

An Analysis of Weak and Fake Narrations in Tafseer Mafateh- Ul-Ghaib

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ABSTRACT

Fakhr Ud Din Razi (Arabic: الرازي فخر الدين) was a Persian Sunni Muslim theologian and philosopher. He was born in 1149 in Ray (today, a southern suburb of Tehran, Iran), and died in 1209 in Herat (in today's Afghanistan). He also wrote on medicines, physics, astronomy, Literature, history and law. He left a very rich corpus of philosophical and theological works that reveals influence from the works of Ibn Sina, Abu al-Barakat al-Baghdadi and Abu Hamid Al-Ghazali. In Islamic theology, Razi's major work was the *Tafsir-e Kabir* (The Great Commentary), his Tafsir (exegesis) on the Qur'an, also named as *Mafatih al-Ghayb* (The Keys to the Unknown). This work contains much of philosophical interest. He is a famous scholar who has compiled a full fledged and long tafseer known as Mafateeh Al Ghaib and renowned as Al Tafseer Al kabeer. This work is recognized as of unique nature and a master piece in this field, but unfortunately he has quoted some weak and fabricated narrations in his tafseer. I am going to represent an Analytical research on Weak and Fake Narrations in Tafseer Mafateh- Ul-Ghaib: Vol:18th.

KEYWORDS: Theologian, philosopher, narrations, fabrication, analytical, nature, Prophet, interpretation

INTRODUCTION

It is the worst sin to attribute false narrations to the Prophet SAW, because the Prophet SAW said about the describers of false narrations.

"من حدث على حديث رأى انه كذب فهو احد الكاذبين"^[1]

"whom did attribute to me a false hadith then such a person is one of the liars". Similarly, He SAW said in the condemnation of those people whoever describes him as a false.

"من كذب على فليتبوا مقعده من النار"^[2]

anyone who lied to me then he would make his place hell". Imam Ibni Salah ^[3] RA says,

"ولا يحل روايته لاحد علم حاله في ائ معنى كان الا مقرونا ببيان وضعه"^[4]

"who knows the fakeness of a hadith so it is not permissible for him to narrate the same hadith without describing it as fake". Hafiz Ibni Hajar ^[5] says"

"واتفقوا على تحريم رواية الموضوع الامقرونا ببيان وضعه"^[6]

the scholars of ilmi-hadith are united on this theory that it is forbidden to narrate the fake narration only then it will permissible to describe its fakeness.

The definition of weak narration:

The use of weak is contrary to strong. It has two meanings.

1. Humility
2. Sensation

Here the desired meaning is humility or Zufi- Manavi.

Terminal Definition:

The scholars narrated the "weak hadith" as follows:

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Hafiz ibni Salah says

" [7]

"كل حديث لم يجتمع فيه صفات الحديث الصحيح ولا صفات حديث الحسن المذكورات فيما تقدم فهو حديث ضعيف"

Every that hadith which has neither the terms of sahi (correct) hadith and nor that of Hasan (fair) hadith which have been described earlier is "dhaeef hadith" (weak narration).

Shah Abdul Haq^[8] Muhadith Dihlave R.A said "the weak hadith is such that those terms which are valid in sahi(correct) and Hasan(fair) hadiths, are some of the total or most of them not present, and its Ravi(narrator) is condemned due to Shazooz, nakara or any other reason"^[9].

The Definition of Fake Narration:

The meaning of fake is weakness and crankiness. The definition of fake hadith is delivered so.

"فا لقسم الاول وهو الطعن بكذب الراوى فى الحديث النبوى.الموضوع" [10]

When the narrator of hadith uses to lie upon in the sayings of the Holy prophet SAW. Then his narration is called as fake or fabricated.

