

Mountains of KNOWLEDGE

Inheritors of the Prophets



'Abdur-Rahman al-Awzaa'ee (d. 15H)

Sufyaan ath-Thawree (d. 161H)

Sufyaan ibn 'Uyainah (d. 197H)

'Abdullaah ibn Zubair al-Humaidee (d.219H)

Aboo Thawr Ibraaheem ibn Khaalid (d. 240H)

Aboo Zur'ah ar-Raazee (d. 264H)

Aboo Haatim ar-Raazee (d. 277H)

Sahl ibn Abdullaah at-Tustaree (d. 283H)

Abul-Hasan al-Ash'aree (d. 283H)

Ibn Abee Zaid al-Qayrawanee (d. 386H)

Al-Khateeb al-Baghdadee (d. 463H)

Ibn Taymiyyah (d. 728H)

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Translated and annotated by Abu Iyaad Amjad Rafiq
Biographies by Abu Talhah Dawood Burbank

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Publishers Foreword and Important Advice

All Praise is due to Allaah, we praise Him and seek His aid and forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that none has the right to be worshipped except Allaah, alone, without any partners and I bear witness that Muhammad is His Servant and Messenger. To proceed:

With the aim of actualising the saying of the revered Imaam, Maalik ibn Anas (d. 179H), "The (affairs of the) latter part of this *Ummah* will not be corrected except by that which corrected its first part," this is a presentation of the creed and methodology of the earlier generations, known as the *Salafus-Saalih*, as preserved in some of the extant manuscripts and documents which have been verified by both the past and contemporary Scholars of the *Sunnah*. As will not be hidden from any and every Muslim, the earlier one goes back in history, the purer and cleaner the religion gets, until we reach the era of the Companions of Allaah's Messenger (ﷺ) to whom the Messenger (ﷺ) gave the advice, "I have left you upon clear proof, its night is like its day, no one deviates from it except that he is destroyed, and whoever amongst you lives for long will see great controversy. So stick to what you know from my *Sunnah* and the *Sunnah* of the Orthodox, Rightly-guided Caliphs, cling to that with your molar teeth."¹ For this reason we find some of the *Taabi'een* (Successors) advising

¹ Reported by Ahmad (4/126), Ibn Maajah (no. 43), al-Haakim (1/96) from al-Irbaad ibn Saariyah and declared *saheeh* by Shaikh al-Albaanee in *as-Saheehah* (no. 937).

those in their time and those after them to stick to the 'original state of affairs.'¹ For it was then and only then that the word of the Muslims was one, their ranks united and their strength and glory realised. And this was due to no other reason save that Allaah had brought their hearts together, after they were on the brink of Hell-fire, upon one creed and one methodology and one worship. As long as that lasted after them, so did such unity, strength and glory remain, and as much as that was polluted, corrupted and destroyed, did the very same befall those after the Companions till this day of ours. So a return to that original state of affairs necessitates a return to the notable Scholars and Illuminaries of that age and era², those known for their adherence to and defence of the *Sunnah* and the *Madhhab*

¹ 'Abdullaah ibn Mas'ood said, "O people, verily you will invent new things and new things will be invented for you, so when you see an innovation then you must return to the first affair," ad-Daarimee (no. 174). Aboo Ma'shar said, "I asked Ibraaheem about something from these desires (i.e. innovations) and he said, 'Allaah has not placed a single atom of goodness in them and they are nothing but whisperings from *Shaytaan*. You must stick to the original affair,'" Aboo Shaamah (no. 37). And 'Aasim al-Ahwal reports that Abul-'Aaliyah (d. 90H) said, "Learn Islaam, then when you have learnt Islaam, do not turn away from it to the right or the left. But be upon the Straight Path and be upon the *Sunnah* of your Prophet and that which his Companions were upon ... And beware of these innovations, because they cause enmity and hatred amongst you, but stick to the original state of affairs which was there before they divided." 'Aasim said, "I narrated this to Hasan al-Basree (d. 110H) so he said, 'He has given you sincere advice, and has told you the truth,'" Ibn Battah in *Al-Ibaanah* (no. 136) and al-Aajurree in *Ash-Sharee'ah* (p. 24).

² The Messenger of Allaah (ﷺ) said, "Indeed the Children of Israa'eel split up into seventy-one sects and my Ummah will split up into seventy-three, all of them are in the Fire except one." It was said, "What is the one?" He said, "That which I and my Companions are upon." Reported by at-Tirmidhee (no. 2792), al-Haakim (1/128-129), al-Laalika'ee (no. 147) and others from 'Abdullaah ibn 'Amr ibn al-'Aas.

of the *Salaf*, to their words, statements and clarifications regarding those very same issues and innovations which have never ceased to infest the *Ummah* to this very day, whether they be related to the Names and Attributes of Allaah, and to His *Tawheed*, or His Qur'aan, or to the matters of the belief in the Unseen and the Hereafter, or to the nature of a Muslim's *eemaan*, or to issues of disbelief and *shirk*, or to political matters regarding rulership and judging by the law of Allaah and other than this from those things which have been the source of controversy.

So this presentation of the creed of those noble Scholars is also a call, at one and the same time, for the Muslims to return to the beneficial knowledge and its sources, to attend to learning and to be clear and free of doubt in their affair, to proceed upon knowledge along with its proof, whilst clinging to those Scholars before us amongst the Companions and those after them from the *Salafus-Saalih*, who have passed away on to Allaah, but have left their legacy. And likewise, clinging to those Scholars of this time who are clearly upon the way of those before them. By being exposed to the creed and methodology of the earliest Muslim Scholars one can identify the true Scholars of the *Sunnah* of the present time, for the Messenger (ﷺ) said, *"There will not cease to be a group from my Ummah, obedient to Allaah's orders. They will not be harmed by those who desert them, nor those who oppose them, until Allaah's order comes about and they have ascendancy over the people."*¹ And he (ﷺ) also said, *"This 'Ilm (Deen) will be carried by the trustworthy ones of every generation. They will remove from it the alterations (tahrif) of the ones going beyond bounds, the false*

¹ Reported by al-Bukhaaree (no. 4719) and Muslim (no. 4719).

assumptions of the liars and the false interpretations (ta'weel) of the ignorant."¹

And therefore, as a consequence, innovation and its people will be exposed,² since a Muslim is left with clear signposts—the guidance of the Notable Scholars from our Righteous *Salaf*, the creed and methodology with which they worshipped Allaah, and those Scholars of the present time who are clearly in adherence to that which the Notable Scholars of the past adhered to. And so the Muslim, proceeding upon knowledge, can recognise that which is not from the *deen* of Allaah, the Most High, as well as the one who propagates that which is not from it, and so is saved, as Ibn Shawdhab said, "Verily, it is from the bounty of Allaah upon a youth, that when he devotes himself to worship he befriends a person of the *Sunnah* who carries him upon it,"³ and he also said, "Verily, it is from the happiness of a youth and a non-Arab that Allaah guides them to a Scholar from the people of *Ahlu-Sunnah*."⁴ And Yoosuf ibn Asbaat said, "My father used to be a *Qadaree* and my maternal uncles used

¹ Reported by Ibn 'Asaakir, Aboo Nu'aym and Ibn 'Adee from Ibraaheem ibn 'Abdur-Rahmaan al'Udhree and it is authentic.

² Ibn al-Jawzee said, "Abul-Wafaa 'Alee ibn 'Aqeel al-Faqeeh said: Our Shaikh Abul-Fadl al-Hamdaanee said, 'The Innovators of Islaam and the Fabricators of *Hadeeth* are more severe than the Non-Muslims (*Mulhideen*) because the Non-Muslims desire to corrupt the religion from the outside, and these, they desire to corrupt it from within. They are like the people of a town who strive to corrupt it (from within) but the Non-Muslims are like those who have surrounded it from outside. So the ones who are inside open up the fort, so they are more evil to Islaam than those who do not wear (the) gown (of Islaam),' *Al-Mawdoo'aat* (1/51).

³ Al-Laalikaa'ee in *Sharh Usoolul-I'tiqaad* (no. 30).

⁴ *Ibid.*, (no. 31).

to be *Raafidees*—then Allaah saved me through Sufyaan.”¹

Our final word is the supplication that Allaah grants us and all the Muslims success in following that which He loves and is pleased with, which is His *Tawheed*, the *Sunnah* and its people, and keeping away from that which He hates and is displeased with, which is *Shirk*, Innovations and their people.²

Al-Maktabah As-Salafiyyah

19th *Rabee'ul-Awwal* 1418

Thursday 24th July 1997

¹ Ibid., (no. 32).

² The Messenger (ﷺ) said, “Whoever innovates or accomodates an innovator, then upon him is the curse of Allaah, His Angels and the whole of mankind.” Reported by Bukhaaree (12/41) and Muslim (9/140). Ibn 'Abbaas (رضي الله عنه) said, “Verily, the most detestable of affairs to Allaah, the Exalted, are the innovations.” Al-Bayhaqee in *As-Sunan al-Kubraa* (4/316).

Introduction¹

The Messenger of Allaah (ﷺ) explained to the people completely and clearly what their Lord had revealed for them; both the detailed matters and the important ones, the apparent matters and the hidden ones, to such an extent that he taught them what they needed to know with respect to matters of eating, drinking, marriage, clothing and housing. So he taught them the etiquettes of eating, drinking and relieving one's self, the etiquettes of marriage, the etiquettes of clothing and of entering and leaving the house, just as he taught them what they needed to know with regard to the worship of Allaah, the Mighty and Majestic, such as purification, Prayer, *Zakaah*, fasting, *Hajj* and other than this.

He taught them what they needed to know with regard to the social behaviour with the people, such as kindness to parents, keeping ties of kinship, good companionship with friends and neighbours and other than this. He taught them how to conduct themselves in matters of buying and selling, pawning, leaving deposits, leasing, renting, giving and receiving donations, and other such matters, to such an extent that Aboo Dharr said, "The Messenger (ﷺ) did not even leave a bird flapping its wings in the sky, except that he mentioned to us some knowledge regarding it."²

¹ Based upon the book 'Taqreebut-Tadmuriyyah' pp. 7-14, as edited in *Al-Ibaanah* Magazine (1/2/22-24) and with further editing.

² Reported by Ahmad (5/153), at-Tayaalasee (no. 479) and at-Tabaranees in *Al-Kabeer* (no. 1647). Its chain of narration is authentic.

Foundations of the Deen

Salmaan al-Faarsee narrated that it was said to him, "Your Prophet has taught you everything, even how to relieve yourselves?" So he said to them, "Yes indeed! And he has prohibited us from facing the *qiblah* (direction of prayer) whilst relieving ourselves ..." ¹ Along with this, he also taught them the foundation of all these acts of worship, manners and social interactions. This foundation being what the worshippers hold as *'aqeedah* (belief) concerning Allaah, the deity who is worshipped and Who alone deserves to be worshipped, regarding His *Dhaat* (Essence), His Names, His Attributes and His Actions, and what follows from this regarding His Universal Laws and His Prescribed Laws, which are based upon His ultimate Wisdom and utmost Mercy. The Companions learnt all of this from the Prophet (ﷺ), clearly and without any ambiguity, and all this was built upon the complete '*Tawheed*' of Allaah (to single out Allaah alone for worship), having as its foundations two great pillars ...

Affirmation and Negation

As for affirmation, it is affirming whatever is due to Allaah, the Most High, from the rights of His Lordship (*Ruboobiyyah*), Worship (*Uloohiyyah*), and His Names, Attributes and Actions. As for negation, then it is negating any partners to Allaah, the Most High, in all that is due to Him, and negating whatever Allaah or His Prophet negated with regard to all imperfections or deficiency.

The People of Sunnah

Those who followed in goodness (in creed and methodology) from

¹ Reported by Muslim (1/152) and Aboo Daawood (no. 8).

those who reached the period of the Companions, or those who came after them from the Imaams of guidance, who earned the Pleasure of Allaah, remained upon this path, as Allaah, the Most High, said:

وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ
 اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ
 لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
 ذَلِكَ الْقَوْمُ الْعَظِيمُ

The first to embrace Islaam from the *Muhaajireen* (those who migrated from Makkah to Madeenah) and the *Ansaar* (those who lived in Madeenah and aided them after migration) and those who follow them in goodness (correct *'aqeedah* and *manhaj*), Allaah is well pleased with them, as they are well pleased with Him. He has prepared for them Gardens beneath which rivers flow, to dwell therein forever. This is the supreme achievement.¹

Then they were followed by those who came later—being blind to the truth, or pretending to be blind to the truth. So they went astray and led others astray either due to inabilities or shortcomings, or due to enmity and oppression. They innovated into the Religion of Allaah, the Most High, that which did not belong to it, in matters of *'aqeedah* (belief), *'ibaadah* (acts of worship) and *sulook* (manners). They did this by altering the texts of the Book and the *Sunnah*—and if it was possible, they rejected them entirely!

¹ Soorah at-Tawbah (9):100.

Brief History of the Innovated Sects

Shaikhul-Islaam Ibn Taymiyyah (d. 728H) said, "And know that most of the innovations connected to knowledge and acts of worship occurred in this Ummah at the end of the period of the Rightly-Guided Khaleefahs. Just as the Prophet (ﷺ) informed, when he said, "Those of you who live long after me will see a great deal of differences. So hold fast to my Sunnah and the Sunnah of the Rightly Guided Khaleefahs after me ..." So when the period of the Rightly Guided Khaleefahs had passed and the rule of kingship appeared, deficiencies appeared in the leaders, and therefore deficiency spread also to the people of knowledge and Deen. So during the end of the rule of 'Alee the innovation of the *Khawaarij*¹ and *Raafidah*² appeared; this being connected to the issue of leadership and

¹ The *Khawaarij* were the first sect in Islaam to split from the way of the Prophet (ﷺ) and his Companions. They arose in the *khilaafah* of 'Alee making rebellion against him, before the arbitration between him and Mu'aawiyah. From their false beliefs is allowing rebellion against the legitimate Muslim ruler, whether pious or wicked, and declaring a Muslim to be a disbeliever due to commission of a major sin. They were described by the Prophet (ﷺ) as '... the Dogs of Hell-fire.' Refer to *Maqaalaatul-Islaamiyyeen* (1/168) of Abul-Hasan al-Ash'aree, *Al-Bidaayah* (8/22-44) of Ibn Katheer and *Fathul-Baree* (12/282-302) of Ibn Hajr.

² The *Raafidah* (Rejectors) are an extreme sect of the *Shee'ah* who rejected Zayd ibn 'Alee ibn 'Alee ibn al-Husayn due to his refusal to condemn Aboo Bakr and 'Umar. They rapidly deteriorated in 'aqeedah, morals and Deen, until the present day, where their beliefs are those represented by the *Ithnaa 'Ashariyyah Shee'ahs* of 'iraan. From their false beliefs are declaring all but three or five of the Companions to be disbelievers, the belief that their Imaams have knowledge of the Unseen—past, present and future, considering the *Imaamah* to be one of the main pillars of *eemaan* (faith) and the incompleteness of the Qur'aan. Refer to *Maqaalaatul-Islaamiyyeen* (1/65), *Al-Farq baynal-Firaq* (no. 21) of 'Abdul-Qaahir al-Baghdaadee and *Talbees-Iblees* (pp. 94-100) of Ibnul-Jawzee.

khilaafah, and what was connected to this from actions and *Sharee'ah* rulings. The kingship of Mu'aawiyah was a kingship of mercy, so when it passed, the rule of Yazeed came and *fitnah* (trials and discord) took place within it—the killing of al-Husayn in 'Iraaq, the *fitnah* of the people of al-Harraah in al-Madeenah and the seige of Makkah when 'Abdullaah ibn az-Zubayr made his stand. Then Yazeed passed away and the *Ummah* split up. Ibn az-Zubayr in the Hijaaz, Banu Hakam in ash-Shaam (Syria, Jordan and Palestine) and the jump to power of Mukhtaar ibn Abee 'Ubayd and others in 'Iraaq. All of this took place at the end of the period of the Companions, when only a few remained, such as 'Abdullaah ibn 'Abbaas, 'Abdullaah ibn 'Umar, Jaabir ibn 'Abdullaah, Aboo Sa'eed al-Khudree and others. The innovations of the *Qadariyyah*¹ and the *Murji'ah*² then occurred and were refuted by those Companions who remained, as they had along with others, refuted the innovations of the *Khawaarij* and the *Raafidah*. Indeed, the status of the first three generations is, by agreement of the majority, the best and most just.

Then three matters occurred: *ra'ee* (opinion), *kalaam* (philosophical speech and rhetoric) and *tasawwuf* (sufism). The innovation of

¹ The *Qadariyyah* are the followers of Ma'bad ibn al-Juhanee, and from their false beliefs is that Allaah has no prior knowledge of anything until it comes into existence, that it is people, and not Allaah, who are creators of their own actions, denying *'aqeedah* in the Punishment of the Grave and denying that the authentic *hadeeth* is an evidence for the *'aqeedah* unless it is related in *mutaawtir* form. Refer to *AlMilal wan-Nihal* (1/72) of ash-Shahrastanee and *Sawnul-Mantaq wal-Kalaam* (p. 160) of as-Suyootee.

² The *Murji'ah* are those who reject that actions are a part of *eemaan* (faith) and they say that *eemaan* is affirmation of the heart and statement of the tongue only. The extremists amongst them limit *eemaan* to belief of the heart only. They also deny that *eemaan* increases and decreases. Refer to *Al-Maqaalaat* (1/214) and *Al-Farq baynal-Firaq* (p. 202).

the *Jahmiyyah*¹ also occurred, which is negating and denying the Attributes of Allaah, as well as its opposite, which is *tamtheel* (declaring that Allaah resembles His creation).²

A Brief Summary

Ibn al-Qayyim (d. 751H) said, "The innovation of the *Qadariyyah* started at the end of the period of the Companions. So those who remained at that time, such as 'Abdullaah ibn 'Umar, Ibn 'Abbaas and their like, opposed and refuted it. Then the innovation of the *Murji'ah* occurred after the period of the Companions, so those of the major *Taabi'oon* who faced it, refuted it. Then came the innovation of the *Jahmiyyah* after the passing away of the *Taabi'oon*. Its evil reached alarming proportions and the matter had become dire during the age of the Imaams such as Ahmad (d. 241H) and those with him. There appeared after this, the innovation of *hulool* (incarnation). This appeared with and in the time of al-Hallaaj.

So whenever *Shaytaan* brought about an innovation from these innovations, or from other than them, Allaah established from His party an army—those who refuted it and warned the Muslims against it, all for the sake of sincerity and sincere

¹ The *Jahmiyyah* are the followers of Jahm ibn Safwaan, who unleashed upon this *Ummah* the horrific innovation of *ta'teel* (denial of Allaah's Attributes) either directly or by twisting the meaning of, for example, the Hands of Allaah to mean His Power and Generosity, and what is similar to that with respect to His other Attributes. They also deny that Allaah is above creation, above His Throne, as well as holding the belief that Paradise and Hell-fire are not ever-lasting. Refer to *Ar-Radd 'alalJahyimmah* by Imaam Ahmad and also ad-Daarimee and *AlIbaanah* (p. 141) of Abul-Hasan al-'Asharee.

² *Majmoo'ul-Fataawaa* (10/354-368) of Ibn Taymiyyah.

advice for Allaah, His Book, His Messenger and the people of Islaam. And He made it an inheritance by which the party of Allaah's Messenger (ﷺ) and those allied to his *Sunnah* should be known from the party of innovation and its helpers. And there occurs in a report whose *isnaad* escapes me at the moment, "There is for Allaah a pious servant who stands in the way of every innovation plotted against Islaam, such that he speaks out making its signs clear." So take the benefit of those gatherings and place reliance upon Allaah, since mercy descends upon them. We ask Allaah that He makes us from them, and joins us with them, and that He makes us their later-followers, just as He made them Predecessors for us - through His grace and beneficence"¹

Compilation of 'Aqeedah

Al-Haafidh Ibn Hajr (d. 852H) said, "From that which occurred was compilation of *hadeeth*, then *tafseer*, then the compilation of issues of *fiqh* (jurisprudence) emanating from pure opinion, and then the compilation of matters related to actions of the heart.

As for the first matter, it was opposed by 'Umar, Aboo Moosaa and a few others whilst the majority allowed it. As for the second, it was opposed by a group from the *Taabi'oon* such as Imaam ash-Sha'bee (d. 104H) and a small group. Imaam Ahmad's opposition of this intensified.

Also from that which occurred was the compilation of the sayings about *Usoolud-Deen* (fundamentals of the *Deen*). Some

¹ *Tahdheeb Sunan Abee Dawood* (7/61-62) of Ibn al-Qayyim.

embarked to affirm it (i.e., the Attributes of Allaah), whilst others negated it. The former went to the extent of making *tashbeeh* (resembling Allaah to his creation), whilst the latter went to the extent of making *ta'teel* (denying the Attributes of Allaah). The rejection of this from the *Salaf* such as Aboo Haneefah (d. 150H), Aboo Yoosuf (d. 182H) and ash-Shaafi'ee (d. 204H), and their sayings with regards to censuring the people of *Kalaam* (philosophical speech and theology) is well known. The reason for such censure was that the people of *Kalaam* spoke about those matters which both the Prophet (ﷺ) and his Companions remained quiet about. It is established from Maalik (d.179H) that there did not exist at the time of the Prophet nor that of Aboo Bakr or 'Umar, anything from these desires, meaning the innovation of the *Khawaarij*, the *Raafidah* and the *Qadariyyah*. Indeed, those who came after the first three excellent generations expanded upon matters which the Imaams of the *Taabi'oon* and those who followed them rejected.

The people of *Kalaam* did not content themselves until they filled the *Deen* with the issues and sayings of the philosophers. They made this philosophy the basis and the fundamental principle to which everything was referred back to, and whatever opposed it from the narrations (of the Prophet, his Companions and the *Salaf* who followed them), then false interpretations (*ta'weel*) were made of it, even if they were averse to the result. Nor did they content themselves with just this. They claimed that what they had compiled was the noblest branch of knowledge and the most deserving to be acquired, and that those who did not use what they had laid down, then they were from the laymen and the ignorant ones.

So delight is for the one who clings to what the *Salaf* were upon, and distances himself from the innovations that the *khalaf* (the latecomers who opposed the *'aqeedah* and *manhaj* of the *Salaf*) introduced. However, if one cannot keep away from it, then let him take only that which he needs and let the way of the *Salaf* be his intended goal.”¹

Refuting the Falsehood

Imaam Ahmad (d. 241H) said, “All praise is for Allaah, who in every age and interval between the Prophets, raises up a group from the People of Knowledge, who call the misguided to guidance and patiently bear ill-treatment and harm. With the Book of Allaah they give life to the dead, and by Allaah’s light they give sight to the blind. How many a person killed by Iblees have they revived. How many people astray and wandering have they guided. How beautiful their effect has been upon the people and how vile people have been towards them. They expel from the Book of Allaah the alterations of those going beyond bounds, the false claims of the liars and the false interpretations of the ignorant ones—those who uphold the banner of innovation and let loose the trials and discords, who differ about the Book, oppose the Book and agree to oppose the Book. Those who speak about Allaah and His Book without knowledge, argue about what is ambiguous in the Book and deceive the ignorant with such ambiguities. We seek refuge in Allaah from the trials of the misguided ones.”²

¹ *Fathul-Baaree* (13/253) of Ibn Hajar al-’Asqalaanee.

² *Ar-Radd ’alal-Jahmiyyah waz-Zanaadiqah* of Imaam Ahmad, (p. 2).

And in what follows is a presentation of those Illuminaries and their works, from the earliest of generations, those who give light and guidance by their words of clarification and affirmation of that which the *Salafus-Saalih* were upon and worshipped Allaah with, with respect to *'aqeedah*, methodology, worship and Calling to Allaah (*da'wah*).

May Allaah send prayers and peace upon the Last of the Messengers, Muhammad, and upon his family, his offspring, his Companions and all those who follow them until the establishment of the Hour.

CHAPTER ONE

THE CREED OF THE IMAAM 'ABDUR-RAHMAAN IBN 'AMR AL-AWZAA'EE (D. 157H)

With the verification of Ahmad Sa'd Hamdaan



A Word about this Creed

This creed is found in the encyclopaedia of the beliefs of the *Salaf*, *Sharh Usoolul-I'tiqaad Ahlus-Sunnah wal-Jamaa'ah* (2/154-155) of Imaam al-Laalikaa'ee with his chain of narration back to al-Awzaa'ee.

His Belief and Methodology

Al-Hasan ibn 'Uthmaan informed us, saying: Ahmad ibn Hamdaan informed us, saying: Bishr ibn Moosaa narrated to us, saying: Mu'aawiyah ibn 'Amr narrated to us, saying: Aboo Ishaaq narrated to us, saying:

"I asked al-Awzaa'ee¹ and he replied, 'Have patience upon the *Sunnah* and stop where the people (before you) stopped. Speak in (those matters in) which they spoke and hold back from what they held back. And tread upon the path of your *Salafus-Saalih*, for whatever sufficed them will suffice you."²

¹ He did not mention which matter he asked him about but the context shows that he asked him about the path of deliverance.

² Imaam az-Zuhree (d. 125H) said, "The people of knowledge who came before us used to say, 'Salvation lies in clinging to the *Sunnah*.'" Reported by ad-Daarimee (no. 96).

And the people of Shaam used to be ignorant of this innovation,¹ until one of the people of 'Iraq threw it at them, from amongst those who entered into this innovation after their jurists (*fuqahaa*) and scholars presented it to them. So he entered it into the hearts of a group from the people of Shaam and then (they) declared it lawful upon their tongues (to hold and accept it), and what had inflicted others of difference and separation inflicted them.

