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/* Style Definitions */ table.MsoNormalTable {mso-style-name:"Table Normal"; mso-tstyle-rowband-size:0; mso-tstyle-colband-size:0; mso-style-noshow:yes; mso-style-priority:99; mso-style-parent:""; mso-padding-alt:0in 5.4pt 0in 5.4pt; mso-para-margin-top:0in; mso-para-margin-right:3.7pt; mso-para-margin-bottom:10.0pt; mso-para-margin-left:0in; text-align:right; line-height:115%; mso-pagination:widow-orphan; font-size:11.0pt; font-family:"Calibri","sans-serif"; mso-ascii-font-family:Calibri; mso-ascii-theme-font:minor-latin; mso-hansi-font-family:Calibri; mso-hansi-theme-font:minor-latin; mso-ansi-language:EN-ZA;}

Q: 270 ? Title: Who are Qutubs and Abdaals? Could you please give some detail view from the Ahl Sunnah point of view.

Question

Who are Qutubs and Abdaals? Could you please give some detail view from the Ahl Sunnah point of view.

Answer

In the name of All?h, Most Gracious, Most Merciful

Assal?mu ?alaykum wa Rahmatull?hi Wabarak?tuh

The vast majority of Scholars from the Ahl as sunnah hold the view that Abdaals do exist. In fact, Hafidh Ibn as Salah has declared that there is consensus on this view. Hereunder follows the names of just a few illustrious Scholars who explicitly mentioned their views [Also refer to the introduction of Allamah Suyuti?s ?Al Khabr ad daal?(Dar al usool)]

1) Allamah Ibn Abi ad Dunya (he has mentioned many Ahadith in his book, ?Al Awliya?)

2) Allamah Abu az Zinaad (ibid 27)

3) Allamah Abdullah an Nabbaji (ibid 28)

4) Allamah Abu Muhammad Al Khallaal (he has dedicated an entire? chapter to this subject in his ?Karaamaat al Awliya?)

5) Allamah Ibn Asaakir (he has dedicated two chapters to this subject in his magnificent ?Taarikh ad Dimashq?.)

6) Allamah Ibn? Salah (as could be found in his Fatawa (1/184)

7) Allamah Zarkashi (he discussed this subject in his ?At Tadhkirah fil Ahadith al mushtahirah (1/144)

8) Allamah Taqi ad deen Al Hisni (he has refuted the view of Ibn Taymiyyah in his ?Daf shubahi man shabbaha wa tamarradah?(1/123)

9) Allamah Sakhawi (in Maqaasid al hasanah, he mentioned that he has written an entire treatise on this subject entitled ?Nadhm al la?ali fi hadith al Abdaal?)

10) Allamah Suyuti (he has written on this in many of his works like Al Jami al Kabeer, Al Jami as sagheer, Al La?ali al masnoo?ah, Ad durar al muntathirah and he has written an entire work entitled ?Al Khabr ad daal?)

11) Allamah Al Qastallani (he has dedicated an entire chapter in his ?Al Mawaahib al laduniyah)

12) Allamah Ali bin Muhammad Al Kinani (he has discussed the issue of Abdaals in his ? Tanzeeh as Shariah al marfoo?ah)

13) Allamah Ibn Hajar Al Haytami (in his fatawa al hadithiyyah)

14) Mullah Ali Al Qari (he has discussed this subject in much detail in his famous commentary, ?Mirqaat al mafaatih?.)

15) Allamah Murtadha Az Zubaidi (in his ?Ithaaf As Saada al muttaqeen)

16) Allamah Ibn Abideen Al Hanafy (he has written an entire treatise on this subject entitled ?Ijaabah al ghauth?)

17) Allamah Muhammad bin Jafar Al Kattani (as discussed in his ?Nazm al mutanathir?)

18) Allamah Nuh bin Mustafah Al Hanafy (who wrote ?Al Qawl ad daal ala hayaat al Khidhr wa wujood al Abdaal)

It is also surprising to note that the teacher and Shaykh of Allamah Ibn al Qayyim (may Allah Ta?ala be pleased with him), Allamah Ibn Taymiyyah (may Allah Ta?ala be pleased with him) also testified to the existence of the Abdaal. Thus, he mentions in his infamous ?Al Aqeedah al wastiyyah?

