 'fuqaha' when in reality they are led by shaitaan himself.

There are different categories among the Fuqaha. They are the highest-ranking Ulama who were the best among the *Warathatul Ambiya* (Heirs of the Ambiya). Rasulullah (sallallahu alayhi wasallam) said: *"The Ulama are the Heirs of the Ambiya."* The very first Ulama to mount this lofty Pedestal were the Fuqaha.

The highest category of Fuqaha are the Aimmah-e-Mujtahideen who had codified and systematized the Shariah. Fuqaha such as Imaam Abu Hanifah, Imaam Maalik, Imaam Shaafi and numerous others are in this category. These Fuqaha or the first and highest category – the Aimmah-e-Mujtahideen – were either the Students of the Sahaabah or the Students of those who had studied under the Sahaabah. There were innumerable such Fuqaha in the Taabieen age. The Taabieen are those Muslims who lived in the age of the Sahaabah and linked up with them.

The many Aimmah Mujtahideen who acquired their knowledge directly from the Sahaabah, in turn imparted this Treasure to their Students. Among such noble Students of the Taabieen were Aimmah-e-Mujtahideen such as Imaam Hambal, Imaam Shaafi, Imaam Abu Yusuf, Imaam Muhammad and countless others who had devoted their lives to the Knowledge of Islam and to the obligations associated with such Ilm.

In this way, from generation to generation, right down to the present time, the Knowledge of Islam – its Principles and Details (the Usool and the Furoo-aat) – has been authoritatively and reliably transmitted to the Ulama of the successive eras.

There is no break and no missing link in the *Sanad* (Chain) of Ilm (Qur'aan, Hadith and Fiqh) which today constitutes the Capital and the Treasure of the Ulama-e-Haqq.

It is, however, essential to understand that the Ulama of this age, even the most learned and most pious, are nowhere in the bracket or on the pedestal of even the Muqallid Fuqaha of the later (Muta-akh-khireen) age, i.e. from the 3rd century Hijri onwards. Even great Ulama of the rank of Imaam Ghazaali, Imaam Fakhruddin Raazi, Imaam Nawawi and others, do not occupy the pedestal of either the Aimmah-e-Mujtahideen of the first category nor of the Fuqaha of the second category – those who had gained their knowledge from the Aimmah-e-Mujtahideen.

Among the second category Fuqaha are Ulama such as Imaam Abu Yusuf, Imaam Muhammad and the Students of the Aimmah-e-Mujtahideen who had been the formulators of the Usool of Fiqh.

From this explanation it should be clear that the Ulama of this age are not Mujtahideen. They are neither in any of the lofty classes of Fuqaha of the Khairul Quroon era. They are pure Muqallideen upon whom it is Waajib to unquestionably submit

and follow the Rulings of the Fuqaha of the Khairul Quroon era. It is absurd for the Muqallideen Ulama of this age to scrutinize the Rulings of the Fuqaha with a view to re-interpret or change such rulings. On the contrary, it is the duty of the Ulama of all ages from after the age of the Salf-e-Saaliheen (the Khairul Quroon epoch) to base and issue their Fataawa on the Rulings of the early Fuqaha. There is no need to look beyond them and their Rulings.

TALAQQI BIL QUBOOL

To ascertain the authenticity of a Ruling or of even a Hadith, the first resort has to be incumbently to the Fuqaha. If the Hadith satisfies the Principle of *Talaqqi Bil Qubool* of the Fuqaha, it (Hadith/Ruling) is authentic and the final word. The acceptance of a Hadith by the Fuqaha is the final word on the authenticity of the narration. Thereafter, the classification and adverse comments of those who mushroomed centuries later have absolutely no negative impact on the Hadith which gained its authenticity by way of *Talaqqi Bil Qubool* of the Fuqaha.

The *Mustadallaat* (Basis of Deduction to produce a Shar'i hukm) of the Fuqaha are impeccable in strength and authenticity, bearing in mind the *Isnaad* of their *Ilm* and their independence from

the Hadith Books of the Muhadditheen who appeared after centuries. They were not even born. They were born much later into the Taqleed of the Fuqaha and they obediently followed the Shariah as was structured by the Aimmah Mujtahideen.

Thus, if the Fuqaha have accepted Ahaadith as authentic and cite these narrations as their proof, any conflicting opinion of any Muhaddith of whatever calibre, will not be accepted in negation and refutation of what the Fuqaha said and ruled. It is noteworthy that the noble Muhadditheen of the early era of Islam had recorded these Narrations which were criticized after centuries. They had compiled this Hadith and many other Ahaadith in their Kutub regarding them to be authentic.

Even the illustrious Muhaddith, Imaam Bukhaari subscribed to the principle of *Talaqqi Bil Qubool.* It is mentioned in *Sharhul Nooqizat of Thahabi:*

"Ibn Abdil Barr mentioned in Al-Istithkaar that Tirmidhi narrated that Imaam Bukhaari had authenticated the Hadith of the ocean that its water is pure, although the authorities of Hadith do not authenticate narrations with such an Isnaad. "But the Hadith according to me is Saheeh because, verily the Ulama have accepted it."

He has mentioned in At-Tamheed that Jaabir narrated from Nabi (Sallallahu alayhi wasallam): 'A dinar is 24 qeeraat.' According to the Jamaat of Ulama and the Ijmaa' of the people (People of Ilm), the Hadith is independent of an Isnaad (that is, it does not need a sanad for its authenticity because of Talaqqi).

