
Tafseer E Kabeer Imam Razi Urdu Pdf 536

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Now, regarding Shamshah bin Amr bin Aslam; Some reports have stated that he said: He is not from a Hafsidi tribe. al-Tabarani said: If he were from the Hafsidi tribe he would have been a kafir. Ibn Hibban said: His reports are weak, and also said that his chain is invalid because of not being a Hafidi. al-Tabari mentions that Shamshah was a kafir. He stated that he was a kafir, and Ibn Khuzaimah said the same. [Tafseer al-Tabari, vol 5, page 639]. Ibn Hazm says: He is from the tribe of Kafirs. [al-Burhan fi at-Tawhid, page 536-539, #52]. Yaqub bin Shaybah said: He is a Hafidi. [Lisan al-Mizan vol 7, page 168 #6851]. So this is what is recorded on Shamshah bin Amr bin Aslam, please ask to cite the statement on Shamshah bin Amr bin Aslam which stated he was a kafir/from the tribe of kafir, it is also must a sign of a kafir to say kafir himself, it is also a major sin and dhimmitude for the Islamic Nation. Imam Ghazali said: One should not praise himself as he was praised. Regarding the narration of Ibn Qudaamah, Alee has not refuted this narration and neither has made this issue clear. There are many narrations from Ibn al-Humam where he says that certain narrations are wrong. Ibn al-Humam even says about Ibn Khuzaimah that he is weak and thats why he uses such narrations to prove his points, and these narrations must be very reliable, when he states the hadeeth of Alee ibn Abdullah (a.s) as weak, and he has refuted the narration of al-Hassan al-Basri on Ibn Abi Shaibah al-Qaisi al-Waqidi. Now, who ever said that al-Zubayr ibn al-Awam ibn abi al-Hassan al-Basri was weak? Imam al-Bukhari who attributed to Ibn Zubayr the belief that Quran is always with him (and thus Ikrimah believed it too). His

statement couldnt be wrong according to him.

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a detailed explanation of this topic is given in [tafseer al-baghawee fi tafseer al-tawheed] by shaykh mufti kamaluddin ahmad aslam. it is also mentioned in [tafseer al-kabeer] by imam al-qurtubi. it is also mentioned in [tafseer al-kabeer] by shaykh tahir al-jazaeri, as well as in the following books [tafseer al-abyaani] by shaykh al-uthaymeen hafidh imtiyaz ahmed gailani, [jami al-tirmidhi] by shaykh hasan al-albani, [tafseer al-jami] by abu ali al-hasan al-mujaddid, [tafseer al-bayan] by shaykh zayd al-khatib and [tafseer al-nabawi] by abu al-fida. hasan ghareebah : in the introduction to this book, he has mentioned that hasan ghareebah means ahadeeth which are found in the book of allah and are not found in the books of the companions (tafseer al-kabeer, p. 7). the hadeeth of ibn abbas is related in the book of aqeedah by imam ahmad ahmad al-hareeth from the narration of at-tabrizi. ibn abbas was seen by al-albani as a mudallis narrator because there was no reporter in the hadeeth of ibn abbas. [tahdheeb-e-kabeer, page 509]. al-albani stated in his book tahdheeb-e-kabeer: tafseer al-kabeer page 528 : this is a hadeeth that ibn abbas narrated from the prophet(saws), and from aisha. at-tabrizi in his book al-baes ala inkaar al-bida wal hawadis has mentioned that the hadeeth of ibn abbas has been narrated from the prophet(saws) directly by ibn abbas in his book "ihsan". ihsan has been published. (source: tawjeeun-nadhar) the hadeeth of ibn abbas was narrated by at-tabrizi and is

contained in his book al-baes ala inkaar al-bida wal hawadis. he has mentioned the narration of ibn abbas in his book "ihsan" and he is considered as a mudallis narrator, because there is no reporter in the hadeeth of ibn abbas. [tahdheeb-e-kabeer, page 509]. al-albani stated in his book tahdheeb-e-kabeer: tafseer al-kabeer page 528 : this is a hadeeth that ibn abbas narrated from the prophet(saws), and from aisha. at-tabrizi in his book al-baes ala inkaar al-bida wal hawadis has mentioned that the hadeeth of ibn abbas has been narrated from the prophet(saws) directly by ibn abbas in his book "ihsan". ihsan has been published. (source: tawjeeun-nadhar) 5ec8ef588b

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