

**SHEIKH DR. HAMZA ABDULLAH AL-MALAIBARI AND HIS
CONTRIBUTIONS TO HADITH**

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“Their Lord answered the Prayer thus: "I will not suffer the work of any of you, whether male or female, to go to waste; each of you is from the other. Those who emigrated and were driven out from their homesteads and were persecuted in My cause, and who fought and were slain, indeed I shall wipe out their evil deeds from them and shall certainly admit them to the gardens beneath which rivers flow." This is their reward with their Lord; and with Allah lies the best reward”

(Surah Aal Imran)

This research is dedicated to my beloved parents, the source of my inspiration, my brothers, my sisters, my spiritual and well-wishers.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Bachelor in Islamic and Human Sciences

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DECLARATION

I do here by declare that this dissertation is the result of my own research, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at DHIU or other institution

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In the name of Allah, the most gracious and ever compassionate

All praises be to Allah, the lord of the universe. Let his peace and happiness be upon the glorious Prophet Muhammed(s) his family and companions.

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I hereby do not hesitate to state that I am the sole responsible for any kind of mistakes in this work.

May Allah accept this humble attempt and make it a cause for his rewards in this life here after, amen

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ABSTRACT

This research aims to introduce Sheikh Dr. Hamza Abdullah al-Malaibari, a famous hadith and principles scholar who is well-known in the Arab world despite being a Keralite scholar and also highlights the contribution of Sheikh Hamza Abdulla Al Malaibari in Hadith and principles. Numerous books, studies, and articles have been written both enthusiastically and critically in response to the debate between Arab Salafi intellectuals over the years. The debates with Rabee al-Madkhali, a professor of the University of Madinah, Saudi Arabia, were most notable. A linguistic comparison of their works is also included in the study. The fact that people are still unfamiliar with Dr. Hamza Al Malaibari and the linguistic skills he has demonstrated through his works shows that this study is very relevant.

خلاصة البحث

هذه دراسة عن عالم مشهور في علم الحديث وأصوله الشيخ الدكتور حمزة عبد الله المليباري ومساهماته في هذا الفن، تستهدف إبراز أسلوب مؤلفاته في العرض اللغوي للأحاديث النبوية . وقد قدم الشيخ عدة كتب وأبحاث ومقالات فيما بين نقد وتحليل، وجدير بهذا الصدد مناقشاته العلمية مع الدكتور ربيع المدخلي؛ أستاذ جامعة المدينة المنورة بالمملكة العربية السعودية، وقد ضمنت في البحث مقارنة لغوية بين نصوصهما .ومما يزيد البحث جلاء وبهاء بأن كثيراً من الناس لم يعرفوا الدكتور المليباري حق معرفة لاسيما لمهاراته اللغوية التي أظهرها خلال أعمال

CHAPTER ONE

INTRODUCTION TO THE STUDY

1.1 INTRODUCTION

God Almighty has blessed each state with pupils who are professionals in numerous subjects, mainly in India. Dr. Hamza Abdulla Al-Malibari, born in 1952 AD, is one of the flags of India and a professional with the expertise of the hadith, and scholars have diagnosed his expertise of hadith and the Arabic language wherein he compiled many books.

The hadith came to us with the great hardworking of the Islamic scholars. There needs writing hadith and related studies. The hadith of the Prophet (s) has the talks of the prophet (s), the actions of the Prophet (s), and the consent of the Prophet (s). Today there have so many books in hadith, but there will have so many mistakes, which means the *Hadith ul Maozoou*. so, necessitate to criticize and unearth the truth. Thus, he wrote some books that informed the Usulul Hadith and criticizes the misstated Hadith.

Shaikh Dr. Hamza Abdullah Al-Malaibari lives and contributions are research worthy subjects even though many Muslims, even scholars, didn't realize him well. So, I selected this to be the concern of my thesis, and I attempted in this study to focus on the reputation of this venerable scholar and to reveal his efforts and contributions to Hadith through some books that I managed to accumulate.

1.2 REVIEW OF LITERATURE

There is no specialized study leading with sheikh Dr. Hamza Abdullah Al-Malaibari and his role and contributions to the Hadith. There have his books, some personal interviews, and short articles about his biography. I have visible pamphlets approximately him and letters objecting to his views. His private interview changed into

posted in a few magazines and newspapers for articles except what I intended on these studies, and I knew that a few pupils and researchers are seeking out his books inside the Prophetic hadith, as the ones books had been protected with inside the syllabus of a few universities in the world, and he did now no longer entrust any studies or article of the contributions of Shaikh Dr. hamza Abdulla Al-Malaibari.

There are so many contradictions to the Sheikh Dr. Hamza Abdullah Al-Malaibari and many of them had answered by him and his pupils. That is like “*arraddhul mufhimi ala man iithada ala swaheehil imam Muslim*” written by Sheikh Rabee bin Hadi, which was opposing Sheikh Dr. Hamza Abdullah Al-Malaibari, and Sheikh Dr. Hamza Abdullah Al-Malaibari wrote the answers to him in the book “Ya Saad Al Ibl”.

“*naqd mujazifaathu dukthoor hamza al-malaibari*” by Sheikh Ahmed bin Saleh Al-Zahrani, one of the Salafi scholars and follower of Nasir Al-Din Al-Albani, his book resulted in objections, including the existence of a difference between the early and late scholars in correcting and explains the Hadith, and the book is arguing that the conditions of the narrators only appeared through judging their narrations only, and among them is that the late scholars may correct (*saheeh*) what is unique to the weak(*zaeef*). The work targeted the book of Shaikh Dr. Hamza Abdulla Al-Malaibari “*aal mavazinathu bainal muthaqadhimeena val mutha ahireena fee thasheehil ahaadithi va thaeleeliha*”. These objections were defended by the book of Jassim bin Muhammed, the student of Shaikh Dr. Hamza Abdulla Al-Malaibari “*al muhajjathul bailah fiddhifah aan manhaji nnaqdi indal muhadhitheenal qudamaah*”.

1.3 STATEMENT OF PROBLEM

There is no analytical study about Shaikh Dr. Hamza Abdulla Al-Malaibari and his contribution to Hadith. Someone mentioned his contribution to Arabic literature, but that has not been discussed much, especially about his contributions to Hadith.

Here the researcher includes the biography of Shaikh Dr. Hamza Abdulla Al-Malaibari, books in contributions to Hadith where he specialized, and his deep knowledge and his efforts taken for the Arabic language.

1.4 RESEARCH METHODOLOGY

The research on the topic “Shaikh Dr. Hamza Abdulla Al-Malaibari and his contribution to hadith” will depend on the primary and the secondary data will be considered the whole disruptive methods of the research. Here the researcher also tries to produce a work on the topic. The researcher will accept analysis methods to collect the data on this research. The method will depend on the books, articles, and internet resources.

1.5 SCOPE OF STUDY

Sheikh Hamza Abdullah al Malaibari has authored in the Hadith of the Prophet, great books in which his distinction among the scholars of India and his position among the Arabs is evident, and he made valuable efforts in the Arabic language because all of his books are in classical Arabic. This study is limited to the biography of sheikh hamza Abdullah al Malabari, his contributions to the Prophet’s Hadith, and his efforts in the Arabic language.

1.6 RESEARCH QUESTIONS:

1. Who is sheikh hamza Abdullah al malaibari?
2. What are the contributions of him to hadith?
3. What are his efforts taken for Arabic literature?

4. What are the main books written by him?

1.7 OBJECTIVES:

- To define the biography of Sheikh Hamza Abdullah Al Malaibari
- To bring out the contributions of sheikh hamza Abdullah al malaibari in Prophet Hadith.
- To explain his efforts in the Arabic language.
- To analyse some main books of him.

1.8 ORGANIZATION OF STUDY

Chapter one: Introduction to study

This chapter will discuss the introduction of the study and the relevant topic. This chapter includes a review of the literature, objectives, methodology, scope of the study, and statement of the problem.

Chapter two: Biography of Sheikh Hamza Abdullah Al-Malaibari

This chapter will explain the personality of sheikh Dr. Hamza Abdulla Al-Malaibari, his name and life, his seeking knowledge, his teachers and pupils, his praise among Islamic scholars, and his beliefs.