Tafsir Mafateh Al Ghaib and its Weak and Fake Narrations in Volume No: 18Th:

Mafateh-al- Ghaib which is known as Tafsir- e- Kabir is a famous interpretation of Quran by Imam Fakhr-ud -Din Razi. In this Tafsir the Quranic verses have been commented as dictionary, logically and philosophically. The backup of false groups, sects and juristic orders have been discussed with broad flees. The relevancy and proportion between verses and suras of the Quran has been described. Therefore it is said about this Tafsir that there is no synonym to this interpretation in uloomi-Diraya [11]. However it is clear that in addition to scholarly beliefs, Imam Razi has not disregarded in his Tafsir interpretation through Hadith i.e. "Tafsir bil math'ur".^[12] He often interpreted Quran by Quran , which is the most right way to interpretation. For example in the interpretation of: " نحن نُقْصُ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ"^[13]

describes the meaning of" Alqasas" as

"الْقَصَصُ إِتْبَاعُ الْخَبَرِ بَعْضُهُ بَعْضًا وَأَصْلُهُ فِي اللُّغَةِ الْمَتَابَعَةِ قَالَ تَعَالَى: وَقَالَتْ لِأُخْتِهِ قُصِّيه، أَيِ اتَّبِعِي أثرَهُ وَقَالَ تَعَالَى: فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا، أَيِ اتَّبَاعًا"¹⁴

That this is some part of a news is to come after some and in original dictionary its meaning is:" to follow". Allah Almighty Said:

"(وَقَالَتْ لِأُخْتِهِ قُصِّيه)" [15]

"She said to his sister: Follow him behind him" and Allah Almighty said in addition to this:

"(فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا)" [16] i.e. they both returned the followers on their step marks.

In addition to this, he interprets any verse through hadith Nabawiyya, but there are every kind of narrations i.e. Sahi (correct) and Saeem (weak or fake). Often the Hadiths are listed without any reference, for example:

1: [17]"الرَّعِيمُ غَارِمٌ"

إِذَا زَنْتَ أُمَّةً أَحَدَكُمْ فَتَبَيَّنْ زَنَاهَا فَلْيَجْلِدْهَا الْحَدَّ"¹⁸ 2: "

3: [19]"إِذَا قِيلَ مِنَ الْكَرِيمِ فَقُولُوا الْكَرِيمُ ابْنُ الْكَرِيمِ يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَلَيْهِمُ السَّلَامُ"

There is no doubt that the commentary of Tafsir e Kabir of Imam Razi is an interpretation which is the combination of correct and weak like other commentaries of the Holy Quran. In this comment some fake, weak and without reference narration are also included, whereas its weakness and fabrication has not been demonstrated. Beside this there are some narrations in this Tafsir which could not be found in the books of Hadith. Most of the narrations have been described without any reference. However the research of these fabricated and weak narrations is very important. In the following below this attempt is being presented as a research article.

In this research article an analysis will be given of some fabricated and weak narrations of Tafsir-e- Kabir from Surah Yusuf. To defend the sacred Hadiths of the Holy Prophet (SAW) is the main purpose of the author from this research article, not at all to disgrace and insult the great personality of Imam Razi.

"الْعُلَمَاءُ أَمَنَاءُ الرُّسُلِ عَلَى عِبَادِ اللَّهِ مِنْ حَيْثُ يَحْفَظُونَ لِمَا تَدْعُوهُمْ إِلَيْهِ"^[20]

The religious Scholars are the trust worthies of the messengers on mankind. As they prevent the things to whom the messengers invited.

Commentary on the Narration:

Imam Razi RA has mentioned this narration without any reference. This narration is by meaning. It has been described in the books of Hadiths as so:

"العلماء أمناء الرسل على عباد الله ما لم يخالطوا السلطان ويدخلوا الدنيا، فإذا خالطوا السلطان ودخلوا الدنيا فقد خاتوا الرسل فاحذروهم واعتزلوهم"

There is Hasan bin Sufyan [21] in this hadith chain whom narrations are nominated as non- authentic by the author [22] of Mezan-ul- I 'tidal with the reference of Imam Bukhari R. A. [23]