"Al-Ustaadh Abu Ishaaq Al-Isfiraayani said that the authenticity of a Hadith is recognized when it becomes popular among the Aimmah of Hadith without them criticizing it. Ibn Furook has also averred similarly.

Abul Hasan Ibnul Hasaar said in Taqreebil Madaarik ala Muatta Maalik:

'The Faqeeh recognizes the authenticity of a Hadith when there is no liar in its sanad, that it is in conformity with the Kitaab of Allah or with some of the principles of the Shariah. Thus, this is interpreted on the basis of his qubool (acceptance) and amal (practical implementation) with it,"

(Sharhul Mooqithah lith-Thahabi)

There appears to be a mammoth misunderstanding regarding the Saheeh (Authentic) Kutub of Hadith. These are not confined to what is known as Sihaah Sittah (The Six Authentic Hadith Compilations). Besides these popular Six there were and still are many Authentic Kutub of Hadith. It is moronic and

preposterous to understand that a Hadith which is not contained in the Sihaah Sittah is not authentic. The Compilers of the Sihaah Sittah had formulated their own principles and had established their own forms of acid tests for gauging authenticity. This does not mean that other Muhadditheen who had not adopted the methodologies of the Compilers of the Six were careless and reckless compilers. On the contrary, they were of the highest status among the illustrious Ulama of Islam who strode the firmament of Uloom. Furthermore, Ibn Majah is one of the Sihaah Sittah. The Hadith which has been criticized and refuted in the scheme to scuttle the Shariah is extant in Ibn Majah. He had authenticated this Hadith just as innumerable Muhadditheen and Fuqaha before him and during his time had done.

HARAAM TAMPERING WITH THE SHARIAH

What actually these misguided Salafi idiots and their like are perpetrating is satanic tampering with the Shariah. Shaitaan has adorned the pernicious process of diluting and changing the Ahkaam. It is the plot of Iblees to scuttle the Shariah with the Hadith criticism methodology of the Ulama who had appeared on the scene centuries after the

formulation, systematization and codification of the Shariah which all had been executed within the confines of the first three noble eras of Islam, and which was the cut off date for the establishment of the Haqq. It was the 'cut off' date stated by Rasulullah (Sallallahu alayhi wasallam) himself.

Our Nabi (Sallallahu alayhi wasallam) said: *"Honour my Sahaabah, for verily they are the best of you; then those after them, then those after them. Thereafter KITHB (falsehood/lies) will become widespread."*

There are other similar narrations of Rasulullah (Sallallahu alayhi wasallam) which state that the Era of Haqq is confined to Khairul Quroon. It is thus inconceivable and utterly baseless from the Islamic perspective for anyone who mushroomed in the eras of falsehood to denigrate the Truth of the Shariah that had been established during Khairul Quroon. While the purpose of the Muhadditheen was never to interfere with the Masaa-il of the Shariah as formulated by the Aimmah-e-Mujtahideen and the Fuqaha-e-Mutaqaddimeen, Iblees has befuddled the brains of these moron ghair muqallideen, zindeeqs and moron modernists with the classifications and unfounded criticism of the late-comers. He has deranged their brains by urinating in their ears.

Shaitaan urinating in the ears of people is substantiated by the Hadith, hence it is not at all surprising to observe even Ulama straying from the Path of Rectitude and being beguiled by shaitaan into his snare.

Almost all the later Muhadditheen were Muqallideen of the Math-habs. Despite their Hadith classification, they implemented in practical life the rulings of their respective Aimmah of the Math-habs.

The rejection of confirmed Masaa-il of the Shariah on the basis of the classification of the later Muhadditheen is not limited to one or two rulings. If the stupid logic and methodology of these deviate Salafis have to be followed, a great part of the Shariah as taught by the Sahaabah and their Students, the Aimmah-e-Mujtahideen, will have to be discarded. The logical conclusion of such a satanic process of re-examination and re-interpretation will be the abrogation of a large portion of the Shariah.

There are innumerable masaa-il which the Aimmah-e-Mujtahideen had formulated on the basis of Ahaadith of impeccable authenticity, but which Muhadditheen who were not even born during their age had faulted due to the lengthy

chain of narration - a chain of which the Aimmah-e-Mujtahideen were in entirety independent.

Consider the Hadith which is the *Mustadal (Basis of Deduction)* for the mas'alah of prohibiting children and insane people from the Musaajid. This ruling of Prohibition came into force long before Imaam Bukhaari and the many other Muhadditheen were born. In fact, Imaam Bukhaari, Imaam Muslim and other very senior Muhadditheen who were aware of this Hadith had not criticized it. The non-inclusion of this Hadith in their Kutub does not mean that the Hadith is not authentic. Authenticity is not restricted to the Sihaah Sittah Hadith compilations. Without denigrating the Hadith, Imaam Bukhaari mentions it in his *Taareekh* wherein he attributes it to Imaam Abu Hanifah.

The Aimmah-e-Mujtahideen did not have to wait for two centuries to lapse in expectation of the era of the Muhadditheen to enable them to impart to the Ummah the Shariah of Islam as taught by the Sahaabah.

It is absolutely absurd and abhorrent to understand that there was a vacuum in Islam between the Sahaabah and the Muhadditheen – that during this long period of almost two centuries, much of the

Shariah was unknown, hence the Ummah was dwelling in confusion and deviation, and it was only after the appearance of the Muhadditheen on the scene that genuine Islam began unfolding. This is precisely the implication of the miserable Salafis whose Ustaad is Iblees. This was the methodology of the Christians to formulate their religion many centuries after the physical ascension of Nabi Eesa (Alayhis salaam).

