



**The Final Research Into The Issue of  
Slaughtering On The Days of Tashreeq**

**Shaykh Muhammad Ra'ees Nadwee**

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# THE FINAL RESEARCH INTO THE ISSUE OF SLAUGHTERING ON THE DAYS OF TASHREEQ

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Published online by [www.theclearpath.com](http://www.theclearpath.com)

URL: <http://www.theclearpath.com>

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### **Publisher's Note:**

This E-Book is a translation of the Urdu book “Ghaayah at-Tahqeeq Fee Tadheeyah Ayaam at-Tashreeq” (The Final Research Into The Issue Of Slaughtering On The Days of Tashreeq) of Shaykh Muhammad Ra’ees Nadwee.

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## FOREWORD

Indeed all praise is for Allaah, we praise Him and we seek His aid and we seek His forgiveness. And we seek refuge with Allaah from the evil of our souls and from our wicked deeds. Whomsoever Allaah guides, none can misguide, and whomsoever Allaah misguides, none can guide.

We further bear witness that none has the right to be worshipped except Allaah alone, without partner or associate, and we bear witness that Muhammad (sal-Allaahu ‘alayhe wa sallam) is His slave and Messenger.

This book is a translation of the Urdu book “*Ghaayab at-Tahqeeq Fee Tadbeeyah Ayaam at-Tashreeq*” (The Final Research Into The Issue Of Slaughtering On The Days of Tashreeq) of Shaykh Muhammad Ra’ees Nadwee.

This is the first time that this topic has been made available in the English language. It is also the first work of this author to be translated into English. In this treatise Shaykh Muhammad Ra’ees Nadwee discusses the permissibility of sacrificing an animal on Eed ul-Adhaa, the 10th of Dhul-Hijjah as well as the three days after it, i.e. the 11th, 12th and 13th of Dhul-Hijjah - also known as the Days or Ayaam at-Tashreeq.

The Shaykh discusses the authenticity of the ahaadeeth presented and scrutinises the narrators in the chains, answering the doubts raised by the Hanafees on the ahaadeeth. The Shaykh also summarises the vast statements of the science and scholars of Jarh wa-Ta’deel (Criticism and Praise) as well as clarifying some of the aspects of the Science of Hadeeth.

May Allaah reward the Shaykh for this booklet explaining the legitimacy of slaughtering on the Days of Tashreeq.

We ask Allaah to accept this work as a sincere act and that He place it in our scale of good deeds on the Day of Judgement. And we ask that He benefit all the Muslims generally with it.

Ameen.

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Dhul-Q’adah, 1423/January, 2003

## THE QUESTION

What do the scholars of the religion say about the issue, that in the city of Bombay some people say the sacrificial offering (of Eed ul-Adhaa) is only permissible on the 10th of Dhul-Hijjah and offering the sacrifice up to three (3) days later is not correct nor permissible. So whoever offers their sacrifices after the 10th of Dhul-Hijjah in the three (3) days, then his sacrifice will not be valid. So these people have strongly differed and disputed on this point. Can you please mention what is established regarding this issue from the Book and Sunnah in a detailed explanation?

Maulana Muhammad Ameen Atharee  
9th November, 1983

## INTRODUCTION

Bismillaah Ar-Rahmaan Ar-Raheem

Alhamdulillah Rabbil-Alameen was-Salaatu was-Salaam Alaa Sayyidil-Mursaleen Muhammad wa Alihee wa Ashaabihee Ajmaa'een.

All Praise be to Allaah Lord of everything that exists and may there be salutations and blessings upon the Leader of mankind Muhammad and upon his family and his companions. I bear witness none has the right to be worshipped except Allaah alone without any partners and I also bear witness Muhammad is His worshipper and Messenger.

From the text of the letter we find the people of Bombay offer their sacrifices on the 10th of Dhul-Hijjah only and they hold it impermissible and contrary to Islaamic rulings to offer their sacrifices after this date and furthermore they rebuke and refute the people who offer their sacrifices in the three (3) days leading the 10th of Dhul-Hijjah (known as Ayaam at-Tashreeq).

According to us it is established in the pure Sharee'ah that offering the sacrifice is permissible up until the four days namely on the 10th Dhul-Hijjah and the 3 days of Ayaam at-Tashreeq. However it is also established and a well known reality, on the basis of some obscure reasons from the olden days (Ayaam Qadeem) that there are people present who differ in many issues from the correct methodology and position and this is also the situation with the issue in discussion.

From the olden times some people, for unknown reasons, have adopted a position contrary to the correct and established one that the sacrifice can only be offered on the 10th of Dhul-Hijjah and they have only specified this day. However on the basis of principles any such position of any individual that contradicts a clear position from the texts of the Book and the Sunnah will have his position rejected, whoever he maybe.

After this brief introduction we present our research on the issue under discussion.

## **THE PERMISSIBILITY TO OFFER SACRIFICE ON MORE THAN ONE DAY**

### **Evidence from the Qur'aan**

Numerous verses of the Qur'aan indicate and mention the sacrificial offerings, one such is:

**“That they may witness things that are of benefit to them and mention the Name of Allaah on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice), Then eat thereof and feed therewith the poor who have a very hard time.”** [Soorah al-Hajj (22):28]

Allaah has clearly ordered in this statement of his that whatever animal they are capable of slaughtering (from the ones legislated by the Sharee'ah) they should slaughter in the Ayaam al-Ma'loomaat. This verse also shows from the word Ayaam, which is the plural of day, i.e. days and this therefore, suggests the sacrifice may be offered on more than one day, so those who oppose this position have their opinions rejected on the basis of it contradicting the Qur'aan.

### **The Consensus (Ijmaa) Of The Ummah On The Permissibility Of Slaughtering On More Than One Day**

So as mentioned above the meaning of the verse of the Qur'aan is clear that sacrifice may be offered on more than one day then there is no need for further clarification or the need to remove the doubts of the people who oppose this hence we do not wish to write something further especially because Imaam Qurtubee Muhammad bin Ahmad Ansaari d.671H said concerning the aforementioned verse, “There is no difference of opinion amongst the people of knowledge (that Ayaam Ma'loomaat) refers to the days of sacrifice.” [Tafseer Qurtubee (3/2)]

He further says about the verse, “Remember Allaah in the Ayaam (days) of Ma'doodaat,” that the words Ayaam Ma'doodaat and Ayaam Ma'loomaat are used upon the one and same meaning. [Tafseer Qurtubee (3/3)]

This therefore means there are at least two places in the Qur'aan that refer to more than one day for the sacrifice, this therefore shows sacrifices maybe offered on days other than the 10th of Dhul-Hijjah. So when there is a consensus according to the clarification of Imaam Qurtubee then this consensus is in itself sufficient evidence for the permissibility of sacrifices to be offered on more than one day.

### **How Many Days Is The Sacrifice Permissible For?**

When it is established from the Qur'aanic texts the number for the days for sacrifice are fixed then a natural question that arises is, how many days does it last and what are the days?

Then in this issue even from earlier times the different madhabs have different statements emanating from them, from which one is accepted due to the reason of it conforming to the



Prophetic hadeeth and all other statements are rejected on the basis of contradicting the Prophetic hadeeth. So when it is established according to the Prophetic Ahaadeeth that the days of sacrifice are from the 10th of Dhul-Hijjah to the 13th of Dhul-Hijjah, i.e. a total of 4 days have been specified and the details of this will follow.