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?However, since Nabi **??? ???? ???? ? ???** has predicted that the Ummah will divide into seventy three groups; all of who will be in the fire except one group which is the ?Jama?ah; (The Jama?ah is) as described in another hadith: ?They remain on the like of that which I am on and my companions?, it becomes (known that) the true adherents of Islam in its pristine purity are the Ahl al Sunnah wal Jama`ah. Amongst them are the truthful saints (siddiqoon), the martyrs and the righteous ones. Also found amongst them are those men who are signs of guidance and hallmarks of illumination, of recorded integrity and virtues were mentioned. The Abdaals are amongst them. Also the Imams who (the general) Muslim populace are in full accord concerning their guidance of religion are to be found among them. These are the Victorious Group about whom the Prophet said: "A group within my Community manifestly continues to be in the truth. Neither those who oppose them nor those who abandon them can do them harm, from now on until the Day of Resurrection?.? (Al Aqeedah al waastiyyah 1/32. Also check Majmoah al fatawa 3/159)

In another place Hafidh Ibn Taymiyyah mentioned,

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((As for the people of knowledge, they used to say: (Scholars of hadith) are the Abdaals, because they are the Abdaal (substitutes) and representatives of the prophets?)) (Majmoah fatawa 4/97) (P.S We do acknowledge that there are other opinions mentioned in his other works).

Furthermore, when discussing a narrator, Muhaddithoon used to often describe some narrators as Abdaals. This is sufficient proof that many Scholars of Hadith also acknowledged the existence of Abdaals. Below are just a few examples.

1) In his ?Al Ilal? (6/29), Imam Ad Daar Qutni (may Allah Ta?ala be pleased with him) quoted Imam Ahmad (may Allah Ta?ala be pleased with him) as saying: ?If there is any Abdaal in Baghdaad, it is Abu Ishaaq Ebrahim bin Hani.? At another place (6/63) it is mentioned that An Nadhr bin Katheer is said to be from the Abdaal.

2) Some Muhaddithoon considered Imaam Shaafi?ee (may Allah Ta?ala be pleased with him)to be an Abdaal (Al-Maqasid al Hasanah (pg.28) and Taarikh ad Dimashq)

3) Imam Bukhari (may Allah Ta?ala be pleased with him) has mentioned in his At Tarikh al Kabeer (7/127) that people had no doubt that Farwa bin Mujalid was an Abdaal.

4) In the Sunan of Abu Dawood it is mentioned that Abu Jafar bin Easa (r.a) considered Ambasa bin Abdul Wahid Al Qurahi to be an Abdaal (Hadith no. 2992).

5) In the Sunan of Ibn Majah it is mentioned that Yahyah bin Uthmaan bin Saeed was considered to be from the Abdaal (Hadith no. 3348).

6) In ?As sunnah? (2/596) of Ibn Abi Asim it is mentioned that Ziyaad Abu Umar was said to be from the Abdaals.

7) Ibn Hibbaan (may Allah Ta?ala be pleased with him) has mentioned in his ?At thiqaat? (5/549) that Yusuf Jawwal An Nuqad was from the Abdaals. In another place of the same book

(8/64) it is mentioned that Imam Auzaa?i stated that Musa bin A?yun Al Jazari was from the Abdaals.

8) Ibn Abi Ad Dunya (may Allah Ta?ala be pleased with him) mentions in his ?Al Awliyah? (pg 35) that Saeed bin Sadaqah Abu Muhalhil was said to be from the Abdaals. In his book ?Sifah an nar? (pg 242) he mentioned that Al Fadhl bin Abbaas Al Kindi was from the Abdaal. In his book ?Dham ad dunya? (pg 31) there is mention that people considered Al Harith bin Muslim Ar Razi to be an Abdaal.

9) In Musnad Ad Daarimy it is mentioned that Zahra bin Mabad was an Abdaal (Hadith no. 3429).

10) Khateeb Baghdadi (may Allah Ta?ala be pleased with him) has quoted in his ?Mudhi awhaam al jam wat tafreeq? (2/348) that people used to say that Fahr bin Ziyaad Al Barqi was an Abdaal.