Only deviates have the temerity of propounding a concept of the Shariah having a vacuum from the age of the Sahaabah to the age of the Muhadditheen. It is satanic to believe or to suggest or to imply that the Ummah was plunged into darkness after the Sahaabah and that all the illustrious Aimmah-e-Mujtahideen and the Fuqaha of Islam were trapped in confusion, blurting out whatever they deemed correct without any valid basis for issuing Fatwa.

Long before the Muhadditheen had classified as 'weak', etc. the Hadith which prohibits children from the Musjid, the Hadith was regarded as authentic and used as the *Mustadal* by all Four Math-habs.

Hanafi Math-hab

It is haraam to allow entry into the Musjid for children and mad people because of them soiling (the Musjid) being overwhelmingly certain. If not, then it (their entry) will be Makrooh.

The statement: *"It is haraam…"* is based on what Al-Munthiri has narrated *Mar'fooan* (i.e. from Rasulullah – Sallallahu alayhi wasallam): *"Keep your children, your mad people, your buying, your selling, raising your voices, drawing your swords… away from your Musaajid." (Shaami)*

"Teaching children the Qur'aan in the Musjid is not permissible and it is sinful. Regarding children, Nabi (Sallallahu alayhi wasallam) said:

"Keep your children and your mad people away from your Musaajid."

(Al-Bahrur Raaiq)

This is confirmed in all the highly authentic Kutub of Fiqh of the Hanafi Math-hab.

It is noteworthy that the ruling is between Haraam and Makrooh. The vacillation of the ruling is not between Makrooh and Jaaiz.

Ibn Aabideen in Raddul Muhtaar, Imaam Sarakhsi in Al-Mabsoot, Al-Kaasaani in Al-Badaaius Sanaai, etc., etc., all state the Prohibition.

Al-Hidaayah cites this very same Hadith to substantiate the prohibition of trading in the Musjid: *"It is Makrooh for one who is not a Mu'takif to trade in the Musjid because of the statement of Rasulullah (Sallallahu alayhi wasallam):*
"Keep your children, your insane people, your unsheathing of swords, your trading (etc., etc.)…away from your Musaajid…"

In *Tabyeenul Haq* this very same Hadith is presented as the basis for the prohibition of soiling the Musjid.

In *Al-Binaayah* the *Mustadal* for prohibiting the Janaazah in the Musjid is stated to be this very same Hadith. All the Kutub of the Ahnaaf state this Hadith to be the *Mustadal* for several Masaa-il.

Shaafi Math-hab

"Rasulullah (Sallallahu alayhi wasallam) said: "Keep your children, your mad people…(same

Hadith as cited by the Hanafi Math-hab) from your Musaajid." *(Al-Haawil Kabeer)*

Stating another mas-alah unrelated to the children's issue, the Shawaafi' say: *"It is Makrooh to use the Musjid for Qadha (to judge court cases)…" because of the narration in Ibn Maajah and At-Tabaraani in Al-Kabeer."* The daleel proffered for this ruling is the very same Hadith, namely:
"Keep your children and your mad people away from your Musaajid."

"Is it Makrooh (i.e. forbidden) to have sessions of Qadha in the Musjid? …There are two views. The most authentic (and correct view) is yes! (it is Makrooh) on the basis of what has been narrated from Rasulullah (Sallallahu alayhi wasallam). He said: *"Keep your children, your insane people, your unsheathing of swords (etc., etc.)… away from your Musaajid…" (Al-Azeez Sharhul Wajeez)*

"It is Makrooh for the Qaadhi to sit in the Musjid for adjudication…Our (i.e. the Shaafi Fuqaha's) *Daleel* is the (Hadith) narrated by Muaaz Bin Jabal (Radhiyallahu anhu) that the Nabi (Sallallahu alayhi wasallam) said:

"Keep your children, your insane people, your unsheathing of swords (etc., etc.)…away from your Musaajid…"
(Al-Bayaan Fi Math-habi Al-Imaam As-Shaafi')

The very same Hadith cited by the Hanafi Fuqaha for the prohibition of children is proffered by the Shaafi' Fuqaha. Other Shaafi' Kutub also cite the very same Hadith to substantiate other masaa-il.

Maaliki Math-hab

Teaching (the Qur'aan) to children in the Musaajid is prohibited… Because Rasulullah (Sallallahu alayhi wasallam) said: *"Keep your children, your insane people, your unsheathing of swords (etc., etc.)…away from your Musaajid…"*
(Ath-Thakheerah lil Quraafi)

In the very same Hadith which prohibits the entry of children, several other acts are also prohibited. The prohibited acts are:

- Children in the Musjid
- Mad persons in the Musjid
- Disputing in the Musjid
- Selling in the Musjid
- Buying in the Musjid
- Unsheathing swords in the Musjid

- Raising the voice in the Musjid
- Meting out punishment in the Musjid.