## **THE FIRST HADEETH THAT ELUCIDATES THE PERMISSIBILITY OF SACRIFICING ON FOUR (4) DAYS**

Haafidh Abdur-Rahmaan bin Ibraaheem bin Amr, Abu Sa'ad Uthmaanee Daheem Dimashqee born 170H d.245H said,

**Narrated Muhammad bin Shu'ayb informed him Mu'aawiyah bin Yahyaa as-Sadfee on the authority of Zuhree on the authority of Sa'eed bin Musayyab on the authority of Abu Hurairah and Abee Sa'eed al-Khudree.**

It is narrated from Abu Hurairah (radi-Allaahu 'anhu) and Abu Sa'eed (radi-Allaahu 'anhu) the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) said, "*Sacrifice on all the days (Ayaam) at-Tashreeq (i.e. the 11th, 12 and 13th of Dhu-Hijjah).*" [Kitaab al-Illal (3/38) of Abu Haatim ar-Raazee, Sunan Baihaqee (9/296), al-Kaamil (6/2396) of Ibn Adiy, Nasb ur-Rayah (4/213) and Meezaanul-Ei'tidaal (2/486)]

The clear indication of this hadeeth is that an animal can be sacrificed on the days of Tashreeq i.e. on the 10th, 11th, 12th and the 13th.

### **Authentication Of This Hadeeth**

According to our research this hadeeth is authentic and reliable and worthy to be acted upon however some people have brought some statements concerning it. There are no statements on its Ei'tisaal (continuity of the chain) however the statements are on one of the narrators of this hadeeth, Mu'aawiyah bin Yahyaa Sadfee Dimshaqee.

It is apparent from the chain of this hadeeth the ones narrating from the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) are two famous companions, Abu Hurairah and Abu Sa'eed al-Khudree and the one narrating from them is their famous companion and (student) Imaam Sa'eed Ibn Musayyab b.14H or 15H d.93H who was a well known, trustworthy successor and from amongst the people of knowledge and he was known with the title of 'Leader of The Successors' and Imaam Abu Haatim Muhammad Ibn Idrees Raazee said, "He is highly reliable and trustworthy in narrating from Abu Hurairah (radi-Allaahu 'anhu)." (See the general books of Rijaaal).

The narrator of this hadeeth from Sa'eed Ibn Musayyab is Imaam Zuhree, he is Muhammad Ibn Muslim bin Ubadullaah bin Abdullaah bin Shihaab az-Zuhree d.125H, "He was highly reliable, firm and trustworthy and there is agreement on his trustworthiness." (See general books of Rijaaal).

### **The Discussion Of The Trustworthiness Of Mu'aawiyah bin Yahyaa Sadfee**

The trustworthiness of the narrator Mu'aawiyah bin Yahyaa Abu Rooh Sadfee Dimashqee, who narrates from Imaam Zuhree is debatable (as an objection is raised by the mukhaalifeen (opposers) but the end point of our discussion is that there were two periods when Mu'aawiyah Sadfee narrated ahaadeeth.

The first period was when he was in Shaam (present day Syria and the surrounding area) and the second period was after 158H when he narrated ahaadeeth when he was made responsible for the Bait al-Maal (Property of the state) after he left Shaam for Rai.

Up until Mu'aawiyah Sadfee narrated whilst he was in Shaam his memory and precision were good but when he settled in Rai his memory and precision in narrating hadeeth deteriorated. So for a long period of time when he was narrating ahaadeeth to his Shaamee students he was trustworthy and his students were also reliable but his Raazee students from (Rai) were unreliable.

He was handed over the position of looking after property of the state by the Khaleef, Mehdee in 159H on the 6th of Dhul-Hijjah (see the general books of history). So it is apparent statements can only be made concerning the hadeeth of Mu'aawiyah after the period of 159H.

There are numerous narration's that are agreed upon in the Saheehain (Bukhaaree and Muslim), as well as the narrators who are agreed upon to be trustworthy and reliable in their memory, but their memories deteriorated and they became forgetful and unreliable, however before they reached this condition they were reliable and their narration's were accepted.

Imaam Abu Haatim Muhammad bin Hibbaan Baste said, "Mu'aawiyah used to buy books and narrate ahaadeeth from them but later his memory deteriorated and he would make mistakes whilst narrating ahaadeeth. He heard from Zuhree and others, and the ahaadeeth he narrated were of two types, the first type were narrated from him by his Raazee students, like Ishaq Ibn Suleimaan and others who narrated from him after his memory deteriorated which (and these ahaadeeth) appear to be maqloob (the defect of mixing and interchanging the words of the texts and the chains of ahaadeeth). The second type was narrated from him by his Shaamee students who were firm and authentic and resembled ahaadeeth that were narrated by trustworthy narrators." [Al-Majrooheen (3/307)]

The clear indication from the statement of Imaam Ibn Hibbaan is that the ahaadeeth narrated by Mu'aawiyah whilst he was in Shaam were authentic and the ones he narrated whilst he was in Rai were weak and unreliable. So the definite meaning of this is that Imaam Ibn Hibbaan held Mu'aawiyah to be trustworthy whilst he narrated hadeeth in Shaam, before he moved to Rai.

So we will mention two examples of the hadeeth he narrated after going to Rai. Imaam Ibn Hibbaan said, "Ibn Qutaibah has mentioned these two ahaadeeth from us in his manuscript, from the manuscript we took from Ibn Qutaibah and copied from it." [Al-Majrooheen (3/309)]

Both ahaadeeth are from Ishaq Ibn Suleimaan who was a Raazee student of Mu'aawiyah and the manuscript of Ibn Hibbaan copied from his teacher, Ibn Qutaibah was from Ishaq Ibn Suleimaan and he was Maqloob.

Haafidh bin Kharaash Abdur-Rahmaan bin Yoosuf Abu Muhammad Marwazee Baghdaadee (d.282H) said, "The narrations of Imaam Zuhree that are narrated by Haqal from Mu'aawiyah are authentic because Haqal's narrations were mentioned from the book

scribed by the scribe of Imaam Zuhree, Shu'ayb bin Abee Hamzaa Himsee Shaamee but narrations of Ishaq Ibn Suleimaan from Mu'aawiyah are maqloob." [Tahdheeb at-Tahdheeb (9/22)]

So the statement of Ibn Kharaash is in conjunction with the statement of Ibn Hibbaan as both are upon the same meaning.

Imaam Bukhaaree said, "Mu'aawiyah Sadfee narrates from Imaam Zuhree and Haqal has narrated known ahaadeeth from him, i.e. Mu'aawiyah narrated these hadeeth by looking in a book, and the hadeeth Eesaa bin Yoonus and Ishaq Ibn Suleimaan narrate from (i.e. Mu'aawiyah) seem to be manakeer (rejected narrations) and they have been narrated from his memory without looking in a book." [Taareekh al-Kabeer (7/336), Kitaab adh-Dhu'afaa (pg.33), Meezaan ul-Ei'tidaal (2/489), Haashiyah Tahdheeb al-Kamaal (3/42)]

This statement of Imaam Bukhaaree also seems to be in conjunction with what Ibn Hibbaan and Ibn Kharaash have said and similarly Imaam Abu Haatim Muhammad Ibn Idrees Raazee of the same era as Imaam Bukhaaree also said the same. [Al-Jarh wa-Ta'deel (4/384), Tahdheeb at-Tahdheeb tarjamah of Mu'aawiyah]

And it is well known that an authentic hadeeth is based upon the narrations of a trustworthy person.