And I am not in despair that Allaah will remove the evil of this innovation so that they become brothers (again) after the affection to separation in their religion and hatred.

And if this (innovation) had been good, then you would not have been singled out with it instead of your *Salaf*. For verily, no goodness was kept away from them and left concealed awaiting you as opposed to them, due to an excellence which you possess—since they are the Companions of His Prophet (ﷺ) whom He chose and amongst whom He sent the Messenger, as He described them, saying:

¹ Perhaps he meant the innovation of the creation of the Qur'aan since it appeared from the direction of 'Iraq and was one of the greatest of trials in the history of the Islamic *Ummah*.

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رِحْمَاءٌ بَيْنَهُمْ
تَرْتَلِمُهُمْ رُكَّاعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا

Muhammad (ﷺ) is the Messenger of Allaah, and those who are with him are severe against the disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allaah and (His) Good Pleasure.”¹

End of the treatise

¹ Soorah al-Fath (48):29.

CHAPTER TWO

THE CREED OF THE IMAAM SUFYAAN IBN SA'EEB ATH-THAWREE (D. 161H)

With the verification of Fawwaaz Ahmad Zumarlee



A Word about this Creed

This creed is mentioned by the Imaam al-Laalikaa'ee in his remarkable book *Sharh Usoolul-I'tiqaad Ahlus-Sunnah wal-Jamaa'ah* (1/151-154) with his chain of narration leading back to Sufyaan ath Thawree (رحمته الله تعالى).

And al-Haafidh adh-Dhahabee has also mentioned this belief in his *Tadhkiratul-Huffaadh* and then said (1/206-207), "This is affirmed from Sufyaan and the Shaikh al-Mukhallas is trustworthy, may Allaah have mercy upon them."

The Chain of Narration of this Creed

(i) Muhammad ibn 'Abdur-Rahmaan ibn al-'Abbaas ibn 'Abdur-Rahmaan, Aboo Taahir al-Baghdaadee, al-Mukhallis. He is the Shaikh, the *Muhaddith*, the senior, the truthful. Al-Khateeb said, "He is trustworthy." He was born in *Shawwaal* of the year 305H and died in *Ramadaan* of the year 393H. Refer to *Siyar A'laam an-Nubalaa* (16/478-480), *Taareekh Baghdaad* (2/322-323) and *Shadharaatudh-Dhahab* (3/144).

(ii) Shu'ayb ibn Muhammad ibn Raajiyaan. Adh-Dhahabee declared him trustworthy in his *Tadhkirah* (1/207).

(iii) 'Alee ibn Harb al-Mawsilee, Abul-Hasan, the Imaam, the *muhaddith*, reliable and well-versed. He was born in the year 175H. Aboo Haatim said, "Truthful," and ad-Daaraqutnee said, "Trustworthy," he died in the year 265H. Refer to *Siyar A'laam an-Nubalaa* (12/251-253), *Al-Jarh wat-Ta'deel* (6/183), *Taareekh Baghdaad* (11/418-420), *Tabaqaatul-Hanaabilah* (1/223) and *Shadharaatudh-Dhahab* (2/150).

(iv) Shu'ayb ibn Harb, the Imaam, the fine-example, the worshipper, the Shaikh of Islaam, Aboo Saalih al-Madaa'inee. An-Nisaa'ee said, "Trustworthy," and Ibn Ma'een and Aboo Haatim said, "Trustworthy and reliable." He died in the year 196H and it is also said in the year 197H, may the mercy of Allaah be upon him. Refer to *As-Siyar* (9/188-191), *Tabaqaat Ibn Sa'd* (7/320), *Al-Jarh* (4/342), *Al-Meezaan* (2/275), *Tahdheebut-Tahdheeb* (4/350) and *Shadharaatudh-Dhahab* (1/349).

His Belief and Methodology

Muhammad ibn 'Abdur-Rahmaan ibn al-'Abbaas informed us, saying: Abul-Fadl Shu'ayb ibn Muhammad ibn Raajiyaan narrated us, saying: 'Alee ibn Harb al-Mawsilee narrated to us, in the year 257H, saying: I heard Shu'ayb ibn Harb saying, "I said to Aboo 'Abdullaah Sufyaan ibn Sa'eed ath-Thawree, 'Narrate to me a saying from the *Sunnah* by which Allaah, the Mighty and Majestic, will benefit me, so that when I stand in front of Allaah, the Blessed and Exalted, and He asks me concerning it, saying, 'From where did you take this?' I will say, 'O my Lord, Sufyaan ath-Thawree narrated this saying to me and I took it from him ...' so that I am saved and (then) you are questioned for it.' So Sufyaan said, 'O Shu'ayb, this is an assurance and what (other) assurance (can be better than this)? Write ...

In the Name of Allaah, the Most-Merciful, the Bestower of Mercy.

The Qur'aan is the Word of Allaah. It is not created. It originated from Him and to Him it will return. Whoever says other than this is a disbeliever.¹

¹ The Qur'aan is the speech of Allaah and His Revelation (*tanzeel*), it is not created in whichever manner it may be written or when it is recited, in whatever place it may be recited, whether it is found in the heaven or upon the earth, however it may be preserved, whether written in the *Lawhul-Mahfoodh* (the Preserved Tablet) or in the copies of the children of the Qur'anic schools, or inscribed on a stone and written on paper or leaf, whether memorised in the heart, or spoken by the tongue. Whoever says other than this, or claims that the Qur'aan in the earth or in the heaven is other than the Qur'aan which we recite with our tongues, and which we write in the *masaahif* (copies of the Qur'aan), or who believes this in his heart or who conceals such a belief in his heart, or who professes it with his tongue—then he is a disbeliever whose blood and wealth is lawful and who is free from Allaah and Allaah is free from him, as has been said by at-Tabaree in his *Sareehus-Sunnah* pp. 24-25.

Ibn 'Abbaas (رضي الله عنه) said (about the *ayah*):

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عَوَجٍ

An Arabic Qur'aan, without any crookedness (therein).

Soorah az-Zumar (39):28

“Not created.” *Sharh Usoolul-I'tiqaad* (2/217).

Al-Laalikaa'ee said, Sa'eed ibn Naseer said, “I heard Ibn 'Uyainah saying, ‘What does this *daweeh*, meaning Bishr al-Mareesee, say?’ They said, ‘O Aboo Muhammad ibn Aboo 'Imraan, (he says) the Qur'aan is created.’ So he replied, ‘He has lied. Allaah, the Mighty and Majestic, said:

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ

Surely, His is the Creation (*khalq*) and the Command (*amr*).

Soorah al-A'raaf (7):54. →

And *eemaan* consists of speech, action and intention. It increases and decreases.¹ It increases with acts of obedience and it decreases with acts of disobedience. No speech is accepted except with action, and no speech and action are accepted except with intention, and no speech, action and intention are accepted unless they agree with the *Sunnah*.’

So the ‘creation’ is the creation of Allaah, and the ‘command’ (*amr*) is the Qur’aan.”

And Imaam Ahmad ibn Hanbal and Nu’aym ibn Hammaad, Muhammad ibn Yahyaa adh-Dhuhlee, ‘Abdus-Salaam ibn ‘Aasim ar-Raazee, Ahmad ibn Sinaan al-Waasitee and Aboo Haatim ar-Raazee said likewise. (*Sharh Usoolul-I’tiqaad* 2/219). ‘Alee ibn al-Hasan al-Haashimee said, “My uncle narrated to me, I heard Wakee’ ibn al-Jarraah said, ‘Whoever claimed that the Qur’aan is created then he has claimed that something of Allaah is created.’ So I said, ‘O Aboo Sufyaan, how do you say this?’ He said, ‘Because Allaah, the Blessed and Exalted, says:

وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي

But the Word from Me took effect.

Soorah Sajdah (32):13

and nothing from Allaah is created.” (*Sharh Usoolul-I’tiqaad* 2/219). Also refer to *As-Sunnah* of Imaam ‘Abdullaah (2/18), *Sharh Usoolul-I’tiqaad* (2/216, 3/378-385), *Sareehus-Sunnah* of at-Tabaree (pp. 24-29), *Al-Hujjah* of al-Asbahaanee (1/334-359, 2/198), *Ash-Sharee’ah* of al-Aajurree (pp. 75-96), al-Bayhaqee in *Al-Asmaa was-Sifaat* (1/299-422), and *Sharhut-Tahaawiyah* (with the verification of Ahmad Shaakir (رحمته الله تعالى)) (pp. 107-127).

¹ *Eemaan* consisting of speech and action and its decreasing and increasing is one of the matters upon which the *Ummah* has agreed. Refer to the evidences for this belief and a refutation of the People of Desires and Innovations in *Sareehus-Sunnah* of at-Tabaree (pp. 42-45), *Ash-Sharee’ah* of al-Aajurree (pp. 103-118), *As-Sunnah* of Ibn Abee ‘Aasim (pp. 449-451), *Sharh Usoolul-I’tiqaad* of al-Laalikaa’ee (4/830 & 5/890-964) and *Al-I’tiqaad* of al-Bayhaqee (pp. 174-185).

So Shu'ayb said: I said, 'O Aboo 'Abdullaah, and what is agreement with the *Sunnah*?' He said, 'Giving precedence to the two Shaikhs, Aboo Bakr and 'Umar (رضي الله عنهما).¹ O Shu'ayb, what you have written will not benefit you until you put 'Uthmaan and 'Alee ahead of those who come after them.

O Shu'ayb ibn Harb, what you have written for yourself will not benefit you until you do not testify for anyone that he is in Paradise or Hell-fire ...²

¹ The word of the *Ummah* is united in that the most excellent of the Companions of Allaah's Messenger (ﷺ) is Aboo Bakr as-Siddeeq, then *Al-Faarooq* - 'Umar ibn al-Khattaab, then *Dhun-Noorain* (the Possessor of Two Lights) - 'Uthmaan ibn Affaan, then the Chief of the Believers and Imaam of the *Muttaqeen*, 'Alee ibn Abee Taalib (رضي الله عنهما), refer to *Sareehus-Sunnah* (pp. 38-39). And Shaikhul-Islaam Ibn Taymiyyah (رحمته الله تعالى) said, "As for giving precedence to Aboo Bakr, then 'Umar, then 'Uthmaan and 'Alee—this is unanimously agreed upon amongst the scholars of the Muslims and amongst those well-known with leadership in knowledge and religion from amongst the Companions, the Successors and then their successors ..." up until he said, "... and Imaam Maalik has quoted the *ijmaa'* (consensus) of the People of Madeenah upon this matter saying, 'I have not met anyone amongst those by whom others guide themselves who has doubts about giving precedence to Aboo Bakr and 'Umar.'" See *Al-Fataawaa* (/421-428), *Fathul-Baaree* (7/16) and *Sharh Usoolul-I'tiqaad* (7/1363-1372).

² The explainer of *'Aqeedatut-Tahaawiyyah*, Ibn Abil-'Izz (d. 792H) said, "We do not say about a specific individual from among the people of the *qiblah* that he is of the people of Paradise or of the people of Hell-fire, except he about whom the truthful (ﷺ) has informed about—that he is among the people of Paradise, such as the ten who were given tidings of Paradise (رضي الله عنهم). And if we say, '... that whomsoever Allaah wills to enter the Hell-fire from among the people who commit the major sins will by necessity enter the Hell-fire and that he will be brought out of the Hell-fire on account of the intercession of those entitled to →

... save the ten concerning whom the Messenger of Allaah (ﷺ) testified for, and all of them are from Quraysh.¹

O Shu'ayb ibn Harb, what you have written for yourself will not benefit you until you hold that wiping over the *khuffain*² is better to you than taking them off when washing your feet.³

intercede ...' then we would refrain from (saying such a thing) about a specific individual. So we do not testify for him that He will enter Paradise nor that he will enter Hell-fire except due to knowledge, because the reality is hidden and what a person dies upon cannot be encompassed by us. However we do have hope for those who do good and we fear for those who do evil. And the *Salaf* have three sayings in this issue of testifying for Paradise for someone. The first: that Paradise is not testified for anyone except the Prophets, and this is quoted from Muhammad ibn al-Hanafiyyah and al-Awzaa'ee. The second: that Paradise is testified for every Believer about whom a text has been mentioned, and this is the saying of many of the scholars and the people of *hadeeth*. The third: that Paradise is testified for (both) the above-mentioned and for the one whom the Believers testify for." (p. 378).

¹ And those ten promised Paradise are: Aboo Bakr, 'Umar, 'Uthmaan, 'Alee, Talhah ibn 'Ubaidullaah, az-Zubair ibn al-'Awwaam, Sa'd ibn Abee Waqqaas, Sa'eed ibn Zaid ibn 'Amr ibn Nufail, 'Abdur-Rahmaan ibn 'Awf and Aboo 'Ubaidah ibn al-Jarraah, may Allaah be pleased with them all.

² i.e., leather socks.

³ The *Sunnah* of wiping over the *khuffain* at the time of washing the feet (during *wudoo'*) has come from the Messenger (ﷺ) by overwhelming successive transmission (i.e. *mutawaatir*). The *Raafidah* oppose this *mutawaatir Sunnah*. It is therefore said to them, "Those who reported the *wudoo'* from the Messenger (ﷺ) in speech and action and those who learnt the *wudoo'* from him—made *wudoo'* during his lifetime and he saw them and affirmed it for them. Then they reported that to those who came after them, in greater numbers than those who reported this *aayah*, because all of the Muslims would perform *wudoo'* during his lifetime and they did not learn the *wudoo'* except from him, and this action was not binding upon them during the days of *Jaahiliyyah*, and they saw him→

○ Shu'ayb, what you have written will not benefit you until saying 'Bismillaahir-Rahmaanir-Raheem' silently in the Prayer is more excellent to you than that you should say it out aloud.¹

○ Shu'ayb ibn Harb, that which you have written will not benefit you until you have faith in the Divine Pre-determination (*al-Qadar*), its good and its evil, its sweetness and its bitterness. All of it is from Allaah, the Mighty and Majestic.²

perform *wudoo'* a number of times which none but Allaah, the Exalted, can enumerate. And they also reported from him the washing of the two feet in whatever Allaah willed amongst the *hadeeth*." Refer to *Sharhut-Tahaawiyyah* (pp. 386-387) for a further explanation of this matter.

¹ The verifier of *Sharh Usoolul-I'tiqaad*, Ahmad Sa'd Hamdaan said (1/152), "This is one of the subsidiary matters of action and difference has arisen with respect to it amongst the scholars of the *Ummah*. This is due to the conflicting reports that exist concerning it. And even if the chains of narration of saying 'Bismillaah ...' silently are more authentic, it still remains one of the matters which are not connected to '*aqeedah*.'" Refer to *Sharhus-Sunnah* (3/54) and *Fathul-Baaree* (2/226-229).

² *Al-Qadr*: It is Allaah's preceding knowledge of what will occur from among the actions of the servants, what they will earn, and the emergence of such actions due to His ordainment, free is He from imperfection, and His creation of them, their good and their evil. Therefore, *qadr* is something for which four matters are confirmed:

The first: Allaah's knowledge, the Sublime and Mighty, of things before they occur.

The second: The writing of (that knowledge).

The third: That no matter occurs or comes into existence except due to His will, so whatever He wills occurs and whatever He does not will does not occur.

The fourth: Allaah's creation, free is He from imperfection, of the actions and His bringing them into existence.

Refer to *Sharh Usoolul-I'tiqaad* (3/534), *Al-I'tiqaad* of al-Bayhaqee (p. 132),

→

O Shu'ayb ibn Harb, by Allaah, what the *Qadariyyah* say is not what Allaah says, or what the Angels say, or what the Prophets say, or what the People of Paradise say or what the People of Hell-fire say or what their brother, Iblees, may Allaah curse him, says.

Allaah, the Mighty and Majestic, said:

أَفَرَأَيْتَ مَنْ اتَّخَذَ الْهَمْدَ هَوْنَهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ
 وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشْوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا
 تَذَكَّرُونَ

Have you seen him who takes his own lust (vain desires) as his *ilaah* (god), and Allaah knowing (him as such), sent him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allaah? Will you not then remember?¹

And the Exalted said:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

And you will not, unless it be that Allaah Wills.²

Ash-Sharee'ah of al-Aajurree (pp. 149-168), *Sareehus-Sunnah* (pp. 34-36), *Ar-Radd 'alal-Jahmiyyah* of al-Bukhaaree (pp. 39-42), *Majmoo'ul-Fataawaa* (2/152, 8/484-488) and *Sharhut-Tahaawiyyah* (pp. 383-399).

¹ Soorah Jaathiyah (45):23.

² Soorah Takweer (81):29.

And the Angels said:

سُبْحٰنَكَ لَا عِلْمَ لَنَا اِلَّا مَا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ

Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise.¹

And Moosaa (عليه السلام) said:

اِنَّ هِيَ اِلَّا فِتْنَةٌ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ

It is only Your Trial by which You lead astray whom You will, and keep guided whom You will.²

And Nooh (عليه السلام) said:

وَلَا يَنْفَعُكُمْ
نُصْحِي اِنْ اَرَدْتُ اَنْ اَنْصَحَ لَكُمْ اِنْ كَانَ اللّٰهُ يُرِيْدُ اَنْ يُغْوِيَكُمْ
هُوَ رَبُّكُمْ وَاِلَيْهِ تُرْجَعُونَ

And my advice will not profit you, even if I wish to give you good counsel, if Allaah's Will is to keep you astray. He is your Lord and to Him you shall return.³

¹ Soorah al-Baqarah (2):32.

² Soorah al-A'raaf (7):155.

³ Soorah Hood (11):34.

And Shu'ayb (عليه السلام) said:

وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ
اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا

And it is not for us to return to it unless Allaah, our Lord, should will. Our Lord comprehends all things in His Knowledge.¹

And the People of Paradise say:

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا
وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ

All the praises and thanks be to Allaah, Who has guided us to this, never could we have found guidance, were it not that Allaah had guided us!²

And the People of Hell-fire say:

غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ

Our wretchedness overcame us, and we were (an) erring people.³

And their brother, Iblees said:

رَبِّ مَا أَغْوَيْتَنِي

¹ Soorah al-A'raaf (7):89.

² Ibid., (7):43.

³ Soorah al-Mu'minoon (23):106.

O my Lord! Because you misled me.¹

O Shu'ayb, what you have written will not benefit you until you: ... hold that prayer may be performed behind every righteous or sinful person² ... hold that *Jihaad* is always operative until the Day of Judgement³ ...

¹ Soorah al-Hijr (15):39.

² Imaam at-Tahaawee said, "And we hold that prayer may be performed behind every righteous and sinful person from the people of the *qiblah*, and also to perform prayer over those amongst them who die." Then the explainer of this creed, Ibn Abil'Izz said, "Know, may Allaah have mercy upon you, that it is permitted for a man to pray behind someone from whom no innovation nor rebellion (*fisq*) is known by unanimous agreement of the scholars. And it is not one of the conditions of following (the Imaam) that the follower knows the creed of his Imaam, and nor that he should investigate him so that he says, 'What do you believe?' Rather, he prays behind the one whose condition is unknown. And this (applies) even if he was to pray behind an innovator who calls and invites to his innovation or a *faasiq* who commits his sin openly and who is the fixed Imaam, it being not possible to perform prayer except behind him, such as the Imaam of the *Jumu'ah* prayer, of the two *Eids* and of the prayer during *Hajj* in 'Arafah and other such things. The follower performs prayer behind him and this is the view of the generality of the *Salaf* and of the *Khalaf* (later scholars). And whoever abandons performing *Jumu'ah* and the regular prayers behind the sinful Imaam is an innovator in the view of the majority of the scholars. And it is correct that he prays along with the Imaam and that he does not repeat them, for the Companions (رضي الله عنهم) used to pray *Jumu'ah* and the regular prayers behind sinful leaders and they did not used to repeat their prayers." Refer to this matter in *Sharhut-Tahaawiyah* (pp. 373-377).

³ He is pointing to a refutation of the *Raafidah* in that they say, "There is no *Jihaad* in the path of Allaah until the chosen one from the progeny of Muhammad appears and a caller from the heaven calls, 'Follow him.'" And the falsity of this saying is more clear and apparent than needs to be explained with proof. Refer to *Sharhut-Tahaawiyah* (pp. 387-388).

... hold the necessity of patiently remaining under the flag (i.e. leadership) of the Ruler (*sultaan*) whether he is an oppressor or just.¹

Shu'ayb said, 'So I said to Sufyaan, 'O Aboo 'Abdullaah, is that all of the prayers?''

He replied, 'No, but the *Jumu'ah* prayer and the prayer of the two 'Eids. Pray these behind whomever you meet. But as for all of the prayers (i.e. the daily prayers) then you have a choice in that matter. Do not pray except behind one in whom you can place your trust and whom you know to be from the People of the *Sunnah* and the *Jamaa'ah*.

O Shu'ayb ibn Harb—when you stand in front of Allaah, the Mighty and Majestic, and He asks you about this saying, then say, 'O my Lord, Sufyaan ibn Sa'eed ath-Thawree narrated this saying to me, then leave me to stand before my Lord, the Mighty and Majestic.'"

End of the treatise

¹ Refer to *Sharh Usoolul-I'tiqaad* (7/1229-1233), *Al-I'tiqaad* of al-Bayhaqee (pp. 242-246) and *As-Sunnah* of Ibn Abee 'Aasim (pp. 508-511).

CHAPTER THREE

THE CREED OF THE IMAAM SUFYAAN IBN 'UYAINAH (D. 197H)

With the verification of Ahmad Sa'd Hamdaan



A Word about this Creed

This creed is found in the encyclopedia of the beliefs of the *Salaf*, *Sharh Usoolul-I'tiqaad Ahlus-Sunnah wal-Jamaa'ah* (2/154-155) of Imaam al-Laalikaa'ee with his *isnaad* back to Sufyaan ibn 'Uyainah.

His Belief and Methodology

'Ubaidullaah ibn Muhammad at-Tawwajee¹ informed us, saying: Muhammad ibn Ishaq ibn 'Abbaad at-Timaar narrated to us, saying: 'Abdul-'Azeez ibn Mu'aawiyah narrated to us, saying: Muhammad ibn 'Abdul-Jabbaar as-Silmee narrated to us, saying: Bikr ibn al-Faraj Abul-'Alaa narrated to us, saying, "I heard Sufyaan ibn 'Uyainah saying:

'The *Sunnah* consists of ten matters, in whoever these are found, he has completed the *Sunnah* and whoever leaves anything from

¹ An ascription to Tawwaj, a place near the river of India from where Persia starts. *Al-Labaab* (1/227).

them then he has abandoned the *Sunnah*:¹

- (i) Affirming the Divine Pre-determination.
- (ii) Giving precedence to Aboo Bakr and 'Umar.
- (iii) The *Hawd* (Pond-Lake).
- (iv) The Intercession.
- (v) The Scales (for weighing the deeds).
- (vi) The Bridge (over Hell-fire).
- (vii) That *emaan* consists of both speech and action.
- (viii) The Qur'aan is the Speech of Allaah.²
- (ix) The Punishment of the grave.
- (x) The Resurrection on the Day of Judgement.

¹ And in this is an affirmation of the use of the term '*Sunnah*' by the *Salaf* to refer to the aspects of creed and matters of the unseen specifically and many of them authored books, clarifying the issues of '*aqeedah*, and calling them '*As-Sunnah*.' And at that time the *Mu'tazilah* denied aspects of belief such as the Divine Pre-determination, Punishment of the Grave, the *Hawd*, the Bridge (over Hell-fire) etc., due to their rejection of the *aahaad hadeeth*. So the Imaams of the *Salaf* stood to affirm the *Sunnah* and to differentiate between those in adherence to it and those abandoning it.

² And the Imaam al-Laalikaa'ee said in *Sharh Usoohul-I'tiqaad* (2/330), "What the *Aayaat* from the Book of Allaah, the Exalted, give evidence to and what is reported from the Messenger of Allaah (ﷺ), the Companions and the Successors, is that the Qur'aan—Allaah spoke with it in reality (*'alal-haqeeqah*) and that He revealed it upon Muhammad (ﷺ) and ordered him to make a challenge regarding it and that he should call mankind to it and that it is the Qur'aan in reality. Recited

→

And do not assert with certainty, the testimony for a Muslim (that he is in Paradise or Hell-fire).”

End of the treatise

in the mosques, written in the *masaahif* (copies of the Qur'aan), memorised in the hearts of men. It is not a quotation or the approximate meaning of the Qur'aan. It is one Qur'aan. It is not created and nor is it made or developed. Rather it is an Attribute of the Attributes of Allaah's Essence (*Dhaat*), and He has never ceased to speak by it. And whoever says other than this is a disbeliever, a strayer who leads others astray, an innovator, an opposer of the *madhaahib* of the *Sunnah* and the *Jamaa'ah*.”

CHAPTER FOUR

THE CREED OF THE IMAAM 'ABDULLAAH IBN ZUBAIR AL-HUMAIDEE (D. 219H)

With the verification of Fawwaaz Ahmad Zumarlee



A Word about this Creed

This creed is present at the end of the *Musnad*, printed with the verification of Shaikh Habeebur-Rahmaan al-A'dhamee, at the end of the second volume (2/546-548). And al-Haafidh adh-Dhahabee has mentioned a portion of this creed with his chain of narration to al-Humaidee.