The Fuqaha of all Four Math-habs have based these prohibitions on the ONE Hadith which all Math-habs cite as their *Mustadal*. Stating this *Mustadal* of the Maaliki Math-hab, Ibnul Haaj narrates it in his *Al-Mudkhal.* He further adds: *"In this age raising of voices and arguments have increased abundantly, so much so, that it is difficult to hear even the Khateeb because of the intense cacophony of the people."*

Explaining further the issue of children, the Maaliki Fuqaha say:
"Ibn Farhoon said in *Shar Ibnul Haajib* that if the child plays and does not stop when prohibited, then it will not be permissible to bring him to the Musjid because of (the prohibition) stated in the Hadith: *"Keep your children, your insane people, your unsheathing of swords (etc., etc.)…away from your Musaajid…" (Mawaahibul Jaleel Fi Sharhi Mukhtasaril Khaleel).*

In fact, in this vile era of satanism in which Muslims are today, there may be a need to prohibit even some adults from the Musaajid. Parents are either oblivious of the evil antics of their children or lack understanding of the sanctity of the

Musaajid or are just not concerned with the Deen, hence they will bring even their little girls to the Musaajid and shove them into the *sufoof* (ranks) of the adults.

The Hambali Math-hab

Ibn Tameen and other (Fuqaha) besides him said: "Keep away from your Musaajid your children and your mad people."

…Substantiating the prohibition, the Hambali Fuqaha say: "…*"Keep your children, your insane people, your unsheathing of swords (etc., etc.)…away from your Musaajid……." (The very same Hadith) – Tuhfatur Raaki' was Saajid fi Ahkaamil Musaajid lil Juraaee)*

It is of great significance and noteworthy that the Fuqaha of ALL Math-habs proffer the very same Hadith as the *Daleel* for the Prohibition. Not a single one of the Authorities of the Shariah has faulted this Hadith. All of them have accepted the authenticity of the Hadith and have structured masaa-il pertaining to a variety of acts on the basis of this very Hadith which centuries later some Hadith narrators faulted on the basis of some unavoidable deficiencies which developed in their research centuries after Rasulullah (Sallallahu alayhi wasallam) had issued the instruction.

It is indeed preposterous and shockingly stupid to accept that a mas'alah of the Shariah existing from the time of Rasulullah (Sallallahu alayhi wasallam) could be abrogated on the basis of research which developed centuries after the Golden Epoch of Islam. It is indeed implied kufr to understand that there was a two century gap/vacuum in the Shariah after the Sahaabah – a vacuum in which the Shariah was lost.

Understand well, that these ideas of kufr renaissance have absolutely no accommodation in Islam.

AL-MUSANNAF OF IMAAM ABDUR RAZZAAQ

The Hadith which the moron fake 'sheikhs' of our time have denied and branded it fabricated and baseless has also been recorded in *Al-Musannaf Abdur Razzaaq.* This noble Imaam of Hadith records the source of the Hadith from the Sahaabi Hadhrat Muaaz Bin Jabal (Radhiyallahu anhu). It is via this Sahaabi that the illustrious Taabiee, Mak-hool narrates it. The *Irsaal* of the Taabieen has already been explained in detail.

At this juncture it suffices to briefly comment on the status of the great Muhaddith, Imaam Abdur Razzaaq who has authenticated the Narration. Ibn Aashoor states:

"Abdur Razzaaq Bin Humaam As-San'aani was born in the year 126 Hijri and he died in the year 221 Hijri. He was among the Aimmah of Hadith who had acquired Hadith from the Aimmah of Ahlus Sunnah such as Maalik, Ma'mar, Ibn Juraij, Sufyaan Bin Uyainah and Sufyaan Thauri.

Ahmad Bin Hambal, Yahya Bin Mueen and Ishaaq Ibn Tasahwiyah narrated from him. Al-Bukhaari narrated many of his Ahaadith in his Saheeh via the chain of Ishaaq and others. Thus he (Abdur

Razzaaq) is *Thiqah (authentic, reliable and truthful), and a great Imaam…."*
(Tahqeeqaat wa Anzaar fil Qur'aan was Sunnah)

Although the Hadith is further strengthened by other chains of transmission, the Fuqaha were not at all reliant on the bolstering process for accepting the validity of the Narration and regarding it as a valid *Mustadal*.

CHILDREN IN THE MUSAAJID

Children attending the Musaajid is not an issue which has developed recently or in our age. It is a well known Mas'alah with which the Fuqaha have dealt since the inception of Islam. The discussion in the aforegoing pages confirms the antiquity of this issue.

There are those who hold the view of impermissibility despite refuting the authenticity of the Hadith. They proffer other arguments for prohibiting children from the Musaajid. The fact remains that it has been a prohibition at all times.

Even Ibn Taimiyyah, the Imaam of the Salafis has validly commented on this issue although he does not proffer the Hadith in support of the prohibition. In response to a question, he said:

"The Musjid should be protected from whatever is harmful for it and harmful for the Musallis in the Musjid, even from the children raising their voices as well as from their soiling the mats of the Musjid and the like, especially at the time of Salaat, for that is among the worse of evils." *(Majmoul Fataawa)*

Despite grappling with the authenticity of the Hadith, the mas'alah of prohibition has always been in vogue. A principle of the Ahnaaf is the adoption of a *qawli* Hadith when there is a conflict.

"When there is a conflict between qawl (verbal statement) and fe'l (practical act), the correct (Saheeh) view of the Usooliyyeen is to give preference to the Qawl because it (the command for example) extends to others whereas the Fe'l is confined to him (i.e. Rasulullah –sallallahu alayhi wasallam." (Mu'jamut Tabaraani)

"When Qawl and Fe'l from Rasulullah (Sallallahu alayhi wasallam) conflict, then the Qawl has preference." (Sharh Mishkaaq lit Teebi)

Regarding the issue of children in the Musaajid there are two kinds of Ahaadith – practical *(fe'li)* and verbal *(qawli)*. While Rasulullah (Sallallahu

alayhi wasallam) had practically condoned his grandchildren in the Musjid, he had verbally prohibited the Ummah from bringing children to the Musjid.