Also the critic Imaam Abu Zur'ah said, "The ahaadeeth narrated by Mu'aawiyah in Rai are rejected narrations (and according to one manuscript, "They are Maqloob") however the hadeeth narrated by him in Shaam are of a good standard." [Al-Jarh wa-Ta'deel (4/384), Tahdheeb at-Tahdheeb (10/219)]

Then Imaam Abu Zur'ah has also authenticated this hadeeth of Mu'aawiyah, which he narrated whilst he was in Shaam. One of the reasons for this, which was also mentioned before, is that Mu'aawiyah would narrate ahaadeeth from a book and according to the conclusion of Ibn Hibbaan he purchased the books he would narrate from. Similarly according to the conclusions of Ibn Kharaash the books of Mu'aawiyah were written by the scribe of Imaam Zuhree, Imaam Shu'ayb bin Abee Hamzah Himsee Shaamee.

The scribe of Imaam Zuhree, Imaam Shu'ayb bin Abee Hamzah Himsee Shaamee d.162 or 163H was firm and a trustworthy scribe. Imaam Yahyaa Ibn Ma'een said, "He was from the established and trustworthy narrators from Imaam Zuhree." [Taqreeb at-Tahdheeb and general books of Rijaa]

Muhammad bin Eesaa bin Samee'a d.204H or 206H said, "I heard Mu'aawiyah say when he was Imaam Sa'eed bin Abdul-Azeez, "I purchased a book which contains the ahaadeeth of Zuhree and from the benefit of the doubt it appeared this book was authentic." [Al-Majrooheen (8/308) of Ibn Hibbaan]

Imaam Zakariyyah bin Yahyaa Saajee said, "Mu'aawiyah would buy Zuhree's book from the market and narrate from them." [Tahdheeb at-Tahdheeb (10/230)]

And we know he would narrate from the books that were scribed by the scribe of Imaam

Zuhree, Imaam Shu'ayb bin Abee Hamzah.

Imaam Ahmad bin Hanbal said, "I have seen the books written by Shua'yb and they were scribed with great precision and care." [Taareekh Dimashq (1/433) of Abee Zur'ah, Tadhkiratul-Huffadh and Tahdheeb at-Tahdheeb]

Haakim Ibn Naafi'e said, "Shu'ayb said at the time of his death, 'I rectified and corrected the books I have written, so whoever wishes can obtain them and whosoever wishes to compare them he may do so and whoever wishes to hear it from my son then he may do so as he heard it from me also.'" [Taareekh Dimashq (1/434), Tahdheeb at-Tahdheeb (1/453)]

This proves the books of Imaam Shu'ayb were highly reliable as he had corrected them a number of times and similarly he had given open permission to the people to seek them whoever wanted them. So one cannot make statements about this trustworthy scribe of Imaam Zuhree. It is also apparent the ahaadeeth Imaam Shua'yb had scribed, he had also heard them from Imaam Zuhree as Haafidh Ibn Hibbaan has also clarified., as the ahaadeeth a person narrates without hearing from his teacher according to the sciences of hadeeth such ahaadeeth are manq'ata (disconnected) and they cannot be graded as being reliable.

We have also seen that the scholars have graded the ahaadeeth of Mu'aawiyah to be reliable, the ones he would read from the books of Imaam Zuhree and other teachers and there is also clear evidence the ahaadeeth Mu'aawiyah narrated were written in books from his teachers.

So from this detail we find that the hadeeth of Mu'aawiyah, especially the ones of Imaam Zuhree, are reliable.

Now we need to look if this hadeeth of Mu'aawiyah was narrated by him in Shaam or after he went to Rai.

We notice the student of Mu'aawiyah who narrated this hadeeth was Muhammad Ibn Shu'ayb bin Shaboor, b.116H d.200H. He was a resident of Shaam and Shaam was the capital of the Kingdom. In later life he moved to Beirut which in those days was also a part of Shaam. Muhammad bin Shu'ayb was from the most reliable and trustworthy narrators. His ahaadeeth are narrated in the books of hadeeth and other books and he was also the author of books of hadeeth. [Tahdheeb at-Tahdheeb and general books of Rijal]

So this hadeeth is authentic therefore the statements of the scholars of Praise and Criticism on Mu'aawiyah should only be taken and not others. As for the strong words of criticism on him by the scholars then they are concerning his bad memory when he was in Rai. The words of criticism used by Imaam Bukhaaree and other such scholars of Praise and Criticism did not use strong words. Imaam Bukhaaree's words were, "The hadeeth Mu'aawiyah in Rai appear to be of the rejected type."

It is clearly written in the books of the science of hadeeth that any such or similar statements that are said regarding narrators does not mean they are totally unreliable, rather they are worthy of being used as supporting narrations. As we have mentioned Imaam Bukhaaree said the following statement about the ahaadeeth of Mu'aawiyah that he narrated in Rai.

Similarly Imaam Abu Haatim Muhammad Ibn Idrees's statement has the addition, "He is weak in hadeeth and his hadeeth contain rejections." [Al-Jarh wa-Ta'deel (4/384)]

Likewise if similar words of criticism are narrated or mentioned about a narrator then it does not necessarily mean such a narrator is totally unreliable, rather he can become a support (in a narration). Similarly Imaam Abu Zur'ah ar-Raazee said, "He is not strong and his ahaadeeth appear to be hadeeth of the rejected type."

So this statement also does not denote total unreliability of the narrator. Imaam Abu Bakr al-Bazaar said, "He is soft in hadeeth." [Tahdheeb at-Tahdheeb] This appears to be regarding Mu'aawiyah's life in Rai and not when he was a Shaamee. This statement also does not constitute unreliability of the narrator but this statement is used with the words of criticism that are of similar meaning like 'narrates rejected narrations', 'weak in hadeeth', or 'his hadeeth include rejections' or 'he is not strong' or 'his hadeeth appear to be of the rejected type'.

So the summary of all this is that the scholars of criticism and praise, criticised Mu'aawiyah and the criticism was light, however there cannot be any statements on his ahaadeeth whilst he was in Shaam.

However according to some people the criticisms on Mu'aawiyah are severe by the people of knowledge for example Ibn Ma'een said, "Destroyed, he is nothing." Juzjaanee said, "His hadeeth are not to be accepted." Imaam Nasaa'ee said, "He is not trustworthy, he is not strong." Saajee said, "Very weak in hadeeth." [See Meezaal ul-Ei'tidaal and Tahdheeb at-Tahdheeb]

All the words of the severe criticism on Mu'aawiyah were about him whilst he was narrating ahaadeeth in Rai. As these are words of criticism they take precedence over the praise, but we also hold the hadeeth of Mu'aawiyah to be unreliable when he was narrating in Rai. However the hadeeth narrated by him in Shaam, especially from Imaam Zuhree, are authentic and reliable. Hence the hadeeth under discussion is reliable and in addition to this there are other chains for this hadeeth which further strengthen this one.

Contrary to this we are surprised why Abu Haatim Raazee declared this hadeeth to be fabricated and others declaring it to be weak. Furthermore the people who declared this hadeeth of Mu'aawiyah to be fabricated or defective, then it is only concerning this chain and it does not however entail all the other hadeeth are also weak that have been narrated via different routes and chains.

A further evidence for this hadeeth being authentic and reliable from Imaam Zuhree as well as it also being narrated from him is that he used to issue verdicts according to this hadeeth. He would say, "There is no harm in slaughtering on the days of tashreeq." [Al-Muhalla (8/45) of Ibn Hazm]

This is also further evidence this hadeeth is raised and Imaam Zuhree used it as evidence, Mu'aawiyah heard this from the students of Imaam Zuhree and he also narrated it from his book.

We have indicated earlier this hadeeth has other chains and routes, so now we consider it appropriate to mention them so the readers are satisfied further.