11) In ?Al Ma?rifah wat tareekh? (1/229) of Allamah Fasawi (may Allah Ta?ala be pleased with him) it is stated that the people of Makkah used to say, ?Wuhaib is from the Abdaals?.

12) In Akhbaar Makkah of Allamah Fakihi (may Allah Ta?ala be pleased with him) it is mentioned that Ibrahim bin Easa Al Yashkuri was an Abdaal (Hadith no. 654) It is also mentioned that Yahyah bin Saeed bin Katheer is from the Abdaals (Hadith no. 877).

13) In four places in Musnad Ahmad it is mentioned that Musa bin Khalaf? was from the Abdaals (Hadith no. 15671, 17170,17800,26911) The same is mentioned of him in ?Ithaaf al khairah al mahara?.

14) In ?Hilya al Awliya? it is mentioned that the following were Abdaals. A) Muhammad bin Adam Al Misseesiy (2/144). B) Saeed bin Sadaqah Al Kaysani (4/250). C) Yahya al Jalla (9/191). D) Ali bin Abdul Hameed (10/366).

15) In Shuab al Iman of Imam Bayaqi (may Allah Ta?ala be pleased with him) it is mentioned that Harith bin Muslim Ar Razi was considered to be from the Abdaals (Hadith no. 10585).

16) In ?At tamheed? of Allamah Ibn Abdul Barr (may Allah Ta?ala be pleased with him) there are numerous places where certain narrators were said to be Abdaals. Amongst others, the following were said to be from the Abdaals. A) Ma?dy bin Sulayman Al Hannat (1/368). B) Ibnul Mubarak said that if there is any Abdaal in Khuraasaan, it is Ma?daan (7/142). C) Khalaf said ?Insha Allah, Abdul Hameed bin Ahmad bin Easa Al Warraaq is a Abdaal (24/159).

17) Nawawi (may Allah Ta?ala be pleased with him) in Bustan al-`arifin (pg 31) mentions that Hammad bin Salimah was considered as an Abdaal.

18) Allamah Ayni (may Allah Ta?ala be pleased with him) mentions in his magnificent commentary of Al Bukhari, Umdah al Qari that Hammad bin Salimah bin Dinar was considered as an Abdaal. (Baab ma yaqool inda al khala) In another place (commentary of hadith 1432) it is mentioned that Abu Tawbah Rabi bin Nafi was considered to be from the Abdaal. Under the commentary of hadith 5532, it is mentioned that Khattab was from the Abdaals.

19) In Allamah Ayni?s commentary of Abu Dawood it is stated that Yahyah bin Maeen and Abu Hatim considered the brother of Mugheirah to be from the Abdaals.

20) In Fath al bari (1/357), Hafidh Ibn Hajar (may Allah Ta?ala be pleased with him) quoted a sanad of Musnad Abi Awwanah in which it is mentioned that Abu Ibrahim Az Zuhri was an Abdaal.

21) In Allamah Zurqani?s commentary of Muwattah Imam Malik it is stated that Shaadhkooni said: ?...Ma?di was considered to be from the Abdaal.? Also quoted in Mir?aat (3/412).

22) In Faiz al Qadeer (2/538) it is mentioned that Ali bin Umar Al Harbi is from the Abdaals.

Similarly, Scholars of hadith also described some narrators as ?Aqtaab?. Consider the following

1) Ibn al Atheer (may Allah Ta?ala be pleases with him) noted that Sufyan at Thawri was from the Aqtaab. (Jami al usool fi Ahadith ar Rasool 12/466)

2) Abu al Wafa Al Qurashi (may Allah be pleased with him) has also mentioned that Sufyan at Thawri was from the Aqtaab of Islam. (Tabaqaat al hanafiyyah 1/546)

3) Umar bin Ali Al Jazzairi (may Allah Ta?ala be pleased with him) wrote a kitab ?Ibtisaam al uroos? in which he termed Shaykh Ahmad bin Uroos as qutb al Aqtaab. (Al A?laam li az Zarqali 1/169).

4) Ibn Farhoon (may Allah Ta?ala be pleased with him) has described Ali bin Muhammad bin Abdul Haq Az Zurwaili as a Qutb. (Ad Debaaj al mudhahab fi ma?rifati a?yaan Ulama al madhab 1/116).