In this conflict the aforementioned principle of Fiqh will apply, hence the command of prohibition must be adopted.

THE FATWA FOR TODAY

Irrespective of the difference of opinion which the much later Ulama have baselessly created regarding the Musjid attendance of children, we have to take into account the prevailing circumstances of our age. The prevailing circumstances will dictate the correct Fatwa.

The Musaajid in most countries and places, especially in western countries have lost their sanctity. Many un-Islamic and even haraam activities are perpetrated in the Musaajid. The Musaajid are polluted with even kuffaar of both sexes allowed to ‘tour’ the Musjid as part of their fun programme.

The Musaajid are misused for political gatherings, haraam kufr interfaith functions, and objectives

which are never the purposes for which Musaajid have been created. Even sports are being conducted from the Musaajid.

Boisterous children over whom parents have no control transform the Musaajid into play grounds. Musallis are disturbed by the haraam antics of children. They run around the Musaajid making noises and nuisance of themselves. Parents insist on keeping their children in the rows of the adults. In fact, the little children cannot be formed into a separate saff right at the back. These children are small. They are not ten year old children who could be placed in rows behind the adults.

Since parents cannot control their children and because of the considerable disturbance which children constitute for the Musallis, it is not permissible to bring little children to the Musjid. This will be the Fatwa today even on the assumption that there is no Hadith and no rulings of the Fuqaha prohibiting children from the Musaajid. The need demands that children be kept away from the Musaajid.

Six and seven year old children who can behave themselves may be brought to the Musjid. After all, Rasulullah (Sallallahu alayhi wasallam) had ordered that children should begin performing

regular Salaat from the age of seven. If by the age of ten they have not developed the habit of performing Salaat regularly, then they may even be beaten to compel their submission.

THE STUPID 'FATWA' OF A JAAHIL

Rasulullah (Sallallahu alayhi wasallam) predicting about the preponderance of *jahl* and *juhala* in the era in close proximity to Qiyaamah, said:

"Verily, Allah will not eliminate Ilm (of the Deen) by extracting it from the hearts of Servants (the Ulama). But He will eliminate Ilm by taking away the Ulama (of Haqq) until there will remain no Aalim (of Haqq). Then the people will appoint the juhhaal (miserable ignoramuses) as leaders. They will ask them, and these juhhaal will issue fatwa without having knowledge. Thus, they will be astray, and they will mislead (others)."
(Muttafaq Alayh)

Some jaahil, one so-called 'sheikh' Hatim al-Awni alleged that the Hadith:

"Keep your children and your mad persons away from your Musaajid…"

is 'baatil' (baseless).

This mullock conclusion of the jaahil is in reality a direct imputation of falsehood against all the illustrious Authorities of the Shariah. He has attributed falsehood to them. He has implied that they are liars, forgers and fabricators of Ahaadith which they attributed to Rasulullah (Sallallahu alayhi wasallam).

The gargantuan ignorance of the deviate is glaringly conspicuous when viewed in the background silhouette of the Giants of Uloom who were Sahaabah, Taabieen, Aimmah Mujtahideen, Fuqaha and Muhadditheen of the loftiest status. All these Authorities have accepted the authenticity of the Hadith which the moron 'sheikh' claims to be 'baatil'.

While he believes himself to be 'truthful', he has slandered the illustrious authorities of the Shariah. He has branded them liars and fabricators of Ahaadith which are then falsely attributed to Rasulullah (Sallallahu alayhi wasallam). Demonstrating absolute blithe disregard for the Haqq and for the lofty status of the Aimmah Mujtahideen, Fuqaha and Muhadditheen, the jaahil 'sheikh' accuses them of fabricating Ahaadith.

Among these great, noble and illustrious Authorities of the Shariah of all Four Math-habs are:

- The Jaleelul Qadr Taabiee, Mak-hool
- The Muhaddith, Imaam Abdur Razzaaq Bin Humaam As-San'aani
- The Muhaddith, Imaam Ibn Maajah
- The Muhaddith, Imaam At-Tabaraani
- Imaam Abu Hanifah
- Imaam Abu Yusuf
- The illustrious Imaams and Authors of Al-Mabsoot of As-Sarakhsi, Badaaius Sanaai, Taareekh of Imaam Bukhaari, Al-Bahrur Raaiq, Al-Haawil Kabeer, Fathur Rahmaan, Al-Azeez Sharh Al-Wajeez, Ath-Thakheerah Lil Quraafi, Al-Mudkhal Li Ibn Haaj, Mawaahibul Jaleel, Man'ul Jaleel, Tuhfatur Raaki' was Saajid fi Ahkaamil Musaajid lil Juraaee, etc., etc., etc…

All of these Aimmah, Fuqaha and Muhadditheen are 'liars', 'frauds' and 'fabricators of 'baatil' narrations according to this miserable jaahil Awni character which has mushroomed up from some insoforia dump to disgorge his copro mullock. The manner in which the moron has acquitted himself adequately testifies for his gross jahaalat. He appears to have been co-opted by Iblees to give

effect to the shaitaani plot of scuttling the Shariah. He comes fully within the purview of the Hadith:

"The Saalihoon will depart (from this world) one after the other (in quick succession). Then will remain the Hufaalah (Rubbish) such as the chaff of barley or dates. Allah will have no care whatsoever for them."