A successor who died much earlier than Mu'aawiyah, Suleimaan bin Moosaa Dimashqee Ashadate d. 115H or 119H, who died before Imaam Zuhree, but was from his students of hadeeth and according to the statement of Ibn Ma'een, "He was trustworthy in (narrating from) Zuhree."

Suleimaan narrated this hadeeth from another companion, Jubair bin Mut'amin (radi-Allaahu 'anhu) however it is not established that Suleimaan, being a successor, met or heard from Jubair bin Muta'min. So either the chain is continuous and connected (Mu'tasil) or either mursal (omitting the companion). Hence Suleimaan has narrated this from Jubair (radi-Allaahu 'anhu) via two ways: either in Mursal form or in Mu'tasil form. So when he narrated from Jubair (radi-Allaahu 'anhu) whilst omitting the middle narrator (i.e. the companion) from the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) then the hadeeth is Mursal or he narrates it by mentioning the name of the companion then in which case it is Mu'tasil i.e. the chain is continuous and connected.

This method was adopted by numerous successors, so in such conditions the chain of the hadeeth is continuous and if the middle narrator is trustworthy then the hadeeth is continuous and reliable.

It is narrated in Saheeh al-Bukhaaree in the Book of Hajj, the famous successor, Amr bin Deenaar narrates with a continuous chain from Ikrimah and he from Ibn Abbaas (radi-Allaahu 'anhu) but sometimes he omits Ibn Abbaas (radi-Allaahu 'anhu) from the chain, i.e. he narrates the hadeeth, both with a mu'tasil and mursal chain. However all the people of knowledge are agreed that this hadeeth is authentic in its mu'tasil form. Suleimaan bin Moosaa has narrated this hadeeth in a continuous chain from more than one teacher, of which the details are to follow in the second hadeeth.

## THE SECOND HADEETH THAT ELUCIDATES THE PERMISSIBILITY OF SACRIFICING ON FOUR (4) DAYS

First of all we are going to mention the hadeeth of Suleimaan with a mursal chain.

Imaam Ahmad bin Hanbal said, **Narrated Abul-Mugheerah Wa Abul-Yamaan narrated Sa'eed bin Abdul Azeez narrated to me Suleimaan bin Abee Moosaa on the authority of Jubair bin Mu'tamin on the authority of Nabee sal-Allaahu 'alayhe wa sallam Qaal, (said)**

*"Slaughter in the days of Tashreeq (i.e. the four days)."* [Musnad Ahmad (4/82), Musnad Ahmad with Fath ur-Rabbaanee (13/94, 95, 11/122), Sunan Baihaqee (9/295-296), Mu'ajam al-Awsth of Tabaraanee with Majma'a az-Zawaa'id (3/251)]

This hadeeth along with all the narrators of its chain are trustworthy and reliable. Furthermore Allaamah Naasir-ud-Deen al-Albaanee has also authenticated this hadeeth. [Saheeh al-Jaami as-Sagheer (4/176 no.4413) of al-Albaanee. Also refer to Saheeh Ibn Hibbaan (6/62 no.3843), Mu'ajam al-Kabeer (no.1583) of Tabaraanee and Musnad Ahmad (4/82).]

As we have said this chain is mursal, and we also know according to Abu Haneefah, the Hanafee's and the Maalikee's the mursal narrations constitute evidence and they can be acted upon. According to Imaam Shaafi'ee and the scholars of hadeeth a mursal narration constitutes evidence in the presence of some conditions. It is also evident the conditions required for a mursal narration to be accepted are also present in this narration which will be mentioned later. This hadeeth is also narrated with a trustworthy continuous chain from the teacher of Suleimaan bin Moosaa, Imaam Zuhree which is a continuous hadeeth. Imaam Zuhree's other student, Mu'aawiyah bin Yahyaa Sadfee also narrates from him.

The narration of Suleimaan bin Moosaa and the hadeeth narrated by the companion of the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam), Jubair bin Mu'tamin bin Adiy bin Nawafal bin Abd Manaaf Qurshee Naufalee who was from amongst the famous companions. He died in the Khilaafah of Ameer Mu'aawiyah in 60H. According to Tabaraanee, Ibn Hibbaan and others he died in 59H. [Mua'jam al-Kabeer of Tabaraanee (2/112), ath-Thiqaat of Ibn Hibbaan (3/50)]

Some statements mention 57H-58H or 54H and 56H. [Asaabah (1/226), Istee'aab (1/331) and Asad al-Ghaabah.]

Haafidh Ibn Hajr in Taqreeb at-Tahdheeb set the condition he would write statements (about the narrators) that according to his research would be fair and just. [Muqaddimah Taqreeb at-Tahdheeb]

Haafidh Ibn Hajr said Jubair (radi-Allaahu 'anhu) died in 58H or 59H so we consider this to be the correct position.

As we have mentioned the narrator of this hadeeth from Jubair is Suleimaan bin Moosaa



Ashdaq died 115H or 119H. Their meeting and Suleimaan's hearing from him is not established so therefore on this basis the chain of this hadeeth is mursal.

### **The Authentication Of Suleimaan bin Moosaa Ashdaq.**

It is an established reality the scholars of praise and criticism (al-Jarh wa-Ta'deel) have authenticated Suleimaan bin Moosaa.

In his Saheeh Imaam Muslim has brought a narration of Suleimaan and uses it as evidence. [Muqaddimah Saheeh Muslim (1/11)]

We know the narrator which Imaam Muslim authenticates and uses as evidence is trustworthy. Furthermore, there are many narrations of Suleimaan bin Moosaa in the four books of Sunan and others. Imaam Daarqutnee said in his Kitaab al-Illal, "He is from the trustworthy ones and A'taa bin Abee Rabah and Zuhree have praised him." [Tahdheeb at-Tahdheeb]

Imaam Ibn Sa'ad said, "He was trustworthy, Ibn Juraij (Abdul Maalik bin Abdul Azeez bin Juraij d.150H) praised him and during the period of Hajj he would ask A'taa the same questions." [Tabaqaat Ibn Sa'ad (7/163) and the general books of Rijaaal]

Imaam Yahyaa bin Ma'een said, "Suleimaan is trustworthy and his hadeeth are authentic with me." [Tahdheeb at-Tahdheeb (4/237), see also ath-Thiqaat (6/380) of Ibn Hibbaan]

Imaam Daheem Abdur-Rahmaan bin Ibraaheem Dimashqee and other people of knowledge have clearly said he is trustworthy.

Haafidh Ibn Adiiy said, "Suleimaan bin Moosaa, Jurist, narrator of hadeeth, trustworthy people narrate from him, he was from one of the scholars of Shaam. He is alone in reporting some hadeeth and no one other than him reports them. He is firm and truthful." [See the general books of Rijaaal]. Firm (thabt) and truthful (sadooq) are words of great authentication.]

It is possible some people may have understood the words of Ibn Adiiy that "he was alone in reporting..." as a point of criticism. However this is no criticism at all on the condition there are no other criticisms on the narrator, as how many a companions and successors there were who were alone in reporting ahaadeeth.

The first hadeeth is Saheeh al-Bukhaaree of Umar (radi-Allaahu 'anhu), the companion was alone in reporting it and the narrators from him reporting this hadeeth were also alone, but no one has criticised any narrators of this hadeeth.

Allaamah Haithamee said in Majma'a az-Zawaa'id all the narrators of the hadeeth narrated by Suleimaan are trustworthy in numerous places, which therefore necessitates Allaamah Haithamee declared Suleimaan absolutely trustworthy.