Chapter three: Contributions of Sheikh Hamza Abdullah Al-Malaibari in Hadith

This chapter will describe the contributions of Sheikh Hamza Abdullah Al-Malaibari, and the impact of the Prophet`s Hadith on the development of the Arabic language. His books in Prophetic Hadith and principles. There had nine books of his in Hadith and principles.

Chapter four: The criticism between him and other scholars

This chapter will figure out the debate between him and Dr. Rabee Al Madkhali. There will mention their books, the methodology of both books, and the conclusion of the debate.

CHAPTER TWO

THE BIOGRAPHY OF SHEIKH HAMZA ABDULLA AL-MALAIBARI

2.1 INTRODUCTION

Sheikh Dr. Hamzah Abdullah Al-Malibari, is one of the rare talents in contemporary Arabs, as he is a son of Kerala so that the people of Malabari should be proud of this scholar who is conducting research tours in the depths of Knowing the noble Prophet's hadith. His journey of learning began in his early childhood, following his fathers who were scholars, and entered their path. He enriched this with his great effort to this nation, but his life is facing the difficulty, and he met them with patience. He got what he longed for learning in the knowledge of hadith and its principles, he had some friends in there, but they turned when they were facing such difficult things. Sheikh continued his long journey to obtain the knowledge until what will get in his life.

2.1.1 Name

His full name is Hamza bin Abdullah Al-Malaibari., and he was called "Al-Malibari" looking to his place¹. He was asked for his name which should be added the grandfather on the paternal side, but he did not know grandfather's name², so he repeated his name after his father's name which was "Hamza Abdulla Hamza". When he was privileged doctorate from Umm Al-Qura University in Madinah Al-Munawwarah, he deserved to

¹ in southern India, located between the Western Ghats and the Arabian Sea, includes four provinces: Malappuram, Calicut, Thrissur, and Palakkad.

² In Kerala, people used to refer to the names of their mothers instead of their fathers, and therefore most of them do not know the history of their grandfather's names due to the large number of them living with their mothers.

get the memento for that, the workers requested a quadruple name, therefore he added in his name “Al- Malaibari’.

2.1.2 His Birth and Early Life

Sheikh Dr. Hamzah Abdullah Al-Malaibari was born in Pattuvam, Kannur, Kerala.in 1952. The venerable Sheikh grew up an orphan because his father Abdullah had died while he was working in Malaysia when he was young, therefore he was brought up by his mother Maryam³ and his older brother Muhammad.

the weather was in dark the venerable scholar was born in the village in the year very unfortunate because people in that era were not interested in learning and education because of poverty, and therefore most of them went to earning money for their daily life, and some went to the mosques, which there has a teacher (*Muallim*) to study the religious studies, and that tradition continues still now.

2.1.3 Family Background

He married after studying at Vellor Baqiyyathul Swalihath, Zubaida then he went to Egypt, and he spent four years at Al-Azhar University for a master's degree. and returned to his country when he finished his M.A. at the university. He has four children; Fawzia, Mohammed Sharif, is the private secretary of Al Majid⁴ association in the United Arab Emirates, Muhammad Fawaz, is a surgeon, who learned medicine from Cairo University and serves in Germany, Salwa who obtained her Bachelor's degree in Business Administration from the United Arab Emirates.

³ Sayyid Hashim Al-Nadawi, the famous Malibarian scholar in the Arab world, Chandrika magazine, 2012.

⁴ He is a rich person who runs educational institutes.

2.1.4 Education

2.1.4.1 *Primary education*

Sheikh began to study from Madrasa until he completed the seventh class, then he turned to study religious studies therefore he went to Kasaragod and studied there for one year in the presents of Mala'amma Abu Bakr Musliyar. After that, he went to Cherukunnu nearby Kannur for studying in the presents of Mammu Kutty Musliyar for nine years until he pledged to higher studies⁵.

2.1.4.2 *Higher education*

He spent his life in Vellur Baqiyyathul Swalihath after he completed his religious study. He completed his Bachelor from there in 1973. He had a strong desire to join one of the Islamic universities, either at the Islamic University in Medina or at Al-Azhar University in Egypt, but studying at these universities was very difficult at that time, and the venerable Sheikh tried a lot in that, but his quest always failed.

2.1.4.3 *Teachers and disciples*

2.1.4.3.1 Teachers

He studied from a lot of teachers in various places, firstly he studied in India and he went to Egypt then he turned to Saudi Arabia. The most important of them was Muhammad Kutty Musliyar known as Mammuty Musliyar, Sheikh Hasan, Dr. Ismail Al-Daftar,⁶ and Dr. Ahmed Nour Seif.

2.1.4.3.1.1 *Muhammad Kutty Musliyar*

He born on Tuesday from Jumada Al-Awwal 14, year 1349 (h). His father is Kunnali Musliyar and his mother is Khadija. He byhearted the Holy Quran in his ninth

⁵ Prabhodanam magazine i: 21, 2012.

⁶ professor at Al-Azhar University in Egypt.

age. and learned knowledge from kunnimarakkar Musliyar, Zaid Alawi Musliyar, and one of his most important teachers were Sadaqat Ullah Musliyar. Then he went to Vellur Baqiyyathul Swalihath then he completed from there Bachelor. After that, he started teaching from Pappinissery, and he also gave leadership in social services therefore he became a lover of people. He died on the fourth day of Muharram 1404 (H), October 11, 1983 AD⁷.

2.1.4.3.1.2 *Hazrath Sheikh Hasan Nakhshabandi*

He is Sheikh Hasan Bin Muhyudheen Al Malaibari Asshafiee Annakhshabandi. He was born in 1915 AD in Pappinissery. He studied his primary education from his father Muhyudheen and his mother Aiysha. Then his father sent him to Ponnani *Dars*⁸ at the age of ten. His famous disciples were Sheikh Valiyulla Abu Bakr Madavoori, Sheikh Hazrat Abdul-Jabbar - principal of the Baqiyyathu Swalihathu, Abdul-Rahman Al-Haidrosi Al-Azhari, and others. He died in twenty of Dhu al-Hijjah 1402 (H). He was buried in the courtyard of the Bilal Al-Juma masjid in Pappinissery⁹.

2.1.4.3.1.3 *Dr. Ismail Al-Daftar*

He was born on Tuesday in 1936 AD in the village of Qashtokh, he byhearted the Holy Quran before he turned nine years. He completed higher studies at the Ahmed Azhariyya institution. Then he returned to it as a professor in the Department of Hadith to advance him up academic progress. He was an orator for eighteen years as well as practiced parliamentary work after he was appointed as a member of the *Shura* Council in 1986.

⁷ Najeeb Maulavi, K.K. Sadaqatullah Musliar (wrote in commemorating the Sheikh, 2009 AD, i: 1, p: 25)

⁸ Religious education in masjids is known as Dars in Kerala.

⁹ Sayyid Hashim bin Hamidil Ba'alavi, Imam Hazrat Sheikh Hassan Al-Naqshbandi; light walking on the earth, Al Midad magazine, publishing by Darul Hasanath Islamic College, special edition for the Annual Conference, (February 2013), p. 62.

2.1.4.3.1.4 *Dr. Ahmed Nour Seif*

He is Ahmed Muhammad Noor Saif bin Hilal. born in Dubai, United Arab Emirates in the year 1358 (H). His studies began at the Ahmadiyya Madrassa in Dubai and then left for Makkah with his father; completed primary school, He byhearted the Noble Qur'an at the age of fifteen at Al Falah Madrasa in the year 1373 (H), after a long journey he obtained a master's degree in the year 1392 (H) from the Department of Quran and Sunnah at the *sharia* college, the university of Malik Aziz in Makkah. and after that, he obtained his Ph.D. in the year 1396 AH from the Department of Hadith and its Sciences, with distinction with first class in the department of theology from Al-Azhar university, Cairo. He worked as a professor in many institutes, Including Umm Al-Qura University in Makkah and Malik Abdul Aziz University in Makkah. He has several books including "*Majalisul Madakira va ahmiyyathua fe hifli sunna*", "*Aqeedathul Qali Abdul Wahab Bin Nasrul Ba'adadi Al Maliki fe sharahihi Risaalathu Bin Abu Zaidul Qairuvaani*" and others.