5) Ibn al Mulaqqin (may Allah Ta?ala be pleased with him) mentioned that Fudhail bin Ayaaz was from the Aqtaab. (Tabaqaat al Awliyah 1/44). At another place (1/64) he mentioned that Abu Sulayman Ad Daaraani Al Anasy was from the Awtaad and Aqtaab.

The above statements prove that the term ?Abdaal? and ?Aqtaab? were commonly known and used amongst the Muhaddithoon and other early scholars. (They are not something innovated, especially since Muhaddithoon-who were extremely precautious against innovations- mentioned them). Khateeb Al Baghdaadi (may Allah be pleased with him) has opined in his ?Sharf Ashaab

al Hadeeth? (pg 100/101) that Abdaals are (mostly) found amongst the Scholars of hadith. The Shaykh of Allamah Ibn al Qayyim, Allamah Ibn Taymiyyah has also quoted in his majmoah al fatawa (4/97) that the knowledgeable always considered Abdaals to be from the Ashaab al hadeeth.

As for the statement which you have quoted from Allamah Ibn al Qayyim (may Allah be pleased with him), the exact wording of it is as follows

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This statement is incorrect. There are numerous Ahadith which proves the existence of Abdaals. Allamah Munawi (may Allah be pleased with him) quoted that the master in hadith, Hafiz Ibn Hajar (may Allah be pleased with him) mentioned in one of his verdicts

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((Abdaals are mentioned in many Ahadith, some are authentic whereas others are weak. Qutb is also mentioned in some Ahadith)) (Faiz al Qadeer 3/220)

In fact, Imam Suyuti claimed that these Ahadith reached the status of tawaatur (A hadith which is narrated through so many different narrators in every era that it is not possible for so many people to concoct a lie)? due to the numerous chains. (An Nukat al badee?aat, pg 280). In order to prove this, Imam Suyuti wrote an entire treatise entitled ?Al Khabr ad daal ala wujood al Qutub wal Awtad wan Nujabah wal Abdaal.?

The following Hadith which is narrated in several books of hadith is authentic. It is interesting to note that Ibn Qayyim (r.a) himself mentioned that this hadith is suitable in the very same book which you have quoted from [i.e. Al Manaar al muneef no 331, pg 145]. He has also maintained silence on it in his footnotes of Abu Dawood which denotes on his acceptance of it. (Note- we have explained the chain of narrators in Arabic. This will be appreciated by Scholars and it will not be a means of confusion for the general layman)

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4288 - **????? ???? ?? ?????? ????? ???? ?? ???? ????? ??? ?? ????? ?? ???? ??? ?????? ?? ???? ?? ?? ?? ???? ??? ????? -??? ???? ???? ????- ?? ????? -??? ???? ???? ????- ??? ? ???? ?????? ??? ??? ????? ????? ??? ?? ??? ??????? ????? ??? ??? ?????? ??? ?? ??? ??? ???????? ??? ???? ????????? ??? ????? ??????? ????? ???? ??? ?? ????? ????? ??? ???????? ??? ??? ???????? ???? ??? ????? ??? ???? ????? ????? ?????? ??? ?????? ????????? ??? ????? ??????? ?? ????**

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Umm Salama (r.a) said: ?Disagreement will take place at the death of a Caliph.? A man from Madinah will come forth fleeing to Makkah. Some of the people of Makkah will come to him, bring him out against his will and swear allegiance to him between the Corner of the Ka?bah and the Maqam. An expeditionary force will then be sent against him from Syria but will be swallowed up in the desert between Makkah and Madinah, and when the people see that, the Abdaal of Syria and the best people (`asaba) of Iraq will come to him and swear allegiance to him...?

(Narrated by Abu Dawood, Ibn Abi Shaybah,Ahmad, Ishaq bin Rahooyah, Ibn Asaakir, Abu

Ya?la, Ibn Al Bukhtari, Ibn Hibbaan and many others. Allamah Al Haythami said that the narrators are authentic. Allamah Ibn al Qayyim said, ?The hadith is good and could also be said to be authentic.?)