Indeed, this Awni character is among the *Hufaalah* mentioned by Rasulullah (Sallallahu alayhi wasallam).

It is not possible for a genuine Aalim/Shaikh to slander the illustrious Authorities of the Shariah of all ages with the accusation of falsehood and forging baatil narrations in the name of Rasulullah (Sallallahu alayhi wasallam).

PROFFERING THE 'CONTRADICTORY' NARRATIONS

The first hurdle the deviate jaahil encountered in the scheme to dismantle the recognized, accepted fourteen century old Mas'alah was the authentic Hadith. By baselessly and slanderously branding the Hadith 'baatil' – fabricated and false, he

imagined that he had succeeded in his pernicious scheme.

Then to bolster his imaginary permissibility of children attending the Musaajid, he proffers some episodes of children in the Musjid during the time of Rasulullah (Sallallahu alayhi wasallam). These incidents were:

(1) Some ladies who attended the Musjid for Salaat would bring along their babies.
Response: In the initial period of Islam, women were allowed to attend the Musjid. After the demise of Rasulullah (Sallallahu alayhi wasallam), women were effectively banned from the Musjid. The absence of babies in the Musjid is thus a necessary corollary of the ban on females.

(2) Rasulullah (Sallallahu alayhi wasallam) had brought his little grandchildren to the Musjid.
Response: This personal act of Rasulullah (Sallallahu alayhi wasallam) does not negate the explicit command of Prohibition announced by him. This principle will be explained further on, Insha-Allah.

Just as the enactment of the ban on female attendance is valid despite the permissibility during the age of Nubuwwat, so too, and in fact to

a greater degree, is the Prohibition announced by Rasulullah (Sallallahu alayhi wasallam) himself valid. It is not permissible to negate the command of Rasulullah (Sallallahu alayhi wasallam) with his personal act, especially when the personal act or permission was applicable to the early formative period of Islam.

Furthermore, the Fuqaha were well aware of these personal acts of Rasulullah (Sallallahu alayhi wasallam). Nevertheless, they ruled that it is not permissible to bring children to the Musjid.

In addition, the prevailing circumstances must be taken into consideration for issuing a fatwa. Germane to our current era, the Musaajid, especially in the U.S.A., Canada and Middle East have become playgrounds for children. We have personally witnessed boys kicking a ball right inside Musjid Nabawi. The noise generated by children; their noxious behaviour in the Musaajid; standing in the midst of adults in the *sufoof*, etc. necessitate the Prohibition which the Hadith commands. The satanic slander of the Hadith being 'baatil' holds absolutely no substance.

The personal incidents of Rasulullah (Sallallahu alayhi wasallam) have to be incumbently interpreted and reconciled with his command of

Prohibition. It may not be utilized to negate and abrogate the command of Rasulullah (Sallallahu alayhi wasallam). Such abrogation is in fact part of the scheme of Iblees for scuttling the Shariah.

Just as the deviates argue against the Prohibition of women attending the Musjid, so too are they now extending their baatil argument to the children issue in the satanic plot to transform the Musaajid into circuses.

THE SHARIAH IS NOT IN NEED OF THE CLASSIFICATION SYSTEM OF THE MUHADDITHEEN

It is of utmost importance for the correct comprehension of the Finality of the Shariah as established by the Aimmah Mujtahideen and Fuqaha long before the era of the Hadith Compilers to know that the Muhadditheen of the later ages and the Critics had absolutely no share in the sacred task of structuring the Edifice of the Shariah on the foundations of the Qur'aan and Sunnah.

The utility of the Hadith compilations of the later Muhadditheen does not apply to the Shariah already established, in vogue and practiced by the Ummah since the time of the Sahaabah. The Aimmah Mujtahideen and the Fuqaha were *in entirety* independent of the Hadith classification methods of Imaam Bukhaari, Imaam Muslim and the many other Muhadditheen. In fact, it is downright stupid to submit the Ahkaam of the Shariah to the Hadith classification of the Muhadditheen, which had not even existed during the eras of the Sahaabah and Taabieen when the Shariah was systematized and codified.

Thus, if a *Hukm* of the Shariah was established and *Mash-hoor* (well-known and widely prevalent) during the time of the Sahaabah and Taabieen, it will be kufr to refute and cancel that Hukm on the basis of the classification of the later Muhadditheen of the Hadith which had been the *Mustadal* of the Fuqaha. There are many such Ahaadith which constituted the *Mustadallaat* of Ahkaam which were *Mash-hoor* in the Ummah since the inception of Islam, but whose *Isnaad* the later Muhadditheen had assaulted and even refuted. However, despite the Muhadditheen having denigrated the Chain of Transmission, they submitted to the rulings of the Fuqaha to give practical expression to the masaa-il structured on the basis of such Ahaadith whose chains of transmission did not pass the acid test of their criteria.

While there are many such 'weak' Ahaadith, we mention in this discussion just two to dispel the copro understanding and satanic schemes of the moron molvis and sheikhs who have become the vanguard of shaitaan's plot to erode and dismantle the Shariah.

(1) The Hadith: "The Sea – its water is Tahoor (purifying) and its dead is halaal."