Similarly Haafidh Ibn Hajr in Fath ul-Baaree (10/8) said all the narrators of the hadeeth narrated by Suleimaan are trustworthy. Haafidh Ibn Hajr has also said he was truthful in

Taqreeb at-Tahdheeb, and he became a little forgetful before his death.

However this hadeeth was narrated by him before he started to forget, nevertheless beginning to forget is not a very critical criticism.

Haafidh Ibn Hajr's book ad-Diraayah is a summary of Nasb ur-Raayah, so the criticisms on hadeeth in this book are not by Haafidh but rather the criticisms from the summary of Nasb ur-Raayah. So any ambiguous words of criticism on Suleimaan are rejected due to the fact of detailed praise of him. The details follow,

Imaam Abu Haatim said, "He is truthful and in some of his hadeeth there is Idhtiraab and I do not know anyone more firm and more of a jurist (faqeeh) narrator than him from amongst the companions of Makhool." [Al-Jarh wa-Ta'deel of Ibn Abee Haatim Tarjamah Suleimaan, Tahdheeb at-Tahdheeb]

So Imaam Abu Haatim said he was firm, which are words of high praise. He also said some of his hadeeth have idhtiraab, then there being some idhtiraab in his hadeeth is not heavy criticism as the details of this are mentioned in the books Science of hadeeth.

Imaam Nasaa'ee said, "He was a jurist and not strong in hadeeth and his hadeeth contain things." [Kitaab adh-Dhu'afaa (pg.14) of Nasaa'ee and the general books of rijaal]

This statement of Imaam Nasaa'ee in comparison to the established praise of Suleimaan is ambiguous criticism and not detailed and in such conditions the criticism is not accepted.

Imaam Bukhaaree said, "Ibn Juraij said, 'Suleimaan is praised however Imaam Bukhaaree said his narrations are somewhat of the rejected type.'" [Kitaab adh-Dhu'afa (pg.16) and also Taareekh as-Sagheer (pg.139) both of Imaam Bukhaaree]

Ibn Juraij said, "Suleimaan would issue verdicts to resolve difficult issues and some of his narrations would be rejected ahaadeeth." [Taareekh Kabeer (4/38 no.399)]

Then in answer there are some rejected narration's of the great scholars of hadeeth who are agreed upon narrators of the books of Saheeh. Then if this is the case then such words of criticism are overlooked after praise of the narrator has been established. Sometimes narration's are called munkar (rejected) in which trustworthy narrators are alone in reporting the ahaadeeth and we have mentioned previously that this is not criticism.

The teacher of Imaam Bukhaaree, Imaam Alee bin al-Madeene said, "He became forgetful just before his death." [Refer to the general books of rijaal]

We know many narrators who were agreed upon from the Saheehain who did only become forgetful a little before their deaths but rather much earlier. Nonetheless criticism related to forgetting a little before is therefore less significant, light and in reality it is no criticism. However the narration of a person who's memory deteriorates is not reliable and if the deterioration is slight then his narration's after his memory deterioration are accepted and reliable if supported by other narration's, as the details of this are mentioned in the books of principle.

Haafidh Dhahabee said, “The strange narration’s in which he is considered to be rejected (ie the narration’s he is alone in reporting) then it is possible and likely he may have preserved them properly.” [Meezaan al-Ei’tidaal (1/381)]

According to us the statement of Imaam Dhahabee is a decisive statement. The narration’s in which Suleimaan is said to be rejected in are in reality strange narrations and in which he is alone in reporting. It is very likely and possible he may have preserved them firmly, whereas others may not have memorised this narration properly and hence abstained from narrating it.

For example a hadeeth narrated by Suleimaan that, “There is no wedlock without the guardian.” Is also understood to be rejected with some people but one of the well known and famous critics of hadeeth Imaam Ibn Ma’een said, “The only hadeeth that are authentic in this issue are the hadeeth of Suleimaan bin Moosaa.” [Meezaan al-Ei’tidaal (1/380)]

This shows clearly the hadeeth that are considered to be rejected with some people are authentic and reliable with others.

Haafidh Ibn Hajr said in Taqreeb at-Tahdheeb, “Truthful, a jurist in hadeeth, there is a little softness in the ahaadeeth narrated by him and he became forgetful before his death.”

Numerous scholars of Jarh wa-Ta’deel have not only made general criticisms on Abu Haneefah but also detailed criticisms, of which the details we have mentioned in our book ‘al-Lamhaat’. The Hanafee’s answer this criticism and say Abu Haneefah was a great jurist of his time and therefore the criticisms on him are not sustainable. However no one has criticised Suleimaan in detail and ash-Sharaazee said in ‘Tabaqaat al-Fuqaha’, “Suleimaan was the jurist of Shaam and a companion of Makhool”, therefore how can general criticism on him be sustainable.

Haafidh al-Bazaar has mentioned the defect of the hadeeth of Suleimaan but he made no judgement on Suleimaan this means he is trustworthy with Haafidh al-Bazaar.

The summary of the discussion is that Suleimaan is totally trustworthy and reliable. However because there are some minor statements on him being forgetful and there being some Idhtiraab in his hadeeth then the ahaadeeth that contain these defects are acceptable and correct with other supporting narration’s. His normal ahaadeeth are to be considered to be authentic or at the very least Hasan (good) and reliable which therefore may be acted upon. Furthermore, these other additional reports which support this hadeeth of Suleimaan.

Ibn Turkamaanee said, “Suleimaan is debatable and there are statements on him, he also used to do a lot of idhtiraab in his hadeeth, as the author of al-Astadhkaar and Baihaqee have mentioned.” [Al-Jauhar an-Naqee Ma’a Sunan Baihaqee (9/296)]

We say the issue of their being statements about Suleimaan then the details concerning them are clear and the claim of idhtiraab is null and void since there is no idhtiraab in this hadeeth of Suleimaan, however it is mursal from the chain of Musnad Ahmad.

However he also narrated this from three of his other teachers, Abdur-Rahmaan bin Abee Hussain, Naafi'e bin Jubair bin Mu'tamin and Amr bin Deenar. These three teachers of Suleimaan are trustworthy and reliable and all three are either from the major successors or from the intermediate level. It is also known that a narrator may hear a hadeeth from a number of his teachers and sometimes he may narrate a particular hadeeth by mentioning the names different teachers. Then this in reality is not idthiraab and this method of narrating hadeeth was also the way of the trustworthy scholars of hadeeth.

Sometimes the scholars of hadeeth would omit the name of their teachers they would hear ahaadeeth from and in such conditions the narration would be disconnected or mursal. Then this is the exact same situation with the hadeeth of Suleimaan in Musnad Ahmad which he has narrated in mursal form. This is not a problem since sometimes a trustworthy narrator narrates once by omitting the name of the person he heard the hadeeth from and the narration is disconnected or mursal and then sometimes he mentions a name of any of his teachers in which case the hadeeth becomes continuous and connected.

Then there is no contradiction in this action. Imaam Ibn Hibbaan has mentioned this hadeeth in his Saheeh with a continuous chain and Imaam Haithamee narrated it from Jubair bin Mu'tamin. Imaam Haithamee whilst narrating from Jubair said, "Imaam Tabaraanee has narrated this and the narrators of the chains (in the books of hadeeth) of Imaam Ahmad and Tabaraanee are trustworthy. If this hadeeth was disconnected then Imaam Tabaraanee would have indicated this." [Al-Fath ur-Rabbaanee (13/94-95 and Nayl al-Awthaar]

The summary of this is that Imaam Ibn Hibbaan and Tabaraanee in Mu'ajam al-Awsth have narrated this hadeeth with a continuous chain and its narrators are trustworthy. Then this hadeeth is authentic.