2.1.4.3.2 **Disciples**

He taught his disciples various aspects of the Hadith and its principles. It is not possible to limit their number as he lectures in colleges and Islamic institutes. The most famous of them is Jassim bin Muhammad bin Ali aal Ali.

2.1.4.4 ***His status before the scholars***

\Sheikh Dr. Hamza Al-Malibari is very famous in the contemporary Arab world, he has criticized the scholars even the winners of the "King Faisal award" such as Sheikh Nasr Al-Din Al-Albani, Sheikh Abdul-Fattah Abu Ghiddah, and others, an accurate criticism that caused his fame in the Arab world. There discussed With Dr. Rabie Al-Madkhali, one of the Salafi scholars of the era in the Kingdom of Saudi Arabia. Therefore, they

accepted his skills in Hadith and its principles. His great works in this field were acceptable because some Universities decided to write them as a reference for students.

2.1.5 Personalities Who Influenced

Sheikh influenced great personalities since his learning time and he was trying to imitate their path in the field of knowledge, including Al-Hafiz Ibn Hajar Al-Asqalani, Sheikh Shamsudheen Al-Dhahabi, Sheikh Abdul Rahman Al-Moalimi, and he used to glorify their affairs to the point of their wit and possession in the knowledge of *Sharia*.

2.1.5.1 *Al-Hafiz Ibn Hajar Al-Asqalani*

His full name is Shihabudheen Abul Fadl Ahmed bin Ali Bin Muhammad bin Muhammed Bin Ali Bin Ahmed Ashaffie. He was born in 773 (H) in Egypt. His father died when he was four years old, and his mother died before that. He byhearted the Holy Quran at his ninth age. He sought knowledge from Zainudheen Abdu Raheem bin Hasanul Iraqi, Sirajudheen Abu Hafs Umar Bin Raslanul Balqeeni. He had many books such as “*Thahdeebu Thahdeeb*”, “*Thaqreebu Thahdeeb*” “*Fathhul Bari*”. He had so many disciples, the most famous of them was Al-Sakhawi (d. 902 H). he died in Dul Hijjah year 852(H)¹⁰.

2.1.5.2 *Sahmsudheen Addahabi*

He is Shamsudheen Abu Abdullah Muhammad Bin Ahmed bin Usman Addahabi. His contributions to whole knowledge indicate his preservation, ability, and knowledge. It is considered by critics and historians, this is the utmost limit of consideration, and that is enough for pride. He was born in In Damascus in the month of Rabi’ al-Akhir in the year 673(H)/October 1274(AD). He was trying at a small age to collect knowledge from

¹⁰ Abdul Hayy bin Ahmed bin Muhammed binil Ammad Al Hambali, “*Shazarathu zahabi fe akhbari min zahabin*” (Bairuth, Daru bin katheer 1413 (H) i: 1), p: 395-399.

various teachers and his attention was directed to two main areas: the readings, and the noble hadith. He began to seek hadith in the year 690 (H) when he was 18 years old. His most influential teachers were Abu Zakariyya Binu Sayrufi and Ahmed Hibathulla Bin Asakir. His famous disciples were Al Hafiz Binu kaseer and Thajudheen Assubukki. He had so many books including his famous book “*Thareekhul Islam*”. He died on Monday night, Dhul-Qa’dah, in the year 748 (H) / 1348 AD¹¹.

2.1.5.3 Sheikh Abd al-Rahman al- Muallimi

He is the sheikh of modern critics, Shaykh Abd al-Rahman bin Yahya al-Mu’alami, was born in the year 1313 (H) in *Mahaqarah*. He served the nation in various aspects, as he took over the heads of the judiciary in Jizan, but he loved the teaching. He sought knowledge from some teachers including his father Yahya, Sheikh Ahmed bin Musleh Al-Rimi and Sheikh Ahmed bin Muhammad bin Suleiman Al-Moalimi. He was busy teaching and preaching and therefore he had a large number of disciples. He died in the year 1386 (H).

2.2 METHODOLOGY OF SHEIKH HAMZA ABDULLAH AL-MALIBARI IN KNOWLEDGE

2.2.1 His Creed

He faced many difficulties throughout his life, including objections to him and the accusation of some people because of his belief, some of them said that he had told so many lies on the Prophet Muhammed (SA) and he is Wahabi. He says "My belief is on the method of the predecessors of Islam, without changing it or adding anything, and I hate heresy in religion, as I hate the most to engage in matters of belief and faith that our righteous predecessors did not engage in".

¹¹ Hasan Al Asad, “*Muqadhimathun thahkeeku seeri a’laami nubalai lidhahabi* (Beirut: Al-Resala Foundation, 1405 (H), i:3) vol:1, p:12.

2.2.2 Methodology In Writing

All the books that Sheikh Dr. wrote did not exist until after the subject had been brewing in himself for a long time, and also in writing research papers, and reviewed a lot of them, and he has so many papers on Hadith and its principles. These issues and other knowledge were written while he was getting his doctorate. He did not write a book without editing that for so many years. He writes a book and gives it to his brothers, to make it sure and able to send to publications, then he will give that to publications.

2.2.3 Methodology In Teaching

Sheikh Hamza Abdulla Al Malaibari distinguished himself from other scholars in his method of teaching, especially Hadith. He always focused on giving his students a correct approach to understanding, analysing, and criticizing texts, and he is bringing away them from imitating him in his words in a deep way, and that is why the students were convinced by his study and teaching. He asks them questions related to the topic which they are in the process of, and searches can they answer these questions. This method is sharply getting the students in their minds the topics and that shows them what is right and afterward to investigate.

CHAPTER THREE

THE CONTRIBUTIONS OF SHEIKH DR. HAMZA ABDULLAH ALMALIBARI IN HADITH

3.1 INTRODUCTION

Sheikh Hamza Abdulla Al Malaibari engaged to write books on Hadith and its principles when the *mutha'akhireen*¹² of Hadith and its principles failed to criticise the Hadith and also failed to understand what the *muthakadhimeen*¹³ mentioned in their books. The *mutha'akhireen* turned to the knowledge of logic instead of criticism, therefore there had a different in the criticism between them. At the time some *mutha'akhireen* tried to criticize the Hadith in the way of logic. Therefore, he realized that there must have the structures of *mutha'akhireen*. He had such support from whole the Islamic scholars for that. Scholars from Egypt, Saudi, Algeria, Jordan, Qatar, and Kuwait¹⁴ started to enter the path of him.

3.2 HIS BOOKS IN ARABIC LANGUAGE

Sheikh Dr. is famous in the world for his Arabic works that show his skill and aptitude in the knowledge of the Hadith because he specializes in the knowledge of hadith and its principles. He has criticized the works of contemporary scholars. He has nine works, all of which are in the hadith and his main book “*Al Mavazinathu bainal Muthakadhimeena val Mutha'akhireena fe Thasheehil Ahadithi va Tha'aleeliha*”, is

¹² Hadith scholars who lived in the fourth century (H) and **beyond**.

¹³ Hadith scholars who lived at the beginning of Islam, until the end of the third century AH,

¹⁴ Sayyid Hashim Al-Nadawi, the famous Malibarian scholar in the Arab world, Chandrika magazine, p:22, 2012.

very famous, which is the result of his research for fifteen years after his leave from Umm Al-Qura University has been printed repeatedly from Algeria and Beirut¹⁵.

3.2.1 The Impact of The Prophet's Hadith on The Development of Arabic Literature

It is well known that the Qur'an is the most eloquent book in the world, after that the Prophetic Hadith. The scholars agreed that the Prophet (SA) was the most eloquent of Arabs and non-Arabs, and the noble Prophet's (SA) hadith, which is his words, actions, and reports, is in second place to what he cited for legislation and religious matters, where the Quran is in the first place. There is no doubt that the hadith of the Prophet (SA) is valid for argument in Islamic law and for deriving its rulings, and there is no disagreement among scholars in that.