The hadith of Anas RA)

حَدَّثَنَا أَنَسٌ «الْعُلَمَاءُ أَمْنَاءُ الرُّسُلِ عَلَى عِبَادِ اللَّهِ تَعَالَى مَا لَمْ يَخَالُطُوا السُّلَاطِينَ فَإِذَا فَعَلُوا ذَلِكَ فَقَدْ خَانُوا الرُّسُلَ فَاحْذَرُوهُمْ وَاعْتَزَلُوهُمْ"

This narration has been described by Imam Uqaili [24] in "Dhua' fa" (weak), and has mentioned it as "unsafe" due to the narration of Hafs Abri [25].

Imam ibni Jawzi [26] has excluded this hadith in fabrications.[27] Imam Albani[28] has narrated this hadith and mentioned it as Dha'ef (weak)[29].

"[30] رَحِمَ اللَّهُ أَخِي يُوسُفَ لَوْ لَمْ يَقُلْ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ لَأَسْتَعْمَلَهُ مِنْ سَاعَتِهِ لَكِنَّهُ لَمَّا قَالَ ذَلِكَ أَخَّرَهُ عَنْهُ سَنَةً: 2

Allah Almighty may bless on my brother Hazrat Yusuf AS (Joseph) as if he might not say to appoint him on the treasures of the Egypt, he would be made minister to finance at the same time. But he said this, so it was postponed for one year.

Commentary on the Narration:

Exclusion:

This narration is by meaning. Imam Albani has stated it as a fake narration.[31] There is Ishaq bin Bashir[32] in the narration chain of this hadith, about whom the scholars and experts of ilmi- hadith have explained as below:

"رحم الله أخى يوسف لو لم يقل : {اجعلني على خزان الأرض} لاستعمله من ساعته ، ولكنه أخر ذلك سنة"

Musa bin Huron[33] and ibn Al Iraq[34] have declared him as the most liar. Fallas [35] has declared him as "Matrok" (left narrator). Imam Dar-al- Qutni [36] has counted him in fabricants and fakers. [37]

"ان لِيَعْقُوبَ أَخٌ مُوَاخَ فَقَالَ لَهُ: مَا الَّذِي أَذْهَبَ بَصْرَكَ فَقَالَ الَّذِي أَذْهَبَ بَصْرِي الْبُكَاءُ عَلَى يُوسُفَ وَقَوَسَ ظَهْرِي الْخُزْنَ عَلَى: 3 بَنِيَامِينَ، فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ أَمَا تَسْتَجِي تَشْكُونِي إِلَى غَيْرِي فَقَالَ: إِنَّمَا أَشْكُو بَنِي وَخَزَنِي إِلَى اللَّهِ، فَقَالَ يَا رَبِّ أَمَا تَرْحَمُ الشَّيْخَ الْكَبِيرَ قَوَسَتْ ظَهْرِي، وَأَذْهَبَتْ بَصْرِي، فَأَرَادَ عَلَى رِيحَاتِي يُوسُفَ وَبَنِيَامِينَ فَأَتَاهُ جَبْرِيلُ عَلَيْهِ السَّلَامُ بِالْبَشَرَى وَقَالَ: لَوْ كُنَّا مَيِّتِينَ لَنَشْرَتْهُمَا لَكَ فَأَصْنَعْ طَعَامًا لِلْمَسَاكِينِ، فَإِنَّ أَحَبَّ عِبَادِي إِلَيَّ الْأَنْبِيَاءُ وَالْمَسَاكِينُ، وَكَانَ يَعْقُوبُ عَلَيْهِ السَّلَامُ إِذَا أَرَادَ الْغَدَاءَ نَادَى مُنَادِيَهُ مَنْ أَرَادَ الْغَدَاءَ فَلْيَتَغَدَّ مَعَ يَعْقُوبَ، وَإِذَا [38] كَانَ صَائِمًا نَادَى مِثْلَهُ عِنْدَ الْإِفْطَارِ"

There was a brother of Yaqub A.S as in his brotherhood. He asked Hazrat Yaqub A.S! Why did your eyes become upset and back curved? So he said that my eyes became upset due to the most weeping on Hazrat Yusuf A.S and my back became curved in the sorrow of Binyamin.