## THE THIRD HADEETH THAT ELUCIDATES THE PERMISSIBILITY OF SACRIFICING ON FOUR (4) DAYS

We could not attain Mu'ajam al-Awsth of Imaam Tabaraanee; however the hadeeth in Saheeh Ibn Hibbaan is narrated with the following chain by him,

**Narrated to me Ahmad bin al-Hussain bin Abdul Jabbaar as-Soofee Bi-Baghdaad narrated to me Abu Nasr at-Timaar Abdul Maalik bin Abdul Azeez al-Qushaيرة narrated to me Sa'eed bin Abdul Azeez An Suleimaan bin Moosaa on the authority of Abdur Rahman bin Abee Hussain on the authority of Jubair bin Mu'tamin Qaal, Qaala Rasoolullahee sal-Allaahu 'alayhe wa sallam (said),**

*"Sacrifice on all the days of tashreeq (i.e. the 10th , 11th 12th and 13th)." [See Mawaarid az-Zamaan, Kitaab al-Hajj, Baab Ma Jaa Fee Waqoof bi-Arafah Wa Mudhdalifah (1/249), as-Sunan al-Baihaqee (9/292-296), Kashf al-Astaar An Zawaa'id Musnad al-Bazaar (2/27), Musnad al-Bazaar from Nasb ur-Raayah (3/61) and in Kitaab ul-Hajj (4/212-213)]*

Readers you may observe that Suleimaan in this narration narrates from Jubair bin Mu'tamin via a narrator between them and he is Abdur-Rahmaan bin Abee Hussain.

### The Authentication Of Abdur-Rahmaan Bin Abee Hussain

Haafidh Ibn Hibbaan said Abdur-Rahmaan bin Abee Hussain ar-Rajjaaj bin al-Haarith bin Aamir bin Abd Manaaf Naufalee Makkee is a trustworthy successor he said, "Abdur-Rahmaan bin Abee Hussain is the father of Abdullaah bin Abdur-Rahmaan (the famous narrator and successor), he narrates from Jubair the companion and Suleimaan bin Moosaa narrates from him." [ath-Thiqaat (5/109) of Ibn Hibbaan]

Haafidh al-Jawzee said Abdur-Rahmaan's fathers name was Abu Hussain Rajraaj [Talqeeh Fahoom Ahlul-Athar (pg.274)]

The point being Haafidh Ibn Hibbaan said Abdur-Rahmaan bin Abee Hussain was trustworthy and nothing in terms of any criticism has been mentioned concerning him except the authentication of him by Ibn Hibbaan. This is why Haafidh Ibn Hibbaan brings him in his Saheeh. Which therefore means the chain of this hadeeth is continuous and connected and authentic i.e. the hearing and seeing of Abdur-Rahmaan from Jubair is established.

This is what has been said in regards to the clarification of Saheeh Ibn Hibbaan. "He narrates in his Saheeh the ahaadeeth of narrators who are trustworthy and who does not omit narrators out. So they must have heard ahaadeeth from their teachers who they narrate from likewise the rest of the narrators must have also heard the hadeeth from a narrator and so on. There should not be any kind of disconnection in the chain." [Muqaddimah Mawaarid az-Zamaan (pg.14)]

The summary of this Abdur Rahman bin Abee Hussain heard this hadeeth from Jubair (radi-Allaahu 'anhu) and he Abdur-Rahmaan is also trustworthy therefore there is no

disconnection of any kind in the chain.

Allaamah Noor-ud-Deen Haithamee d.807H said about this hadeeth, “Its narrators are trustworthy.” [Majma’a az-Zawaa’id (3/251)]

This then means that Abdur-Rahmaan is also trustworthy according to Allaamah Haithamee and Haafidh Ibn Hajr has also graded him to be trustworthy. [Fath ul-Baaree] And there is no criticism of Abdur-Rahmaan contrary to this authentication.

In the presence of all this some people have claimed a break and disconnection in the chain between Abdur-Rahmaan and Jubair, the details of which can be consulted in Nasb ur-Raayah (3/61), (4/212-213), al-Jauhar an-Naqee Ma’a Sunan al-Kubraa al-Baihaqee (9/295-296) and Ta’leeq al-Mughnee Ma’a Sunan ad-Daarqutnee (2/544).

The claim of the people on this hadeeth that it is disconnected is not sustainable because there have always been people who have differed with the established realities and reliable incidences and such people however have no reliability themselves. However to remove the doubts and to give the readers further satisfaction, we wish to look at this point of the people who say there is a disconnection in the chain.

### **Rebuking The Claim Of The Disconnection Of The Narration Of Ibn Abee Hussain**

Haafidh Abu Bakr Ahmad bin Umar al-Bazaar al-Basree d.292H said, “Ibn Abee Hussain did not meet Jubair bin Mu’tamin so there is a disconnection in the chain and we have only mentioned this hadeeth for the reason that Ayaam at-Tashreeq (i.e. the 11th, 12th and 13th of Dhul-Hijjah) has also been called the days of sacrifice and we have mentioned the defect found in this hadeeth.” [Nasb ur-Raayah (3/61), 4/212-213]

It is apparent from the statement of Haafidh al-Bazaar that according to his knowledge the only defect in this chain is the disconnection due to Abdur-Rahmaan not meeting Jubair. So therefore Haafidh al-Bazaar held Abdur-Rahmaan to be trustworthy and contrary to this Imaam Ibn Hibbaan and other people of knowledge accept both (Abdur-Rahmaan and Jubair) met and heard from each other and we also know according to the people of research and principle that the affirmed action takes precedence over the negated one.

The Hanafee author of Nasb ur-Raayah, Haafidh Zaila’ee whilst indicating the weakness of the statement of Haafidh al-Bazaar said, “Imaam Baihaqee has narrated this hadeeth in his book Ma’arifah as-Sunan Wal-Aathaar but he did not mention this disconnection or a break in the chain.” [Nasb ur-Raayah (4/213) and Ta’leeq al-Mughnee]

The author of Nasb ur-Raayah is saying Imaam Baihaqee does hold there to be a disconnection in the chain of the hadeeth whereas Haafidh al-Bazaar is saying that there is a disconnection. If there was a disconnection in the chain then Imaam Baihaqee would have most definitely mentioned it, as he mentioned the chain of the hadeeth in Musnad Ahmad and also clarified, “This is authentic and also mursal.” [Sunan al-Baihaqee (9/295)]

After declaring this hadeeth to be mursal Imaam Baihaqee has transmitted the chain of the hadeeth in Saheeh Ibn Hibbaan and of Bazaar and said, “Suwaid bin Abdul Azeez narrated

this hadeeth which is weak according to some people.” [Sunan Baihaqee (9/296)]

Imaam Baihaqee here also does not declare the chain of Saheeh Ibn Hibbaan or Musnad al-Bazaar to be mursal, nor does he make any statement on any of its narrators. Therefore the conclusion from this is that Imaam Baihaqee considers the chain of Saheeh Ibn Hibbaan to be continuous and connected and he also accepts all the narrators to be trustworthy.

