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9 Muharram 1445 – 28 July 2023

Tambeehul Mughtarreen

THE GAFFE OF THE CARDBOARD MOLVI 'MUHADDITH'

The Molvi who had slandered Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) by accusing him of including fabrications in his wonder kitaab, *Tambeehul Mughtarreen*, which is of immense importance for those following the Path of Taqwa, has committed a blunder by basing his criticism on what Imaam Dhahabi has allegedly said about *Tambeehul Mughtarreen*.

The claim of the Molvi is false. Putting it mildly it is a gaffe or a blunder. Dhahabi appeared on the scene more than two centuries before Allaamah Sha'raani, hence it was impossible for him to have commented on *Tambeehul Mughtarreen*. Dhahabi had made his disparaging comments on *Tambeehul Ghaafileen* which was authored by one of the greatest Hanafi authorities, namely, Allaamah Abul Layth Samarqandi (Rahmatullah alayh). In this regard, Dhahab had committed a grievous disservice to the Deen.

The following is the comment of a Brother:

I read your article, entitled "TambeehulMughtarreen". I haven't come across the article mentioned by the questioner, regarding this Molvi (whoever he is) who made these remarks. If the Molvi said that Imaamadh-Dhahabi spoke against the Kitaab of Imaam ash-Sha`raani, then the Molvi is mistaken, because **Imaamadh-Dhahabi was born 225 years before Imaam ash-Sha`raani.**

Imaamadh-Dhahabi was born in the year 673 H. and passed away in the year 748 H. On the other hand, Imaam ash-Sha`raani was born in the year 898 H. and passed away in the year 973 H. Therefore, **Imaam ash-Sha`raani was born 150 years after the death of Imaamadh-Dhahabi**, and so obviously Imaamadh-Dhahabi could not have commented on his Kitaab, because it was more than 150 years before Imaam ash-Sha`raani was even born.

A second point that many Molvis and Salafis today are heedless of is that when it comes to the `UloomulHadeeth and the field of al-Jarhwat-Ta`deel in particular, no Muhaddith's view is the final say. The Muhaddithoon were divided into three categories:

1. The Mutashaddidoon
2. The Mutawassitoon
3. The Mutasaahiloos

`Ulamaa like Imaam as-Suyooti, etc., were counted as being from the Mutasaahiloos, which means that their stipulations of authenticity were not severe, and so they accepted as Saheeh narrations which others, such as the *Mutashaddidoon*, might have regarded as dha'eef, and they were fully within their rights to differ with the *Mutashaddidoon* because they were great A'immah themselves.

The likes of Imaam IbnulQayyim (Rahmatullah alayh), Imaam IbnulJawzi (Rahmatullah alayh), etc., were counted as being from the *Mutashaddidoon*, so they regarded as dha'eef or even *mawdhoo`* such narrations which other great A'immah regarded as *Saheeh*. As such, their view cannot be taken as the final say with regards to the

grading of a Hadeeth, because other A'immah were not bound to follow the stipulations laid out by the *Mutashaddidoon* - based on their own ijtihaad - for the acceptance of a Hadeeth as being Saheeh.

Then of course, a third point is the principle of *at-Talaqqibil-Qabool* of the Fuqahaa which overrides the grading of any of the Muhadditheen, and the Fiqh of the Madh-hab is based upon that, hence no Muhaddith could weaken any ruling within the Madh-hab (Rahmatullah alayh), because Imaam Abu Haneefah (Rahmatullah alayh), Imaam Abu Yusuf (Rahmatullah alayh) , Imaam Muhammad (Rahmatullah alayh), etc., came before Imaam Bukhaari (Rahmatullah alayh) and died before he was even born, so obviously they did not need to rely on Imaam Bukhaari's "*al-Jaami`us-Saheeh*" for Ahaadeeth to substantiate their Ijtihaad.

All of these - and many others - are issues which fly over the heads of the Salafis. The majority of Salafis are laymen, so that is to be expected.

(End of the Brother's exposition)

The liberal molvis of today priding themselves with their smattering of Hadith knowledge are in fact cardboard or paper 'muhadditheen'. It is on the basis of their false pride – ujub and takabbur – that they have the temerity to criticize even the illustrious Giants of Islamic Uloom whom the Ummah has always followed. If they are reborn and devote their entire lives to study, they will not reach the feet of the great Ulama of the past such as Allaamah Abul Layth Samarqandi (Rahmatullah alayh) and Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh).

We exhort them to reflect and fear Allah Ta'ala Who said:

***“He who distresses Me regarding Wali should take notice
of war from Me.”***

(Hadith Qudsi)