3.2.1.1 *The works of Sheikh Hamza Abdulla Al Malaibari in Hadith.*

Sheikh Dr. Hamza Abdullah Al-Malibari specialized in the Hadith and its principles and researched it a lot. He authored nine books and also many kinds of research and articles that he wrote in magazines. He has also research that was presented at an international conference, and he has also given lectures in many places when he was a teacher at the College of Islamic and Arabic Studies in Dubai. The researcher will find out his books and articles. - The researcher will bring out firstly his books to his other scientific works due to the great interest and fame in these books.

He has nine books:

1. "*Al Hadithul maoolool- Qavaidu va Lavabithun*" – (Dar Al-Huda, Algeria and Dar Ibn Hazm, Beirut in 1996 AD).

¹⁵ Sayyid Hashim Al-Nadawi, the famous Malibarian scholar in the Arab world, Chandrika magazine, 2012.

2. “*Nalraathun jadeeda fe Uloomul Hadith*”- ((printed in Algeria and Beirut in 1995).
3. “*Al Mavazinathu bainal Muthakadhimeena val Muthahakhireena fe thasheehil ahadithsi va tha’aleeliha*”- (Algeria, Cairo, and Beirut in 1995, the second edition in 2001, Beirut).
4. “*Abqariyyathul Imam Muslim fe thartheebi ahadithi musnadihi saheeh*”- (Dar Ibn Hazm, Beirut in 1997).
5. “*Kaifa nadrusu fe thakhreejil Hadith*”- (three editions in Dar Al-Razi, Jordan in 1998 AD and Daru Ibn Hazm, Beirut).
6. “*Uloomul Hadith fe laui thabakathul muhadhitheen*”- (Dar Ibn Hazm, Beirut).
7. “*Ma hakada thuridu ya Sa’ad al ibl*”- (Dar Ibn Hazm, Beirut).
8. “*Su’lathu hadithiya*” (printed in Makkah).
9. “*Dirasathu thathbeekiya fil Hadithil mauloomi*”.

He also has a book in the process of being published, which is:

“*Al Hadithu thahleeli*” (in a new method based on the structure of dealing with understanding and explanation)¹⁶.

3.2.1.1.1 “Al Mavazinathu bainal Muthakadhimeena val Muthahakhireena fe thasheehil ahadithsi va tha’aleeliha”

The book “Al Mavazina” weighs the structures of the *Muthakadhimeen* and *Muthahakhireen* in correcting and explaining hadiths, and it is a comparison of knowledge to dispel suspicions about their structures, and it is a comparison that generates clarification and refutation of arguments and the directions to the path of truth. The book is the principal of those who seeks the knowledge of

¹⁶ <https://www.ahlalhdeth.com/vb/showthread.php?t=۳۳۱۵۷۸>

hadith and the reference of the people of truth as they found this outstanding book that is sufficient for those who truly seek knowledge of the truth. After some years the scholars started to say one by one until they had been surrounded by the blunder, and they began to teach and spread what they found of the suspicions to correct themselves and justify them, what the *muthakadhimoon* corrected, especially in the knowledge of the hadith. Then sheikh came to purify the heritage of Islam, what was attached to it of impurities and suspicions, returning to the *salaf*¹⁷ to discover the structures of the *Muthakadhimeen* who spent their time for preserve what they found of the sayings, actions, and statements of the Prophet (SA). This book is a praiseworthy work that was a reason for the end of the misunderstanding of contemporary scholars.

3.2.1.1.1.1 *Methodology of writing*

Sheikh arranged his book in two sections, the first includes four topics and the second is for selected similarities for the education of the comparison. His structure of writing deserves great praise for the benefit of his books to any type of reader because he divided the topics into sections and then he described them one by one. He added the principle of each research explanation and points shortly, which benefits each reader to know the important points in the research and urges reading it and he also added the introduction, so then the reader can realize, easily what he is bringing into the book. He brings the questions which will happen to readers at the time of reading the book, then the answers to those questions with a sufficient explanation. He brought conclusive evidence and many clear texts of the authenticity of what he brought in his book. He explains the words of the scholars which can understand the readers what the scholars

¹⁷ They are the companions of the Prophet (SA) and their followers in goodness.

thought those words, and it is worth mentioning his book, like others, as an apparent example of his skill in the Arabic language. He used the rhetoric in the book and that is in the etiquette of writing, as he wrote a response to the one who forged it and accused him of what he did not say from the falsehoods and lies. He explains the reasons for choosing the titles and the appropriate aspects of it. He did not fall short in giving examples, but rather came to understand anyone who knows the Arabic language without specializing in the Prophet's hadith, and so he did well in his writing and presentation.

3.2.1.1.1.2 *Contents of the book*

The book is explaining in the comparison of the correct and weak between *Muthakadhimeen* and *Muthahakhireen* on three points; the solitude of siqa¹⁸, the increase of siqa, and strengthens hadith due to follow-ups and evidence because they constitute major themes of many types of knowledge of hadith and their terminology. Then he describes the problems that some of the *Muthahakhireen* misunderstood and he explains the comparison between *Muthakadhimeen* and *Muthahakhireen* in knowledge, with examples piercing of accusations and slanders. The book was divided into two parts; the first one includes four important topics that will be explained and the second one explains the comparisons and examples for that.

3.2.1.1.1.2.1 The First Section; Important Research

The first section includes four topics that influence readers to know the aspects of comparison and it includes the responses to the doubts as well, so it is useful for those who want to know the truth in the knowledge of Hadith. The first topic, the methodological discrepancy between *Muthakadhimeen* and *Muthahakhireen* in the two

¹⁸ Trustworthy reporter in Hadith.

departments in the knowledge of Hadith; theoretical and application, and the reasons for this, The Sheikh shows firstly the work of the *Muthakadhimeen* in the time of reports under the title “Difference between *Muthakadhimeen* and *Muthahakhireen*. He brought up the words of the scholars about it when he finished explaining how to differentiate. He replied to the question about bringing the words *Muthakadhimeen* and *Muthahakhireen* instead of the scholars of Hadith and jurisprudences, that the words are commonly used between scholars.

The second topic is about solitude, with a statement of its truth and its importance in knowing the reasons for the hadith. The third topic is the increase of siqa, which includes many issues, including clarification of its meaning and the reason for the ambiguity in its issue. He started by defining the increase of siqa. He summarized the different reports among several incompatible types and alerted the reader that this issue must be referred to the hadith critics because it is at the core of their critical specialization¹⁹. The fourth topic is on strengthening the weak hadith with follow-ups, evidence, and controls including the points that object to the suspicions and are sufficient to obtain the elite of the issue. He includes the importance of studying the strengthening of the weakened Hadith in light of the structure of the modern critics in correcting and explaining. This topic is very long because of its importance and its worth to search and write terms and that it is one of the greatest issues of hadith sciences are based on the knowledge of the reasons on the one hand, and for, that is the principles of jurisprudence, theology, and others on the other hand.

¹⁹ Al-Hafiz Ibn Hajar, **Al-Bari**, p: 9/230.

3.2.1.1.1.2.2 The second section; the comparison

After he informed the readers of the issues that need-to-know comparer he entered into the main content; the comparison. A comparison shows the genius of the modern imams and critics, then he describes the weakness of *Muthahakhireen* in the knowledge of Hadith. The knowledge of comparison is two types; the first type, that which was corrected by the *Muthahakhireen*, and the second type, what the *Muthahakhireen* justified is what the *Muthakadhimeen* of Hadith corrected.

3.2.1.1.2 “Ma hakada thuridu ya Sa’ad al ibl”

The book was written as a reply to the book “*Athankeel*” by Dr. Rabee²⁰. The book “*Athankeel*” was written when Sheikh Hamza Abdulla Al Malaibari sent him a letter to take attention to his mistakes and guide him to the straight path. The authors approach to choosing the title of their books that is appropriate to what is contained in the book, so Sheikh Hamza Abdulla Al Malaibari title refers to what he wanted to write the length of the book. The title “*Ma hakada thuridu ya Sa’ad al ibl*” is a common example among the Arabs, whoever knows this example, its uses, and its history will understand what the Sheikh means by the title.