His Belief and Methodology

Bishr ibn Moosaa¹ narrated to us, saying, "Al-Humaidee narrated to us, saying: 'The *Sunnah* with us is:

That a man has faith in the Divine Pre-determination (*al-Qadar*), its good and its evil, its sweetness and its bitterness. And that he knows that whatever befalls him was never going

¹ He is the Imaam, the *Haafidh*, senior, reliable, Aboo 'Alee Bishr ibn Moosaa ibn Saalih ibn Shaikh ibn 'Umairah, al-Asadee, al-Baghdaadee. He was born in the year 190H. Al-Khateeb said, "He was trustworthy, reliable, with intellect and firmness." Aboo Bakr al-Khallaal al-Faqeeh said, "Ahmad ibn Hanbal used to honour Bishr ibn Moosaa," and ad-Daaraqutnee said, "Trustworthy." He died in *Rabee'ul-Awwal* of the year 288H and lived for 98 years. Refer to *As-Siyar* (13/352-354), *Taareekh Baghdaad* (7/86-88) and *Tabaqaatul-Hanaabilah* (1/121-122).

to pass him by and whatever passed him by would never befall him, that all of this is ordained by Allaah, the Mighty and Majestic.¹

¹ Ibn ad-Dailamee reports, "Something (of doubt) occurred in my soul regarding the Divine Pre-determination and I feared that my religion and my affair would become corrupted. So I came to Ubayy ibn Ka'b and said, 'O Abul-Mundhir! Something has fallen in my heart regarding the Divine Pre-determination and I fear for my religion and my affair, so narrate to me something regarding it, perhaps Allaah will benefit me by it.' So he said, 'If Allaah was to punish the inhabitants of the heavens and of the earth, he would have punished them without being unjust to them. And if he was to have mercy upon them, His Mercy would have been better for them than their own actions. And if you had (in your possession) the likes of the mountain of Uhud in gold, or the likes of the mountain of Uhud, which you spend in the way of Allaah, that would not be accepted from you until you have faith in the Divine Pre-determination. So know that whatever befalls you was never going to pass you by and whatever passes you by was never going to befall you. And if you died upon other than this, then you would enter the Hell-fire. And there is no harm if you go to my brother, 'Abdullaah ibn Mas'ood and ask him.'

So I came to 'Abdullaah and asked him and he mentioned the same as what Ubayy had said and he said to me, 'And there is no harm if you go to Hudhaifah.' So I came to Hudhaifah and I asked him and he said the same as what they had said and he said to me, 'Go to Zaid ibn Thaabit and ask him.' So I came to Zaid ibn Thaabit and asked him and he said, 'I heard the Messenger of Allaah (ﷺ) say, "If Allaah was to punish the inhabitants of the heavens and of the earth, he would have punished them without being unjust to them. And if he was to have mercy upon them, His Mercy would have been better for them than their own actions. And if you had (in your possession) the likes of the mountain of Uhud in gold, or the likes of the mountain of Uhud, which you spend in the way of Allaah, that would not be accepted from you until you have faith in the Divine Pre-determination. So know that whatever befalls you was never going to pass you by and whatever passes you by was never going to befall you. And if you died upon other than this, then you would enter the Hell-fire.'" Reported by Aboo

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That *eemaan* consists of speech and action, it increases and decreases.¹ There is no benefit from speech unless it is accompanied by action and there is no action or speech except with intention, and there is no speech, action or intention unless it conforms to the *Sunnah*.²

Daawood (no. 4699), Ibn Maajah (no. 77), Ahmad (5/182-185), Ibn Hibbaan (no. 727), Ibn Abee 'Aasim (no. 245), al-Bayhaqee in his *Sunan* (10/204) and in his *Al-I'tiqaad* (p. 149).

¹ The saying of the *Salaf* in agreement that *eemaan* consists of both speech and action, it increases and decreases. It increases with obedience and decreases with disobedience, and their evidence for this is from the Book and the *Sunnah*. Imaam at-Tabaree said, "The correct (opinion) in this is the saying of the one who says: it is speech and action, it increases and decreases. And this information has come from a group amongst the Companions of Allaah's Messenger (ﷺ) and the people of religion and excellence passed away while holding this (as their belief)." Refer to *Sharh Usoolul-I'tiqaad* (5/958) and al-Aajurree (p. 117). Ya'qoob ibn Sufyaan said, "To the *Ahlu-Sunnah*, *eemaan* is: sincerity to Allaah with the heart, the tongue and the limbs and that is speech and action, it increases and decreases. We found everyone whom we met in our time from Makkah, Madeenah, Shaam, Basrah and Koofah upon this," and then he mentions them with their names. Refer to *Sharh Usoolul-I'tiqaad* (5/963-964). And Sahl ibn Mutawakkil ibn Hajr ash-Shaybaanee said, "I met a thousand teachers and more, all of them saying, 'Eemaan is speech and action, it increases and decreases and the Qur'aan is the Speech of Allaah, it is not created.' And I wrote from them." Refer to al-Laalikaa'ee (5/964). Refer also to the following for the sayings of the *Salaf* and their proofs and a refutation against the opposing innovators, *Sharh Usoolul-I'tiqaad* (4/830), *Ash-Sharee'ah* of al-Aajurree (pp. 103-118), *As-Sunnah* of Ibn Abee Aasim (pp. 449-451), *Sareehus-Sunnah* of at-Tabaree (pp. 42-45), *Al-Hujjah* of al-Asbahaanee (1/405-406) and *Al-Eemaan* of Aboo 'Ubaid (p. 72).

² Al-Awzaa'ee (رحمته الله تعالى) said, "Eemaan will not be correct except with speech, and *eemaan* and speech will not be correct except with action, and *eemaan*, speech and action will not be correct except with an intention in conformity with the *Sunnah*. And there were from the *Salaf* those who →

And asking for Allaah's mercy for the Companions of Allaah's Messenger (ﷺ), all of them,¹ for verily Allaah, the Mighty and Majestic said:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

And those who came after them say, "Our Lord! Forgive us and our brethren who have preceded us in Faith."²

did not separate *eemaan*, and action is from *eemaan* and *eemaan* is from action ..." Refer to *Sharh Usoolul-l'tiqaad* (4/848, 5/886) and *Sareehus-Sunnah* (pp. 44-45). Ash-Shaafi'ee (رحمته الله تعالى) said, "And it was a concensus amongst the Companions (and) the Successors after them amongst those whom we met: that *eemaan* is speech, action and intention. One of the three does not separate from the others." Refer to *Sharh Usoolul-l'tiqaad* (5/886-887).

¹ Imaam Ahmad said in *Usoolus-Sunnah* (pp. 28-29), "Then the most superior of mankind after these: The Companions of the Messenger of Allaah (ﷺ), the generation in which he was sent. Everyone who accompanied him, whether for a year, a month, a day, an hour or (just merely) saw him, then he is from among his Companions. His companionship is according to the extent to which he accompanied him, (and to the extent to which) he had precedence in being with him, heard from him and looked at him. So the closest of them in companionship to him are more excellent than the generation which did not see him, even if they met Allaah with all the (good) actions. Despite that, those who accompanied the Prophet (ﷺ), saw him and heard from him (are superior)." And he also said (p. 33), "And whoever disparages and degrades a single one of the Companions of the Messenger of Allaah (ﷺ) or dislikes him on account of something that occurred from him, or mentions his shortcomings, then he is an innovator. (He remains as such) until he asks for Allaah's mercy for them, all of them and (until) his heart is sincere and good-natured towards them." As a result of attacking the Companions, some very dangerous matters arise, amongst them: →

We have not been commanded except to ask for forgiveness for them, so whoever reviles them, or hates them—even a single one amongst them, then he is not upon the *Sunnah* and he has no share in the booty.

(i) Denial of the Noble Qur'aan which has praised them in many tens of *aaayahs*.

(ii) Suspecting Allaah, the Mighty and Majestic, of not choosing Companions for His Messenger (ﷺ) who would preserve the Qur'aan after him.

(iii) Suspecting our Prophet Muhammad (ﷺ) of not succeeding in nurturing and educating his Companions and implanting the Islamic creed into their souls.

(iv) Removal of the reliability in everything that the Companions, may Allaah be pleased with them all, have reported regarding this religion.

(v) A nullification of the religion which Allaah, the Mighty and Majestic, desired to be the lasting religion till the Establishment of the Hour, due to the absence of the abundance of reliable transmission, according to the understanding of the one who holds this futile belief.

(vi) Allaah, the Mighty and Majestic's, lack of establishing the proof against mankind.

These are some of the results which come about due to this evil belief. Refer to *Sharh Usoolul-I'tiqaad* (7/1237-1270) and the words of its verifier, (عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ) (7/1238) from whom I quoted these matters that arise from this false belief.

² (from previous page) Soorah al-Hashr (59):10.

We have been informed with this from more than one person from Imaam Maalik¹, that he said, "Allaah has divided the booty, saying:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ

(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property.²

then He said:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا
غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

And those who came after them say, "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful."³

¹ He is Maalik ibn Anas ibn Maalik ibn Aboo 'Aamir ibn 'Amr al-Asbahee, Aboo 'Abdullaah, al-Madaneeh, the *faqeeh*, the Imaam of the place of emigration, head of the Allaah-fearing and the greatest of corroborators. He died in the year 179H and was born in the year 93H. Refer to *At-Taqreeb* (2/223) and *Al-Kaashif* (3/99).

² Soorah al-Hashr (59):8.

³ Ibid., (59):10.

So whoever does not say this for them is not amongst those for whom the booty has been apportioned.”¹

And the Qur’aan is the Speech of Allaah.² I heard Sufyaan say, ‘And the Qur’aan is the Speech of Allaah. And whoever says, ‘Created’ is an innovator, we have not heard anyone say this.’

And I heard Sufyaan say, ‘Eemaan consists of speech and action, it increases and it decreases.’ So his brother, Ibraaheem ibn ‘Uyainah said to him, ‘O Aboo Muhammad, do not say, ‘... it decreases ...’ so he became angry and said, ‘Be silent, my child,

¹ Reported by al-Laalikaa’ee in *Sharh Usoolul-I’tiqaad* (no. 2400) to whom the chain of narration is *hasan* up to Anas ibn Maalik.

² Imaam Ahmad said in *Usoolus-Sunnah* (pp. 21-22), “And the Qur’aan is the Speech of Allaah, it is not created. And he should not be too weak to declare it is not created and that the Speech of Allaah is not (something) distinct and separate from Him (i.e. an entity by itself) and that not a single thing from it is created. And beware of argumentation with the one who innovates in this matter and says that his recitation of the Qur’aan is created and other such claims. And whoever hesitates in this matter and says, ‘I do not know whether it is created or not created—it is but the Speech of Allaah.’ Then he is a person of innovation and he is just like the one who says, ‘It is created.’ Indeed it is the Word of Allaah and it is not created.” Refer to *As-Sunnah* of Imaam ‘Abdullaah ibn Ahmad ibn Hanbal (2/18), *Sharh Usoolul-I’tiqaad* (2/216 to the end, 3/378-385), *Sareehus-Sunnah* of at-Tabaree (pp. 24-29), *Al-Hujjah* (1/334-359), al-Aajurree in *Ash-Sharee’ah* (pp. 75-96), al-Bayhaqee in *Al-Asmaa was-Sifaat* (1/299-422), *Al-I’tiqaad* (pp. 94-110), ad-Daarimee in *Ar-Radd ‘alal-Jahmiyyah* (pp. 132-170), *Ar-Radd ‘alal-Bishr al-Mareesee* (p. 464), *Mukhtasir as-Sawaa’iq al-Mursalah* (2/277-332) and *Sharhut-Tahaawiiyyah* (with the verification of Ahmad Shaakir, pp. 107-127).

rather (it decreases) until there remains nothing of it.¹

And affirming the *Ru'yah* (Seeing Allaah on the Day of Judgement) after death.² And whatever the Qur'aan and the *hadeeth* have spoken of such as:

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ

The Jews say, "Allaah's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up.³

and:

وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ

And the heavens will be rolled up in His Right Hand.⁴

¹ Reported by Ibn Abee 'Umar al'Adanee in *Al-Eemaan* (no. 28), *al-Laalikaa'ee* (no. 1745) and *al-Aajurree* in *Ash-Sharee'ah* (p. 117) and its chain of narration is authentic.

² The People of Truth are united and the People of *Tawheed* and Truthfulness are unanimously agreed that Allaah will be seen in the Hereafter. The Believers will see their Lord with their eyes on the Day of Judgement. This belief has been rejected by the *Mu'tazilah*, the *Jahmiyyah*, the *Khawaarij* and others. Imaam ad-Daaraqutnee (d. 385H) said, "Muhammad ibn Makhlad narrated to us: Muhammad ibn Muhammad ibn 'Umar ibn al-Hakam, Aboo Hasan ibn al'Attaar said: I heard Muhammad ibn Mus'ab, the worshipper saying, "Whoever claims that You do not speak and that You will not be seen in the Hereafter is a disbeliever in Your Face and he does not know You. I testify that You are above the Throne, above the Seven Heavens, not as Your enemies, the heretical apostates (*Zanaadiqah*) say." *Kitaabus-Sifaat* of ad-Daaraqutnee (no. 64) with the verification of 'Alee ibn Muhammad ibn Naasir al-Faqeehee.

³ Soorah al-Maa'idah (5):64.

⁴ Soorah Zumar (39):67.

And whatever (texts) resemble the likes of this from the Qur'aan and the *hadeeth*. (A person) does not add to them, and nor does he explain them away, (rather) he pauses where the Qur'aan and the *Sunnah* pause.¹

¹ Imaam at-Tirmidhee said in his *Sunan* (3/50-51), "It has been stated by more than one person from the People of Knowledge about such *ahaadeeth*, that there is no *tashbeeh* (resemblance) to the Attributes of Allaah, and our Lord, the Blessed and Most High, descends to the lowest heaven every night. So they say: affirm these narrations, have *eemaan* in them, do not deny them, nor ask how. The likes of this has been related from Maalik ibn Anas, Sufyaan ath-Thawree, Ibn 'Uyainah and 'Abdullaah ibn al-Mubaarak, who all said about such *ahaadeeth*, "Leave them as they are, without asking how." Such is the saying of the People of Knowledge from the *AhluS-Sunnah walJamaa'ah*. However, the *Jahmiyyah* oppose these narrations and say, 'This is *tashbeeh*!' However, Allaah, the Most High, has mentioned in various places in His Book, the Attribute of *al-Yad* (Hand), *as-Sam*' (Hearing), and *al-Basr* (Seeing), but the *Jahmiyyah* make *ta'weel* of these *aayaat*, explaining them in a way, other than how they are explained by the People of Knowledge. They say, 'Indeed, Allaah did not create Adam with His own Hand ...' they say that Hand means the Power of Allaah. Ishaq ibn Ibraheem ar-Raahawaih said, '*Tashbeeh* is if it is said, 'Hand like my hand, or similar to my hand,' or if it is said, 'Hearing like my hearing, or similar to my hearing,' then this is *tashbeeh*. But if what is being said is what Allaah has said, 'Hand, Hearing, Seeing,' and it is not asked how, nor is it said, 'Like my hearing, or similar to my hearing,' then it is not *tashbeeh*. Allaah, the Most Blessed and Most High, said in His Book:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is none like unto Him, and he is the All-Hearing, the All-Seeing.
Soorah ash-Shooraa (42):11

See also *Sunan at-Tirmidhee* (4/692). For a greater discussion of this topic refer to *Mukhtasir-us-Sawaa'iq* (1/10-91), *Dhammut-Ta'weel* of Ibn Qudaamah, *Al-Ikleeel* of Shaikhul-Islaam Ibn Taymiyyah, *Sharh Usoolul-I'tiqaad* (3/430-433), '*Aqeedatul-Imaam Ibn Qudaamah* and *Kitaabus-Sifaat* of al-Haafidh 'Abdul-Ghaniyy al-Maqdisee (pp. 129-130).

And He says:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

The Most Beneficent *Istawaa* (rose over) the (Mighty)
Throne (in a manner that suits His Majesty).¹

And whoever claims other than this is a *Jahmee*, a *Mu'attil* (negator of the Attributes of Allaah).²

And that he does not say as the *Khawaarij* say, 'Whoever commits a sin has disbelieved.'³

¹ Soorah Taa Haa (20):5.

² Allaah, the Mighty and Majestic's, ascending over His Throne, is a belief firmly established by the Book and the *Sunnah* and the consensus of the scholars of the *Salaf* and the People of *Hadeeth*. And the attribute of *al-Uluww* (Allaah's Highness) is an attribute established for Allaah, in this regard many books have been authored. Refer to *Ithbaat Sifatul-Uluww* of Ibn Qudaamah, *Al-Uluww* of adh-Dhahabee and *Ijtima' Juyooshal-Islaamiyyah* of Ibn Qayyim al-Jawziyyah. These notable scholars have compiled evidences from the Book, the *Sunnah*, insight and consensus for the affirmation of these attributes. Refer also to *Talbeesul-Jahmiyyah* of Shaikhul-Islam Ibn Taymiyyah (1/127, 558-580), *Usoolul-I'tiqaad* of al-Laalikaa'ee (3/387-402) and *Kitaabus-Sifaat* of al-Haafidh 'Abdul-Ghaniyy (pp. 71-77).

³ Know, may Allaah have mercy upon you, that the issue of performing *takfeer* (ascribing disbelief to someone) and not performing *takfeer* is one in which the tribulation and trial has become great and in which the difference has increased, and in which desires and opinions have diversified, the evidences used have contradicted each other. One group says, 'We do not declare anyone from the people of the *qiblah* (those who ascribe themselves to Islaam) to be a disbeliever.' So *takfeer* has been denied generally (by this group) along with the knowledge that there are hypocrites amongst the people of the *qiblah*. Another group declares a Muslim to be a disbeliever on account of every sin, or due to every major sin and →

And that he does not ascribe disbelief to someone on account of any of the sins. Disbelief lies in abandoning the five (pillars of Islaam) about which the Messenger of Allaah (ﷺ) said, "Islaam is built upon five: the testification that none has the right to be worshipped except Allaah, alone, that Muhammad is His Messenger, establishing the (five daily) prayers, giving the zakaah (obligatory charity), fasting the month of Ramadaan, and performing the Hajj."¹

As for three of them, the one who abandons them is not to be argued with:² the one who does not make the testification of faith, does not pray or does not fast, because none of these can be delayed from their times.³

both of these sayings are incorrect. And *Ahlu-Sunnah* are agreed, all of them, that the one who commits a major sin is not to be accused of the *kufir* (disbelief) which ejects from the religion totally—as the *Khawaaarij* say. Refer to *Sharhut-Tahaawiyyah* (pp. 316-325).

¹ Reported by al-Bukhaaree (no. 8), Muslim (no. 16), at-Tirmidhee (no. 2609), an-Nisaa'ee (8/107), Ahmad (2/26, 93, 120, 143), al-Laalikaa'ee (no. 1490), al-Bayhaqee in *Al-I'tiqaad* (pp. 247-248), Ibn Mandah in *Al-Eemaan* (nos. 40, 41, 42, 148, 149, 150) al-Humaidee (no. 703) and others.

² Meaning: advised and corrected, since he has committed disbelief by this action of his. Ibn al-Qayyim said, "And as for ruling by other than what Allaah has revealed and abandoning the Prayer, then that is from the disbelief of action (*kufir 'amalee*) absolutely, and it is not possible to negate the name of *kufir*, after Allaah and His Messenger have named him by it. So the one who rules by other than what Allaah has revealed is a disbeliever, and the one who abandons the prayer is a disbeliever, due to textual evidence from the Messenger (ﷺ). However it is disbelief of action, not the disbelief of belief (*I'tiqaad*). *As-Salaatu wa Hukmu Taarikihaa*, (pp. 55-57).

³ Meaning: only the one who delays them past their proper time is advised, corrected and argued with, since he has not committed disbelief, but is neglectful.

And the one who performs these (duties) after having neglected them from their proper times, deliberately, will not have fulfilled his obligation (i.e. it will not be accepted from him).

As for the *zakaah*, when he gives it then that will suffice him (his obligation will have been fulfilled), and so long as he withholds it, he is sinful. As for the *Hajj*, whoever finds a way towards it, and it is obligatory upon him, then it is obligatory upon him. It is not obligatory upon him in that year of his, unless (he is in a situation in which) he can definitely perform it. When he performs it, he has fulfilled his obligation, and he is not sinful if he delays it till he actually performs it, as he would be sinful if he delayed giving the *zakaah*, because the *zakaah* is the right of the needy Muslims, he withholds it from them, so he is a sinner until he offers it to them. As for the *Hajj*, then that is between him and His Lord - when he performs it he has fulfilled (his obligation).

And if he dies and he had the capacity (to perform *Hajj*), but did not perform *Hajj*, he asks to be returned to the world so that he can perform *Hajj*,¹ and it is required from his family that they perform pilgrimage upon his behalf.

¹ 'Abdullaah ibn Yoosuf al-Judai' in his footnotes to this treatise says, "This has been reported in a *hadeeth* which is not authentic, reported by at-Tirmidhee in his *Jaami'* after no. 3313, Ibn Jareer in his *tafseer* (28/118), at-Tabaraanee (12/114-115) and Ibn 'Adee in *Al-Kaamil* (7/2670) from Aboo Janaab al-Kalbee, from ad-Dahhaak ibn Muzaahim, from Ibn 'Abbaas who said, "The Messenger of Allaah (ﷺ) said, "Whoever possesses wealth which would enable him to perform *Hajj*, or he has wealth upon which *zakaah* is obligatory and so he does not purify his wealth (by giving the *zakaah*), he will ask to be returned at the moment of death." They said, "O Ibn 'Abbaas, we thought that this was for the disbeliever." He replied, "I will recite to you something from the Qur'aan about this." Then he recited: →

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ
 أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ
 ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٠٤﴾ وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ
 مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي
 إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقْتُ وَأَكُن مِنَ الصَّالِحِينَ

O you who believe! Let not your properties or your children divert you from the remembrance of Allaah. And whosoever does that, then they are the losers. And spend (in charity) of that with which We have provided you, before death comes to one of you and he says, "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give *Sadaqah* (i.e. *Zakaah*) of my wealth, and be among the righteous (i.e. perform *Hajj* (pilgrimage to Makkah))."

Soorah al-Munaafiqoon (63):9-10

Its chain of narration is weak due to three reasons:

- (i) This Aboo Janaab is Yahyaa ibn Aboo Hayyah who is weak in *hadeeth*, not being strong and was guilty of performing *tadlees*.
- (ii) Ad-Dahhaak did not hear from Ibn 'Abbaas.
- (iii) There is a difference with respect to whether this report of Aboo Janaab is *marfoo'* (raised) to the Prophet (ﷺ) or *mawqoof* (suspended) to Ibn 'Abbaas. So ath-Thawree and 'Umar ibn 'Alee report from him in *marfoo'* form. And Ja'far ibn 'Awn, as at-Tirmidhee has reported (no. 3313), and Sufyaan ibn 'Uyainah, as at-Tirmidhee also reports—report from him in *mawqoof* form, going back to Ibn 'Abbaas only. At-Tirmidhee said, "And this is more correct" meaning that the *hadeeth* is *mawqoof* (traced back only to Ibn 'Abbaas).

I say: When you put these three together with the *tadlees* of Aboo Janaab, you complete the fourth one." 'Abdullaah ibn Yoosuf al-Judai' in his verification of al-Humaidee's *Usoolus-Sunnah* in *Majallatul-Hikmah* (1/281-288).

We hope that that removes the obligation from him, just as if he had a debt and that would be removed from him after his death.¹

End of the Treatise

¹ From Ibn 'Abbaas (رضي الله عنه) who said, "A man came to the Prophet (ﷺ) and said, 'My sister died and did not perform Hajj. Can I perform Hajj on her behalf?' He said, "Do you not consider that if she had a debt, then you would have repaid it (for her)? And Allaah is more deserving of (having His obligations) fulfilled." Reported by al-Bukhaaree (nos. 1852, 6699, 7315) an-Nisaa'ee (5/116), Ahmad (1/345), at-Tayaaleesee (no. 2621), Ibn Hibbaan (no. 3993), at-Tabaraanee (12/12443, 12444, 12512) and al-Baghawee in *Sharhus-Sunnah* (no. 1855).

CHAPTER FIVE

THE CREED OF THE IMAAM
ABOO THAWR IBN KHAALID AL-KALBEE
(D. 240H)



A Word about this Creed

This creed is found in al-Laalikaa'ee's *Sharh Usoolul-I'tiqaad* (2/172) with his chain of narration going back to Aboo Thawr.

His Belief and Methodology

Muhammad ibn Rizqullaah informed us, saying: Ahmad ibn Hamdaan informed us, saying: Abul-Hasan Idrees ibn 'Abdul-Kareem narrated to us, saying: "A man sent a letter to Aboo Thawr Ibraaheem ibn Khaalid asking him about *Eemaan*— 'What is it? Does it increase and decrease? Is it speech? Or speech and action? Or speech, belief (*tasdeeq*) and action?' So he replied:

'Verily, it is belief (*tasdeeq*) with the heart, affirmation with the tongue and action of the limbs.' And he asked him about the *Qadariyyah*, 'Who are they?' So he said, 'The *Qadariyyah* are those who say Allaah did not create the actions of the servants and that Allaah did not decree acts of disobedience for the servants and that He did not create them (the acts of disobedience). Therefore these *Qadariyyah* are not to be prayed behind, nor are their sick to be visited and nor are their funerals to be attended. Their repentance from this saying should be sought. If they repent (then so) and if not then their necks are to be struck.'

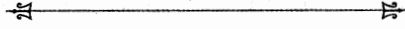
And you asked, 'Is prayer to be performed behind the one who says the Qur'aan is created?' Such a one is a disbeliever on account of his saying, he is not to be prayed behind. And this is because the Qur'aan is the Speech of Allaah, Great is His praise, and there is no difference of opinion upon this amongst the People of Knowledge.