So Allah Almighty revealed him that you are so barefaced to make complaint of mine in front of my human. So he told, O my Lord! thou will not has mercy on that old man whose back has been shattered and eyes have been become upset. You may be please grant me back my two flowers Yusuf A.S and Binyamin. Hazrat Gabriel came with tidings that if they have died they would be made alive for your sake. So you may manage to feed the ascetics and poor, as the beloved of my servants to me are Prophets and poor. Hazrat Yaqub A.S, when ever intended to have lunch so he used to say loudly! Whoever wants to eat, so he may come? Whenever he had a fast he used to do so at breaking time.

Commentary on the Narration:

Exclusion:

This narration has also been stated in Tafsir Mafateh-u-l Ghaib without narration chain. Imam Thibrani[39] R.A has excluded this narration from his teacher Muhammad bin Ahmad Albahili Albasri in Mu'jam-U- Sagheer and Awsath and decided about it to categorize it as a "most weak" narration. As there are Wahab bin Buqya Alwasiti and Hussain bin Umar Al Ahmasi in its narration chain. About whom Imam Tibrani R.A has explained that this narration has been stated from Anas bin Malik only by Wahab bin Buqya [40] and Hussain bin Umar [41] Al Ahmasi is a "Matrook" left narrator.

لا يروى عن أنس إلا بهذا الإسناد، تفرد به وهب بن بقية"

Imam Albani R.A has presented contravention during his commentary on the narration chain of this hadith, that there are some passive narrators in it. As Hafz bin Umar^[43] about whom Imam Dhabī has stated the statement of Imam Azdi R.A. in Mezan-ul- I'tidal that he is a weak and passive narrator. Therefore Hafiz bin Kath'ir ^[44] R.A has stated in the tafsir of Sura Yusuf about this narration.

" حديث غريب فيه نكارة "

"this is a strange hadith and has abnormality" ^[45]. Albani R.A has told that to me it is insuring that this narration is from Israelites ^[46].

4 : " [47] أَنَّ النَّبِيَّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ قَالَ لِأَصْحَابِهِ: «كَمْ الْبِضْعُ؟ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: مَا دُونَ الْعَشْرَةِ»

Imam Sha'bi R.A has narrated that the messenger of Allah (Peace and Mercy Be upon Him) asked from sahaba (companions) how much is " Budh'a? "

They said that Allah and his Prophet knows well! Said "less than ten" is meant.

Commentary on the Narration:

This is a narration by meaning. Shaykh Albani R. A has described this hadith as follows:

"ألا احتطت يا أبا بكر؛ فإن البضع ما بين ثلاث إلى تسع "

Imam Albani has delivered this narration as dha'eef "weak". ^[48] Other scholars of Ilmi- hadith have reproduced this hadith by the chain of Abdullah bin Abdur Rahman Aljamhi.

Abdullah bin Abdur Rahman Aljamhi bin Shahab Al zuhri told me from Ubaidullah bin Abdullah bin U'tba from ibni Abbas RA that the messenger of Allah (Peace be Upon Him) said Abu-Bakr in his companion.

"وقال الترمذي : حديث غريب حسن من هذا الوجه"

Al- tirmizi said: "a strange hadith is Hasan" fair" as in this chain there is Aljamhi. I say this Jamhi, has not been proved his fairness and however Ibni A'di said, "Anonymous". Dar al Qutni said:" he could not be placed in truthful narrators" ^[49].