3.2.1.1.2.1 *The Relation Between the Example and The Book*

The elite of the book is the response to the suspicions of Professor Dr. Rabie and the accusations he made against Sheikh Hamza Abdulla Al Malaibari, he picked what was mentioned in the book of Imam Muslim as authentic, and he brought it with some of the arguments to prove he plead, but the right thing is not like that and the Sheikh

²⁰ The hadith professor at the Islamic University of Madinah.

rejected his plead and refuted his suspicions. The relation of the title with the book is clear that the plead of Dr. Rabee is not correct.

3.2.1.1.2.2 *The reason of writing*

Sheikh Dr. Hamza Al-Malibari wrote this book while he was a student in the preparation stage of his doctoral thesis at Ummul Qura University in Makkah. He wrote a letter to Dr. Rabee, which had seven pages²¹, to inform him that his understanding of the texts of critics and their terminology contained in the explanation of the hadith of Ibn Umar (RA) in the section of the virtue of praying in the *Masjidu Nabavi*. Dr. Rabee became angry when he saw this letter and replied to it after about two months, which has eighty-one pages, and he addressed him in all his responses with arrogance, stubbornness, and mockery. He wrote this book in the year 1407 AH / 1989 AD, but it was printed and published after seventeen years. These responses carry many educational benefits that correct misconceptions of many researchers about the structure of the Hadith scholars in correcting the Hadiths.

3.2.1.1.2.3 *Methodology of writing*

Sheikh divided the book into two parts; within the first section, there are five topics, each of them looking for a different thing that was the cause of suspicions and expositions. The second part is the answer to what Dr. Rabee asked in his book "*Athankeel*". There have two main headings which have four subheadings. He also included the two letters; letters of Dr. Rabee and Sheikh Hamza Abdulla Al Malaibari.

²¹ Sheikh Hamza Abdulla Al Malaibari, the book "*Ma hakada thuridu ya Sa'ad al ibl*", (Beirut: Dar Ibn Hazm, 2004), p: 8.

3.2.1.1.3 “Abqariyyathul Imam Muslim fe thartheebi ahadithi musnadihi saheeh”

The book is including an analytical study and he entered the minutes of the monetary matters that were mentioned by Imam Muslim in his book. The book is about 216 pages, printed in 1997 AD from Dar Ibn Hazm - Beirut, but it was prepared seven years ago and has not been printed²², and he changed this edition by adding many modifications in it, especially in the preface, and delete everything that the Sheikh deems inappropriate for the subject of this research when this research became circulated among students and youth in Algeria, Egypt, and Saudi Arabia. The chapters of this book are looking into Imam Muslim's (RA) structures of arranging the hadiths of his authentic book²³, he also explains in some places.

3.2.1.1.3.1 *Methodology of writing*

The Sheikh wrote this book on the method that should get proud, that is useful for those who are the students of the knowledge of Prophetic Hadith. He added a lot, which should benefit for the reader to understand how to read this book. The book is arranged into three chapters, each chapter is important to research that should be understood by all students of hadith and those engaged in it.

3.2.1.1.3.2 *Contents of the book*

Sheikh made this research into three chapters and a conclusion, as for the first chapter the structure of Imam Muslim in his book and he explains in some places, the second chapter is discussing the quotes of scholars in that issue, the third chapter is the study of a group of the hadiths that were inferred the Dr. Rabee to deny a special structure of

²² Sheikh Hamza Abdulla Al Malaibari, “Abqariyyathul Imam Muslim fe thartheebi ahadithi musnadihi saheeh”, (Beirut: Dar Ibn Hazm, 1997), p:8.

²³ Hamza Al-Malibari, *ibid.*, p: 11.

Imam Muslim and as for the conclusion, he summarized it the most important search results²⁴.

3.2.1.1.4 “Al Hadithul maolool- Qavaidu va Lavabithun”

The book is explaining, what is the *hadithul Ma'alool*²⁵. The book deals with the topics such as the definition of the *illa*²⁶ and the evidence for the *illa*. Show the importance of the book in the explanation and correction of hadiths, which is still obscure and surprising for many contemporaries despite the abundance of the students of Hadith. Sheikh intended to convey the facts on the issue of the *illa* hadith and its faces, the differences of scholars in it, and the reasons for the mistakes of the contemporaries in understanding the structures of the ancient critics to the students of the knowledge of Hadith and those engaged in it. The book has 104 pages and is arranged according to the topics. Sheikh presented it with the best explanation in the context of examples and texts, with more explanation that would benefit everyone who longs to see it, even the beginner. The book was published in 1996 AD from Daru bin Hazm, Beirut.

3.2.1.1.4.1 Methodology of writing

The book deals with many issues about the *illa* in Hadith, and he mentioned the topics under a special title among them is a clear statement with examples from Hadith and the position of the hadith critics such as Imam Muslim (RA) and their dealings with Hadith. He also described the position of Sheikh with the phrase “I said” or “I say”. He added at the end of it is a summary of what was discussed, one of the most important points that benefit the reader from the past ambiguous issues, when the research was long due to its importance and depth.

²⁴ Hamza Al-Malibari, *ibid.*, p:19-20.

²⁵ It is a hadeeth with little reason, seems safety of it.

²⁶ The little reason, seems safety of it.

3.2.1.1.4.2 *Contents of the Book*

This book dealt with many topics, Sheikh said in the introduction to the book; it is including the definition of *illa* of what was extracted from the critical reality of the study of critics and their dealings in *illa* and correction of the Hadith²⁷. He gave the titles for the topics are; “The evidence for *illa*, “The issue of increasing the *siqa*” and “*Shaaz*”²⁸, then the definition of *Shaaz* of Imam Shafi”, “*Almudraj*”²⁹, “*Al-Maqloob*”³⁰, “*Al-Mushaf*”³¹ and “*Al-Multharib*”³². Therefore, Sheikh gathered together these topics under the general title “*Al-hadithul Ma’lool*”.

3.2.1.1.5 **“*Nalraathun jadeeda fe Uloomul Hadith*”**

The book casts the reader with ambiguous looks, bringing the example that there is no need for an explanation with the quotes of critical imams who delved into the Hadith. After some era, these facts fell undercover and made dusty, and the *mutha’akhireen* failed to purify them as *muthakadhimeen* did in their time. Some of *mutha’akhireen* assumed that What they found is true and they spread that in the world. At that time Sheikh Hamza Abdulla Al Malaibari came and effaced the deception of *mutha’akhireen*.

²⁷ Sheikh Hamza Abdulla Al Malaibari, the book “*Al Hadithul maolool- Qavaidu va Lavabithun*”, (Beirut: Dar Ibn Hazm, 1996 AD, i:1), p:7.

²⁸ It is when the reporter reports a hadith and this reporter is trustworthy (a memorizer of hadith) but he contradicts the reporter of someone who is more memorized than him or contradicts reporters who are more numerous than him in the words of the hadith or its chain of transmission.

²⁹ It is to include in the hadith of the Prophet (SA) some of the words of some of the narrators, so that whoever hears the hadith will be delusional that this is the words of the Prophet (SA).

³⁰ The bringing the changes in the chain of the Hadith or the word of Hadith.

³¹ It is changing the word in the hadeeth to something other than what was reported by the trustworthy in word or meaning.

³² The hadith that is reported by one or more reporters on different and equal aspects and there is no weighting between them, and it is not possible to combine.

3.2.1.1.5.1 *Methodology of writing*

The book contains a lot of research related to the knowledge of hadith. The book is divided into two parts; the first part is research on a critical study and comparison between the applied side of the *muthakadhimeen* and the theoretical side of the *mutha'akhireen*. It is also divided into two parts; Part one: is educational facts. The second: contains sections devoted to highlighting the knowledge of hadith among the *muthakadhimmen*, from the lawful of their opinions of knowledge. The first part, of the two chapters; the first one: "*Al hadithul Ma'alool*" and the second: in the study of the term "*isthikhraaj*" in Hadith knowledge.