Moreover, we found the following two narrations which, although some Scholars say is weak, many also say it is authentic. (Again, we have explained the chains of narrators in Arabic)

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22803 - **????? ??? ???? ????? ??? ??? ??? ?????? ?? ???? ??? ????? ?? ????? ?? ??? ?????? ?? ??? ?? ????? ?? ?????? ?? ????? ??? ???? ???? ? ??? ??? ??? : ??????? ?? ??? ????? ?????? ??? ??????? ???? ?????? ?? ? ?? ???? ??? ??? ???? ???? ????? ?????? ????? ???? ??? ??? ???? ???? ??? ???? ???? ??? ?????? ???? ??? ??? ??? ???? ???? ???? ????? ?? ????? (?????? ?????? ?? ???? ?? ????? ? ??????? ?? ??????? ????????? ? ? ?????? ??????? ?? ?????? ??????? (1/248) ? ???? ???? ?? ?????? ??????? (1/180) ??????? ?? ????? ????? ????????? (1/248) ? ???? ????? (1/292) ????? ?? ???? ????? ?? ????? ?? .? ??? ??? ?????? ?? ???????? ???????? ?? ??????? ????????? (? 1 / ? 78) ??? ????????? ??? ??? ??? ???? ??????? ??? ????? ?????? ?????? ??? ??? ???? ???? ????? ???? ??? ??? ???? ????? ??????? ???? ??? ?????? ? ???? ??? ?????? ?? ??? ??? ??? ??????? ?? ???? ?? ???? ??? ??? ?? ?? ??? ????? ?? ????? ???? ??? ?????? ???? ??????? ?? ??? ???? ???? ????? ???? ?????? ???? ???? ?? ???? ???????? ??? ?? ??? ????? ??? ???? ??? ????? ????? ??? ????? ???? ?? ???? ??? ??? ?????? ???? ??? ???? ????? ????????? ?? ???????? ???? ??? ???? ?????? ???? ?????? ????? ??? ??? ???????? ???? ???? ???? ????????? ?? ??????????]????? ??????? - (? 6 / ? 389**)[

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Ubadah Bin As Samit (Radhi Allahu anhu) narrates that Nabi **??? ???? ???? ? ???** has said, ?The Abdaals of this Ummah are thirty people whose hearts are like Ibrahim (Alayhi as salam). Every time one from amongst them passes away, Allah Ta?ala replaces him with another.?(Narrated by Imam Ahmad, Haytham bin Kulaib, Khilaal, Hakim At Tirmidhi, Abu Nuaim, Khateeb, Ibn Asaakir, At Tabrani and others. Allamah Zarkashi said, its (chain) is good)

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896 - **????? ??? ???? ????? ??? ??? ??? ??????? ??? ????? ????? ???? ???? ?? ???? ??? ??? ??? ????? ??? ??? ?? ??? ???? ??? ???? ??? ??? ??????? ?????? ?????? ?? ???? ???????? ??? ?? ??? ???? ???? ???? ??? ???? ???? ? ??? ???? :**

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Ali (Radhi Allahu anhu) has narrated that Nabi **??? ???? ???? ? ???** has said, ?Abdaals will be in Syria. They are forty men. Every time one of them passes away, Allah replaces him with another. Through them does the rain descend and you gain victory over your enemies. It is also because of them that punishment is averted from the people of Syria.? (Narrated by Imam Ahmad in his Musnad and Fadhaail as Sahabah,? Allamah Abdur Razzaq, Allamah Dhiyah al Maqdasy and others. Allamah Suyuti, Busairi and others said that the chain is authentic)

Allamah Munawi (may Allah Ta?ala be pleased with him) has clarified an important misconception which could arise from the above hadith. He mentions

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The meaning of what was stated that ??Through them does the rain descend and you gain victory over your enemies. It is also because of them that punishment is averted from the people of Syria.? Is that these things take place because of their duas (Allah Ta?ala is the true doer of all these).

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Auf bin Malik (r.a) told the people of Egypt, ?O people of Egypt, I am Auf bin Malik, do not swear the people of Syria for verily I have heard Nabi **??? ???? ???? ? ???** saying, ?Amongst them is the Abdaal through who you are aided and (you are also) given sustenance (by virtue of their prayers).? (Narrated by At Tabrani and graded as good by Suyuti and others)

There are also numerous statements mentioned from the Sahabah. Since this is a matter which cannot possibly be imagined by the human intellect, Scholars of hadith grade these statements of Sahabah on the same level as marfoo (a statement of Nabi **??? ???? ???? ? ???**). In his treatise, Imam Suyuti mentioned narrations of the following Sahabah. Many of these statements could also be found in Allamah Nuh bin Mustafa?s ?Al Qawl ad daal ala hayaat al khidhr wa wujood al abdaal?.