And whoever says, 'The Speech of Allaah is created,' then he has disbelieved and has claimed that something (new) occurred in Allaah, the Mighty and Majestic, which did not (initially) exist.

And you asked, 'Does one of the people of *Tawheed* remain in the Fire forever?' That which is with us is that we say, 'The *Muwahhid* does not remain in the Fire.'

End of the Treatise

CHAPTER SIX



THE CREED OF THE TWO IMAAMS

ABOO ZUR'AH AR-RAAZEE (D. 264H) AND
ABOO HAATIM AR-RAAZEE (D. 277H)
AND OF THOSE FROM THE SALAF FROM
WHOM THEY NARRATE

With the Verification of Ahmad Sa'd Hamdaan



A Word about this Creed

This creed is found in al-Laalikaa'ee's *Sharh Usoolul-I'tiqaad Ahlus-Sunnah wal-Jamaa'ah* (2/176-182) with his chain of narration to Aboo Haatim and Aboo Zur'ah.

Their Belief and Methodology

(i) Muhammad ibn al-Mudhaffar al-Muqri informed us, saying: Al-Hussain ibn Muhammad ibn Habsh al-Muqri narrated to us, saying: Aboo Muhammad 'Abdur-Rahmaan ibn Aboo Haatim said, "I asked my father and Aboo Zur'ah about the *madhaahib*¹ of *Ahlus-Sunnah* about the *Usool* of the religion and what they found the Scholars to be upon in all the different regions, and what they themselves believed (as their creed) from all of that? They said:

'We reached the Scholars in all the various regions, in the Hijaz, in 'Iraq, in Shaam and in Yemen, and it was from their *madhhab* (that): *Eemaan* consists of (both) speech and action. It increases and it decreases.

¹ *Madhaahib*, plural of *madhhab* meaning 'a way.'

And the Qur'aan is the Speech of Allaah, it is not created in any of its different aspects.¹

¹ Siddeeq Hasan Khan (رحمته الله تعالى) said, "And in summary, the Mighty Qur'aan is His manifest Book, and His strong rope. He revealed it to the Chief of the Messengers in a clear and manifest Arabic tongue. It consists of chapters, *ayaahs*, sounds, letters, words and has a beginning and an end. It is recited by the tongues, memorised in the hearts, written in the *masaahif* (copies of the Qur'aan), and heard by the ears. The Exalted said:

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ

Nay, but it (the Qur'aan) is (composed of) clear verses (*ayaat*) preserved in the breasts of those who have been given knowledge.

Soorah al-Ankaboot (29):49

And the Exalted said:

لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلَّمْتُ رَبِّي
لَنفَدَ الْبَحْرُ قَبْلَ أَنْ نَنْفَدَ كَلِمَتُ رَبِّي

If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished.

Soorah al-Kahf (18):109

And the Exalted said:

إِنَّهُ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَكْنُونٍ

That (this) is indeed an honourable recital (the Noble Qur'aan) in a Book well-guarded (with Allaah in the heaven i.e., *Al-Lauh Al-Mahfooz*).

Soorah al-Waaqi'ah (56):77-78 →

And the Qur'aan is this Arabic book, the one about which He said:

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا
بِالَّذِي بَيْنَ يَدَيْهِ

And those who disbelieve say, "We believe not in this Qur'aan nor in that which was before it."

Soorah Saba (34):31

And some of them (the disbelievers) said about it:

إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ

This is nothing but the word of a human being!

Soorah al-Muddathhir (74):25

And then Allaah warned one saying such as this with burning him in the Fire (in the *ayah* after it). And some of them say it is poetry, so Allaah the Exalted said:

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ

And We have not taught him poetry, nor is it fitting for him. This is only a reminder and a plain Qur'aan.

Soorah Yaa Seen (36):69

So when He, free from all imperfection, denied that it was poetry and affirmed that it was a Qur'aan (recital) then no doubt should remain with the sensible and intelligent person that the Qur'aan is this Arabic book whose beginning and end is known. So whoever claims that the Qur'aan is a name for something other than it, besides it, his ignorance and stupidity becomes clear. The Exalted said:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا
فَأْتُوا بِسُورَةٍ مِثْلِهِ

→

And the Divine Pre-determination, its good and its evil is from Allaah, the Mighty and Majestic.

And the best of this *Ummah* after its Prophet (ﷺ) is Aboo Bakr as-Siddeeq, then 'Umar ibn al-Khattaab, then 'Uthmaan ibn 'Affaan, then 'Alee ibn Abee Taalib, peace be upon all of them. And they are the Rightly Guided Orthodox Caliphs. And the ten (Companions) which the Messenger of Allaah (ﷺ) named and testified for Paradise for them, in the manner that the Messenger of Allaah (ﷺ) testified, and his saying is the truth. And to ask for Allaah's mercy for all the Companions of Muhammad (ﷺ) and to withhold from what (disputes) occurred between them.

And if you (Arab pagans, Jews and Christians) are in doubt concerning that which We have sent down (i.e., the Qur'aan) to Our slave (Muhammad (ﷺ)) then produce a chapter of the like thereof.

Soorah al-Baqarah (2):23

And the Exalted said:

قُلْ
لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذِهِ الْقُرْآنِ
لَآ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Say, "If mankind and the jinns were together to produce the like of this Qur'aan, they could not produce the like thereof, even if they helped one another."

Soorah al-Israa (17):88

Therefore, it is not permissible that He challenges them to come together to produce the likes of something which is such that they don't even know what it is, or whose meaning cannot be understood." *Qatfuth-Thamar fee Bayaan 'Aqeedah Ahlil-Athar* (p. 81) of Siddeeq Hasan Khan.

And that Allaah, the Mighty and Majestic, is upon ('*alaa*) His Throne, distinct (*baa'in*)¹ from His creation, just as He described Himself in His Book and upon the tongue of His Messenger,

¹ Meaning: Not connected to nor touching His creation. And someone may say that this wording 'distinct (*baa'in*)' has not been reported in the Book and the *Sunnah* so why is it mentioned? And the Shaikh Muhammad Naasirud-Deen al-Albaanee has replied to this, and other than this with his saying in *Mukhtasirul-Uluww* (pp. 18-19) and a summary of it is: that there is no harm in mentioning this word *baa'in* with the purpose of clarification. Its mentioning occurs frequently in the creed of the *Salaf* and a group of them spoke with it. Although it was not known in the time of the Companions (رضي الله عنهم), when Jahm and his followers innovated the saying that Allaah is in every place, it became necessary for those notable scholars to clarify the matter and to speak with the word *baa'in*. And this is a completion (of the matter) just like their saying regarding the Qur'aan that '... it is not created (*ghair makhloq*) ...' This word itself was not known to the Companions but they used to say '... the Speech of Allaah, the Blessed and Exalted ...' and they did not use to add to this. It would have been better to stop at this point had it not been for the saying of Jahm and his factions from the *Mu'tazilah* that '... it is created (*makhloq*) ...' But when they spoke with this falsehood it became necessary for the people of truth that they speak with the truth, even if it was with terms and words which were not known before. Imaam Ahmad, may Allaah the Exalted, have mercy upon him, has indicated this reality when he was asked about the *Waaqifah* (those who do not clarify and verbally express their stance about the Qur'aan, whether they hold it to be created or not created), '... those who say about the Qur'aan that it is created or not created, do they have the choice to say 'It is the Speech of Allaah' and then to remain silent?' He said, 'And why should he remain silent? If it had not been for what the people have fallen into, remaining silent would have been sufficient for him - but when they (i.e., the innovators) speak, for what reason should they (i.e., the *Ahlu-Sunnah*) not speak (to clarify their position)!?' Aboo Daawood heard it from him in his *Masaa'il* (pp. 263-264). 'Aasim ibn 'Abdullaah al-Qaryootee in his footnotes to Siddeeq Hasan Khan's *Qatfuth-Thamar* (p. 38).

without asking 'How?' He has encompassed everything in His Knowledge:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.¹

And that He, the Blessed and Exalted, will be seen in the Hereafter. The People of Paradise will see Him with their eyes and will hear His words, however He wills (for that to happen) and as He wills.

And Paradise and Hell-fire are true. They are both created and they will never perish. Paradise is a reward for his allies (*Awliyaa*) and Hell-fire is a punishment for those disobedient to Him, except he to whom He, the Mighty and Majestic, shows Mercy. And the Bridge (over Hell-fire) is true. And the *Meezaan* (Balance) is true. The two Scales in which the actions of the servants will be weighed, the good and the evil, are true. And the *Hawd* with which our Prophet (ﷺ) has been honoured is true. And Intercession is true. And the Resurrection after death is true.

And the people who have committed major sins are under the will of Allaah.² And we do not declare any of the people of the *qiblah* to be disbelievers due to their sins, but we entrust the knowledge of the inner-condition to Allaah, the Mighty and Majestic.

¹ Soorah ash-Shooraa (42):11.

² That is either He will choose to forgive them or He will choose to punish them due to His mercy and justice.

And we maintain the obligation of *Jihaad* and *Hajj* with the Rulers of the Muslims in every age and era. And we do not hold rebelling against the Rulers and nor to engage in fighting during (times of) trial. We hear and obey the one to whom Allaah, the Mighty and Majestic, has entrusted our affair. We do not raise a hand (against) obedience (to him) and we follow the *Sunnah* and the *Jamaa'ah* and we avoid deviation, splitting and differing. *Jihaad* along with those appointed with authority amongst the leaders of the Muslims is always operative ever since Allaah, the Mighty and Majestic, sent our Prophet (ﷺ), up until the establishment of the Hour. There is nothing which cancels it. And likewise, *Hajj* and passing on the charities (due upon) the livestock to those appointed with authority amongst the leaders of the Muslims.

And the people are (treated as) believers (outwardly) with respect to the rulings (related to them) and their inheritance and we do not know how they (truly) are in the sight of Allaah, the Mighty and Majestic. So whoever says that he is '... a believer in truth ...' then he is an innovator and whoever says that he '... is a believer in the sight of Allaah ...' then he is one of the liars. And whoever says that he '... truly believes in Allaah ...' then he is correct.¹

And the innovating *Murji'ah* are astray. And the innovating *Qadariyyah* are astray. So the rejector amongst them (the one who says) that Allaah, the Mighty and Majestic, does not know what was not in existence before its existence, then he is a disbeliever. And that the *Jahmiyyah* are disbelievers.

¹ The difference between this statement and the first is that the first contains an unqualified and unrestricted statement that the individual is a Believer (*Mu'min*). Whereas the last is just a statement that he truly believes in Allaah and is not a declaration in favour of himself that he is a (perfect and complete) *Mu'min* (Believer).

And that the *Raafidah* rejected Islaam.¹ And that the *Khawaarij* are those who leave the religion (*murraaq*).

And whoever claims that the Qur'aan is created then he is a disbeliever in Allaah, the Mighty, with the disbelief that ejects from the religion. And the one who doubts in the disbelief of such a person amongst those who understand (the affair), he too is a disbeliever. Whoever doubts in the Speech of Allaah, the Mighty and Majestic, and withholds, doubting about it saying, 'I do not know whether it is created or not created,' is a *Jahmee*. And whoever withholds (from expressing his stance) about the Qur'aan out of ignorance, then he is taught and accused of innovation, but he is not to be declared a disbeliever. And whoever says, 'My recitation of the Qur'aan is created ...' or 'The Qur'aan with my utterance is created ...' then he is a *Jahmee*."

Aboo Muhammad said, "And I heard my father saying: 'And the sign of the People of Innovation is reviling the People of the Narrations. And the sign of the Heretics (*Zanaadiqah*) is calling the *Ahlu-Sunnah* 'worthless ones' and they desire to nullify the narrations.

And the sign of the *Jahmiyyah* is calling the *Ahlu-Sunnah*

¹ This is one of the many sayings regarding the reason for their being named *Raafidah* and there are also other sayings, amongst them that they are named *Raafidah* due to their rejection of Aboo Bakr and 'Umar. Also that they are named with that when they rejected Zaid ibn 'Alee and separated from him, he said to them, 'You rejected me, may Allaah reject you,' and other than this has also been said. Refer to *AlMaqaalaat* (1/89).

'Mushabbihah' (those who liken Allaah to His creation).¹ And the sign of the *Qadariyyah* is calling the People of the Narrations 'Mujbirah' (those who claim people have no free will and are compelled to act).² And the sign of the *Murji'ah* is calling the *Ahlu-Sunnah* the Opposers and the Reductionists.³

¹ This is because *Ahlu-Sunnah* describe Allaah, the Mighty and Majestic, with what He described Himself and what His Messenger (ﷺ) described Him with. However, the People of Innovation reject what has been reported from that or they make *ta'weel* (figurative interpolation) with other than its proper meaning. Adh-Dhahabee said, "And the scholars of the *Salaf* explained the important and unimportant words (occurring in the Qur'aan and *Sunnah*) ... and as for the *aayaat* and the *ahaadeeth* of the Attributes they never subjected them to *ta'weel*, and they are the most important in the religion. So if *ta'weel* were permissible then they would have undertaken it. So know with certainty that reciting them and leaving them as they came is the truth, and there is no explanation for them other than this. So we believe in this, and we are silently following the *Salaf*, believing that they are the Attributes of Allaah ... and that they do not resemble the attributes of creation." *Siyar A'laamun-Nubulaa* (10/505). Ibn Hajr al-Asqalaanee said, "The one who takes the path of the *khalaf* cannot be sure that that which he makes *ta'weel* of is the intended meaning, and it is not possible to be certain of the correctness of the *ta'weel*." *Fathul-Baaree* of Ibn Hajr (13/436).

² *Ahlu-Sunnah* say that everything is by the Pre-determination of Allaah but this, in the estimation of the *Qadariyyah*, is compulsion for the servants, we seek Allaah's forgiveness, and for this reason they call them *Mujbirah*.

³ *Ahlu-Sunnah* say that *eemaan* increases and decreases. As for the *Murji'ah* they claim that *eemaan* is separable (i.e., that it is speech alone, or that it is belief in the heart alone etc., and is therefore constant) and for this reason they call the *Ahlu-Sunnah* 'Reductionists.'

And the sign of the *Raafidah* is calling the *Ahlu-Sunnah* 'Naasibah' (Those having a hatred for 'Alee and his offspring).¹ But no name befits the *Ahlu-Sunnah* save one, and it is impossible that all of these names bring them together."

(ii) Aboo Muhammad said, "And I heard my father and Aboo Zur'ah commanding fleeing from the People of Deviation and Innovations, being very harsh in that with the most severe harshness. And they refused the compilation of books with opinions, with other than narrations. And they forbade from sitting with the people of theological rhetoric and speculation (*Ahlul-Kalaam*) and looking into the books of the philosophers (*mutakallimoon*) and they would both say, 'The person of theological rhetoric will never prosper.'"

Aboo Muhammad said, "And I say that too." And Aboo 'Alee ibn Habsh al-Muqri said, "And I say that." And our Shaikh (Ibn al-Mudhaffar) said, "And I say that." And our Shaikh, meaning the author, said, "And I say that." And at-Tareetheete said, "And I say that." And our Shaikh, as-Silafee said, "And we say that."

(iii) And I found in some of the books of Aboo Haatim Muhammad ibn Idrees ibn al-Mundhir al-Handhalee ar-Raazee

¹ The *Raafidah* claim that the *Ahlu-Sunnah* who give precedence to the two Shaikhs (Aboo Bakr and 'Umar) with respect to the *khilaafah*, (they claim) that this is enmity which has been set up against 'Alee and the *Aal-Bait* (the family of the Prophet (ﷺ)), but the *Ahlu-Sunnah* are free from this. They give precedence to whoever has been given precedence depending upon the the texts reported in that regard. And there is no connection between that and loving and revering the *Aal-Bait*. Loving the *Aal-Bait* is from the creed of *Ahlu-Sunnah wal-Jamaa'ah*.

(رحمة الله تعالى) from what had been heard from him, saying: 'Our *madhhab* and that which we choose is following the Messenger of Allaah (ﷺ) and his Companions, the *Taabi'een* and those after them in goodness, abandoning looking at the places of the innovations, and holding fast to the *madhhab* of the People of the Narrations such as, Aboo 'Abdullaah Ahmad ibn Hanbal, Ishaq ibn Ibraaheem (ar-Raahawaih), Aboo 'Ubaid al-Qaasim ibn Sallaam and ash-Shaafi'ee. And clinging to the Book and the *Sunnah* and defending the Scholars who follow in the footsteps of the *Salaf* and adopting what the *Ahlu-Sunnah* in the various regions adopted, such as Maalik ibn Anas in Madeenah, al-Awzaa'ee in Shaam, al-Layth ibn Sa'd in Misr, Sufyaan ath-Thawree and Hamaad ibn Zaid in 'Iraq, with respect to the occurrences for which no narration can be found from the Prophet (ﷺ), the Companions and the *Taabi'een*.

And abandoning the opinion of the deceiving, surmising, cheating, lying, beautifiers of speech. And abandoning looking into the books of al-Karaabees and avoiding whoever defends him from amongst his companions and who argues (...)¹ such as Daawood al-Asbahaanee, his likes and his followers.

And the Qur'aan is the Speech of Allaah, His knowledge, His Names, His Attributes, His commands and His prohibitions—it is not created from any aspect whatsoever.²

¹ A word occurs here regarding which the verifier of the text said, "It is like this in both of the manuscripts ..." and which is difficult to reconcile with the previous phrase to provide a meaningful sentence (Translators note).

² The Qur'aan is the Speech of Allaah and His Revelation (*tanzeel*). It is not created in whichever manner it may be written and nor when it is recited, in whatever place it may be recited, whether it is found in the heaven or upon the earth, however it may be preserved, whether →

And whoever claims it is created, made, then he is a disbeliever in Allaah with a disbelief that ejects from the religion. And the one who doubts the disbelief of such a one, who understands (the affair) and is not ignorant, then he too is a disbeliever. And the *Waaqifah*¹ and the *Lafdhiyyah*² are *Jahmiyyah*. Aboo 'Abdullaah Ahmad ibn Hanbal declared them to be *Jahmiyyah*.

And following the narrations from the Messenger of Allaah (ﷺ), from his Companions and the followers in goodness after them. And abandoning the speech of the philosophers (*mutakallimoon*), abandoning sitting with them, fleeing from them and abandoning sitting with the one who authors books with opinion, without (the use of the) Narrations.

written in the the Preserved Tablet or in the copies of the children of the Qur'anic schools, or inscribed on a stone and written on paper or leaf, whether memorised in the heart or spoken by the tongue. Whoever says other than this, or claims that the Qur'aan in the earth or in the heaven is other than the Qur'aan which we recite with our tongues, and which we write in the *masaahif* (copies of the Qur'aan), or who believes this in his heart or who conceals such a belief in his heart, or who professes it with his tongue—then he is a disbeliever whose blood and wealth is lawful and who is free from Allaah and Allaah is free from him, as has been said by at-Tabaree in his *Sareehus-Sunnah* (pp. 24-25).

¹ Those who stopped at saying "... the Qur'aan is the Speech of Allaah ..." and hesitated in expressing and clarifying their position by saying "... it is not created."

² Those saying that their recitation or utterance of the Qur'aan is created. They began to say this after they had been refuted and exposed by the *Ahlus-Sunnah* regarding their evil saying that the Qur'aan is created. So they resorted to this dubious statement "... my recitation of the Qur'aan is created ..."

And our choice is that *eemaan* is speech and action; affirmation by the tongue, belief with the heart and acting in accordance with the pillars such as the prayer, the *zakaah* for the one who has possessions, *Hajj* for the one who finds a way towards it, fasting in the month of *Ramadaan* and all of the obligatory duties of Allaah which He made incumbent upon His servants. Acting upon them is from *eemaan*. And *eemaan* increases and decreases.

And we believe in the Punishment of the Grave. And in the *Hawd* with which the Prophet (ﷺ) has been honoured. And we believe in the Questioning in the Grave, and in the Noble Writing Angels. And in that intercession which the Prophet (ﷺ) has been singled out with (amidst all the other prophets).¹

And we ask Allaah to have mercy upon all of the Companions of the Prophet (ﷺ) and we do not revile a single one of them due to His saying, the Mighty and Majestic:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا
غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

And those who came after them say, "Our Lord! Forgive

¹ The intercession which is affirmed for our Prophet Muhammad (ﷺ) is of various types and amongst them is the greatest intercession which is specifically for our Prophet (ﷺ) amidst all of his brothers amongst the Prophets and Messengers, may Allaah send His prayers upon them all, and this greatest intercession is so that the Lord, the Sublime and Exalted, may come for the settling of the Judgement.

us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.”¹

And we believe that Allaah is upon ('*alaa*) His Throne,² distinct and separate (*baa'in*) from His creation:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.³

¹ Soorah al-Hashr (59):10.

² Imaam Abul-Hasan al-Ash'aree says, "We see all of the Muslims raising their hands in the direction of the sky, because Allaah has Risen over His Throne which is above the Heavens, and if Allaah were not over the Throne they would not raise their hands in the direction of the Throne just as they do not lower their hands when they make *du'aa* to face the earth. And some people from the *Mu'tazilah*, *Jahmiyyah* and *Harooriyyah*, say about the saying of Allaah, 'The Most Merciful rose upon His Throne' that He *istawla* (conquered), *malaka* (owned), *qahara* (dominated), and that Allaah is in every place, and they denied Allaah being above His Throne, as the People of Truth say, and they took *Istiwa* to mean Power (*Qudrah*). And if what they mention were the case then their would be no difference between the Throne and the Seven Earths, for Allaah is Powerful over them and over all inanimate objects (*hashwash*) and all that is in the world. So if Allaah had made *Istiwa* upon His Throne with the meaning of *Isteelaa* (Conquering), and He, the Mighty and Majestic, has made *Istiwa* (in this case) over all things, then He would have made *Istiwa* over the Throne, the earth, the heaven, the inanimate objects and the filth because He is Powerful over all things, having made *Istiwa* over them. So when He is Powerful over all things it is not permissible for any Muslim to say, 'Indeed Allaah has made *Istiwa* (with the meaning of *Isteelaa*) over the inanimate objects and space,' it is not permissible to say that He made *Istiwa* upon His Throne with the meaning *Isteelaa* which→

is general to all things, rather it is necessary that the meaning of *Istiwa* be something restricted to the Throne alone ...

And what further corroborates the fact that Allaah has made *Istiwa* over His Throne specifically and not anything else is what the People of Narration report from the Messenger (ﷺ) that he said, "Allaah descends every night to the Lowest Heaven and says, 'Is there one who is asking that I may give him, is there anyone asking forgiveness that I may forgive Him?'" Another evidence (is that) Allaah, the Mighty and Majestic, says:

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ

They fear their Lord above them.
Soorah an-Nahl (16):50

And He says:

تَسْرِعُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ

The Angels and the Spirit ascend to Him.
Soorah al-Ma'aarij (70):4

And He says:

ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ

Then He Rose Over the Heaven when it was smoke.
Soorah Fussilat (41):11

And He says:

ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَسْتَلِ بِهِ خَبِيرًا

Then *Ar-Rahmaan* rose over the Throne, so ask one informed concerning Him.
Soorah Furqaan (25):59

And He says:

ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ

→

And we do not hold rebellion against the Rulers and nor do we fight in the (time of) trial. We hear and obey the one to whom Allaah has entrusted our affair. And we hold the performance of prayer, *Hajj* and *Jihaad* with the Rulers, as well as paying the charity due on livestock to them.

Then He rose over the Throne, you have no protector or intercessor besides Him.

Soorah Sajdah (32):4

All of this indicates that He, the Exalted, is above the Heaven having Risen over His Throne. And the Heaven is not the earth by consensus of the Muslims, so this indicates that Allaah is single in His Oneness, having Risen over His Throne ... And all of this indicates that He is not in His creation, and neither is the creation in Him, and that He has Risen over the Throne without *kayf* (asking how) and without *istiqraar* (settling), Exalted is Allaah above what the unjust say. And they (the *Mu'tazilah*) have not affirmed something real in their description of Him, and their mention of Him does not necessitate the singling out of Allaah Alone (*wahdaaniyyah*) due to all of their words ending up in *ta'teel* (negation), and all of their descriptions (of Allaah) indicate negation, desiring by that their absolving Allaah from anthroporphism (*tanzeeh*) and negation of *tashbeeh*! And we seek refuge with Allaah from a *tanzeeh* that necessitates negation and *ta'teel* ... And the scholars report that a man came to the Messenger (ﷺ) with a black slave-girl and said, 'O Messenger of Allaah! I wish to free her as an atonement.' So the Prophet (ﷺ) said to her, 'Where is Allaah?' To which she replied, 'Above (*fee*) the heaven.' He asked, 'Who am I?' To which she replied, 'You are the Messenger of Allaah.' So he (ﷺ) said, 'Free her for she is a believer.' So this indicates that Allaah, the Mighty and Majestic, is over His Throne, above the heaven." *Al-Ibaanah* of Abul-Hasan al-Ash'aree, 'The chapter on *Istiwa'a*.'

³ (from page 63) Soorah Shooraa (42):11.

And we believe in what has come in the authentic narrations that some people from the *Muwahhideen* will be removed from the Hell-fire due to intercession.

And we say, 'We are believers in Allaah, the Mighty and Majestic.' And Sufyaan ath-Thawree hated that it should be said, 'A believer in truth in the sight of Allaah,' and 'One complete in his faith,' and this too is the saying of al-Awzaa'ee.