3.2.1.1.5.2 *Contents of the book*

The book has two important appendices; the first one is "*Al Hadithul Ma'lool- Qavaidu va lavabithu*" previously printed, and the topic "*Al isthikhraaju fe kuthubil musthalahi*" published in the Journal of the *Shareea college* at Kuwait University, because these two constitute a valid model for the application of some of the most important methodological issues according to what was included in the first section of the book: that the books of terminology were not arranged its issues in a chapter³³. The book has 288 pages, published the first edition in 1995 AD, and the second edition in 2003 from Daru bin Hazm, Beirut.

3.2.1.1.6 **"Kaifa nadrusu fe thakhreejil Hadith"**

This book is an important reference for the student of the knowledge of hadith reporting to understand how to learn the knowledge of hadith reporting. Sheikh has revised points from the books of hadith and its principles, arranged seriously because the subject of Hadith reporting occupies an important position in education among the subjects of *Sharia* knowledge that he studies that the students are studying in universities, and

³³ Sheikh Hamza Abdulla Al Malaibari, the book "*Nalraathun jadeeda fe Uloomul Hadith*", (Beirut: Dar Ibn Hazm, i: 2, 2003 AD), p:5.

seeking in a valid educational curriculum. The book contains 237 pages and was printed in 1419 AH / 1988 AD in Dar al-Razi – Oman. Sheikh has made a great effort to serve this nation with compositions, lectures, etc.

3.2.1.1.6.1 *Methodology of writing*

The Sheikh wrote this book in three stages, then he brought them in a specific title. At the end of the book, he is entitled to an appendix that includes several models he has chosen from other books³⁴. He showed the questions which come there with their answers through the evidence from the Hadith scholars. He draws underlines an important point throughout the length of the book. Sheikh summarized for the reader the main topics that revolved around the content of the book³⁵.

3.2.1.1.6.2 *Contents of the book*

The book includes a preface, three chapters, and a conclusion. As for the preface, there are words that the reader cannot understand before reading this book to realize the structure of the Sheikh and the arrangement of the topics. It contains a statement of the importance of material modern reporting in making the correct structures in higher research, as well as a brief overview of the nature of the material and its distribution in three chapters.

3.2.1.1.7 **“Uloomul Hadith fe laui thabakathul muhadhitheen”**

Dr. Hamza Abdulla Al-Malibari wrote this book to present the suffering of contemporary research in the field of Hadith and its jurisprudence from the lack of

³⁴ Sheikh Hamza Abdulla Al Malaibari, the book “*Kaifa nadrusu fe thakhreejil Hadith*”, (Oman: Dar Al-Razi, 1998 AD, i: 1), p:10.

³⁵ Sheikh Hamza Abdulla Al Malaibari, the book “*Kaifa nadrusu fe thakhreejil Hadith*”, (Oman: Dar Al-Razi, 1998 AD, i: 1), p:201.

discipline with the rules of criticism from which the efforts of the ancient critics of hadith. This book helps students to understand the knowledge of hadith correctly and this book is closer to the nature of their psychological formation.

3.2.1.1.7.1 *Methodology of writing*

Sheikh took in this book a new path where many benefits abound for students of Prophet Hadith. It begins with the introduction of the book, an introduction of 27 pages, and includes the most important points of what is discussed in the book, in which the table is drawn to show the types of knowledge of hadith. He distributed them into four units, which helps the student to that the points are excellent. In the rest of the paragraphs, he enumerated the various types and matters to bring the reader's attention to them.

3.2.1.1.7.2 *Contents of the book*

The book contains an introduction and four units, which include the methods of endurance, writing the Hadith, the control of the book, the reporting of the hadith and its conditions, and the etiquette of the hadith student. The introduction includes the reasons for writing this book. There have a definition of Hadith and evidence for that by the texts of critics, and it says about the benefits of studying the knowledge of Hadith. There has the indication of four units and an explanation of the meanings of recurring terms in the book, and a quick look at the stages of authorship in the knowledge of Hadith.

3.2.1.1.8 **"Su'lathu hadithiya"**

This book is a collection of answers to modern questions, answered by Sheikh Dr. Hamza Abdulla Al Malaibari, and these answers are followed by two appendices. The book is about questions and answers about several points related to the knowledge of hadith in general, and the method of the ancient critics of hadiths in correcting and

weakening the hadiths in particular. There have 123 questions relating to the Hadith of the Prophet (SA).

3.2.1.1.8.1 *Methodology of writing*

Sheikh arranges this book into three chapters; the first chapter: is questions and answers, which is 123 questions and answers. The second chapter is about the impact of correction and explanation. The third one is a response to those who deny the systematic discrepancy between the applicants in correction and explanation, these questions are arranged according to the topic and its answer reliability by reviewing the books of the imams and the context of their texts, and for further clarification with examples.

3.2.1.1.8.2 *Contents of the book*

The book has the questions and their answers, as mentioned before. At the end of the book are two important appendices; The first appendix: is a cynical discussion on the issue of correction and explanation. The second: what the sheikh wrote in the forum following those who denied the existence of a systematic discrepancy between *muthakadhimeen* and *mutha'akhireen* in correction and explanation, as for the issues on the subject of differentiation between the *muthakadhimeen* and *mutha'akhireen*, then about the knowledge of correction and explanation and the condition of some reporters. Then about methodology in that.

3.2.1.1.9 **“Dirasathu thathbeekiya fil Hadithil maulooi”**

Sheikh Hamza Abdulla Al Malaibari preceded writing books analytically after responding to the objectors critically. He wrote this book to benefit the student in dealing with texts, but his other books dealt between right and wrong, and this is a new topic. The book is focusing on clarifying the meanings of strange words (“*Al Ghareeb*”) in the hadith, the meaning and issues deduced from the hadith and other

information like the students miss opportunities for educational and methodological training, and the Sheikh has addressed this educational problem to achieve the goals of university education.

3.2.1.1.9.1 *Methodology of writing*

Sheikh arranges this book on different topics, so each topic began by listing a selection of Hadiths that were mentioned in it, and he does not care about their arrangement and explanation. The explanation of the meanings of the strange words in the hadiths was confined to the interpretation, intending to focus more on the methodological issues, and for this, he relied on the original explanation books such as “*Mualimu sunan*” of Khathabi and “*Fath ’hul Bari*”³⁶ of Hafiz bin Hajr Al Asqalani. The important thing is to choose one hadith from the group to explain it objectively. And if he finishes the explanation, and follows model questions about educational and methodological aspects included in the objective explanation of the hadith, this method is suitable for university books.

3.2.1.1.9.2 *Contents of the book*

This book focuses on nine different topics, explaining the one chosen clearly. The book provides a clear introduction to “*Hadithul Maoolool*”. He brought some questions here also then he answered them. He mentioned three questions in the introduction of the book then he answered that. The nine topics are; Knowledge, education and governance, revelation, love to the Prophet (SA), intercession, tolerance, and kindness, commanding good and forbidding evil, planning of the future, divine observance, and social solidarity.

³⁶ Fath al-Bari fe Sharh Şaḥiḥ al-Bukhari is a multi-volume commentary on the Sunni, hadith collection Sahih al-Bukhari, composed by Ibn Hajar al-'Asqalani Shafi.

CHAPTER FOUR

THE CRITICISM BETWEEN HIM AND OTHER SCHOLARS

4.1 INTRODUCTION

It is something that warms the heart and there have joy and pleasure in what is seen as an awaking of knowledge in the various wisdom of religion, including the principles of Hadith in particular. All libraries were filled with Islamic books, letters, and others in the chapters and divisions of this knowledge.

as well as the efforts of scholars, researchers, and studies that had a great impact on correcting and criticising this knowledge resulted in a set of structures of the knowledge and the evaluation of intellectual methods that call for imitating the structures, which there have the presents of the early imams. Many of them have been underestimated because of the misunderstanding that is for them. Many scholars, whether scholar or student had the objection to Sheikh Hamza Abdulla Al Malaibari, and they wrote many books and letters on this, including Dr. Rabee' Al-Hadi Al-Madkhali, Dr. Ahmed Salih Al-Zahrani, and Dr. Shakir Theeb, but Sheikh refuted their suspicions by authoring great books and huge researches, and his skill appeared in both Hadith and the Arabic language. He wrote books following the series of dialogues of knowledge that took place between him and the objectors in the classical Arabic language. That he is an Indian origin.