1) Umar bin Khattab (Radhi Allahu anhu)

2) Ali (Radhi Allahu anhu)

3) Anas (Radhi Allahu anhu)

4) Hudhaifah (Radhi Allahu anhu)

5) Ubaadah bin As Saamit (Radhi Allahu anhu)

6) Ibn Abbaas (Radhi Allahu anhu)

7) Ibn Umar (Radhi Allahu anhu)

8) Ibn Masood (Radhi Allahu anhu)

9) Auf bin Malik (Radhi Allahu anhu)

10) Mu?aaz bin Jabal (Radhi Allahu anhu)

11) Waathilah bin Al Asqa (Radhi Allahu anhu)

12) Abu Saeed Al Khudri (Radhi Allahu anhu)

13) Abu Hurairah (Radhi Allahu anhu)

14) Abu Ad Darda (Radhi Allahu anhu)

15) Um Salamah (Radhi Allahu anhu)

In fact, the following statement of Ali (Radhi Allahu anhu) is said to be narrated with the most authentic chain. Ibn Salah (may Allah be pleased with him) has said that this has the strongest chain of narrators. Imam Sakhawi (may Allah be pleased with him) said that this is the best of what is narrated (on this subject). Some have also? mentioned it as a hadith of Nabi **??? ???? ???? ? ???**

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8658 - **?????? ???? ?? ???? ?? ???? ?????? ??? ????? ?? ???? ??????? ??? ???? ?? ??? ???? ???? ???? ?? ???? ????? ???? ?? ???? ?? ?????? ?? ???? ???? ??? ??? ??? ???? ?? ???? ??????? ???? : ???? ??? ?? ??? ???? ??? ???? ??? ???? : ????? ???? ???? ????? ???? ??? ???? ????? ?? ?????? ??? ????? ??? ????? ? ???? ?????? ??? ???? ??????? ? ????? ???? ????? ???? ?? ?????? ??????? ??? ?? ??????? ??????? ?????? ?? ???? ???? ??? ??? ???? ?? ???? ?????? ???? ??? ???? ???? ? ??? ?? ???? ??? ???? ?? ???? ? ???? ??? ???? ?? ????? ??????? ?? ??????? ??? ??? ??? ???? ????? ??????? ??? ??? ????? ??? ?? ???? ???? ??? ? ?? ???? ?????? ???????? ? ?????? ?? ???? ??????? ???? ???? ??? ????? ?????? ? ?????? ??????? ??? ??? ??? ???? ??????(???? ?????? ? ??? ???? ???? ???? ??????? ? ?? ?????? ?? ? ??? ?????? ?? ??????? : ?????? ? ??? ??? ?????? ?? ???????? ???????? ?? ??????? ???????? ? (? 1 / ? 77) ??? ??? ?????? ????? ?? ????? ?? ??????? ??? ???? ??? ?????? ???? ???????? ? ? ???? ???????? ??? ?????? ?? ??????? ?????? ? (? 4 / ? 176)? ?? ???? ??? ?? ??? ??????? ??? ??? ??? ????? ??? ?? ???? ?? ???? ???????? ?? ??? ???? ?? ???? ??????? ?? ??? ?? ??? ???? ?? ???? ???? ??? ???? ???? ? ???? ? ??? ?? ???? ?? ??? ??? ?????? ?? ??? ????? ??? ??? ?? ??? ??????? ? ??? ??? ????? (1/331) ???? ??? ?? ???????? ?? ???? ?????? ?? ???? ???? ?? ??? ?????? ?? ???? ??? ????? ????? ??? ?????? ??? ??? ??? ????? ?? ? ??? ??????? ?? ????? ???????? - (? 7 / ? 616? ??? ?????) ????? ???????? ?? ???????? ???? ??? ????? ??? ??? ????? ????? ????? ? ??? ????? ???? ?? ???? ?? ?????**

Ali (Radhi Allahu anhu) has said, ?There will be tribulations through people will gain (wealth) as gold is attained from a mine. So do not swear the people of Damascus, but rather speak out against their oppression, for verily, amongst them are Abdaals ?..??? (Narrated by Hakim who graded it as authentic. Dhahabi also agreed on its authenticity.)