And the sign of the People of Innovation is reviling the People of Narrations. And the sign of the *Jahmiyyah* is calling the *Ahlu-Sunnah* 'Mushabbihah' and 'Naabitah.' And the sign of the *Qadariyyah* is calling the *Ahlu-Sunnah* 'Mujbirah.' And a sign of the Heretics (*Zanaadiqah*) is that they call the People of the Narrations 'Hashawiyah' (worthless ones), and they desire to nullify the narrations from the Messenger (ﷺ).

May Allaah grant us and every believer success in that which He loves and is pleased with of speech and action and may Allaah send prayers and peace upon Muhammad and his family.

End of the treatise

CHAPTER SEVEN

THE CREED OF THE IMAAM SAHL IBN 'ABDULLAAH AT-TUSTAREE (D. 283H)



A Word about this Creed

This creed is found in al-Laalikaa'ee's *Sharh Usoolul'I'tiqaad* (2/182-183) with his chain of narration to Sahl ibn 'Abdullaah.

His Belief and Methodology

Aboo 'Abdullaah Muhammad ibn Ibraaheem ibn Muhammad ibn Haarasat an-Najeeramee informed us, reading it to us, saying: I heard Abul-Qaasim 'Abdul-Jabbaar ibn Sheeraaz ibn Yazeed al-'Abdee, the companion of Sahl ibn 'Abdullaah, saying, "I heard Sahl ibn 'Abdullaah saying, and it was said to him, 'When does a man know that he is upon the *Sunnah* and the *Jamaa'ah*?' He said:

'When he knows of ten qualities from himself: He does not abandon the *Jamaa'ah*.¹

¹ Ishaq ibn Raahawaih (d. 238H), the teacher of Imaam al-Bukhaaree, said, "If you were to ask the ignorant people about the Great Majority they would say, 'The majority of people.' They do not know that the *Jamaa'ah* is the Scholar who clings to the narrations from the Prophet (ﷺ) and his way. So whoever is with him (the scholar) and follows him, then he is the *Jamaa'ah*." Reported by Aboo Nu'aym in *Hilyatul-Awliyaah*. Imaam ash-Shaatibee (d. 790H) said, "So consider what he (Ishaq ibn Raahawaih) quotes and it will then be clear to you the error

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He does not revile the Companions of the Prophet (ﷺ).¹ He does not come out against this *Ummah* with the sword.²

of those who think that the *Jamaa'ah* is the main body or the majority of people, even if there is no scholar amongst them. This is the understanding of the common people, not the understanding of the Scholars. So the person who desires right guidance in this matter should place his feet firmly in those places where slips occur, so that he does not deviate from the correct way, and there is no well-being and correct guidance except from Allaah.” *Al-I'tisaam* (2/267).

¹ Imaam Ahmad said, “And from the *Sunnah* is to mention the virtues of the Companions of Allaah’s Messenger (ﷺ) all of them. And to withhold from discussing that which occurred amongst them. So whoever abuses the Companions of Allaah’s Messenger (ﷺ) or a single one of them is an innovator, a *Raafidee* (rejector). Loving them is a *Sunnah*, supplicating for them is a means of nearness, guiding oneself by their example is a means and following their footsteps is an excellence.” See the Creed of Imaam Ahmad in this book.

² Coming out against the *Ummah* of Muhammad (ﷺ) and those appointed with authority over it is of the greatest of trials that has inflicted the *Ummah*. And this innovation was initiated and caused by the *Khawaarij*, their motto and justifying call being that ‘... the Rule is for none but Allaah ...,’ what they say is true but what they intend is falsehood and corruption. Indeed this legacy of theirs has not ceased to be incorporated into the call of many individuals and groups after them, especially in this century of ours, with the multiplication of groups and parties with purely political agendas and goals and who raise high the banner of the *Khawaarij* with the innovated category of ‘*Tawheed al-Haakimiyyah*.’ Shaikh Ibn ‘Uthaimin said, “Whoever claims that there is a fourth category of *Tawheed* under the title ‘*Tawheed al-Haakimiyyah*’ is to be counted as an innovator (*muftadi*). So this is an innovated categorisation which emanates from an ignorant person who does not understand anything of the affairs of ‘*aqeedah* and the *deen*. This is because ‘*al-Haakimiyyah*’ falls within *Tawheedur-Ruboobiyyah* from the aspect that Allaah decrees whatever He wills.” (*Al-Muslimoon*, no. 639, 25th of *Dhul-Hijjah* 1417H). →

So the *Ahlu-Sunnah*, the People of *Hadeeth* and those upon the way of the *Salaf* of this *Ummah*, their way is the balanced way, calling for the rule of Allaah to be established in every matter of the matters of Islaam. "The topic of judging (according) to the *Sharee'ah* and establishing the rule of Allaah upon the earth—that is the desire and hope of the People of *Eemaan*, without exception and specifically the people of the *Da'wah Salafiyyah*, when they (the *Salafees*) call for the absolute (all inclusive) *Haakimiyyah*, in '*aqeedah*, in *Fiqh*, in the *Hudood*, not the restricted and narrow *Haakimiyyah* which the contemporary groups call for." ('Abdullaah as-Sabt in *Al-Muslimoon* 4/4/97). Therefore, this necessitates exposing and refuting the People of Innovations, since they are the cause of the appearance of the sects, of disbelief, of innovations, of associationism (*shirk*), of the splitting of the Muslims, of their weakness, and as a result, of their oppression—by whomever Allaah wills from His creation, whether by the Rulers appointed over them or the domination of their enemies over them, and finally, of the humiliation of the Muslims.

Al-Haafidh Taqiyyud-Deen Aboo Muhammad 'Abdul-Ghaniyy al-Maqdisi (d. 600H) (رحمته الله تعالى) said, "And know, may Allaah have mercy upon you, that Islaam and its people are attacked and destroyed by three groups:

- (i) A group who reject the *hadeeth* pertaining to the Attributes of Allaah and who reject their narrators, they are more harmful to Islaam and its adherents than the Disbelievers
- (ii) A group who speak with the authenticity of these *hadeeth* and accept them, but they perform *ta'weel* (figurative interpolation) of them. They are severer in their harm than the first group
- 3) And the third group, those who avoid the above two sayings, and begin, as they claim, to purify Allaah from all imperfections (*tanzeeh*)—but in fact they are liars, and this leads them to the very same above two sayings. So they are more harmful than the first two groups." '*Aqeedatul-Haafidh 'Abdul-Ghaniyy* (p. 113).

And Shaikhul-Islaam Ibn Taymiyyah (d. 728H) (رحمته الله تعالى) said, "And such as the People of Innovation among the people of the (innovated) sayings

→

that oppose the Book and the *Sunnah* or the acts of worship opposing the Book and the *Sunnah*. For exposing their condition and warning the *Ummah* about them is obligatory by unanimous agreement of the Muslims, until it was said to Imaam Ahmad ibn Hanbal, "Is it more beloved to you that a man fasts, prays and performs *tawaaf* or that he speaks about the People of Innovation (i.e., exposes them and warns about them)?" He replied, "When he stands, prays and performs *tawaaf* that is for himself but when he talks about the People of Innovation then that is for the Muslims—and this is more excellent." So he explained that the benefit of this is for the Muslims in general, for (the protection of) their religion, and it is a form of *Jihaad* in the Path of Allaah because the purification of the Path of Allaah, His *Deen*, His *Minhaaj* (methodology) and His *Sharee'ah*, repelling the oppressors and having enmity towards them is obligatory with *kifaayah* (i.e., there must be some amongst the Muslims who do this otherwise all of them are sinful for neglecting this duty). And if it had not been for the one whom Allaah had made to undertake this duty of repelling the harms of these people, the Religion would have been corrupted and destroyed. And this corruption is greater than the corruption resulting from the domination of the enemies amongst the people who fight against the Muslims (i.e., disbelievers), and this is because these people (the disbelievers) when they dominate and conquer the Muslims, (they) do not corrupt the hearts or whatever faith is contained within them except as a consequence, after time. As for these (the People of Innovation) then they corrupt the hearts right from the very beginning (i.e., since they corrupt the Religion itself)." *Majmoo'ul-Fataawaa* (28/231-232).

Thus, the delivering call is that of *Tasfiyyah* (purification of the religion from the additions of the Innovators and Fabricators of *Hadeeth*) and *Tarbiyyah* (nurturing and cultivating the Muslims upon the pure and clear Religion), and this is contained in none other than the words of Imaam Maalik, "The latter part of this *Ummah* will not be reformed and corrected except by what reformed its earlier part." And the Imaam, Shaikh Naasirud-Deen al-Albaanee, may Allaah preserve him, in following the→

He does not reject the Divine Pre-determination. He does not

methodology of Imaam Maalik said, "Therefore, the key to a return of the glory of Islaam is implementation of the beneficial knowledge and establishing righteous and correct actions, and this is a very great affair which the Muslims cannot reach except through the methodology of *Tasfiyyah* and *Tarbiyyah*. These being the two very great obligations. By the first of these, the following is intended: purifying the Islamic '*aqeedah* from that which is alien to it, such as *Shirk* (associating partners to Allaah in those things that are particular to Him), *ta'teel* (rejection of Allaah's Attributes), *ta'weel* (twisting and distorting the meanings of Allaah's Attributes), refusing authentic *hadeeth* because they are connected to matters of '*aqeedah* and their like. Secondly, purifying the Islamic *Fiqh* (Jurisprudence) from the erroneous judgements made, which are contrary to the Book and the *Sunnah*, freeing the minds from the fetters of blind-following and the darkneses of sectarianism and party-spirit. Thirdly, purifying the books of *Tafseer*, *Fiqh* and *Raqaa'iq* (matters concerning the heart) and other than that, from *ahaadeeth* which are fabricated, or the unsupported narrations from the people of the Book, and the reprehensible narrations.

As regards the second obligation, then by it I mean cultivating the young generation upon this Islaam, purified from all that we have mentioned, giving them a correct Islamic education from the start, without any influence from the disbelieving western education. There is no doubt that bringing these two obligations requires huge efforts and sincere co-operation between all Muslims, individuals and groups, from all those who are truly concerned with establishing the desired Islamic Society, each one working in his own field and speciality." *Fiqhul-Waaqi'* (pp. 49-51)

doubt in *eemaan*. He does not conjecture about the religion.¹ He does not abandon (funeral) prayer over the one from the people of the *qiblah* who dies upon sin. He does not abandon wiping over the *khuffain* (leather socks). He does not abandon the *Jamaa'ah* (or *Jum'uah*) behind every Ruler, whether oppressive or just.

End of the treatise

¹ As do the People of Theological Rhetoric (*Ahlul-Kalaam*). Imaam ash-Shaafi'ee (d. 204H) said, "That a person is put to trial with everything that Allaah has forbidden, besides *Shirk*, is better than that he looks at *Kalaam* (theological rhetoric)." He also said, "If people knew what (misleading and destructive) desires are contained within theological rhetoric they would certainly flee from it as they would from a lion ..." He also said, "Whoever showed boldness in approaching theological rhetoric will never prosper." Reported by Ibn Qudaamah in his *Burhaan fee Bayaanil-Qur'aan*.

CHAPTER EIGHT

—
THE CREED OF THE IMAAM
IBN ABEE ZAID AL-QAYRAWAANEE
(D. 386H)

Verification of the Treatise by Fawwaaz Ahmad Zumarlee



A Word about this Creed

This creed is the introduction to the *Risaalah* of Ibn Abee Zaid al-Qayrawaanee and it has been printed by the Islamic University of Muhammad ibn Saud, may Allaah protect it, in the year 1396H and it has also been printed by the Islamic University of Madeenah.

His Belief and Methodology

The Introduction to the *Risaalah* of
Ibn Abee Zaid al-Qayrawaanee

“Chapter: The Obligatory Religious Matters that the Tongues Speak with and which the Hearts hold on to.

From this is having faith with the heart and professing with the tongue that: Allaah is one *ilaah*,¹ there being no other *ilaah* besides him. He has none that resembles Him. He has no equal, no son, no father, no (female) companion and no partner. There is no beginning to His eternity (*Awaliyyah*) and there is no end to His eternity (*Aakhiriyah*). The true nature of His

¹ *Ilaah*: an object of worship, something that is adored, revered, obeyed and worshipped.

Attribute cannot be reached by those who describe and nor can His affair be comprehended by the thinkers.

The thinkers reflect about His signs or verses but they should not reflect over the nature of His Essence (*Dhaat*) and they encompass nothing of His knowledge except what He wills:

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا
وَهُوَ الْعَلِيُّ الْعَظِيمُ

His *Kursee* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.¹

The 'Aalim (The Knower), *AlKhabeer* (All-Aware), *AlMudabbir* (The Controller of all affairs), *AlQadeer* (The Able), *AlBaseer* (All-Seeing), *Al'Aliyy* (the Most High), *AlKabeer* (The Great).

And that He is above (*fawqa*) His Throne² ...

¹ Soorah al-Baqarah (2):255.

² Allaah, the Mighty and Majestic's, *Istiwa* (ascending) over His Throne is a belief that is firmly established by the Book, the *Sunnah*, the concensus of the *Salafus-Saalih* and the People of *Hadeeth*. Similarly the Attribute of 'al'Uluww' (Allaah's Highness) is also established for Allaah and many scholars have authored books in its affirmation such as 'Kitaab Sifatul-Uluww' of Ibn Qudaamah al-Maqdisee, 'Al-Uluww' of adh-Dhahabee and 'Ijtimaa Juyoosh al-Islaamiyyah' of Ibn Qayyim al-Jawziyyah. And it is not permissible to interpolate (make *ta'weel*) of *Istiwa* to *isteelaa* (conquering). Al-Haafidh Ibn Qayyim has refuted this *ta'weel* from many different aspects. Refer to the book *Ijtimaa Juyoosh al-Islaamiyyah* (p. 338). Refer also to *Talbeesul-Jahmiyyah* of Shaikhul-Islaam Ibn Taymiyyah (1/127, 557-580), *Usoolul-I'tiqaad* (3/387, 402) and *Mukhatibus-Sawaa'iq* (2/126-152).

.. with His Essence (*Dhaat*)¹ yet He is in every place with His knowledge.

¹ When the *Jahmiyyah* began to say, "*Istiwa*a is metaphorical (*majaaz*)," the *Ahlu-Sunnah* made the matter clear that Allaah is ascended over His Throne with His Essence (*Dhaat*) as a refutation of them. Refer to the names of those scholars who refuted them in *Mukhtasir-us-Sawaa'iq* (2/134-135). Aboo Nasr as-Sijzee (d.444) said, "Our Imaams like Sufyaan ath-Thawree (d. 157H), Maalik (d. 179H), Hammaad ibn Salamah (d. 167H), Hammaad ibn Zayd (d. 179H), Sufyaan ibn 'Uyainah (d. 197H), al-Fudayl (ibn 'Iyaad) (d. 187H), Ibn al-Mubaarak (d. 181H), Ahmad (d. 241H) and Ishaaq (d. 238H) are agreed that Allaah is above the Throne *bi Dhaatihi* (with His Essence) and His knowledge is in every place, and that He descends to the lowest heaven, and that He gets Angry, and is Pleased and Speaks with what He Wishes." *AlIbaanah* of as-Sijzee as quoted from *Mukhtasar al'Uluww* (p. 266).

Adh-Dhahabi said, "And the likes of this phrase '*bi Dhaatihi*' (with His Essence) has preceded from Aboo Ja'far, Ibn Abee Shaybah and 'Uthmaan ibn Sa'eed ad-Daarimee, and likewise Yahya ibn 'Ammaar, the preacher of Sijistaan, used it in his *Risaalah* ... and likewise ibn 'Abdul-Barr as will follow, and likewise the phrase of Shaikhul-Islaam Aboo Ismaa'eel al-Ansaaree who said, '... that Allaah is above the Throne with His Essence (*Dhaat*).' And likewise al-Hasan al-Karjee ash-Shaafi'ee who said in this poem:

'... their belief is that Allaah is over the Throne with His Essence (*Dhaat*),
with His Knowledge of the Unseen ...'

And upon this poem is written, in the handwriting of al'Allaamah Taqee-yud-Deen ibn Salaah, 'This is the belief of *Ahlu-Sunnah wal-Jamaa'ah*.' And likewise this phrase was used by Ahmad ibn Thaabit at-Turkee, the *haafidh*, and Shaykh 'Abdul Qaadir al-Jeelee (or Jilani), and the *mufti* 'Abdul-'Azeez al-Qaheetee and a group (of scholars). And what Ibn Abee Zayd and the others meant (by this) was to distinguish between His being with us and His being above the Throne. So He is, as He said, with us in Knowledge, and that He is over the Throne, as he informed us when He said, '*Ar-Rahmaan* ascended (*istawaa*) over the Throne.' And a group of the People of Knowledge spoke the aforementioned word (*bi Dhaatihi*) ...' *Mukhtasar al'Uluww* (pp. 255-256).

He created man and he knows what his soul whispers to him, and He is closer to him than the jugular vein (with His knowledge). Not a leaf falls except that He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.

He ascended (*istawaa*) over the Throne, and He encompasses the dominion (of the heavens and the earth) and to Him belong the Most Beautiful Names and the Most Lofty Attributes. He did not cease having all of His Attributes and Names.¹ Exalted is He from that His Attributes should be created and that His Names should be newly invented.

He spoke to Moosaa with His (own) Speech which is a characteristic of His Essence (*Dhaat*) and is not a created thing from amongst His creation. And He revealed Himself to the mountain which shattered to dust on account of His Grandeur.

¹ This means that Allaah, the Sublime and Exalted, has not ceased to be described with Attributes of perfection, the Attributes of His Essence (*Dhaat*) and the Attributes related to His Actions. It is not permissible to believe that Allaah is described by a quality after He had not been described with it because His Attributes are attributes of perfection, and not possessing them is a characteristic of deficiency. And nor is it possible that He acquire perfection after He had been described with its opposite. Refer to *Sharhut-Tahaawiyyah* (pp. 124-125).

And that the Qur'aan is the Speech of Allaah, it is not created such that it perishes¹ and nor is it a charactersitic of (someone) created, so that it is (eventually) exhausted.²

And having faith in the Divine Pre-determination, its good and its evil, its sweetness and its bitterness. And all of that has been pre-decreed by our Lord, and the decrees of the creation are in His Hand, their source is His Ordainment (*Qadaa*).

¹ The Noble Qur'aan is the Speech of Allaah and that is an attribute amongst His Attributes. It is not the meaning of the Speech of Allaah and nor is it a quotation (of His Speech) and neither is it created. Refer to the proofs for this and a refutation of the People of Deviation in *As-Sunnah* of Imaam 'Abdullaah (2/18), *Sharh Usoolul-I'tiqaad* (2/216, 3/378-385), *Sareehus-Sunnah* of at-Tabaree (pp. 24-29), *Ash-Sharee'ah* of al-Aajurree (pp. 75-96), al-Bayhaqee in *AlAsmaa was-Sifaat* (1/299-422), also in his *Al-I'tiqaad* (pp. 94-110), *Ar-Radd 'alal-Jahmiyyah* (pp. 132-170), *Mukhtasirus-Sawaa'iq* (2/277-332) and *Sharhut-Tahaawiyyah* (Ahmad Shaakir, pp. 107-127).

² Al-Laalika'ee reports, "A man asked Abul-Hudhail al-Ilaaf, the *Mu'tazilee* from Basrah, about the Qur'aan so he replied, 'It is created.' The man said to him, 'Does something which is created die or remain forever?' He replied, 'No, it dies.' The man then asked him, 'So when will the Qur'aan die?' He replied, 'When the one who recites it dies, that is its death.' The man said, 'Then the one who recites it will die, then the earth will perish and be gone and Allaah, the Mighty and Majestic, will say:

لَمِنَ الْمَلِكِ الْيَوْمَ

Who owns the Dominion on this Day?

Soorah Ghaafir (40):16

So here is the Qur'aan (still remaining), but the whole of mankind has passed away!!' The *Mu'tazilee* said, 'I don't know,' and so he was defeated." *Sharh Usoolul-I'tiqaad* (2/221).

He knew every single thing before its occurrence, and so (this knowledge) proceeded into His Pre-determination.¹ No word or action occurs from His servant except that He ordained (it) and His knowledge preceded it:

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything).²

He leads astray whom He wills so that He abandons him due to His justice and He guides whom He wills so that He grants him success due to His bounty. What has preceded in His knowledge and His Pre-determination is made easy for everyone, whether happy or wretched, due to Allaah's facilitating that for him.

Exalted is He from that there should be in His dominion that which He does not desire, or that anyone should be free (of need) from Him—the Creator of every single thing. Indeed, He is the Lord of all the servants, the Lord of their actions and the Determiner of their movements and their life-spans, the Sender of the Messengers to them for the establishing of the proof against them.

¹ The author here is alluding to the levels of Divine Pre-determination. As has preceded, the levels in the Divine Pre-determination are four: Allaah's all-inclusive knowledge, the writing down of this knowledge, Allaah's all encompassing will, and Allaah's creation of everything. Having faith in the Divine Pre-determination is one of the pillars of *eemaan* and this is an acknowledgement of the *Tawheed* of Allaah and His *Ruboobiyyah*.

² Soorah Mulk (67):14.

Then he completed and sealed the Messengership, the Warnership and the Prophethood by Muhammad, His Prophet (ﷺ). So he made him the last of the Messengers, a bringer of good tidings and a warner, a caller unto Allaah by His permission and a (blazing) lamp, spreading light. And He revealed upon him His Wise Book, legislated His upright religion and guided by it (to) the Straight Path.

And that the Hour is coming, there being no doubt about its (occurrence). And that Allaah will resurrect whoever dies—just as He began (their creation) will they return.

And that Allaah, free from all imperfections, will multiply the good deeds of His Believing Servants and will pardon them with (their) repentance from the major sins. He will forgive them the minor sins due to their keeping away from major sins.¹ Whoever does not repent from the major sins, Allaah will place him under His Will:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ
ذَلِكَ لِمَنْ يَشَاءُ

Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.²

¹ Due to the saying of Allaah:

إِنْ تَحْتَسِبُوا كَبِيرَ مَا تَنْهَوْنَ عَنْهُ تُكْفِرُوا
عَنْكُمْ سَيِّئَاتِكُمْ

If you avoid the great sins which you are forbidden to do,
We shall remit from you your (lesser) sins.

Soorah an-Nisaa (4):31

² Soorah an-Nisaa (4):48.

And whomsoever Allaah punishes with His Fire, He will remove him from it due to his *emaan* and will enter him into His Paradise:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

So whosoever does good equal to the weight of an atom (or a small ant), shall see it.¹

Due to the intercession of the Prophet (ﷺ), those for whom intercession has been granted, amongst the people who have committed major sins from his *Ummah*, will be brought out of the Fire.²

¹ Soorah Zalzalah (99):8.

² The intercession which is affirmed for our Prophet Muhammad (ﷺ) is of various types:

The first: The Greatest Intercession which is specifically for our Prophet (ﷺ) amidst all of his brothers amongst the Prophets and Messengers, may Allaah send His prayers upon them all, so that the Lord, the Sublime and Exalted, may come for the settling of the Judgement.

The second and third: His (ﷺ) intercession for a people whose good and bad deeds are equal, so he will intercede for them that they be allowed to enter Paradise and also his intercession for a people who have been ordered with the Fire, that they do not enter it.

The fourth: His (ﷺ) intercession for the raising of the ranks of those who have entered Paradise above and beyond what the reward for their actions requires.

The fifth: Intercession for a people to enter Paradise without reckoning.

The sixth: Intercession for alleviation of the punishment for the one who deserves that, such as his intercession for his uncle Aboo Taalib that his punishment be lightened.

The seventh: His (ﷺ) intercession for the entry of all the Believers into Paradise to be permitted.

The eighth: His (ﷺ) intercession for the people amongst his *Ummah* who committed major sins and who have entered the Fire, that they be taken out of the Fire. Refer to *Sharhut-Tahaawiyyah* (pp. 174-178), and *As-Sifaat* of al-Haafidh 'Abdul-Ghaniyy al-Maqdisee, Chapter on Intercession.

And that Allaah, free from all imperfections, has created Paradise and has prepared it as an everlasting abode for His Allies (*Awliyaa*). He will honour them in Paradise by allowing them to see His Face.¹

¹ Affirming the attribute of a Face for Allaah is a firmly established belief in the Book, the *Sunnah* and the concensus of the *Salafus-Saalih*. 'Abdul-Ghaniyy al-Maqdisi said in *Kitaabus-Sifaat* (pp. 9-10), "And amongst the characteristics which the Qur'aan has spoken about and regarding which narrations have been authenticated is 'Face.' Allaah, the Mighty and Majestic, said:

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

Everything will perish save His Face.

Soorah al-Qasas (28):88

And He, the Mighty and Majestic, said:

وَسِعَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

And the Face of your Lord full of Majesty and Honour will abide forever.

Soorah Rahman (55):27

And Aboo Moosaa narrates, "The Messenger (ﷺ) stood in our midst and said four things. 'Verily Allaah does not sleep and nor is it desirable for Him that He should sleep. He sends down justice and He raises it. The actions of the night ascend to Him before the actions of the day and the actions of the day before the actions of the night. His veil is made of light, if He was to uncover it, the splendor of His Face would destroy everything that His Sight reached.' Then he recited:

بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا

Blessed is whosoever is in the fire, and whosoever is round about it."

Soorah an-Naml (27):8

So this Attribute is established by the text of the Book and the narration of the truthful and the trustworthy. Therefore, it is obligatory to affirm→

And this is (the Paradise) from which Aadam, His Prophet and His Vicegerent, came down from to His Earth, due to what had preceded from His preceding knowledge. And He created the Fire and prepared it as an everlasting abode for the ones who disbelieved and the ones who deny and deviate from His *Aayaat*, His Books and His Messengers and He will make them veiled from seeing Him.