Conclusion:

The presence of fake, weak and controvertible narrations in tafsir Mafatehul Ghaib is a reality. In above research article a few narrations have been mentioned in this regard. Likewise many other fake and weak narrations have become a part of this comment (Tafsir). It is needful and important to identify the weak and fabricated narrations in this entire tafsir. The aim of the article is to protect the great narrations of the prophet (SAW) not to devalue the great work of Imam Fakhr ud Din Razi RA.

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- [3] : Uthman bin Abdur Rahman bin Salah born on 643AD at Sharhan, a city of Iran. He has a complete expertness in Uloomi Islamia. He was died at Damascus.
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- [5]: Ahmad ibni Ali ibni Muhammad Asqalani (772AH=852 AH) was born in Qaira. He got the degree of Imam (leader) in ilm i hadith. He died at Damascus.
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- [6] : Sharha- Nu'batul- Fikar,Ahmad ibni Ali Ahmad Ibni Hajar Asqalani, Page:No: 81,Dar Aha Al Turath Al Arabi,Bierot.
- [7] : Muqaddama ibni Salah, Page: No: 48
- [8] :He was Abdul Haq bin Saif Ud Din Muhadith Dihlavi. He was born on 1551 AD in Dehli, India. He was a great Islamic scholar of Mughal empire in united Hindustan. His services for preaching ilmi hadith will be remembered for ever. He was died on 1642 AD in Dehli.
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- [²¹]: Hasan bin Sufyan bin Amir Bin Abdul Aziz Al Shaibani. He has a book in hadith as musnad. He was born near to 280 AH. He learnt hadiths from Imam Nisai RA, Ibni Hanbal RA and Yahya ibni Mo'in etc. He was from the fellows of Abu Ya'la. His narrations are non authentic according to hadith scholars.
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- [²²]: He was Muhammad ibni Ahmad ibni Usman Al Dhahabi. He was Imam, Hafiz, historian, researcher and a great Islamic scholar. He born on 673 AH at Damascus and also died there. He has a lot of books near to one hundred. Sear A'lam Al nubala was his famous book. He died on 748 AH.
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- [²⁴]: Al Uqaili (322AH=934 AD) He was Muhammad bin Amr bin Musa bin Hammad Al Uqaili. He has some precious books as Al Dhua'afa (the weak narrators). He was a resident of Haramain and died at Makah.
- Al A'laam, Zirikli, Vol:No:6,page:No:319
- [²⁵]: Hafs aabri, who is the resident of Kufa, Iraq. He was using to exclude hadiths from Ismail bin Younas. The technical scholars of ilmi hadith have counted him as fabricating narrator.
- Zail Mezaan ul I'tidaal',Abd ur Rahim bin Hussain Al Iraqi, Vol:No:1,Page:No:84,Darul kutub al ilmia Bierut,1995AD
- [²⁶]: Ibni Jawzi: Abdur Rehman bin Ali bin Muhammad Al Jawzi, Qureshi, Bughdadi born on 508 AH and died on 597 AH. He was an Imam in History and Hadith of his age. He was the writer of a huge number of books.
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[²⁸]: Shaykh Muhammad Nasir Ud Din Albani was born in the capital of Albania Ushfodra on 1914 AD. He got knowledge at Halb and Damascus. He is a famous research scholar of the present era.

Maqalat Albani, Noor ud Din Talib, Page:No: 17, Dar Atlas Riadh,Saudi Arabia, 2001 AD

[²⁹] : Sahi wal Dha'ef Al Jami'ul Sagheer,Albani Muhammad Nasir ud Din, Barnamij Manzooma, Al Tahqiqat ul Hadithiyya, Al Majani, Vol:No:17, Page:No:466 chapter:8319, Min Intaj Markaz Noor Islam li abhath' al Quran was sunnah bil Iskandariyya

[³⁰] : Mafateh Al Ghaib, Al Razi, Vol:No: 18, Page:No:473

[³¹]: Silsilatul Ahadith Al Dha'efa Wal Maw'dhoa'a wa asaruha Al sayyi fil umma, Albani, Vol: No: 1, Page: No: 499, Hadith: 329, Darul Ma'arifa Al Riadh, Saudi Arabia.