4.2 PHASE ONE; BETWEEN HIM AND DR. RABIE AL-MADKHALI

The series of dialogues between the Sheikh and Dr. Rabee Al-Madkhali began when the Sheikh sent a small message within seven pages including a warning for his grave errors of knowledge and misunderstanding with the texts of the hadith critics and their

terminology mentioned in the explanation of the hadith of Ibn Umar (RA) on the virtue of praying in the “*Masjiddu Nabavi*” and the Sheikh was the student in the time at Umm Al-Qura University in Makkah for the doctorate in the year 1986 AD.

4.2.1 Dr. Rabee’ Al-Madkhali

He is Rabee bin Hadi Muhammad Umair Al-Madkhali. He was born in the year 1932 AD in the village of Al-Jaradiyah, located in Saudi Arabia. He was interested in the study of hadith and creed. He graduated from Madinah in 1961 AD. After that, he joined *Shareea college* in Riyadh and continued for a month or two, then he moved to Madinah and attended the Islamic University of Madinah, *Shareea college*, he studied there for four years and graduated then he left in 1964. he has several books, including “*Bainal Imamain; Muslim and Dara Quthni*” which is a master's thesis, “*Athankeelulu lima fe Thouleehil Malaibari minal abaatheel*” and “*Manhajul Imam Muslim fe ThartheebiSwaheehi*”³⁷.

4.2.2 The Objections Briefly

Dr. Rabee’ Al-Madkhali said that Sheikh Dr. Hamza Al-Malibari misunderstood the structure of Imam Muslim in bringing hadiths in his “*Musnad*” as well as in the arrangement as well. Then he said that in his book “*Athankeelulu lima fe Thouleehil Malaibari minal abaatheel*” “The serious disagreement between you and me is that you said that: in the first phase in hadiths that Muslim brought in his *Sahih*³⁸ from the paths of its men *siqa* you pleaded the Imam Muslim brought the Hadith from out of the basics and following. Then you brought in the second phase that laws of arrangements which

³⁷ <http://www.rabee.net/ar/sharticles.php?cat=10&id=55>

³⁸ Dr. Rabee’ Al-Madkhali, the book “*Athankeelulu lima fe Thouleehil Malaibari minal abaatheel*”, p:44.

destroys most of the hadiths of Sahih Muslim”. He cited the texts of the imams, such as Imam al-Nawawi, Imam Al-Daraqutni, and others as evidence for his plead.

4.2.3 “Athankeelulu Lima Fe Thouleehil Malaibari Minal Abaatheel”

This book was written objecting to the book “*Al-Tauleeh*” by Sheikh Dr. Hamza Al-Malibari, which is an old draft copy of his book: “*Abkariyyathul Imam Muslim fe Thartheeb Ahaadees Musnadihi Saheeh*”. This book is about 289 pages, issued by Daru Ibn Hazm in the year 1418 (H)³⁹. The book was divided into four chapters that included topics about the structures of Imam Muslim such as his commitment to “*Sihhah*⁴⁰” and explaining the reasons, and also included a statement of the invalidity of what Sheikh Dr. Sheikh Hamza Abdulla Al Malaibari in the structure of Hadith of Imam Muslim. Dr. Rabee obtained a copy of the book *Al-Tauleeh* the Sheikh permitted to the Algerian brothers, Dr. Rabee wrote the response based on his misconceptions and previous mistakes, then published the book⁴¹.

4.2.3.1 *Method of the knowledge*

The common emotion in this book is anger and satire on the message sent by Sheikh Dr Hamza Al-Malibari to Dr. Rabee Al-Madkhali to warn him of his mistakes in the knowledge, then he spelled in that public scolding the length of the book was a stigmatization of his structure, for example, he said in that book “Malibari is the reckless⁴²”. The essay is to prove what he brought up in his book and to deny the sheikh

³⁹ Sheikh Hamza Abdulla Al Malaibari, the book “*Ma hakada thuridu ya Sa’ad al ibl*”, (Beirut: Dar Ibn Hazm, i:1, 2006), p:343.

⁴⁰ chain of Hadith is related to the report of the trustworthy in Hadith from the chain’s beginning to its end without any defect or anomaly.

⁴¹ Sheikh Hamza Abdulla Al Malaibari, *ibid.*, p: 344

⁴² Dr. Rabee’ Al-Madkhali, the book “*Athankeelulu lima fe Thouleehil Malaibari minal abaatheel*”, p:281.

in what he says in his book “*Al-Tauleeh*”. He stated that he did not understand the book Imam Muslim and its structures. The words are eloquent, include strong phrases, each sentence is clear, its sentences are long, but it is clear, and he adheres to the rhyme and the innovative improvements rarely. As for the format of the book, it shortened the introduction to the book and got to the main body immediately, but... he is including in such people who are writing extended.

4.2.3.2 *The Aim of the Book*

It is important to search for the literary factors that Dr. Rabee’ used in his book (*Al-Tankeel*) and the result of the book, as he wrote it as an objection to the sheikh and substantiated his plead based on the evidence and texts of scholars. It examines the strength of the evidence, the validity of its position, how to perform it, and other matters, and it explains the example brought in the book.

4.2.3.2.1 Literary works

There are some rhetorical literary works for the statement, because the statement of everything he brought up in his book is not appropriate in the research, first of all, the proverb that he brought in: “I cut off every preacher’s statement,” the statement will come later, and he used the opposite of the meaning to reprimand him by saying:” *Saahibul Manhajul Ilmi Dakeek*⁴³” The owner of the accurate in the method of knowledge. It seems he praises the Sheikh, but it appears with evidence that he wants

⁴³ Dr. Rabee’ Al-Madkhali, the book “*Athankeelulu lima fe Thouleehil Malaibari minal abaatheel*”, p:156.

the opposite, because he mentioned in his book that “the Sheikh’s approach is tarnished”.

4.2.3.2.2 The result of the book

Dr. Rabee’ brought in his book “*Athankeelulu lima fe Thouleehil Malaibari minal abaatheel*” what the Sheikh mentioned in his book “*Athouleeh*” regarding the statement of the structures of Imam Muslim in his book, to refute the suspicions around him, therefore, he cited the verses of Qur’an and the noble Prophetic hadiths and the texts of the hadith scholars, as evidence for his plead. he brought the Sheikh’s text one by one, and then criticised and refuted it. but did not lead to the etiquette of authorship, where he chose to warn him that he is a stranger and he delusional matters in front of the reader by saying that he revived some of the evidence brought against Sheikh, that not to Sheikh but to him.

4.2.3.2.3 The brief response

There had a brief response of Sheikh Dr. Hamzah Abdullah Al-Malibari to the objections of Dr. Rabea, and he defended his slander against him by writing a great book that reached more than 700 pages and proved that the truth was with him for conclusive evidence and texts of scholars. The Sheikh says in his book “*Ma hakada thooridu ya Sa’ad Al ibl*”: “The professor did not understand before he criticised and explain the hadith of Ibn Umar (RA) which was narrated by Muslim at the end of “The virtue of praying in the *Masjiddu Nabavi*”. so, he tried to correct it Imam Muslim (RA) dealt with the hadith of Ibn Omar (RA) which matches the position of the critics and their opinion on it. So, he mentioned it at the end of the chapter with a statement of the faces of the difference. He also says in response to his second plead: Imam Muslim

arranged the Hadith of Prophet (SA) in his book he brought the best corrected (Asah⁴⁴) and Asah in his view”⁴⁵. The sheikh cited the texts of the eminent hadith imams as evidence for this on Dr. Rabei’s plead. He also brought what Dr. Rabee mentioned in his book as evidence because of the misunderstanding of people.