And that Allaah, the Blessed and Exalted, will come on the Day of Judgement. And likewise the Angels, rank upon rank, for the trial and calling to account of the nations.¹ And the Scales will be set up for weighing the deeds of the Servants:

فَمَنْ ثَقَلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Then, those whose scales (of good deeds) are heavy—
these, they are the successful.²

it and to submit, just as it is with all of the Attributes established by the clearest of evidences.” End of his words and the *hadeeth* is reported by Muslim (no. 179), Ibn Maajah (nos. 195-196), Ahmad in his *Musnad* (4/390, 400, 405), Ibn Khuzaimah in *At-Tawheed* (pp. 19-20 and 75-76), al-Aajurree in *Ash-Sharee’ah* (pp. 291, 304-305), al-Bayhaqee in *Al-Asmaa was-Sifaat* (1/295, 2/369), *As-Sunnah* of Ibn Abee ’Aasim (no. 614), al-Laalikaa’ee (no. 696), ad-Daarimee in *Ar-Radd ’alal-Jahmiyyah* (no. 96, 117) and al-Baghawee in *Sharhus-Sunnah* (1/173).

¹ Allaah, the Exalted, said:

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

And your Lord shall come, and the angels rank upon rank.
Soorah al-Fajr (89):22.

Imaam Abul-Hasan al-Ash’aree said, “We say that indeed Allaah, the Mighty and Majestic, will Come on the Day of Judgement as He said, ‘**And your Lord shall come, and the angels, rank upon rank.**’ *Al-Ibaanah* (p. 61).

² Soorah al-Mu’minooneen (23):102.

And they will be given their scrolls (in the manner necessitated) by their actions. So whoever is given his book in his right hand will receive an easy reckoning and whoever is given his book behind his back then they will taste the Blazing Fire.¹

And that the *Siraat* (Bridge over Hell-fire) is true. The Servants will pass over it in accordance with their actions. Those who will be saved will vary as to how quickly they will be delivered from the Fire of Hell (by passing over the bridge). And the actions of another people will cause them ruin (by causing them to fall into the Hell-fire).

¹ Allaah, the Exalted, said:

فَأَمَّا مَنْ أُوْفٍ
 كَتَبَتْهُ بِيَمِينِهِ ۖ فَسَوْفَ يَحْصِبُ حِسَابًا يَسِيرًا ۚ وَنَقَلَتْهُ
 إِلَىٰ أَهْلِ عَمْرُورٍ ۚ وَأَمَّا مَنْ أُوْفٍ كَتَبَتْهُ وَرَاءَ ظَهْرِهِ ۖ فَسَوْفَ
 يَدْعُوا ثُبُورًا ۚ وَيَصْلَىٰ سَعِيرًا

Then, as for him who will be given his Record in his right hand, he surely will receive an easy reckoning and will return to his family in joy! But whosoever is given his Record behind his back, he will invoke (his) destruction, and shall enter a blazing Fire, and (be) made to taste its burning.

Soorah al-Inshiqaaq (84):7-12

And having faith in the *Hawd* (Pool) of Allaah's Messenger (ﷺ), his *Ummah* will pass by it. Whoever drinks from it will never be touched by thirst and those who changed and modified (the religion) will be chased away from it.¹

And that *eemaan* is speech with the tongue, sincerity of the heart and actions of the limbs. It increases with an increase in actions and decreases with a decrease in them. Therefore (it is) by actions that there is deficiency and increase in *eemaan*. And the speech of *eemaan* is not complete except with action, and there is no speech nor action except by intention, and there is no speech, action and intention unless it conforms with the *Sunnah*.

And that no-one from the people of the *qiblah* is to be declared a disbeliever on account of a sin. And that the Martyrs are

¹ Al-Qurtubee said in *AlMufhim*, agreeing and following al-Qaadee 'Iyaad in most of it, "Among the things that are necessary upon every responsible person to know and to believe in is that Allaah, the Sublime and Exalted, has singled out His Prophet Muhammad (ﷺ) with the *Hawd*, whose name, characteristics and drink have been made clear in the well known and authentic *ahaadeeth*, the sum total of which provide certain and definite knowledge. Since (such *ahaadeeth*) have been reported from the Prophet (ﷺ) by more than thirty companions. In the two *Saheehs* (it is reported by) over twenty companions and in other than the two *Saheehs* by the remainder of them in *ahaadeeth* whose transmission is authentic and whose reporters are well known. Then a similar number of the *Taabi'een* reported that from the aforementioned Companions and then after them in multiples of their number (the *Taabi'een*) and so on." The *Salaf* and the *Ahlu-Sunnah* from the *Khalaf* (later generations) are united in affirming the *Hawd*. A group from the Innovators have rejected it. See *AlFath* (11/468), *Ash-Sharee'ah* (p. 352), *As-Sunnah* of Ibn Abee 'Aasim (1/307) and *Sharhut-Tahaawiyyah* (p. 171).

alive with their Lord, being provided for. And the souls of the People of Happiness (i.e. the inhabitants of Paradise) remain in a state of bliss until the Day they are raised. And the souls of the People of Misery (i.e. the inhabitants of Hell-fire) are punished till the Day of Reckoning.

And that the Believers will be put to trial in their graves and will be questioned:¹

يُثَبِّتُ اللَّهُ الَّذِينَ
آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ
الدُّنْيَا وَفِي الْآخِرَةِ

Allaah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allaah Alone and none else), and in the Hereafter.²

And that there are Angels (appointed to watch) over the Servants, who write down their deeds. And nothing of (the actions of the Servants) remains hidden from the knowledge of their Lord. And that the Angel of Death takes the souls by the permission of his Lord.

¹ Look under 'The Trial and Punishment of the Grave' in *All'tiqaad* of al-Bayhaqee (p. 219), *Ash-Sharee'ah* of al-Aajurree (p. 358), *As-Sunnah* of Ibn Abee 'Aasim (p. 407) and *Sharhut-Tahaawiyyah* (p. 345). And Imaam al-Bayhaqee has a comprehensive book on the affirmation of the Punishment of the Grave. He has collected evidences from the Book and the *Sunnah* and it has been printed with the title, '*Ithbaat 'Adhaabul-Qabr wa Su'aalul-Malakain.*'

² Soorah Ibraaheem (14):27.

And that the best of generations are those who saw the Messenger of Allaah (ﷺ) and believed in him, then those who follow them.¹ And that the best amongst the Companions are the Rightly Guided Caliphs, Aboo Bakr, then 'Umar, then 'Uthmaan, then 'Alee, may Allaah be pleased with them all.² And that none of the Companions of the Messenger (ﷺ) are to be mentioned except with the best of remembrances.

And to withhold from whatever (disputes) occurred amongst them, and that they are the most-deserving of people of having excuses sought for them and that they are thought of in the best of ways.³

¹ Due to his (ﷺ) saying, "The best of mankind is my generation, then those who follow them, then those who follow them. Then there will come a people whose oaths will precede their testimony and whose testimony will precede their oaths." Reported by Ahmad (4/267, 276, 277), Ibn Hibbaan (no. 6727), al-Bazaar (no. 2767), Ibn Abee 'Aasim in *As-Sunnah* (no. 1477), at-Tahaawee in *Mushkilul-Aathaar* (3/177) and Aboo Nu'aym in *Al-Hilyah* (2/78, 4/125), from the *hadeeth* of an-Nu'maan ibn Basheer and its chain of narration is *hasan*. And it is reported from Ibn Mas'ood as reported by Muslim (no. 2533), Ahmad (1/434), Ibn Hibbaan (nos. 7222, 7223, 7227, 7228) and others. It is also reported from 'Imraan ibn Hussain as reported by at-Tirmidhee (no. 2221), at-Tabaraanee (18/585) and Ibn Hibbaan (no. 7229) and its chain of narration is authentic.

² The word of the *Ummah* is unanimously agreed that the best of the Companions of Allaah's Messenger is Aboo Bakr as-Siddeeq, then al-Faarooq, 'Umar ibn al-Khattaab, then 'Uthmaan ibn Affaan, then 'Alee ibn Abee Taalib (رضي الله عنه). Refer to *Sareehus-Sunnah* (pp. 38-39), *Fathul-Baaree* (7/16) and *Sharh Usoolul-I'tiqaad* (7/1363-1372).

³ Al-Humaidee said in *Usoolus-Sunnah* (p. 4), "So we have not been commanded except to ask for forgiveness for them, so whoever reviles them, or hates them, or even a single one amongst them, then he is not upon the *Sunnah* and he has no share in the booty." Refer also to *Sharh Usoolul-I'tiqaad* (7/1237-1270) and the words of its verifier, Ahmad Sa'd Hamdaan.

And giving obedience to the Leaders (*A'immah*) of the Muslims, from amongst those in authority over their affairs (*Wullaat*) and their scholars, adhering to the *Salafus-Saalih*, following in their footsteps and seeking forgiveness for them. And abandoning controversy and argumentation in the religion and to abandon everything that the innovators have invented (into the religion).¹

And may Allaah send prayers over our leader Muhammad, His Prophet, and upon his family, his wives, his progeny and grant them the best of salutations.

End of the treatise

¹ Imaam al-Awzaa'ee said, "Have patience upon the *Sunnah* and stop where the people (before you) stopped. Speak in that which they spoke and hold back from what they held back. And tread upon the path of your *Salafus-Saalih*, for whatever sufficed them will suffice you." Reported by al-Laalikaa'ee in *Sharh Usoohul-I'tiqaad* (1/154-155) and its chain of narration is *hasan* if Allaah wills.

CHAPTER NINE



THE CREED OF THE HAAFIZ ABOO BAKR AL-KHATEEB AL-BAGHDADEE (D. 463H)

An Issue Pertaining to the Attributes of Allaah
Verification of the Treatise by 'Abdullaah ibn Yoosuf al-Judai'



A Word about this Creed

The verification of this treatise was done with the use of a single preserved manuscript in adh-Dhaahiriyyah Book House in Damascus, collection no. 16. This treatise 'An Issue Pertaining to the Attributes of Allaah' contains the quotation of two matters.

The first, a report of the Haafidh, al-Khateeb about one of the issues from the *Masaa'il* of Imaam Aboo 'Abdullaah Ahmad ibn Hanbal regarding the belief in the Speech of Allaah, the Mighty and Majestic, and a rejection of the saying of the *Jahmiyyah*.

The second, a *fatwaa* of al-Khateeb regarding the issue of the Attributes. He mentions a summary of the creed of the *Salaf* regarding the Attributes of Allaah, the Mighty and Majestic. He affirmed in this *fatwaa* that the way of the *Salaf* is the middle way, just as he affirmed the *Salafi* principle, "Speaking about the Attributes is a branch of speaking about the Essence (*Dhaat*)," so he affirmed the Attributes whilst negating *tashbeeh* (resembling them to the creation) and he destroyed *ta'weel* (figurative interpolation). He also rejected from the People of

Innovation their reviling of the *Ahlu-Sunnah wal-Athar* due to their narrating the *ahaadeeth* pertaining to the Attributes and he made clear the obligation of referring the unclear *aayaat* (*mutashaabihaat*) to the precise and clear (*muhkam*) ones and having faith in all of that and submitting to that. Then he divided the *ahaadeeth* which have been reported about the Attributes into three types, from the perspective of acceptance and rejection and he made clear that whatever *ahaadeeth* are established then they are treated in the same way as what has come in the Qur'aan with respect to affirming (the Attributes) and negating *tashbeeh* (resemblance).

And this quality establishes the fact that the Haafidh, al-Khateeb was upon the creed of the *Salaf, Ahlu-Sunnah wal-Hadeeth* and not as some of them claim and associate him with the companions of al-Ash'aree, even if his saying about affirming the Attributes in general agrees with the saying of al-Ash'aree in '*Al-Ibaanah*' (al-Ash'aree's last book), in which (al-Ash'aree) followed the (way of the *Salaf*). This cannot be correct as a proof for associating him with al-Ash'aree, since affirming the Attributes was the *madhhab* of the *Salaf* before al-Ash'aree even existed and al-Khateeb was the Imaam of the *Ahlul-Hadeeth* in his time. Therefore associating him with them is an obligation besides which there is no other option.

In fact, you will see in the first issue contained in this creed that which will declare al-Khateeb to be totally innocent and free from his being upon the *madhhab* of al-Ash'aree. This due to the fact that the issue of al-*Lafdh* (the utterance of the Qur'aan)¹ is one of major things that take the Ash'arees away from the creed of the *Salaf, Ahlu-Sunnah wal-Hadeeth*.

¹ This is explained in the treatise itself below.

His Belief and Methodology

(i) Al-Haafidh Abul-Fadl Muhammad ibn Naasir ibn Muhammad ibn 'Alee al-Baghdaadee¹ informed us, saying: Abul-Hussain al-Mubaarak ibn 'Abdul-Jabbaar ibn Ahmad as-Sairafee² informed us, reading it out while I was listening, in the month of *Shawwaal* of the year 494H, that Aboo Bakr Ahmad ibn 'Alee ibn Thaabit al-Khateeb informed us, saying: Aboo Mansoor Muhammad ibn 'Eesaa al-Bazaar³, of al-Hamadhaan, informed us, saying: Saalih ibn Ahmad al-Haafidh⁴ narrated to us, saying: I heard 'Abdullaah ibn Ishaq ibn Sayaamard⁵ saying:

I met al-Marroodhee⁶ at Turtoos and said to him, "O Aboo Bakr,

¹ He is known as 'as-Salaamee' (467-550H). He is trustworthy, a *Haafidh* (preserver), precise in his memorisation, a person of the *Sunnah* and abstemious. He used to be an *Ash'aree* initially and then came to the *madhhab* of *Ahlu-Sunnah wal-Hadeeth*. Refer to *Siyar A'laamun-Nubalaa* (20/265).

² He is known as 'Ibn at-Tayyooree' (411-500H) from Baghdaad. He is trustworthy and reliable, correct in his foundations (*Usool*), having firmness in his religion and good manners. Refer to *Siyar A'laamun-Nubulaa* (19/213).

³ Known as 'al-Hamadhaanee' (345-431H). Very truthful and reliable, a righteous man. Refer to *Siyar A'laamun-Nubulaa* (17/563).

⁴ Known as 'at-Tameemee al-Hamadhaanee' (303-384H). Reliable, a firm memoriser, an author. Refer to *Siyar A'laamun-Nubulaa* (16/518).

⁵ Known as 'an-Nuhaawandee, Aboo 'Abdur-Rahmaan.' Al-Haafidh Saalih ibn Ahmad said, "I heard from him with my father and he was trustworthy, venerable, a person of the *Sunnah*. He would memorise and recall. He came to us in the year 380H." Refer to *Siyar A'laamun-Nubulaa* (15/247).

⁶ He is Ahmad ibn Muhammad al-Hajjaaj, Aboo Bakr (d. 275H) from Baghdaad. An Imaam, an exemplar, one of the heads in defense of the *Sunnah* and calling to it. He is the most specific of the companions of Imaam Ahmad in this and the head of them—Ahmad did not put anyone else ahead of him. Refer to *Siyar A'laamun-Nubulaa* (13/173).

how did you hear Aboo 'Abdullaah¹ speaking about the Qur'aan?" He said, "I heard Aboo 'Abdullaah, saying, 'The Qur'aan is the Speech of Allaah, it is not created. Whoever says it is created is a disbeliever.'"

I said, "How did you hear him speaking about the one who withholds (his stance, not making his belief clear)?"² He said, "This is an evil man, and I fear that he will call to the (belief) of the Qur'aan's creation." I said to him, "O Aboo Bakr, how did you hear Aboo 'Abdullaah speaking about *al-Lafdh*?"³ He said, "Whoever says his recitation of the Qur'aan is created is a *Jahmee*."

¹ Meaning Ahmad ibn Hanbal.

² What he means by 'the one who withholds' is the one who merely says, 'The Qur'aan is the Speech of Allaah' and then remains silent, neither saying 'It is created' or 'It is not created' thereafter. And before the appearance of the innovated speech of the creation of the Qur'aan, (just saying this) used to be sufficient for him. After its appearance and its spreading, then it is not permissible to remain silent (not clarifying oneself), due to the obligation of refuting and rejecting innovation and promoting the *Sunnah*, since the one who remains silent (then) perhaps he is concealing the belief of the *Jahmiyyah* who say, 'The Qur'aan is the Speech of Allaah.' But their innovation is due to their saying, 'It is created.' So if they do not deny it (verbally and openly), then what distinguishes them?

³ '*Al-Lafdh*' refers to the practice of the Innovators of saying that their recitation of the Qur'aan is created. Imaam Ahmad declared the one who spoke with this to be a *Jahmee*. This is because after Allaah had exposed the falsehood of the People of Misguidance, they fled from saying, 'The Qur'aan is created ...' and began to say, 'My recitation of the Qur'aan is created,' desiring by it, this Qur'aan. And this is the belief to which the *Ash'arees* incline towards, when they fled from a clear innovation of the *Mu'tazilah* to (another) unclear innovation, in opposition to them. This is because the *Ash'arees* agree with the *Mu'tazilah* in that the Arabic Qur'aan, which is known by the general people and the specific (notables) amongst them, and which is composed of words, which opens with Soorah

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"I said to him, 'And who is the *Jahmee*?'"¹ He said, "He doubted in Allaah for forty days."² I said, "The one who doubts in Allaah is a disbeliever?" He said, "Yes."³

(ii) The Shaikh Aboo Taalib al-Mubaarak ibn 'Alee as-Sairafee⁴ informed us, granting us permission (to convey it), saying, Abul-Hasan Muhammad ibn Marzooq ibn 'Abdur-Razzaaq az-Za'faraanee⁵ informed us, reading it while I was listening in the month of *Rabee'ul-Awwal* of the year 506H, saying: The Haafidh, al-Khateeb Aboo Bakr Ahmad ibn 'Alee al-Baghdaadee informed us, saying: "A person from Damasacus wrote to me asking me about some matters ..." and he mentioned them "... so I replied to them." Then he read to us the reply to what he had been questioned about saying: "I comprehended what the esteemed Shaikh wrote, may Allaah perpetually support him, and may He

al-Faatihah and ends with Soorah an-Naas is created, and this is what they intend by their saying, 'My recitation of the Qur'aan is created.' As for the Qur'aan that is 'not created,' in their view that is the meaning which is extant with Allaah and is not composed of letters and *aayahs*.

¹ Meaning: Who is the *Jahmee* to whom this saying has been attributed?

² 'Abdullaah ibn Ahmad reports in *As-Sunnah* (no. 189) with an authentic chain of narration from Yazeed ibn Haaron that he said, "May Allaah curse Jahm and the one who speaks with his saying—he was a denying disbeliever. He abandoned prayer for forty days, thinking he apostasized from the religion, and that is because he doubted in Islaam." Jahm is Jahm ibn Safwaan, the Chief of Innovation and the Head of Misguidance, may Allaah disfigure him.

³ The chain of narration of this text is authentic to Imaam Ahmad.

⁴ Known as 'Ibn Khudair' (483-562H), from Baghdaad. Very truthful and a righteous man. Refer to *Siyar A'laamun-Nubulaa* (20/487).

⁵ Known as 'al-Jallaab' (442-517H) from Baghdaad, a *faqeeh*, a *muhaddith* and steadfast. Refer to *Siyar A'laamun-Nubulaa* (19/471).

make excellent his success and his guidance (to the right way), and I relied upon what had been acquired by me of knowledge regarding him, which I pursue (...)¹ upon his tracks, and that I respond to him with what I hope will be in agreement with his inclination. And I ask Allaah to protect me from erring and to grant me, from His Bounty and Mercy, success in arriving at the correct word and deed.

As for Speech Regarding the Attributes: Then what has been reported of such Attributes in the Authentic Compilations (*as-Sunan as-Sihaah*), the *madhhab* of the *Salaf*, may Allaah be pleased with them all, is to affirm them, and to carry them upon their literal meanings (*alaa dhawaahirihaa*)² and to deny (knowledge of) their true nature (*kaifiyyah*) and to negate *tashbeeh* (resemblance) for them.

¹ A word undecipherable by the verifier of the treatise. (Translator's note).

² Al-Khattaabee (d. 388H) said, "The *madhhab* of the *Salaf* (the Pious Predecessors) with regard to the *Sifaat* (Attributes of Allaah) is to affirm them as they are '*alaa dhaahir* (with their apparent meaning), negating any *tashbeeh* (resemblance) to them, nor *takyeef* (asking how they are)." *Al-Ghuniyah 'an Kalaam wa Ahlihi*, as quoted in *Mukhtasir al'Uluww* (no. 137). Qaadee Aboo Ya'laa (d. 458H) said, "It is not permissible to repel these narrations, as is the way of the group from the *Mu'tazilah*. Nor to become preoccupied with *ta'weel*, as is the way of the *Ash'ariyyah*. It is obligatory to carry them upon their *dhaahir* (apparent) meaning, and that the Attributes of Allaah do not resemble any one of His creation. Nor do we have an '*aqeedah* (belief) that there is any *tashbeeh* (resemblance) to them. Rather (we believe) in what has been reported from our Shaikh and our Imaam, Aboo 'Abdullaah, Ahmad ibn Muhammad ibn Hanbal, and others from the Scholars of *Ashaabul-Hadeeth*." *Ibtaalut-Ta'weelaat* (p. 4).

Shaikh 'Abdul-Qaadir al-Jilani (d. 561H) said, "It is essential to carry the attribute of Allaah *al-Istiwaah* (Allaah's Ascending) upon its apparent sense, without *ta'weel*, and that He ascended by His *Dhaat* (self) over the Throne. →

But a people have denied these Attributes and so they nullified what Allaah, free from all imperfection, affirmed for Himself and another people amongst those who affirmed them actualised them and thus fell into something of *tashbeeh* (resemblance) and *takyeef* (enquiring into their true nature). And what is correct is treading upon the course which is middle and balanced amidst all the affairs, and the Religion of Allaah (lies) between the excessive person and the negligent one.

And the Principle in this Matter is: That speaking about the Attributes is a branch of speaking about the Essence (*Dhaat*) and thus follows it exactly and takes its example. So when it is known that affirming the Lord of all the Worlds, the Mighty and Majestic, that it is an affirmation of existence - not an affirmation of the true nature (*kaifiyyah*) - then it is exactly the same for affirming His Attributes. Indeed, it is an affirmation of their existence, not an affirmation of defining (their nature) and giving them a form.

So when we say, "Allaah has a Hand, Hearing and Seeing," then these are Attributes which Allaah, the Exalted, has affirmed for Himself and we do not say, "The meaning of Hand is 'Power.'"¹

Istiwa does not mean sitting or touching, as the *Mujassimah* and *Karraamiyyah* say. Nor does it mean 'uluww (grandeur and highness), as the *Ash'ariyyah* say. Nor does it mean *isteelaa* (conquering and dominating over), as the *Mu'tazilah* say. None of this is related in the *Sharee'ah*. Neither has this been related by any one of the *Salafus-Saalih* (Pious Predecessors) from the *Sahaabah* and the *Taabi'een*, nor from the *Ashaabul-Hadeeth* (Scholars of *Hadeeth*). Rather, it is related from them that they carried the meaning of *Istiwa* with its apparent (*dhaahir*) meaning." *Al-Ghuniyatut-Taalibeen* (1/50) of 'Abdul Qaadir al-Jilani.

¹ Aboo Haneefah (رحمته الله تعالى) said in *Fiqhul-Akbar*, "It is not to be said that, 'His Hand means His power,' because that is a nullification of the Attribute."

And nor do we say, "The meaning of Hearing and Seeing is 'Knowledge.'" And nor do we say, "Indeed, they are limbs." And we do not resemble them with the hands, hearing and sight which are indeed limbs and which are the mechanisms of the actions (of hearing, seeing and grasping etc.)

And we say affirming them is obligatory because *at-Tawqeef* (the texts of the Qur'aan and the *Sunnah*) have reported them and it is obligatory to negate *tashbeeh* (resemblance) from them, due to the saying of the Blessed and Exalted:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.¹

and His saying, the Mighty and Majestic:

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

And there is none co-equal or comparable unto Him.²

And when the People of Innovation say about the People of (Authentic) Narrations, due to their reporting of such *ahaadeeth*, that they report what does not befit *Tawheed* and which is not authentic, meaning by that to rebuke them and to confuse those whose knowledge is weak, and they accuse them with the disbelief of the people guilty of *tashbeeh* and the ignorance of the people of *ta'teel* (denial of the Attributes)—then they (the People of the Narration) reply to them that: In the Book of Allaah there are clear, decisive

¹ Soorah ash-Shooraa (42):11.

² Soorah al-Ikhlāas (112):4.

aayahs, the intent behind them is understood by their apparent meanings (*dhaahirihaa*) and there are unclear *aayahs* the meanings of which cannot be grasped except by referring them to the clear and decisive (*ayahs*). But it is obligatory to believe in all of them (*tasdeeq*) and to have faith in them all (*eemaan*). Similarly, the narrations of the Messenger (ﷺ) are carried upon the same principle, they are revealed (just) like this Revelation, the unclear amongst them are referred to the clear and decisive amongst them, but all of them are to be accepted.¹

¹ Shaikh 'Umar Sulaimaan al-Ashqar said, "Al-Haqq (Allaah), the Blessed and Exalted, established in Soorah Aali-'Imraan (3):7, that He revealed the Book:

وَمِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرَى مُتَشَابِهَاتٌ

... In it are *aayaat* that are entirely clear, they are the foundations of the Book and others not entirely clear ...

and He also established that:

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ
 مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
 وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمْثَلُهُ كُلٌّ مِنْ عِنْدِ رَبِّنَا

... those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *al-Fitnah* (trial and mischief) and seeking for its hidden meanings (*ta'weel*), but none knows its hidden meanings (*ta'weel*) except Allaah, and those who are firmly grounded in knowledge, they say, 'We believe in it; the whole of it (clear and unclear *aayaat*) are from our Lord ...