[³²] : He was Ishaq bin Bishar bin Muhammad Hashimi Abu Huzaifa. He was a great shaykh, Imam and story teller. He was the writer of the great book "Al Muftada" from which Imam ibni Jurair often excluded and stated. Beside it he also wrote some important books on other topics. He learned hadith from al Jurair, ibni Ishaq, Abdullah bin Thaous and Muqatil bin Sulaiman. He taught hadiths to Salma bin Shabib, Ahmad bin Hafs, Muhammad bin Yazid, Muhammad bin Qudama and Ismail bin A'nee etc. The experts of this knowledge have controversy on the fairness of this narrator.

Sear A'laam Al Nubala, Al Dhahbi, Vol: No: 9, Page: No: 478.

[³³]: Musa bin Haroon Abu Imran, Imam Bazzar. He was Imam; flee able, criticizer and the Muhaddith of Iraq. He was born on 214 AH. Ali bin Ja'd, Ahmad bin Hanbal, Yahya Humani, Khalf bin Hasham, ibni Abu Shaiba and his father etc were his teachers. He was the writer of many books. A lot of people excluded and learnt hadiths from him in whom Abu Sahl bin Ziyad, Abubakkar Shafi', Abu al Qasim Tibrani and Abu Tahir Zuhali: the judge of Egypt was included.

Sear A'laam Al Nubala, Al Dhahabi, Vol :No: 12, Page:No:117

[³⁴]: Ibn ul Iraqi (762 AD = 826 AH) he was Ahmad bin Abdu Rahim bin Hussain Al Kurdi, who was the chief justice of the Egypt. His father brought him to Damascus. He got knowledge there and came back to Egypt. He was rewarded with the post of justice in 824 AH. But due to not giving the due respect to high wealthy people of the country, he was terminated from his post. His writings are: Atrah, Rawat ul Maraseel and Hashiat ul Kashaf.

Al A'laam, Zirikli.Vol:No:1, Page:No:148.

[³⁵] : Al Fallas: He was Fallas Amr bin Ali bin Bahr bin Kaneez. He was born on 160 AH. Yazid bin Zura', Marhoom Al A'ttar, Abdul Aziz bin Abdul Samad, Khalid bin Haris, Sufyan bin U'aina and Abdullah bin Idrees were his teachers in hadith.

Sear A'laam Al Nubala, Al Dhahbi Vol:No:11, Page:No:471

[³⁶]: Al Dar al Qutni: He was Ali bin Umar bin Ahmad bin Mehdi bin Mas'ud bin Dinar bin Abdul Aziz Al Baghdadi. He was the resident of Mahallh Dar ul Qutan in Baghdad. He was born on 306 AH. He got knowledge from Abu Al Qasim Al Baghvi and Yahya bin Muhammad bin Saa'd etc.

Sear A'laam Al Nubala, Al Dhahbi, Vol :No: 16, Page: No: 449.

[³⁷]: Mezan ul I'tidaal fi Naqd Al Rijal, Al Dhahbi, Research: Ali Muhammad Al Bajavi, Vol: No: 1, Page: No: 186, Dar Al Ma'rifa Lil Taba'ati wal Nashr, Beirut, Labnan, 1963 AD.

[³⁸] : Mafateh ul Ghaib, Al Razi, Vol:No: 18, Page:No:497

[³⁹]: Al Tibrani: He was Sulaiman bin Ahmad bin Ayub bin Muteer, a famous Muhadith, Hafiz and a trustworthy Islamic scholar. He was born in Uka, which was a place in Falastine on 260 AH. He started listening Hadith in 273 AH and put journeys to many countries for the sake of seeking knowledge. He learnt hadiths in Isfahan from Ishaq Dubri, Ali bin Abdul Aziz Baghvi and Abdur Rahman Al Nisai. He taught to ibni U'qda Abubakkar bin Mardoya, Abu Nua'im Esfahan and Abdurrahman bin Ahmad. In his writings and books there are included Mu'jam Al Kabeer, Kitab ul Du'a wal Manasik ,Ishrat ul Nisa al Sunnah, Musnad Shu'ba and Musnad Sufyan etc. He passed away in one hundred years old age on 360 AH at Asfahan.