4.2.3.2.4 *Ma hakada thooridu ya Sa’ad Al ibl*

Dr. Hamza Al-Malibari wrote this book to discuss the mistakes of Dr. Rabee Al-Madkhali in his three responses; two of them have been published, and they are: “*Manhaju Muslim fe Swahehihiva raddu shubhathi houlahu*” and “*Athankeelu bima fe thouleehil Malaibai minal Abaatheel*”, and the third one, it is not published. The Sheikh arranged his book as a follow-up to Dr. Rabee’s book. The Sheikh followed in his book the headings that Dr. Rabee brought the opposition to respond to, and therefore it is easier for the reader to understand Dr. Rabee’s mistakes through his book, which is full of darkness, lies, falsehoods, and that is because of which Dr. Rabee mentioned in his book is not appropriate for scholars of the Prophetic Sunnah⁴⁶.

4.2.3.2.4.1 The literary style

The emotion in this book is grief and sorrow over admonition and resentment, and eagerness to prove the truth and stand up, with tolerance to perform the etiquette of writing and discussions of knowledge. The emotion needed to appear in front of the reader’s imagination to display and highlight it clearly, strong and influential, so he

⁴⁴ chain of Hadith is related to the report of the trustworthy in Hadith from the chain’s beginning to its end without any defect or anomaly.

⁴⁵ Sheikh Hamza Abdulla Al Malaibari, the book “*Ma hakada thuridu ya sa’ad al ibl*”, (Beirut: Dar Ibn Hazm, i: 1, 2006), p. 700.

⁴⁶ The supervisor of Sheikh Hamza Abdulla Al Malaibari, Abdul Aal Ahmed Abdul Aal said that as a response in the matter that the truth is on the student’s side (Hamza Abdulla Al Malaibari), the book “*Ma hakada thuridu ya sa’ad al ibl*”, Beirut: Dar Ibn Hazm, i 1, 2006), p. 40.

chose the methods of bringing proverbs and influential expressions. The words were used in his book are eloquent and attractive.

4.2.3.2.4.1.1 Aim of the book

Sheikh Dr. adhered to in his book literary factors and rhetorical methods, and he took several poems for his expression of descriptions, statement, and these poems require further clarification of what the Sheikh wanted to bring to the mind of the reader, as well as the various proverbs even in the titles of his book. He dismissed all suspicions on the subject of the dispute in the basics and became the ideal contemporary in the field of knowledge.

4.2.3.2.4.2 *The result of the book*

The people realized that the truth is on the side of Dr. Hamza Abdulla Malaibari, and that falsehood has perished. The Sheikh relied on the Holy Qur'an and the Prophetic hadiths Emotion, ideas, imagination, verbal image, and the texts of the imam's criticism to prove the truth and overturn falsehood.

4.2.3.2.5 **The relationship between them**

This is a relationship between two books "*Athankeelulu lima fe Thouleehil Malaibari minal abaatheel*" of Dr. Rabee and "*Ma hakada thooridu ya Sa'ad Al ibl*" of Sheikh Hamza Abdulla Al Malaibari, is a linguistic relationship under their care in Linguistic presentation in it. The researcher considered the value of literary style as four elements, which are: Emotion, ideology, imagination, and language⁴⁷, as well as inspecting the words of the text, sentences, type of style, general spirit, and format to clarify.

⁴⁷ Muhammed Rabiul Hasani Annadwi, "*Al adbu baina aril va naqdin*", 6th edition, 2003 AD, p:34.

4.2.3.2.5.1 *The first element; emotion*

It is well known that there is a psychological emotion that affects the reader or the listener. Both authors differed in their sentiments. The first was Dr. Rabee', who showed anger, hatred, and pride throughout the length of the book and through words that indicate this emotion, and the second is Dr. Hamza al-Malibari, who showed sadness and sorrow when mentioning the objection and keenness to clarify the truth and refute suspicions, and the text is devoid the emotions when mentioning the judgments of knowledge because it is realistic and abounds in argument and proof.

4.2.3.2.5.2 *Ideology*

They are ideas that appear in the mind of the workers when producing the work⁴⁸. Their comments are equal in some parts and different in some, but what they got together on it, deludes the reader that the truth is on his side arrange the sentences in a fabulous so that he can reveal what he expresses to people what he wants with strength and sincerity. They differed about it a lot, for example, in preparing the plan for the book, the first estimate that this book will be a reward for standing in his position, and the second estimates that this book will be a guide for anyone who wants to know the truth.

4.2.3.2.5.3 *Imagination*

The linguistic meaning of imagination is a beautiful expression and an effective way to convey the meaning, and on this element, the writer's skill appears and his genius according to the extent of his care in the literary work. Then they entered the two paths in conveying the mind of the reader to the fact depiction of reality, i.e., the discussion seems the readers like what is seeing in front of them. The difference between them that the first is Dr. Rabee did not take care of the literary factors that strongly influence his

⁴⁸ Muhammed Rabiul Hasani Annadwi, *ibid.*, p:34.

book, but he used some similarities and rhetoric in some parts of his book, but without focusing on the subject. The second chose the methods of analogy and similarities, but with a focus on the subject accurately.

4.2.3.2.5.4 *Language*

The language use of words and phrases for a literary work that the listener or reader can influence the meanings of this literary work⁴⁹. The critic has to decide which one is better, but the difference between them is that the first, i.e., Dr. Rabee' is an Arab, and the second that is, Dr. Hamza Al-Malibari is a foreigner, and in this regard, it is possible to be Dr. Hamza Al-Malibari better than him. The words they used are clear and subtle in some places and fabricated in others. They have special words that are frequently used, as every writer or poet has, so he resorts to them in his creation and poems. For example, Dr. Rabee used the word "Al Amsal" (proverbs) in many places. Likewise, Dr. Hamza Al-Malibari used the word "jamma" (many) repeatedly in different places. Then the sentences both of them are shorting sometimes and extending sometimes, but they are medium, neither short nor long in most of the books, and it is all clear and there is no strangeness or ambiguity - according to the researcher's knowledge - in arrangement and meaning. Both of them did not adhere to the rhyme sentence except as they used it in some places because the subject is educational, and its merit is devoid of literary influences.

The type of style is different between them meaning that the style of Dr. Rabie is mostly rhetorical as well as emotional, the text includes anger, as well as descriptive, as Dr. Hamza Al-Malibari described, the scholars of hadith, and others. The format of sentences in both books is different. Dr. Rabee shortened the introduction and entered

⁴⁹ Muhammed Rabiul Hasani Annadwi, "*Al adbu baina aril va naqdin*", 6th edition, 2003 AD, p:35.

the main content of the book immediately. Sheikh Hamza Abdulla Al Malaibari used the introduction, which must be known to the reader before reading. The important thing is that Dr. Rabie is an Arab, Arab origin, and Dr. Hamza Al-Malibari is an Indian origin, so the comparison between Arabic and non-Arabic books is a strange matter. The discussion that Dr. Hamza Al-Malibari surpassed the objector objectively and rhetorically because this comparison shows the strength of literary texts and their effects to perform the true meaning from the mind of the author to the mind of the reader because it is a great performance.

CONCLUSION

In this thesis, the researcher realizes several points from the life of Dr. Hamza Al-Malaibari. All of this explains his skill in the field of both the knowledge of Hadith and its principles, and the Arabic language, and it also shows his calibre over other contemporary scholars. The second chapter of this research extends the view of the life of Dr. Hamza Al-Malibari, his instructions, his teaching, and his method of writing and teaching. The third chapter is on the contributions of Dr. Al-Malibari in the Hadith and its principles. There are nine books in criticism and analysis, the researcher added a statement to each of the contents of the book and his methodology of writing. The researcher declares the skill of Dr. Hamza Al-Malibari in the Arabic language that he demonstrated through his books. The fourth chapter is about the criticism between him and others scholars. There has been a discussion on the comparison between the book of Sheikh Hamza Abdulla Al Malaibari and the book of Dr. Rabee. The researcher showed that Dr. Hamzah's book was ahead of the book of Dr. Rabee. At the end of the thesis, the researcher mentioned that Sheikh Hamza Abdulla Al Malaibari clarified the strange fundamentalist issues that are hidden and the doubts of contemporary scholars are a reason for their misunderstanding in the texts of the earlier hadith scholars, such as the issue of the discrepancy between the early and later scholars of Hadith in correcting and explaining the hadiths.

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