Besides the above, there are numerous ?inferior? Ahadith which are also narrated concerning the Abdaals.? Due to the large number, they could be cited to substantiate and prove the existence of Abdaals. The great Scholar, Allamah Munawi (may Allah be pleased with him) has stated,

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?These Ahadith are such, that even if you assume all of them to be weak; only an ignorant person of the science of hadith or a stubborn bigot will deny that weak Ahadith are strengthened due to many chains and many people narrating it.?

Having said this, we now go on to enumerate the Ahadith which Allamah As Sakhaawy has alluded to in his famous ?Al Maqaasid al hasanah (pg 8-10)

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?The hadith of Abdaal: ?It has a number of different routes from Anas (RA) from the Prophet **?? ? ???? ???? ? ???**
, with different wordings, all of which are da'eef. Amongst them are:

A) The hadith related by Al Khalaal in ?Karaamaat al-Awliyaa?, ?the Abdaal are forty men and forty women, every time a man passes away, Allaah substitutes another man in his place, and every time a woman dies, Allaah substitutes another woman in her place?

B) The hadith narrated by At Tabaraany in ?Al Awsat? with the following wording, ?there will always be forty people on the earth who are like the Khaleel (friend) of the most merciful (Ebrahim), alayhis salaam, and by them the people will be given to drink (or have rain come down), and? through them? people will be aided, whenever one of them dies,? Allaah (immediately)substitutes him with another (who take his place.)?

C) The hadith related by Ibn Adee in ?Kaamil?, ?The Abdaal are forty; twenty two from Shaam, and eighteen from Iraq, each time one of them dies Allaah substitutes another one in his place. And when the Command comes then all of them will be taken (qubidoo) and at that time the Hour (Qiyamah) will be established.?

D) Likewise, it is related by Ahmad, Al Khallaal and others from Ubaadah bin Saamit (RA) from the Nabi **??? ???? ???? ? ???***, ?There will always be thirty people in this Ummah like Ebrahim, the friend of the most merciful, each time one of them dies Allaah substitutes another in his place.?*

E) In the ?Kabeer? of At Tabaraany the following wording appears, ?and by them the earth will remain established, and by them it will rain, and by them they (the Muslims) will be aided.?

F)? The hadith of Abu Nu?aym in ?Al-Hilya? from Ibn Umar? from the Nabi **??? ???? ???? ? ???** *, ?the chosen ones of my nation are five hundred in every generation, and the Abdaal are forty, neither the five hundred nor the forty will decrease, each time one of them dies Allah puts another in his place.? The Companions enquired, ?Please inform us of their actions? Nabi* **??? ???? ???? ? ???** *replied, ?They forgive those who oppress them, and they show kindness to those who ill treat them and they embrace what Allah has given them?*

G) Al Khallaal has the wording, ?There will constantly be forty people by virtue of whom Allah will preserve the earth, every time one of them dies Allah substitutes another in his place.?

H) Also the hadith in ?Al Hilya? narrated from Ibn Mas'ud (RA), ?there will always be forty people from my Ummah whose hearts are like the heart of Ebrahim, Allah will avert (evil from) the people of the earth through them, they will be called the Abdaal. Indeed they did not attain it (this position of Abdaal) by (a great deal of) prayers or fasting or giving in charity.? Sahabah asked, ?So how did they attain it, O Messenger of Allah?? Nabi **??? ???? ???? ? ???** *replied, ?through generosity, and by advising the Muslims."*

I) The hadith reported by at-Tabaraany in ?Al Ajwaad? and others like Ibn? Laal in ?Makaarim al akhlaaq? on the authority of Anas (RA) from the Messenger **??? ???? ???? ? ???** *, ?Indeed the Abdaal of this ummah will not enter Paradise due to (a great deal) of prayers or fasting, but they will enter due to generosity, clean hearts and advising the Muslims."*

J) Al Kharaa?ity related a similar hadith from Abu Sa'eed (RA) in ?Al Makaarim?