And Allaah established in this text that the People of Deviation abandon the clear and precise (*muhkam*) texts and go to the unclear, ambiguous texts (*mutashaabih*), desiring by that to cause mischief, confusing the hearts

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and the intellects and dividing the *Ummah*. As for those firmly grounded in knowledge, then they judge (according) to the precise and clear *aayahs* (*muhkam*) and have faith (*eemaan*) in the unclear *aayahs* (*mutashaabih*).

Then if it is said, 'Do those firmly grounded in knowledge know the explanation (*ta'weel*) of the unclear verses (*mutashaabih*)?' The answer is, 'The People of Knowledge differ about where the text of this *aayah* stops. Do we stop at the saying of Allaah:

إِلَّا اللَّهُ

... except Allaah ...

so that the explanation (*ta'weel*) of the unclear *aayaat* is amongst the knowledge that Allaah kept to Himself, or do we stop at:

وَالرَّاسِخُونَ فِي الْعِلْمِ

... and those who are firmly grounded in knowledge ...

so that those firmly grounded in knowledge are amongst those who know the explanation (*ta'weel*) of the unclear *aayaat*? And in light of what we have established in the previous section, the answer is known. When the intent behind explanation (*ta'weel*) is the reality and true nature of what Allaah has informed us of His Attributes then the *aayah* stops at '... except Allaah ...,' and the explanation is something Allaah has kept to Himself. And if the intent behind explanation (*ta'weel*) is knowing the meaning (*ma'naa*) of what Allaah has informed about Himself, and that is but its explanation (*tafseer*), then in general, those firmly grounded in knowledge know it, even if there are some amongst them from whom the meaning is hidden. However, there are certainly some amongst them who know the intent of Allaah from His Speech and who know the meaning which He intended and meant. For the Qur'aan was revealed in the language of the Arabs and those firmly grounded in knowledge are certainly differentiated from the ignorant and the common people with respect to the knowledge of the meanings of what their Lord revealed upon them. And the fact that the Qur'aan was revealed in the language of the Arabs is an indication of the correctness of this, for Allaah has ordered us to understand it and to reflect upon it. So how can there be in the Qur'aan

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So the *Ahaadeeth* reported about the Attributes are of three types:

Amongst them: The affirmed reports about which the Scholars of the narrations are agreed upon regarding their authenticity, due to their abundance and the integrity found in their transmission, therefore accepting them and having faith in them is obligatory along with protecting the heart from a belief that would overcome it and which would necessitate resembling Allaah to His creation, and describing Him with what does not benefit Him such as limbs, particles, changing and movements.

that whose meaning cannot be understood?!" *Ta'weel, Khutooratuhi wa Athaanuhu* (pp. 20-22).

And he also said, "Those who make *ta'weel* of the Attributes which Allaah affirmed for Himself to be necessary and who take them away from their apparent meanings also hold that the *ta'weel* of those texts is not known by anybody except Allaah, the Blessed and Exalted. **And in this they make a manifest and clear contradiction. For when they do not know the meanings of the texts of the Attributes, then how can they call for the performance of *ta'weel*?** Sound logic requires from them that they do not investigate for them a *ta'weel* which agrees with their apparent meanings or which opposes them, because they do not know of a meaning for it, or it may have a meaning but which is unknown to them. Therefore it is obligatory upon them that they say, 'We are content with being ignorant of these texts as a way (for us to follow) and we do not affirm their apparent meanings, nor do we deny them and nor do we perform *ta'weel*.' (p. 23).

Ibn Hajr al-Asqalaanee said, "The one who takes the path of the *khalaf* cannot be sure that that which he makes *ta'weel* of is the intended meaning, and it is not possible to be certain of the correctness of the *ta'weel*." *Fathul-Baaree* of Ibn Hajr (13/436). Ibn 'Attaar, the famous student of an-Nawawi said, "And the meaning of what they make *ta'weel* of is not established." *Al-I'tiqaad al-Khaalis* of Ibn 'Attaar.

The second type: Reports which are disreputable and with unfounded chains of narration and repulsive wordings. The people of the knowledge of transmission are agreed upon their falsity and it is not permissible to be occupied with such narrations and nor to stop over them (to consider them).

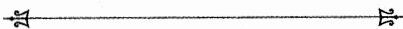
The third: Reports about which the people of knowledge are in disagreement regarding status of their transmission, so some of them, as opposed to all of them, accept them. In this situation, it is obligatory to strive in finding the truth regarding them and to inspect them closely, so that they are either associated with the people of acceptance (*Ahlul-Qubool*), or that they are placed in the confines of falsehood and corruption.

And as for specifying such *ahaadeeth*, then I have not occupied myself with them and a collection of them has not proceeded from me, but perhaps that will occur afterwards, if Allaah wills.”¹

End of the Treatise

¹ The chain of narration of this text is authentic to al-Haafidh al-Khateeb.

CHAPTER TEN



THE CREED OF THE IMAAM

THE SHAIKH OF ISLAAM IBN TAYMIYYAH¹

(D. 728H)



Shaikhul-Isaam Ibn Taymiyyah is undoubtedly one of the foremost Imaams of *Ahlus-Sunnah* and his efforts in reviving the creed and methodology of the *Salafus-Saalih* is a reality unquestionable to those with a share of knowledge, justice and wisdom. The following paragraphs expound upon the stances of Shaikhul-Isaam with respect to certain issues related to the Attributes of Allaah and will hopefully efface and demolish the childish distortions and fabrications made concerning him by the *Ahlul-Bid'ah*, those lacking any sense of fairness and justice.

The Creed of Shaikhul-Isaam in the issue of Al-Hadd²

The basis for this doubt regarding Shaikhul-Isaam is a saying which has been reported from the Imaam, 'Abdullaah ibn al-Mubaarak regarding the affirmation of 'al-hadd' for Allaah, also the saying of Imaam Ahmad. So you should know, brother and sister Muslim, that speculation and deception are in opposition

¹ Adapted from Muraad Shukree's '*Daf Shubhah al-Ghaawiyah 'an Shaikhil-Isaam Ibn Taymiyyah.*'

² Ibn Mandhoor said in *Lisaanul-Arab*, "*Al-hadd*: the parting (*fasl*) between two things such that one of them does not mix with the other, or that one of them does not extend into the other."

to knowledge.¹ This is because knowledge reveals the realities as they truly are, but when deception and conjectures enter, the intent behind knowledge is reversed.

And regarding this doubt (about Shaikhul-Islam) the reality must be questioned: Does Shaikhul-Islam speak with the affirmation of '*al-hadd*' for Allaah with that meaning which appears to suggest the idea that Allaah is confined and limited just like a wall confines a house or fencing confines the garden?! And is there an attribute belonging to Allaah which is named '*al-hadd*'? And was this insight hidden from the likes of Abul'Abbaas (i.e., Ibn Taymiyyah), may Allaah shower his mercy and pleasure over him?

He indicated that the reason for this investigation is the saying of 'Abdullaah ibn al-Mubaarak regarding affirmation of '*al-hadd*' for Allaah as will be mentioned. It is likewise reported in *Tabaqaatul-Hanaabilah* (1/267), "I said to Ahmad ibn Hanbal, 'It is narrated about Ibn al-Mubaarak that it was said to him, 'How do we know our Lord?' and he replied, 'Above (*fee*) the Seventh Heaven, upon His Throne with a limit (*bi haddin*).'" So Ahmad said, 'This is how it is with us.'" An explanation of this issue is given by the following matters.

The First

Shaikhul-Islam (رحمته الله تعالى) mocks the intelligence of the one who claims that Allaah has an attribute which is the attribute of '*al-hadd*' as occurs in *Talbeesul-Jahmiyyah* (1/442).

¹ That is, those who attack Shaikhul-Islam accuse him of initiating this matter for which, in their estimation, there is no precedence from the *Salaf*. However, it should have been sufficiently clear to them when they quoted the words of Shaikhul-Islam from his works that he is merely discussing an issue that has actually been reported authentically from one of the *Salaf*. So this is deception!

Shaikhul-Islaam said, "These words that he mentioned would be applicable if they had said, 'Allaah has an attribute of *'al-hadd'*' just as this refuter has suspected them of saying. **But no one has ever said this, and no sensible person says this.** There is no reality to these words, since there is not amongst the Attributes by which He is described, any specific attribute which is called *'al-hadd'* - as He is described with *'al-Yad'* (Hand) or *al-'Ilm* (Knowledge). For (*al-hadd*) is that by which a thing is distinguished from others in terms of its description (*sifah*) and extent (*qadr*), as is well known regarding *'al-hadd'* for those things which bring about separation (non-contact) between things. So it is said, 'The *hadd* (end, limit) of so and so' or 'to such and such extent,' and this is from the attributes that demarcate something from others."

The Second

And when the astray *Jahmees* reject and oppose the Attributes of Allaah, denying His being above His creation, one from the *Salaf* said what he said, as will be mentioned, that Allaah has a '*Hadd*' (a limit), meaning, attributes which distinguish Him from that which is besides Him, for He is not in every place as the *Jahmiyyah* say.

Shaikhul-Islaam said in '*Bayaanut-Talbees*' (1/443), "And when the *Jahmiyyah* speak with such words whose meanings comprise the sense that the Creator is not distinguished (separate) from the creation, then they deny and oppose His Attributes by which He is distinguished, and they deny His Power (*qadar*) such that when the *Mu'tazilah* come to know that He is *al-Hayy* (Ever-Living), *al-'Aleem* (All-Knowing), *al-Qadeer* (All-Powerful), they say, 'We already know His reality and His (true) nature,' and they say, 'He is not separate and distinguished (*baa'in*) from those besides Him.' In fact, either they should

describe Him with the attribute of non-existence so that they say, 'He is neither inside the world, not outside it and nor this and nor that,' or they should make Him merged with the created things or the existence of the created things.

So Ibn al-Mubaarak explained that the Lord, free from all imperfections and the Most High, is upon His Throne, distinct from His creation, separate from them. And he mentioned '*al-hadd*' because the *Jahmiyyah* used to say, 'He has no *hadd* (i.e., a limit such that He is separate from that which is besides Him).' But whatever has no limit is not separate and distinct from the creation and cannot be above the world because all of this is necessitated by (the meaning of) *al-hadd* (i.e., it necessitates that He is separate and distinct from the creation and above it).

So when they asked Ameerul-Mu'mineen 'Abdullaah ibn al-Mubaarak, 'How should we know Him?' He said, 'That He is above His Heavens, upon His Throne, separate and distinct from His creation.' Then they mentioned the imperative of that¹ which the *Jahmiyyah* denied, and by their denial of it, they also deny what it requires and necessitates - the existence of He who is above the Throne, free is He from all imperfection, and His distinction and separation from the creation, so they said to him, 'With a limit (*bi haddin*)?' and he said, 'With a limit.' And this is something which is understood by everyone who knows what difference there is between the saying of the Believers of *Ahlu-Sunnah walJamaa'ah* and the heretical *Jahmees*." End of his words.

The Third

It is apparent to the fair and just person that Shaikhul-Islam investigated the *tafseer* of the word '*al-hadd*' because it has been

¹ I.e., that Allaah has a limit, which makes Him separate and distinct from the creation.

reported from the *Salaf*, and he never actually spoke with it initially. He (رحمته الله تعالى) reconciled between this and what was reported from others amongst the *Salaf* and the Imaams of the *Sunnah* and *Hadeeth* regarding the denial of '*al-hadd*.'

He said in '*Bayaanut-Talbees*' (2/163), "And this is because by the word '*al-hadd*,' to everyone who speaks with it, one of two things are intended: The reality of a thing itself (its true nature) is meant by it or the existence (of something) as confirmed with the sight (*wujood ul'ainee*), or the existence of something in the mind only (*wujood udh-dhahnee*) is intended by it. So Aboo 'Abdullaah, the Imaam Ahmad, informed that He, the Mighty and Magnificent, is upon the Throne without a reality that anyone can define (*bilaa haddin yuhadduhu ahadun*) and without a description that anyone can describe and he followed that with his words, 'The eyes cannot grasp Him, neither with a limit (*hadd*) nor extremity (*ghaayah*).'" End of his words.

The intent here is that the *tafseer* of the word '*al-hadd*' by '*wujoodul'ainee*' - and this is what occurs by the sight and its encompassment (of what it sees) - or by '*wujood adh-dhahnee*' - which is what occurs by the perception of the mind and intellect and its defining of what it sees or imagines - is falsehood, and is denied from Allaah, the Mighty and Majestic.

Allaah does not have an attribute whose name is '*al-hadd*,' however '*al-hadd*' is an expression of the distinction of Allaah from other than Him with respect to His Attributes and His being unique and specific in His perfection, His ascendancy ('*Uluww*') over His Throne and His being distinct and separate from His creation. So after this clarification does any doubt remain, and have the words of Shaikhul-Islam left any insinuations? Allaah does not amend the actions of the mischief-makers!

An Important Note

The above mentioned quotation of Ibn al-Mubaarak is at the heart of the matter: Ad-Daarimee reported it in 'Ar-Radd 'alal-Mareesee' (p. 34) and in 'Ar-Radd 'alal-Jahmiyyah' (162), 'Abdullaah ibn Ahmad reported it in 'As-Sunnah' (1/175) and al-Bayhaqee in 'Al-Asmaa was-Sifaat' (p. 427) from the route of 'Alee ibn al-Hasan ibn Shaqeeq who said, "I asked 'Abdullaah ibn al-Mubaarak, I said, 'How do we know our Lord?' He replied, 'Above (fee) the Seventh Heaven, upon His Throne.' I said, 'But the Jahmiyyah say He is like this!' He replied, 'We do not say as the Jahmiyyah say, we say He is as He is.' I said, 'With a limit (bi haddin)?' He replied, 'Yes, by Allaah, with a limit (bi haddin).'"

And Imaam adh-Dhahabee said in 'Al-'Uluww' (p. 152 of its 'Mukhtasir'), "This is authentic from Ibn al-Mubaarak and Ahmad, may Allaah be pleased with him." And Shaikhul-Islaam Ibn Taymiyyah said in 'Al-Hamawiyah' (5/184 of Majmoo'ul-Fataawaa), "This is well-known from Ibn al-Mubaarak, established from him from more than one aspect and it is also affirmed from Ahmad ibn Hanbal, Ishaq ibn Raahawaih and from more than one of the Imaams." Refer also to Sharh 'Aqeedatut-Tahaawiyah (p. 240).

A Second Note

One of the deviated Jahmees of this era claimed that this narration has three defects in a commentary of his upon (al-Bayhaqee's) 'Al-Asmaa' (p. 427). He said concerning al-Hasan ibn as-Sibaah, the narrator of it from 'Alee ibn al-Hasan according to al-Bayhaqee, "An-Nisaa'ee said, 'He is not strong (reliable) ...' and they have accused Ibn Shaqeeq with *al-Irjaa'*, and the various narrations from Ibn al-Mubaarak differ as you can see...!"

I say: These defects are themselves defective and stricken!! Al-Hasan ibn as-Sibaah has been investigated by more than one person, let alone the fact that the saying of an-Nisaa'ee concerning him is unacceptable, as you will see with clear evidences in the defence of al-Haafidh Ibn Hajar of him in '*Haadee as-Saaree*' (p. 397). As for reviling Ibn Shaqeeq with the innovation of *al-Irjaa'* then that is weak for two reasons.

Firstly, an accusation (of unacceptability due to) innovation, predominantly, is not to be made for the narration of someone who is reliable and trustworthy (*thiqah*) amongst the *Huffaadh*, and (in this case) especially since in what he has narrated no element of the (innovation) of *al-Irjaa'* is to be found in it or can approach it. Secondly, the claim of *al-Irjaa'* is a false and rejected claim, for when it was said to him that he held the notion of *al-Irjaa'*, he said, 'I do not put you to liberty,' as occurs in '*Taareekh Baghdaad*' (11/37) and in *Tahdheebul-Kamaal* (20/372) there occurs that he returned from it. And as for the claim of the differences in the narrations "... as you can see..."¹ then that is a false claim, for there is not the slightest aspect of difference (in the various narrations.)

The Creed of Shaikhul-Islaam in the Issue of al-Jibab (Attributing Direction to Allaah)

The basis of this matter and its essence is that Shaikhul-Islaam (رحمته الله تعالى) affirms in his books Allaah's highness above His creation and that He is above His Heavens and His Throne, free is He from imperfection, just as He described Himself. And he makes it clear that this is the saying of the Imaams of the *Sunnah*, and of the Scholars of the *Sharee'ah* without any exception. In fact he quotes the concensus from more than one person, as will be mentioned in detail.

¹ According to his false notion!

However, a group from among the philosophic theologians said, "These words necessitate from him that Allaah is in a particular direction, therefore he must be in a certain place surrounded by the creation, and therefore he must be a body (*jism*) like the other types of bodies, which is all in opposition to how He described Himself:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like unto Him, and He is the
All-Hearer, the All-Seer.¹

This saying can seem correct to the one who has been deceived, due to a group amongst these philosophical theologians who fill weak Muslims with terror and alarm, as a result of which they deny Allaah's being high above His creation and that He is above His Throne, because this necessitates, in their view, that Allaah has a direction, and this is confining Allaah and a false encompassment!

They then come with a rational proof² which is that the transcendency of Allaah (His being above the creation) necessitates that Allaah is limited and confined. Having made this (initial) claim they then bring forth a textual proof, "There is nothing like Him and He is the All-Hearing, All-Seeing," and they end up with the result which is (but) a denial of the verses of Allaah and the affirmed *sunan* and interpolating them with what agrees and reconciles with the base and foundation, the claimed 'rational proof'.

¹ Soorah ash-Shooraa (42):11.

² Imaam adh-Dhahabee said in the final lines of his most excellent work, 'Al-Uluwwil'AliyilGhaffaar' (pp. 286-287), "Al-Qurtubee said concerning the saying of Allaah, the Most High, "Then He ascended (*istawaa*) the Throne." 'We have explained the sayings of the Scholars regarding this →

issue in the book 'Al-Asnaa fee Sharh al-Asmaa al-Husnaa' and we mentioned fourteen different sayings therein ...' up until he said, 'And the *Salaf* of the very first times, (صحابي لله عز وجل) never used to negate direction (*al-jihah*) for Allaah and nor did they used to express this (negation). Rather, they, and all of the others, used to speak with its affirmation for Allaah, the Most High, just as His Book has spoken about it and just as His Messengers informed of it. And not a single one of the *Salaf* denied that his ascending (*istawaa*) the Throne was real and true (*haqeeqah*) (as opposed to metaphorical, *majaaz*). And Allaah specified the Throne with *istawaa* because that is the greatest of all His creation. However they assumed ignorance only of the exact nature (*kaifiyyah*) of *istiwa*, for the true nature of that is not known. Imaam Maalik said, '*Istiwa* is known ...' meaning in the language, '... its true nature is unknown and asking about it is an innovation.'

And al-Qurtubee also said in 'Al-Asnaa,' "Many of the past and contemporary philosophers said, "When it is necessary to purify the Creator (*al-Baaree*), whose Magnificence is Great, from having direction (*jihah*) and demarcation (*tamayyuz*), then from the requirements and necessary consequences of this, in the view of most of the past scholars and their leading contemporaries, is to purify the Creator (*al-Baaree*) from having direction (*jihah*). In their view, direction does not have the aspect of 'above' to it. This is because to them, when Allaah is designated with direction, this would necessitate that He is restricted to a place (*makaan*) and a confine (*hayyiz*). (Subsequently), a place and a confine necessitate (for Him) (such) movement and stillness that is related to distinction (*tamayyuz*), transformation (*taghayyur*) and new occurrences (*hudooth*). This is the saying of the philosophers."

I (adh-Dhahabee) say, "Yes, this is what the deniers of the *'uhaww* (highness) of the Lord, Mighty and Majestic, have depended upon. And they turned away from the requirement of the Book, the *Sunnah*, the sayings of the *Salaf* and the innate dispositions of the whole of creation. What they claim to be necessitated (from affirming Allaah's highness) is only applicable to created bodies. Yet there is nothing like Allaah and the necessities arising from the clear and evident texts (of the Book and the *Sunnah*) are also true. →

However, we do not make use of any explanation except one that comes through a narration. In addition to this we say, "We do not accept that the Creator's being upon His Throne and above the heavens, necessitates that He is confined and in spatial direction, since whatever is below the Throne is said to be confined and in spatial direction.

However, what is above the Throne is not like that. And Allaah is above the Throne as the very first generation are unanimously agreed upon and as the Imaams after them have quoted from them. They said this in refutation of the *Jahmiyyah*, those who said that He is in every place seeking as a proof His saying, '**And He is with you ...**' So these two sayings were the very two sayings which were present in the time of the *Taabi'een* and their successors who came after them. And they are the two sayings that can be understood in this statement (i.e., of the philosophers). As for the third saying which came around after this which is that, 'Allaah, the Most High, is not in any place, nor is His Holy Essence (*Dhaat*) confined, nor is He separate and distinct from His creation, nor is he in any spatial direction, nor is He outside of any spatial directions, and nor this and nor that ...' then this is something that cannot be comprehended nor understood', along with the fact that within it is opposition to the verses (of the Book) and the narrations (from the *Salaf*). Therefore flee with your religion and beware of the opinions of the philosophers. Believe in Allaah and what has come from Him upon the desired intent of Allaah, then submit your affair to Him and there is no power nor movement except by Allaah. The book is completed and all praise is to Allaah alone." End of quote from adh-Dhahabee.

The Shaikh, *Muhaddith* and Imaam of the era, Muhammad Naasirud-Deen al-Albaabee, may Allaah guard him, said, commenting upon the words of adh-Dhahabee, "I say: Yes, only those who speak with *Wahdatul-Wujood* (the Unity of Existence) understand this, and that the Creator and the created are one and the same thing, rather, nothing exists which is called 'creator' or 'creation,' everything you see with your eye is Allaah! Exalted is Allaah from what the oppressors say. And perhaps Jahm (ibn Safwaan) and his likes from the very first callers (to this misguidance) used to intend to →

Is there any soundness or proof for this foundation? What is the correct saying regarding the word *al-jihah* (direction)? The answer is completed by the following.

The First

Know that the meaning which is prohibited and shunned, i.e., that Allaah, the Mighty and Majestic, is in a direction where He is surrounded, encompassed and held – then Shaikhul-Islaam has not spoken by it ever, and nor has any amongst the Imaams of the *Sunnah*. And this meaning - which is suspected by the common-folk and their likes due to their thinking that it is necessitated by those who affirm the highness of Allaah above the creation that they say it and speak with it - is a false meaning, and is a ridiculous way of confusing the truth.

Shaikhul-Islaam said in '*Bayaan Talbeesul-Jahmiyyah*' (1/559), "And when it is firmly established in the souls of those being addressed that Allaah is the Exalted, the Most High (*al-'Aliyy al-'Alaa*), that He is above everything, then that which is understood from His saying that He is "... in the sky (*fi-Samaa*) ..." ¹ is that He is high

implant the '*aqeedah* of the *Wahdatul-Wujood* – that which necessitates the denial of the existence of the Creator, the Blessed and Exalted, by their saying Allaah is in every place and that He is not upon the Throne. However, (they would do this) in a hidden and repugnant way. This is why the *Salaf's* rejection of him and his followers was very severe and some of them made it very clear, as has preceded in the biography of the Imaam Ibn al-Mubaarak and others, that the *Jahmiyyah* claim that Allaah is not an entity (i.e., not in existence). So what then would the righteous *Salaf* say if they were to hear on this day, the excessive Soofees saying while upon the pulpits (of the mosques), 'Allaah is not above, nor below, nor to the right, nor to the left, nor in front, nor behind, nor inside the creation, nor outside of it.'?"!

¹ Soorah al-Mulk (67):16.

and raised and that He is above every single thing. Likewise the slave-girl, when he (ﷺ) said to her, 'Where is Allaah?' replied, 'In the sky (*fi-Samaa*),' and she intended (by this) Allaah's highness and being above and over everything (*al-'Uluww*) but without designating for Him a created body and His containment in it.

And when it is said '*al-'Uluww*,' it represents what is above the whole of creation. So whatever is above it, is (said to be) in the sky (*fi-Samaa*), and it is not necessitated or required by this that there be something in existence which envelopes Him, since there is nothing in existence above the creation except for Allaah."

Then he said, "Then, whoever presumes that Allaah's being above the sky (*fi-Samaa*) with the meaning that the sky encompasses and holds Him, then He is a liar if he narrates this from someone else, and he is astray if he believes this regarding His Lord, and we have not heard anyone understand this from the wording and nor have we seen a single person narrate this from anyone." End of his words.

And he said also in '*Dar'at-Ta'aarud*' (1/253), "So when the Creator, the Exalted, is separate and distinct from the creation, high and raised above it, and there is nothing in existence except the Creator and the created, then there is nothing that exists along with Him, which is besides Him, let alone that He, free is He from all imperfection, should be in some existing thing which surrounds and encompasses Him." End of his words.

The quotations with this meaning from the books of Shaikhul-Islam are very many, making clear that what the the people of theological rhetoric presume and imagine that Allaah's

ascendancy over His creation and His being above His Throne has the meaning that He is encompassed and that He is limited to a place and other such claims and delusions – no one has ever spoken with this and no one who affirms the highness of Allaah over His creation has ever spoken it!