Furthermore Imaam Baihaqee says something which necessitates he considered the chain of Saheeh Ibn Hibbaan to be continuous and connected and its narrators to be trustworthy. He says “Abu Ishaq Marwazee (Imaam Ibraaheem bin Ahmad d.340H) said in Sharh al-Mukhtasar, “There are many ahaadeeth that mention sacrifice (for Eed ul-Adhaa) that may be offered up until the end of the month of Dhul Hijjah. So if this hadeeth is authentic then sacrifice may be offered until the new moon of Muharram is observed. If this hadeeth is not authentic then there is another authentic hadeeth that mentions the days of Tashreeq are the days of sacrifice and this was the position of Imaam Shaafi’ee.’ Imaam Baihaqee said both statements of Imaam Abu Ishaq Marwazee need to be looked at. The hadeeth allowing sacrifice to be offered before the moon of Muharram is mursal and there this needs to be looked into. The hadeeth for offering the sacrifice on the days of tashreeq (4 days) needs also to be looked at because there are differences of opinion concerning the narration of Suleimaan that I have mentioned, however it is much better to act upon the hadeeth of Suleimaan.” [Sunan Baihaqee (9/298)]

So we find from the words of Imaam Baihaqee that Imaam Abu Ishaq Ibraaheem bin Ahmad Marwazee (d.340H) authenticated the hadeeth under discussion. The second point is that Imaam Baihaqee did not accept the mursal hadeeth allowing the permissibility to sacrifice up until the new moon for Muharram was observed. The third point is the reason why Imaam Baihaqee had hesitancy in authenticating this hadeeth was because the narrators from Suleimaan narrated different things.

The summary of this is that Imaam Baihaqee accepted the chain of the hadeeth of Ibn Hibbaan to be continuous. According to Imaam Baihaqee this hadeeth at the very least is of the level of Hasan (good) due to other supporting narration’s but it does not reach the level of Saheeh (authentic) however it is equal to an authentic hadeeth in action.

The author of the refutation on Sunan Baihaqee, Allaamah Ibn at-Turkamaanee hanafee has discussed much about this hadeeth but he did not have the capacity to talk about the narrator Abdur-Rahmaan bin Abee Hussain or Suleimaan or the continuity of the chain. As if he had any opportunity then he would have at the very least declared the chain to be disconnected and bring criticisms on the narrators.

### **Mentioning A Distortion Of Kawtharee**

In the presence of so many points, Kawtharee said in the footnotes of Nasb ur-Raayah, “What is correct is that the narrator of this hadeeth of Jubair who’s name in the chain is Abdur-Rahmaan bin Abee Hussain, then he is not Abdur-Rahmaan rather it is his son Abdullaah as it is mentioned in Tahdheeb at-Tahdheeb (12/290)” [Haashiyyah Nasb ur-Raayah (3/61), (4/313)]

This point of Kawtharee is something he has formulated and fabricated himself and what is even worse in this abhorrent mistake is that he attributes it to Tahdheeh at-Tahdheeb, which is a lie. Whatever book this hadeeth is narrated in, the chain has always included the narrator, Abdur-Rahmaan bin Abee Hussain and now distorting and changing this name to be of the son of Abdur-Rahmaan is a clear distortion.

What is further astonishing is that on the name of research the person who added notes to Zaad al-Ma'ad, Shu'ayb al-Arnaoot in blind following Kawtharee has also said the same. That the narrator is Abdullaah bin Abdur-Rahmaan bin Abee Hussain and it is mentioned like this in Saheeh Ibn Hibbaan and Musnad al-Bazzaar. [Ta'leeq Shu'ayb Arnaoot on Zaad al-Ma'ad (2/318)]

Whereas In Saheeh Ibn Hibbaan and in Musnad al-Bazzaar the name of the narrator is Abdur-Rahmaan bin Abee Hussain instead of Abdullaah bin Abdur-Rahmaan bin Abee Hussain. I do not understand what kind of researches and investigations of books are taking place?

According to the chain under discussion the narrator of the hadeeth from Abdur-Rahmaan bin Abee Hussain is Suleimaan bin Moosaa who has been introduced already, he is trustworthy and the statements concerning him raised from him. The narrator of the hadeeth from Suleimaan bin Moosaa is Imaam Sa'eed bin Abdul-Azeez who has been already introduced.

The narrator of the hadeeth from Imaam Sa'eed bin Abdul Azeez is Imaam Abdul Maalik bin Abdul Azeez Abu Nasr at-Timaar al-Qushaaree an-Naswee born in 127H died in 128H. He was a famous and well known trustworthy scholar of hadeeth, he is from the narrators of Saheeh Muslim and Sunan an-Nasaa'ee. [See Tahdheeh at-Tahdheeb and the general books of rijaal]

The narrators of this hadeeth from Imaam Abdul Maalik are numerous trustworthy and reliable narrators therefore there is not a need to mention statements concerning all of them.

A bigoted extreme Hanafee of Mui A'dhamGardh, an author Maulana Habeeb ur-Rehmaan A'dhamee. He is known amongst his circle of people as Muhaddith al-Kabeer (the great scholar of hadeeth) and the Famous Allaamah and he is attributed with other such words of praise. He has fabricated a fairy story concerning the narrator of this hadeeth Abdul Maalik bin Abdul Azeez al-Qushaaree. He said his name in the chain in Musnad al-Bazzaar is incorrect and a mistake and it should have been Suwaid bin Abdul Azeez. [Ta'leeq Maulana Habeeb ur-Rehmaan, Kashf al-Astaar (2/27)]

I do not understand why the researcher attempted to fool the people. He does not even know that in the chain of the hadeeth under discussion which contains Suwaid bin Abdul Azeez there is another chain for the same hadeeth which contains Imaam Abdul Maalik bin Abdul Azeez Qushaaree. So therefore in reality the narration of Suwaid bin Abdul Azeez supports and is in agreement with the narration of Abdul Maalik bin Abdul Azeez by which the narration of Abdul Azeez is strengthened.

The summary of the discussion is that the chain under discussion of the hadeeth of Jubair



bin Mu'tamin is continuous in chain and authentic. The statements concerning some of the narrators in the chains have been explained and the criticism removed from them and this for an open minded and investigative person is sufficient.

## THE FOURTH HADEETH THAT ELUCIDATES THE PERMISSIBILITY OF SACRIFICING ON FOUR (4) DAYS

Imaam Tabaraanee and others have reported:

**From Suwayd bin Abdul Azeez from Saeed bin Abdul Azeez at-Tanookhee from Suleimaan bin Moosaa from Naafi'e bin Jubair bin Mu'tamin from his father (radi-Allaahu 'anhu) that the Messenger of Allaah said,**

*"All the days of tashreeq are the days for sacrificing."* [Mu'ajam al-Kabeer of Tabaraanee (2/144), Sunan Daarqutnee (2/544), Sunan Baihaqee (2/296), Kitaab al-Ma'arifah Wa-Sunan of Baihaqee and Musnad Bazaar as mentioned in Nasb ur-Raayah (3/61) and (4/212-213), Kashf ul-Astaar An Zawaa'id Musnad al-Bazaar of Haithamee: Chapter, When is the time for making the sacrifice (2/61)]

This narration is a support for the narration of Abdur Rahmaan bin Abee Hussain. The reporter here is Naafi'e bin Jubair Abu Muhammad Madanee d.99H. He was from the thiqah (trustworthy) and major successors. One can find narrations in the two Saheehs and the four books of Sunan from him from the major companions. There is also evidence of him meeting and narrating from the likes of Ibn Abbaas (radi-Allaahu 'anhu) who passed away in the year 32/33 H. [See Rijaal us Saheehain (2/527-528), Tahdheeb at-Tahdheeb and other books of rijaal]

### Concerning Suwayd bin Abdul Azeez

Haafidh al-Bazaar said about him:

"He is not a haafidh and in a narration in which he is alone in reporting it is not evidence." [Nasb ur Raayah (2/61)]

Regarding this we have explained that other narrations are 'supported' by Suwayd's narration and he is therefore not alone in reporting. Furthermore, the scholars have varying statements about Suwayd. According to us Suwayd is truthful and is only criticized with light criticism when reporting alone but is used as a support and confirmation of other reports.