Al A'laam, Zirikli. Vol:No:3, Page:No:121.

[⁴⁰]: Wahb bin Buqya: He was wahab bin Buqya bin Usman bin Saboor bin u'baid bin Adam. He was Imam, Muhadith and a reliable Islamic scholar. According to Bakhshal , he was born on 255 AH. He got the knowledge of Hadith from Hamaad bin Zaid, Khalid bin Abdullah Al Tahhaan, and Ja'far bin Sulaiman etc. Imam Muslim, Abu Daud and Nisai etc learnt hadith from him.

Sear A'laam un Nubala, Al Dhahbi Vol:No:11 Page:No: 462

[⁴¹]: Husain bin Umar Ahmasi, got knowledge from A'mash, Ibn abu Khalid and Mukhariq etc. Abdur Rehman said by the reference of Ali Abbas that he listened from ibn Mo'in that Hussain bin Umar was nothing in hadith. The scholars and experts of hadith have not good words about him. He was a weak and fabricating narrator.

Al Jarha wal Ta'deel, Abdur Rahman bin Abu Hatem Muhammad bin Idrees bin Al Munzir, Vol:No: 3, Page:No:194, Dar Ahya ul Turath Al Arabia, Beirut, 1st Edition: 1952 AD.

[⁴²] : Majma'ul Zawaid wa Manba'ul fawaid, Alhath'ami, Ali bin Abubakar bin Sulaiman, Vol:No: 6, Page:No: 409.

[⁴³] : Hafs bin Umar: He was Hafs bin Umar, Qazi (Justice) of Halb. He got hadith from Mukhtar bin Fulful, Yahya bin Ibad, Abdullah bin Zubair and ibni Abu U'tba. He taught knowledge to Muhammad Abu Bakkar, ibni Abu U'aina, Daud bin Rasheed and Uned bin Jawad etc. the scholars of Ilmi Hadith categorize him as Dha'ef (weak) narrator.

Al Jarha Watta'deel, ibni Abu hatem, Vol :No: 3, Page: No: 180.

[⁴⁴] : Ibn Kath'ir: He was Ismail bin Umar bin Kath'ir bin Dar' Al Qureshi. He was born in Basra at 701 AH on the boundary of Syria. He was Abu Al Fida Imad udin, hafiz, historian and Jurist of the Islamic world. He transferred from Basra to Damascus with his brother. In seeking knowledge he Made long journeys throughout the world. He died in Damascus on 774 AD. His books are Al Badaya Wal Nihaya, Sharg Sahi Bukhari, Tabqat ul Fuqaha i Shaf'een and Tafsir e Quran etc.

Al A'laam, Zirikli, Vol: No: 1, Page:No:330.

[⁴⁵] : Tafsir Al Quran Al A'zeem, ibni kath'ir Ismail bin Umar, Research: Saami bin Muhammad Al Sulama, Dar Al Tayyaba lil Nashr wal Fauze, 1999 AD, Vol:No: 4, Page:No:406

[⁴⁶] : Silsila Tul Ahadith Al Dh'a'eefa wal Mawdhu'a wa atharuha Al Sayyi Fil Umma, Albani, Vol:No:14, Page:No:886, chpter:6880

[⁴⁷] : Mafateh Al Ghaib, Al Razi, Vol:No: 18, Page:No:463

[⁴⁸] : Silsila tu Dha'eefa, Albani, Vol :No: 7, Page:No: 358.

[⁴⁹] : Sahi wal dh'aef jami'us sagheer, Albani, Vol:No:1, page:No:497, Hadith:4961, Almaktab ul Islami