CONCLUSION

It would be ideal to conclude this discussion with the brief summary done by Imam Suyuti (May

Allah Ta?ala be pleased with him). Imam Suyuti mentioned,

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The hadith of Abdaals is authentic, leave alone being lesser than that. If you desire, you can even say it is mutawatir. I have dedicated an entire treatise to this topic in which I covered the various chains of narrators pertaining to this subject. The summary is that it is narrated by

1) Ibn Umar (radhi Allahu anhu) as narrated by Ibn Asaakir via two chains.

2) Ali (radhi Allahu anhu) as narrated by Ahmad, At Tabrani, Al Hakim etc with over ten channels; some of which are (in conformity) with the conditions of Saheeh (Al Bukhari).

3) Anas (radhi Allahu anhu). Narrated through six chains, amongst them is the chain mentioned in Al Mujam al Awsat of At Tabrani which Allamah Al Haythami has graded as good in Majma az zawaaid.

4) Ubaadah bin as Samit (radhi Allahu anhu) as narrated by Imam Ahmad with a authentic chain.

5) Ibn Abbaas (radhi Allahu anhu). Imam Ahmad mentioned it in Az Zuhdwith an authentic chain.

6) Ibn Umar (radhi Allahu anhu) which is narrated through three different chains in Al Mujam al kabeer, Karaamaat al Awliyaa of Khallal and Abu Nuaim.

7) Ibn Masood (radhi Allahu anhu). This is narrated through two chains; (one in) Al Mujam al Kabeer and (the other) is in Al Hulya.

8) Auf bin Malik which is narrated in At Tabrani with a good chain.

9) Muaaz bin Jabal. Imsm Daylami narrated his report.

10) Abu Saeed Al Kudri. Imam Bayhaqi narrated his report in ?As Shu?ab?.

11) Abu Hurairah. It is narrated through a different chain from what Ibn al Jawzi narrated. (This chain) is transmitted By Al Khallaal in ?Karaamaat al Awliyah?.

12) Umm Salamah. The chain has been transmitted by Ahmad, Abu Dawood, Al Hakim, Al Bayhaqi and others.

From the Mursal, (there are narrations from the following Tabi?een) (Note-Majority of the Scholars accept Mursal Ahadith, although Imam Shafi puts just a few conditions)

1) Hasan which is narrated by Ibn Abi ad dunya in his ?Sakha? and Al Bayhaqi in ?Ash Shuab?.

2) Ata. It has been narrated by Abu Dawood in his ?Maraasil?

3) Bakr bin Hunaish. Ibn Abi ad Dunyanarrates it in his book ?Al Awliyah?.

4) Shahr bin Hawhab which has been narrated by Ibn Jareer in his Tafseer.

As for he Aathaar, there is narrations recorded from the following

1) Hasan Basri

2) Qatadah

3) Khalid bin Madaan

4) Abi az Zaahiriyyah

5) Ibn Shawdhab

6) Ata

There are numerous other traditions transmitted from many more Tabi?een and Scholars who came after them. There is no doubt that the like of this has most definitely reached the status of tawaatur ma?anawi. Out of necessity, a person has to have firm conviction on the existence of Abdaals. (An Nukat al badi?aat 280-282)

2) As for the issue of tauheed, it is obvious that if a person does not accept the oneness of Allah Ta?ala, he will not accept the Quraan, hadith and the consensus of Companions as the source of guidance. It is precisely for this reason that Allah Ta?ala exhorted the disbelievers in numerous verses to apply their mind and intellect. Hereunder, we have cited just a few as examples

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It should be noted that we differ with the philosophers in the sense that philosophers treat reason as equal to the Quran (i.e. if there is contradiction between Quran and intellect, they would prefer one), whereas we consider reason to be a *tabi* of the Quran (i.e. reason will only be accepted if it is in conformity with Quran and hadith; Quran and hadith is the basis). This can well be understood from a text mentioned in Nibraas (an authoritive book in Matureedi Aqeedah) which is similar to the one you transmitted. The author says

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In short, according to the Ahl as sunnah wal Jama?ah (Matureedis and Asharies), reason is

suspended on Quran and hadith. Only that reason will be accepted which is in conformity to Quran and Hadith.

And All?h Ta??la Knows Best

Wassal?mu ?alaykum

D?rul Ift?, Madrasah In??miyyah