The famous Imaam Abdur Rahmaan bin Ibraaheem bin Umar ad-Dimashqee d.245, who was from the same era and country of Suwayd and was an Imaam in Jarh and Tadeel (Criticism and praise), said about him that:

"He is Thiqah (trustworthy) and used to make some mistakes in some of the narrations he used narrate." [Tahdheeb at-Tahdheeb]

Another Imaam from the Predecessors, Imaam Hushaim who was in the era of Suwayd praised and spoke good of him. [Tahdheeb at-Tahdheeb under 'Suwayd bin Abdul Azeez']

Haafidh Ibn Hibbaan severely criticized Suwayd but then later he recanted by saying:

“His narrations that oppose the narrations reported by the trustworthy ones then they are not to be accepted but those in support of what the trustworthy ones have narrated are to be accepted as supports and as evidence. Because he [Suwayd] is at the level of being almost included in the level of the trustworthy narrators then there is istikhaarah to be done in regards to him.” [Al-Majrooheen of Ibn Hibbaan (1/347-348)]

We also accept what Haafidh Ibn Hibbaan has concluded and because here Suwayd has not contradicted those more thiqah (trustworthy) than him he is to be accepted.

Imaam Daarqutnee has said regarding him:

“He will be relied upon.” [Meezaan ul-Ei'tidaal (1/392)]

So as for Imaam Bukhaaree, Nasaa'ee, Ibn Ma'een, Ahmad Ibn Hanbal and others criticism on him it could be said that in essence Suwayd is not on his own merit a thiqah (trustworthy) narrator up until he is supported by other thiqaat. Upon which he then becomes a support for the thiqaat. In this case it is known that in the narration reported by Suwayd bin Abdul Azeez Imaam Abdul Maalik bin Abdul Azeez Qushaaree has confirmed in meaning what Suwayd has narrated.

Imaam Haithamee has reported this narration from Suwayd taken from the Mu'ajam al-Kabeer of Imaam Tabraanee and has commented:

“Its narrators are thiqah (trustworthy).” [Majma'a az-Zawaa'id (3/215)]

So it can be seen from this that the narration of Suwayd is taken.

## THE FIFTH HADEETH THAT ELUCIDATES THE PERMISSIBILITY OF SACRIFICING ON FOUR (4) DAYS

Imaam Daarqutnee has mentioned the following hadeeth:

From Abu Bakr Nisapoori from Ahmad bin Eesaa al-Khashaab from Amr bin Abi Salamah from Abu Mubad from Suleimaan bin Moosaa from Umar bin Deenaar who reported from Jubair bin Mu'tamin who said that the Messenger of Allaah (sal-Allahu 'alayhe wa sallam) said,

*"Let there be slaughtering of the sacrifice in all days of Tashreeq."* [Daarqutnee (2/544) and Baihaquee 9/296]

We can see from this chain that the one narrating from Jubair is the famous trustworthy Imaam and known narrator of the two saheehs and other hadeeth books, Imaam Amr Bin Deenaar Makkei Athram d.126. [Ath-Thiqaat of Ibn Hibbaan (5/168), Tahdheeb at-Tahdheeb and other books]

Concerning Suleimaan bin Moosaa then we have already explained that he is thiqah (trustworthy). Likewise Abu Mubad Hafis bin Ghailaan Dimashqee is also thiqah (trustworthy). Imaam Ibn Ma'een, Nasaa'ee, Abu Zur'ah and others have called him thiqah (trustworthy). Only some have tried to criticize him with unclear and doubtful criticism which cannot be taken over the general affirmation of him being thiqah (trustworthy). [See books of narrators like Tahdheeb at-Tahdheeb, Meezaan and others]

As for Imaam Amr bin Abu Salamah Abu Hafis Dimashqee d.213/214 then he is thiqah (trustworthy) and a narrator from those of the two Saheehs and the four Sunan. [Rijaal us-Saheehain]

### The Madhaahib (Schools Of Thought) Of The Scholars In This Matter

The Madhaahib have differed greatly over this matter and there are varying opinions. Abu Salamah bin Abdur Rahman bin A'waf and Suleimaan Yassar of the successors have said the slaughter is until the moon for Muharram is seen. [Al-Muhalla (8/45)]

Imaam Nawawee brings just one Mursal Hadeeth (one not reaching the companion) to support this position. [Al-Muhalla (8/47) and Sunan Baihaquee (2/298)]

However the Mursal hadeeth will not be taken as it is not hujjah especially when it is in opposition to authentic narrations reaching the prophet. But Imaam Ibn Hazm comments that according to the Hanafees and Maalikees though the Mursal narration is evidence upon its own merit and must be accepted. He therefore comments that in this matter the Hanafees and Maalikees must accept this opinion or break their own principles! [Al-Muhalla (8/46-47)]

The Hanafees claim that the sacrifice is to be done on 3 days only [10th, 11th, and 12th Dhul-Hijjah] and they say that the companions have unanimous agreement upon this.

Although there is not a single authentic marfoo (raised) hasan or saheeh narration nor a mursal or weak narration regarding this. Ibn bint Na'eem has said that there is the consensus of the Ummah for sacrifice to be performed on these 3 days and the first to break this consensus was Imaam Shaafi'ee. [Al-Jauhar an-Naqee with Sunan Baihaqee (9/298)]

Of course this is simply not correct because even before Imaam Shaafi'ee many companions and successors opposed the sacrifice being for three days. It is due to this that Imaam Ibn Hazm said:

“We have mentioned many matters in which the Hanafees and Maalikees have opposed the group of the companions. They do not know of a single companion who may differ in a matter but still argue over it calling it consensus. Then in this matter only one companion Anas is in confirmation with them and to say that there is a ‘consensus’ with this is a shame especially when major successors like A'taa Ibn Abee Rabah, Umar Ibn Abdul Azeez, Hasan Basree, Zuhree and others have difference in this’. [Al-Muhalla 8/46]

So we can see from this that there is no proof from the sharee'ah for slaughtering on three days. From the companions there is only Anas who followed the three day ruling but yet the likes of Kawtharee and the Hanafees say that Anas was not a faqeeh. [Taaneeb of Kawtharee with footnotes (pg. 80)]

So how can they produce evidence from a companion who they did not even hold to be a jurist? Any other companion, who has been ascribed with the opinion of slaughtering for three days only, has been ascribed to incorrectly according to Ibn Hazm. [Al-Muhallah (8/43)]

No saying of a companion is taken above an authentic narration especially when those in opposition to this companion number many from the rest of the companions and successors.

In conclusion the slaughtering for 4 days is from the narrations reaching the prophet and reported by many companions and successors and there is no legal text to oppose this.

And this is what is correct according to us and Allaah knows best.

Muhammad Ra'ees Nadwee  
Teacher Dar ul-Uloom Hadeeth,  
Hindh, 13/12/82

## GLOSSARY

- Mursal:** This is a hadeeth in which at the end of the chain there is a disconnection after the successor and the narrator is omitted.
- Idhtiraab:** Ahaadeeth that have been narrated via numerous ways and appear to contradict each other and reconciling between them is appears to be difficult. Also these narrations appear to be equally strong in their level of authenticity and it becomes impossible to give one precedence over the other.