This Hadith is the *Mustadal* of ALL Math-habs for the mas'alah of the purity and purifying effect of sea water. There is no difference of opinion whatsoever regarding this Hukm. However, in terms of the Hadith classification process of the Muhadditheen, this Hadith is not authentic. Let us now see what the Hadith Critics have to say about this extremely important *Mustadal* of the Fuqaha on which is structured a unanimous Hukm of the Shariah.

Ibn Haajr Al-Asqalaani: "It is a Hadith in whose Chain there is difference." *(Tahzeebut Tahzeeb)* Thus it is not reliable according to Ibn Hajar.

Ibnul Qasraani: "In it (its Chain) is Muhammad Bin Jaabir who is *Dhaeef* (Weak)." *(Thakheeratul Huffaaz)* Thus unfit for being a mustadal according to this critic in terms of his principles.

Ath-Thahbi: "In it (its Chain) is Muhammad Bin Ghazwaan. Abu Zur'ah said: *'His Hadith is Munkar (objectionable/rejected)."* Ibn Hibbaan said: *"He would invert the narrations and portray Mauqoof narrations to be Marfoo'." (Meezaanul I'tidaal)*

Mauqoof – The Chain stops at a Sahaabi. *Marfoo'* – The Chain links with Rasulullah (Sallallahu alayhi wasallam).

Ad-Daaru Qutni: "It is **baatil** (baseless/fabricated) with this *Isnaad*." *(Lisaanul Meezaan)* Thus, according to him this Hadith may not be used at all as a mustadal.

Ibnu Abdil Barr: "The Authorities of Hadith do not make *Ihtijaaj* (use as evidence/istidlaal) this type of Hadith." *(At-Tamheed)*

Despite the extreme weakness of the chain of transmission as confirmed by the Muhadditheen, all the Fuqaha of ALL Math-habs who have utilized this Hadith as their *Mustadal*, accept it to be highly authentic. Long before the Muhadditheen were born, the *amal* of the Ummah was on this Hadith. In fact, the Muhadditheen who criticize the *Sanad* of this Hadith do not differ with the Hukm based on it stated by the Fuqaha. These Muhadditheen submit to the Taqleed of the Fuqaha. Thus in the process of Taqleed, they set aside their criticism of the *Isnaad* of the Ahaadith which were the *Mustadallaat* of the Fuqaha in the era of the Sahaabah and Taabieen.

A variety of Chains strengthen the weak ones thereby elevating its status. But the main issue is the **Acceptance** (Qubool) of the Fuqaha. It overrides all the classifications and criticisms of the later Muhadditheen.

(2) Hadith: "There is no wasiyyat (bequest) for an heir".

It is the unanimous ruling of the Fuqaha that a bequest for an heir is not permissible. The Law of Meeraath (Inheritance) regulates the shares of the heirs. Rasulullah (Sallallahu alayhi wasallam) explicitly prohibited bequests for heirs. Despite this Hadith being the *Mustadal* of the Fuqaha of all Math-habs, and despite the fact that there is Ijma' on this Prohibition, the later Hadith critics label the Hadith with a variety of derogatory epithets.

Ibn Al-Qasraani: "In the Chain of Transmission is Ismaaeel Bin Muhammad Bin Yusuf. He is a **kath-thaab** (great liar)." *(Tathkiratul Huffaaz)*

Ibn Hibbaan: "Ismaaeel Bin Muhammad Bin Yusuf – It is not permissible to make *ihtijaaj* (use as a Mustadal) his Hadith." *(Al-Majruheen)*

Ibn Hajar Asqalaani: "With his *irsaal* is weakness…In the Chain of Transmission is Ahmad Bin Muhammad Bin Saaidah about whom

Ibn Adi said: *'He has been tainted." (Lisaanul Meethaan)*

Al-Baihqi: "In the Chain is Nooh Bin Diraaj about whom Yahya Bin Mueen said: *"He is a* ***kath-thaab*** *(great liar) and a* ***khabeeth*** *(immoral character)."*

(As-Sunanul Kubra)

Ad-Daaru Kutni: "Its *Isnaad* is *Dhaeef*." *(Faidhul Qadeer)*

While the authenticity of this Hadith has been completely deracinated by the Critics, there exists *Ijma'* of the Ummah regarding the authenticity and validity of the Hadith and its command. There is no difference of opinion in the Ummah on this issue. All Math-habs, including the Muhadditheen, unanimously rule that a *wasiyyat* for an heir is not valid, and their *Mustadal* is this Hadith which the Critics say has been narrated by **great liars** and men of no Shar'i status.

The Aimmah Mujtahideen and the Fuqaha were in entirety independent of the classifications of the Muhadditheen – Muhadditheen and their classifications which did not even exist in the age of the Sahaabah and Taabieen.

It is of utmost importance for the Imaan of Muslims to understand that the Shariah of Islam did not come into existence two centuries after the Sahaabah when the Muhadditheen of this later era had completed their task of Hadith compilation. The Shariah was finalized and perfected during the very age of Rasulullah (Sallallahu alayhi wasallam). Confirming this fact, the Qur'aan Majeed states:

"This Day have I perfected for you your Deen, and (on this Day) have I completed for you My Favour, and have chosen for you Islam as Deen."
(Al-Maaidah, Aayat 3)

The function of the Aimmah Mujtahideen and Fuqaha of the initial eras of Islam was only to arrange the Shariah in systematic order. They formulized and codified the *Usool* and *Furooaat* stemming from the Qur'aan and Sunnah. Commanding the Ummah to obey and submit to these illustrious Fuqaha, Rasulullah (Sallallahu alayhi wasallam) said:

"Honour my Sahaabah, then those after them (the Taabieen), then those after them (Tabe Taabieen). Thereafter ***KITHB*** *(Falsehood) will become prevalent."*

In the execution of their task of compiling the Ahaadith in the later eras, the Muhadditheen were confronted with the KITHB mentioned by Rasulullah (Sallallahu alayhi wasallam), hence they had formulated their acid tests for establishing authenticity of Hadith Narrations. That is why even highly authentic Ahaadith – authenticated by the Fuqaha of the Taabieen era – sometimes failed to pass the acid tests of the Muhadditheen.

Whilst the Chains of Transmission between the Fuqaha of the Taabieen era and the Sahaabah were short and crisp, the Muhadditheen had to contend with lengthy chains into which even kath-thaabeen had made an entry. But, the factor of importance to understand is that the *Ilm* of Hadith classification was never to upset the Shariah.

Precisely to alter and cancel the Shariah has Iblees employed these modernist moron molvis and sheikhs to execute his pernicious plot. Thus, they are manipulating the Hadith classification to produce abrogation of the Shariah. This is the satanic mission which they will miserably fail to accomplish. Allah Ta'ala will always guard His Deen via the agency of the Ulama-e-Haqq.

"Verily We have revealed the Thikr, and verily We are its Protectors." (Qur'aan)

CONCLUSION

A SUMMARY

For the easy comprehension of this labyrinthal discussion, a summary is presented.

(1) Rasulullah (Sallallahu alayhi wasallam) had commanded:

"Keep away from your Musaajid your children, your mad persons, raising your voices, drawing your swords, your selling, your buying, your infliction of punishment and your disputes".

(2) This Hadith was authenticated by all the Authorities of the Shariah of the Taabieen era, hence it was utilized as the basis (*mustadal*) for the hukm of prohibiting children from the Musaajid.

(3) The later Muhadditheen who came decades and centuries after the age of the Sahaabah and Taabieen criticized the Chains of Transmission *(Asaaneed)* of this highly authentic Hadith.

(4) All Four Math-habs have utilized this Hadith as the basis for the Prohibition.

(5) The classification of authenticity accorded to the Hadith by the Aimmah Mujtahideen overrides the classification of the later Muhadditheen who were not even born during the era of the Aimmah Mujtahideen.

(6) The criticism of the Muhadditheen has no effect on the authenticity of the Ahaadith accepted by the Aimmah Mujtahideen. Thus, what Ibn Jauzi said 5 centuries after the Taabieen era, and what Ibn Hajar said 7 centuries after the Aimmah Mujtahideen is devoid of substance in so far as the *Mustadallaat* of the Aimmah Mujtahideen are concerned.

(7) The Shariah was perfected and finalized during the very age of Rasulullah (Sallallahu alayhi wasallam). Thus, the Ahkaam of the Shariah established during Khairul Quroon may not be tampered with in any way whatsoever.

(8) The Hadith classification of the later Muhadditheen has absolutely no effect on the Ahkaam of the Shariah formulated by the early Fuqaha.

(9) The Classification of Hadith of the Aimmah Mujtahideen overrides that of the Muhadditheen, and not vice versa.

(10) There never was a vacuum or gap at any time in Islam's history that the Shariah had not existed, and this is particularly true of the age between the Sahaabah and the Taabieen. It is kufr to assume that the Shariah/Islam was lost after the Sahaabah and that the vacuum was later filled by the appearance of the Muhadditheen.

(11) The modernist molvis and sheikhs of our current age, who seek to extravasate fictitious rulings from the criticism of the Muhadditheen with the motive of cancelling *Mash-hoor Ahkaam* of the Shariah, have extravagated from Siraatul Mustaqeem. They are agents of Iblees. Beware of them!

IMPORTANT TO UNDERSTAND…

Of importance to understand is the fact that the Muhadditheen who had criticized the Chains of Transmission (Asaaneed) of the Hadith which prohibits children from the Musjid, did not reject the validity of the already established Masaa-il and Ahkaam of their respective Math-habs.

The Muhadditheen despite rejecting the validity of the Asaaneed of some Ahaadith, followed the rulings of their respective Math-habs whether such rulings were based on the Narrations of Dhaeef status or on some other dalaa-il of the Fuqaha.

Thus, it is essential to ensure that one does not fall into the trap of these moron Salafis who reject the established Ahkaam of the Shariah on the spurious basis of such Asaaneed which were declared Dhaeef long after the Ahkaam were formulated and acted upon by the entire Ummah. These jaahil deviates come within the purview of the Qur'aan's Aayat:
"Those who dispute regarding (the laws) of Allah, after He (His Law) has been accepted, their disputation is baseless. Upon them is Wrath and for them is a severe punishment."
(Ash-Shuraa, Aayat 16)

NOTE!

The Qur'aanic style of repetition has been adopted by design in this treatise for the purpose of maintaining focus on an extremely important principle, namely,

THE MUSTADALLAAT OF THE EARLY FUQAHA CONFER THE HIGHEST DEGREE OF AUTHENTICITY TO THE AHAADITH.

DEVIATES HAVE CORRUPTED THE THINKING OF THE IGNORANT AND UNWARY WITH THE FALSE NOTION THAT THE VALIDITY OF THE AHKAAM OF THE SHARIAH RELIES ON THE AUTHENICITY OF THE ASAANEED IN TERMS OF THE PRINCIPLES OF THE MUHADDITHEEN. THIS NOTION IS BASELESS.