The Second

A group from the philosophers, those who denied Allaah's ascendancy (*al'Uluww*), depended in their denial upon what they called, 'the rational proof' and that Allaah's being upon the Throne necessitates, from a rational point of view, that He is in a certain place and confine.

And you will be amazed when you come to learn that they themselves are not agreed upon this matter of rational proof. This Ibn Rushd, who is one of their intelligentsia, establishes that this necessity which the philosophers presume¹ is not actually a necessity and can never be so, rather it is falsehood from its very foundation. He (Ibn Rushd) said in '*Manaahijjal-Adillah*,' as occurs in '*Dar'ut-Ta'aarud*' (6/212), "The speech regarding *al-jihah* (direction): As for this attribute, then the people of the *Sharee'ah* of the very first affair (i.e., of the earliest generations), affirm it for Allaah, free is He from all imperfections. Then the *Mu'tazilah* denied it and they were followed in this by the later *Ash'arees*, such as Abul-Mu'aali and whoever followed his saying. The apparent senses of the *Sharee'ah* necessitate and require the affirmation of direction (*al-jihah*), such as His saying:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

¹ I.e., that affirming Allaah is above the creation, above His Throne, necessitates that He is confined and limited to a place.

Ar-Rahmaan ascended the Throne.¹

and His saying:

يُدِيرُ الْأُمُورَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ
إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

He arranges (every) affair from the heavens to the earth, then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e., reckoning of our present world's time).²

and His saying:

وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ

And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.³

and His saying:

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ

The angels and the *Rooh* (Jibreel) ascend to Him.⁴

¹ Soorah Taa Haa (20):5.

² Soorah as-Sajdah (32):5.

³ Soorah al-Haaqqah (69):17.

⁴ Soorah al-Ma'aarij (70):4.

and His saying:

ءَأَمْنْتُمْ مَن فِي السَّمَاءِ أَن يَخْضِفَ بِكُمْ الْأَرْضَ

Do you feel secure that He, Who is over the heaven
(Allaah), will not cause the earth to sink with you?¹

and other such *aayahs*, which if *ta'weel* (metaphorical interpolation) were to be applied to them, then the whole of the *Sharee'ah* would become interpolated. And if it were said regarding such verses that they are from the '*mutashaabihaat*' (the unclear allegorical verses) then the whole of the *Sharee'ah* would become from the *mutashaabihaat*. This is because the whole of the *Sharee'ah* is founded upon the fact that Allaah is above the sky (*fis-Samaa*) and that from it (the sky) the Angels descend upon the Prophets with revelation and that the Books descended from the sky and to it was the Prophet (ﷺ) raised until he approached the *Sidratul-Muntahaa*."

Then he said, "And the doubt which the deniers of *al-jihah* (direction) used to reject it, is that they held that affirming direction necessitates a place, and affirming a place necessitates the affirmation of a form (*jismiyyah*). But we say that all of this is not necessitated, for direction is something other than a place and this is because direction is either the surfaces of an object itself which encompass it and they are six, and it is from this that we say that (material) things have a 'bottom', 'top', 'right', 'left', 'front' and 'behind', or (direction) are the surfaces of another object which encompass the first object from the six directions.

¹ Soorah al-Mulk (67):16.

As for the surfaces which are of the body itself then they do not constitute a place/location for the body itself, fundamentally. But as for those surfaces of another object/matter which encompass and surround it then they constitute a 'place/location' for it.¹ An example is like the surfaces and planes of the winds/atmosphere which surround man, or the surfaces of the celestial bodies (planets) which surround the winds/atmosphere — these too constitute a place for the winds/atmosphere. These celestial bodies too, some of them encompass and surround others (due to their orbits etc.,) and (as such) constitute a 'place/location' for them.

As for the external surface of a celestial body, it has been demonstrated that it is not outside of it with a form of itself, because if that was the case then that outer form too would have to have another form outside of that, and this would go on and on till it never ends.² Therefore, the surfaces of the extreme ends of the universe do not constitute a place, since it is not possible to find another 'object/form' (*jism*) there (i.e., outside of it, after its end has been reached). Thus, if evidence is established to prove the existence of something in this location, it should exist there without a form (*jism*), for that which prevents its existence there, is the exact opposite of what the people presume it to be ...”

¹ I.e., something can only be said to be in a 'place' or 'location' if it is surrounded by other things/objects. For it is in reference to these objects that something is said to be in a certain 'place' or 'location' and these surrounding objects constitute a holding place for it.

² In other words there is a place at which the external surface of something stops and terminates and is distinct and separate from that which is besides it.

And this is an inescapable rational proof, the essence of which is that if whatever is above the sky is a confined and limited place, then it must have something which confines and restricts it, so that it is surrounded, confined and restricted by a place other than it (otherwise it cannot be defined as a 'place' as Ibn Rushd explains) and then there must be another place confining and surrounding this one and so on till there is no end.¹ Therefore it is obligatory to stop at a place (*jihah*) at which all other places terminate, and that is what is above the sky, and Allaah is above that - without place, limitation, encompassment or inclusion. And this refutes what the deniers of *al-'Uluww* (Allaah's being high above the creation) presume and imagine.

This (refutation) arose from a philosopher, skilled in their sciences and who was well-known for theological rhetoric and philosophy. He demonstrated with clear rational proof the falsehood of what they have thought to be rational and for which they have twisted and interpolated the texts. It has become clear from this that the foundation upon which *ta'weel* (allegorical interpolation) and denial is based in this issue, the 'rational' or 'intellectual proof', is a shattered foundation in the view of the philosophers themselves, let alone those besides them!

The Third

Shaikhul-Islam placed in '*Dar'ut-Ta'aarud*' (6/250) an invaluable chapter which contains quotations from the Scholars of the *Ummah* and their most senior persons (of knowledge) regarding the affirmation that Allaah is above the Throne and he quoted their words from their books by the very letters. If it were not for the fear of lengthening the affair I would have quoted it all, with its length, however I will suffice with only a portion from

¹ And in this is a denial of the very existence of Allaah!

each book and quotation, perhaps it may accomplish what is desired.

He (رحمته الله تعالى) said, "The Shaikh, Abu Nasr as-Sijzee said in the book 'Al-Ibaanah,' 'Our Imaams, such as Sufyaan ath-Thawree, Maalik, Sufyaan ibn 'Uyainah, Hammaad ibn Salamah, Hammaad ibn Zaid, 'Abdullaah ibn al-Mubaarak, Fudayl ibn 'Iyaad, Ahmad ibn Hanbal and Ishaq ibn Raahawaih are unanimously agreed that Allaah is above His Throne with His Essence (*bi Dhaatihi*).'

And Shaikh Abu 'Umar at-Talamankee al-Maalikee, one of the Imaams of his time in Andalus, said in his book 'Al-Wusool ilaa Ma'rifatul-Usool,' "And the Muslims from *AhluSunnah* are agreed upon the meaning of His saying, '**And He is with you wherever you may be ...**'¹ - and what is similar to that in the Qur'aan - that that is His knowledge, that Allaah is above the heavens, with His Essence (*bi Dhaatihi*), and that He ascended His Throne in the manner that He wishes."

And Shaikh Nasrul-Maqdisee ash-Shaafi'ee said in the book 'Al-Hujjah,' 'And if someone should say, 'You have mentioned what is obligatory upon the People of Islaam of following the Book of Allaah and following the *Sunnah* of His Messenger (ﷺ) ...' until he said, '... so he mentioned their *madhaahibs* (ways, i.e., what they were upon and held to) and what they had agreed upon with respect to their beliefs and what we are obliged to hold from those matters that they had *ijmaa'* upon, so what is obligatory: that which I found the People of Knowledge upon and those whom I met and took knowledge from and those whose saying has reached me from other than them ..." then he mentioned a summary of the creed of *AhluSunnah* and in it

¹ Soorah al-Hadeed (57):4.

occurs, "Verily, Allaah ascended His Throne, and is separate and distinct (*baa'in*) from His creation." End of his words.

Shaikhul-Islaam also quotes from Abu 'Umar Ibn 'Abdul-Barr, from the Shaikh and 'Aarif, Ma'mar ibn Ahmad al-Asbahaanee, from 'Abdur-Rahmaan ibn Abee Haatim, the narration of al-Awzaa'ee, from Abul-Hasan al-Ash'aree and some of his major companions. He also quotes from Ibn 'Asaakir, Ibn Fawraak and 'Alee ibn Mahdee at-Tabaree, who are the greatest of the companions of al-Ash'aree and also from al-Qurtubee, the *mufasssir*, as occurs in '*Bayaanut-Talbees*' (2/332). In fact he quotes this concensus from twenty Imaams from the *Salaf* and the *Khalaf* as occurs in '*Dar'ut-Ta'aarud*' (1/245), including the Imaam Ahmad ibn Hanbal and 'Alee ibn al-Madeenee, Ishaaq ibn Ibraaheem, Daawood ibn 'Alee, 'Uthmaan ad-Daarimee, Ibn Khuzaimah, Ibn Kullaab, al-Qalaanisee, al-Ash'aree, Abul-Hasan at-Tabari, Aboo Bakr al-Ismaa'eelee, Aboo Nu'aym al-Asbahaanee, Ibn 'Abdul-Barr and others which are many in number. All of those Imaams say that Allaah is above the Throne with concensus.¹

So do they (also) agree upon the opposing rational proof which the intellect (seemingly) proves to be correct? Far be it from them! For there is no intelligence, nor textual proof with the philosophers – only doubts, crimes, desires and suspicions, some of which destroy others!

The Fourth

That the saying of those philosophers necessitates the most ugly and detestable of requirements and that is describing Allaah with non-existence. Shaikhul-Islaam said in '*Bayaanut-Talbees*' (2/104), "And this is from that which the Scholars of *Ahlu-Sunnah* and

¹ Refer also to the Creed of the Imaam of *Siyar*, Imaam adh-Dhahabee.

the Imaams of the *Deen* are agreed upon, that the saying of the *Jahmiyyah* that, 'He is not above the Throne nor inside the world, nor outside of it ...' implies that He is non-existent, having no reality, nor existence, and they (the *Ahlu-Sunnah*) have explained this more than once." End of his words.

Know that the objective here is not to narrate rational proofs, requisites and refutations against the doubts that the philosophers amongst *Ahlul-Kalaam* have preferred. Whoever desires a lengthy treatment should return to the books of Shaikhul-Islaam, such as '*Bayaan TalbeesulJahmiyyah*' and '*Dar'ut-Ta'araud*,' for they contain hundreds of pages refuting the false principles of the philosophers, those for which they are not capable of bringing any criticism or reply. Let that which we have quoted be a key and an illumination by which the heart of the seeker of truth is strengthened.

The Fifth

After this Shaikhul-Islaam established that the difference in applying *al-jihah* (direction) to Allaah is a difference in wording (alone). For all of those who affirm the highness of Allaah above His creation (at the same time) negate the direction which the philosophers presume, which limits Allaah and confines Him, and they affirm that Allaah is above His Throne, regardless of whether you call it *al-jihah* (direction) or not. Therefore, the difference occurs with respect to the wording, and not in the meaning.

Shaikhul-Islaam said, in '*Minhaajus-Sunnah*' (1/216), "The people have three sayings about the application of (the word) *al-jihah*. A group negates it, another affirms it and the other explains the matter, and this divergence is found amongst the affirmers of the Attributes of the companions of the four Imaams and their likes.

The dispute of the People of *Hadeeth* and *Sunnah* however, regarding the denial and affirmation of it is a dispute regarding the word itself, it is not a dispute concerning the meaning. For this reason, a group from the companions of Ahmad, such as the Taimees¹, al-Qaadee in one of his two sayings negates it and another group the majority of which affirm it, and this is also the second of the two sayings of al-Qaadee. This (difference) is because the word *al-jihah* (direction) sometimes refers to that which exists and can sometimes refer to that which does not exist. It is also known that there is nothing in existence save the Creator and the created.

So when something that exists that is other than Allaah is intended by the word *al-jihah*, it is from the creation of Allaah, and nothing from the creation surrounds or encompasses Allaah, the Most High.² And if by *al-jihah* something which does not exist is intended, and that is whatever is above the world, then there is nothing above it save Allaah alone.” End of his words.

The summary of this discussion is that Allaah is above the Throne, the *aayaat* and *ahaadeeth* in this regard are overwhelming; that the Imaams of Islaam and their associates and companions have spoken with this and that whoever makes it binding that their saying leads to limiting and confining Allaah, then he has forged a lie against them twice. Firstly, since he fabricated against them that which they did not say, and made binding upon them

¹ They are 'Abdul-'Azeez ibn al-Haarith and his two sons 'Abdul-Waahid and 'Abdul-Wahhaab, and al-Hufaid Rizqullaah ibn 'Abdul-Wahhaab, all of them are Taymees. Refer to '*Tabaqaatul-Hanaabilah*' of Ibn Abee Ya'laa (2/139, 82 and 250).

² As has preceded in the second point above.

(i.e., from their belief concerning Allaah) that which they did not make binding upon themselves and which they did not themselves say, in fact they criticised and denied it.

Secondly, that this necessity which the philosophers talk about (i.e., the implication of affirming Allaah is above the Throne, above the Heavens, over His creation) is in reality falsehood and even in the words of others amongst the *Ahlul-Kalaam* (such as Ibn Rushd) it is not correct and binding, rather it is falsehood according to them. Therefore, the actual dispute concerning the word *al-jihah* is amongst the People of Truth and it is a difference with respect to the word not the meaning, since they are unanimously agreed upon the denial and negation of Allaah being encompassed and surrounded, and this is the meaning which is forbidden.

So whoever says, 'The word *al-jihah* (direction) is used because its meaning is that Allaah is above the Throne,' and whoever says, 'The word *al-jihah* is not to be used because it has not been narrated or reported (from the *Salaf*), rather it should just be affirmed that Allaah is above the Throne,' then both of them have negated the meaning which is prohibited (i.e., that Allaah is limited and confined) and they have followed the aided truth. And by all of this, the deceit and suspicion is unveiled from its very foundation, and Allaah is the Guide.

The Creed of Shaikhul-Islam and the Issue of Tajseem (Anthropomorphism)

Know that the words *Jism* and *Tajseem* (Anthropomorphism) are used in those books of the Muslims who speak about 'aqeedah. Two meanings are intended by its usage.

The first: the saying of the one who speaks about the resemblance of Allaah with His creation, and describing Him with that which all the other bodies and objects are described with. It is agreed between all the Muslims that the saying of these people is corrupt and is (mere) falsehood.

Shaikhul-Islam said in '*Bayaan Talbeesul-Jahmiyyah Fee Ta'sees Bida'ihim al-Kalaamiyyah*' (1/51), "And as for the second type, they are the exaggerationists, those about whom it is narrated that they say, 'He is flesh and bones,' and similar things to this. This saying of their's which is the most obvious corruption, if He had been flesh and bones, as it is understood, then it would be permissible upon Him what is permissible upon (the created types of) flesh and bone, and this leads to *tamtheel* (resemblance to the creation) which Allaah has negated from Himself."

Then he (رحمته الله تعالى) said, "So whoever speaks with this *tashbeeh* (resemblance), which comprises such anthropomorphism, then he has made Him like the bodies which are other than Him, however He is greatest in degree (i.e., above likeness), and this is clear and manifest falsehood, from both a rational and *sharee'ah* point of view. And such people are the *Mushabbihah* (Anthropomorphists) whom the *Salaf* have criticised." End of his words.

He also said in '*Dar'at-Ta'aarud al'Aql wan-Naql*' (1/307), "So it is to be said to the one who asks about the word *al-jism*,

'What do you mean by your saying? Do you mean by this that He is like something from the creation? For if you mean that, then Allaah the Most High, has explained in His Book that there is no example or likeness for Him, He has no equal or partner. He said, "Is then He Who creates as one who creates not?"¹ So the Qur'aan shows that nothing resembles Allaah, neither in His Essence (*Dhaat*), His Attributes or His Actions. So if you mean by the word *jism* that which implies the resemblance of Allaah to anything created, then your answer is in the Qur'aan and the *Sunnah*."

And he said (10/309), "And for this reason the *Salaf* and the *Imaams* are agreed upon rejecting the *Mushabbihah*, those who say, 'Sight like my sight, Hand like my hand, Foot like my Foot.'"

And Shaikhul-Islam indicated in '*Dar'at-Ta'aarud*' (4/144) that saying that Allaah is a body like the created bodies in such an absolute manner, that this has not been uttered by a single person amongst the various authors. Then after some lines he said, "So it is known that saying He is material (*jawhar*) like other materials or a form (*jism*) like other forms - regardless of whether resemblance is made between all of them, or only to the extent that they share with each other in likeness - then no well-known persons have spoken with this as a principle. So if there is any dispute, it is but with these people (i.e., those making resemblance for Him).

Therefore, there is no dispute in this matter and investigating its meaning is a waste of time, and investigating the wording (i.e., *jism*) is not beneficial - and I, up to this hour of mine, have not come across a saying of anyone or a quotation of a saying of anyone who has said, 'A body like the created bodies.'

¹ Soorah an-Nahl (16):17.

Along with this, the saying of the *Mushabbihah*, those who say, 'Hand like my hand, Foot like my foot, Sight like my sight,' is something well-known. The Imaams such as Zaid ibn Haaron, Ahmad ibn Hanbal, Ishaq ibn Raahawaih and others have mentioned this, and they rejected it, criticised it and ascribed it to the likes of Daawood al-Jawraabee al-Basree and his likes, even though the author of this saying did not liken Him to every single thing from the (created) bodies but only to some of them ..." to the end of his words.

And the essence of these lines (from Shaikhul-Islam) is: that the meaning which is obvious from the application of *tajseem* or anthropomorphism and by which the resemblance of Allaah to His creation is intended - as has preceded in detail - is natural falsehood, and mere corruption - according to the many quotations from Shaikhul-Islam (رحمته الله تعالى).

The second: Among the meanings of *al-jism* (form) is the saying of the majority of those who affirm it and their saying is, "He is a *jism* (form) but not like the created forms,' and they affirm the Attributes which have been established by the Qur'aan and the *Sunnah* generally.

Shaikhul-Islam said in '*Bayaanut-Talbees*' (1/48), "And a third group affirm these attributes, and they affirm those attributes those which the negaters deny, and they say, 'He is a *jism* (form) but not like the created forms,' and they affirm those meanings by the word *jism* which the negaters deny. And this is the saying of a group from the *Ahlul-Kalaam*, the initial ones amongst them and also the later ones."

And he also said (1/50), "And those who say that He is a *jism* are of two types. The first: And this is the saying of their scholars, 'He is a *jism* (form) but not like the created forms,' just as it is said an essence (*dhaat*) unlike the other essences, and characterised (by attributes), but not like other characterisations, established by Himself but not like other things that establish and maintain themselves, an entity (*shai'*) but not like other entities. So these are saying, 'He is as His reality is, without resembling other than Him from any aspect whatsoever. However, this is an affirmation that He has an extent (*qadr*) by which He is distinguished (from other than Him), just as when we say, '(He is) characterised by attributes,' this is an affirmation of the reality (of being) on account of which something is distinguished (from other than it). And this is amongst the requisites of every existing thing." End of his words.

And he said in 'Minhaajus-Sunnah' (1/247), "And whoever says, 'He is a *jism* (form),' then this is well-known from the *Karraamiyyah* and other than them amongst those who say 'He is a *jism* (form),' then that is to be explained to mean that He exists or that He is established by Himself (*al-qaat'im binafsihi*) - not that He is composite (i.e., made up of parts). And the people are agreed upon the fact that whoever says, 'He is a *jism* (form),' and intends this particular meaning (i.e., that He exists or is established by Himself), then he is correct in the meaning and whoever declared such a one to have erred only did so on account of the wording used (and not the meaning applied)."

So look at the reality of the affair and do not become deceived by distortion and pretense, and be certain that Shaikhul-Islam does not speak with the application of the word *al-jism*, neither

with the first meaning discussed above and nor with the mere wording itself in the second meaning discussed above, as will soon be shown.

And the People of Knowledge, those well acquainted, have indicated the clear difference between the one who uses the word of *tajseem* (anthropomorphism) and means by it the resemblance of Allaah to His creation and the one who says, 'He is a *jism* (form) but not like the created forms,' (just like he says, 'Hearing but not like my hearing etc.).

In the footnotes of '*Nihaayatul-Wusool*' (3/124) which has been called '*Sullimal-Wusool*' is the saying of al-Banaaniyy, "Know that the *Mujassimah* are two groups: A group who hold that Allaah is a *jism* (form) like all the other bodies, and there is no difference about the disbelief of such a person (who holds this). And another group who hold that Allaah, the Most High, is a *jism* but not like the created forms, rather it is a *jism* that befits Him. There is difference of opinion with respect to the *kufur* of such a person and the word '*mujassim*' (anthropomorphist) used by the explainer here is being applied to those from the second group."

Shaikh Najeeb al-Mutee'ee said in his notes, following this statement up, "And our Shaikh objected to him, meaning al-Banaaniyy, in his analysis of him by saying, 'There is no avenue to his disbelief because the reference point of his saying is that He is not a form (*jism*), not like other forms, therefore it is a mere label (and does not comprise the prohibited meaning)."

Then he said, "As for the one who says that He is a form but not like the created forms,' he negates (from it) what created forms would necessitate such that there does not remain from

it except the mere name or label. And this is like what our Shaikh has said, 'There is no difference of opinion about him since he did not leave except the name or label (of *jism*, without the necessitated meanings associated with created forms).' End of his words.

Ad-Dawwaaniyy said in '*Sharh al'Aqaai'd al'Adudiyyah*' (p. 532), "And amongst them are those who conceal themselves with the saying '*bilaa kaif*' (without asking how) and who say, 'His is a form but not like the created bodies, and He has a confine/limit (*hayyiz*) but not like the confines and limits of the creation.' And the ascription of a confine/limit to Him is not like the ascription of confines/limits to created bodies, and this negates from Him all the specific features of a created body, until there remains nothing except the mere name/label (of *jism*). **Such people are not to be declared disbelievers** in opposition to those who speak explicitly about His bodily nature (in resemblance to the creation)." End of his words.

And al'Adud al'Eejee said in '*al-Mawaaqif*' (p. 273), "The second meaning: that He, Most High, is not a form, and some ignoramuses have tended to the view that he is a form such as the *Karraamiyyah*, and they say, 'He is a *jism*,' meaning existing. And another people say, 'He is a *jism*,' meaning established by Himself. **So there is no dispute with them except in the naming** and its fault is that it entails *tawqeef* (halting) for there is no halting. And the *Mujassimah* say, 'He is a *jism* in reality,' and so it is said, 'From flesh and blood,' as Muqaatil ibn Sulaymaan said, and it is also said, 'Light, which shines.'"

So look at the saying of 'Adud, "**So there is no dispute with them except in the naming.**" So when you have come to know the reality of the situation after these short quotations and that the *Mujassimah* are of two types (in the estimation

of the Ash'ariyyah) - as has preceded - what then, is the saying of Shaikhul-Islaam?

Is he from the first type? Far be he from it! His rejection of them has already preceded. Or is he from the second type, those who affirm the wording of *al-jism* and say, 'He is not like the created bodies?' Again, far be he from it! For by Allaah, no one narrates that from him save a distorting, fabricating liar.

And his (Shaikhul-Islaam's) explanation of that is from the following angles.

The First: Shaikhul-Islaam said in '*Dar'at-Ta'aarud*' (10/313), "And the (use of the) word *al-jism* for Allaah, and in the evidences pointing to it, has not been reported in the Book of Allaah and nor the *Sunnah* of His Messenger and nor the saying of any one from the *Salaf* or the Imaams. There was not amongst them anyone who said, 'Allaah is a *jism* (form) or *jawhar* (substance/material),' or that 'Allaah is not a *jism* nor a 'body.'" And nor did they say, 'He is not known except by the way of a body or organs.' And none of them sought to use any of these ways as proof for the knowledge and acquaintance of Allaah, neither the way of making Him composite, or that of ascribing organs to Him, or having newly come about or that of making specifications for Him.

And when the affair is like this, then those who dispute with each other about the linguistic meaning or sense (*musammaa*) of the word *al-jism* only dispute about that which is not from the Religion or from its rulings or indicating evidences. Similarly is their dispute concerning the meaning of *al'arad* (organ) and other such things. This is different to their dispute concerning the affirmation

of the intended meaning behind the word of *al-jism* (*al-ma'naa al-muraad bi lafdhil-jism*) and its denial. For this is actually related to the Religion and whatever is from the Religion, then Allaah has explained it in His Book and in the *Sunnah* of His Messenger - as opposed to that which is not so (i.e., from the Religion).” End of his words.

Therefore, Shaikhul-Islaam affirms that the word *al-jism* is not from the Religion, because it has not been reported in the Book of Allaah, nor in a *sunnah* and nor in concensus. But it is not so for the meaning intended by its application¹, since that is a matter related to the Religion, and the answer of Shaikhul-Islaam concerning this will be presented. Shaikhul-Islaam said, “As for the speech concerning *al-jism* (form) and *al-jawhar* (substance/material), their negation and their affirmation, **then it is an innovation which has no basis** in the Book of Allaah or the *Sunnah* of His Messenger, and none of the Imaams or the *Salaf* have spoken about this, neither in terms of negation nor affirmation.” This is further evidence in the affirmation of the fact that Shaikhul-Islaam has made the word *al-jism* an innovation, which is not from the *deen*.

¹ That is, the one who uses it, intends by its usage a meaning or concept which could be truth or falsehood. The investigation of the meaning ascribed to it when it is used in reference to Allaah, the Most High, is a matter of the *deen*. As for the mere linguistic meaning of the word, then that is not under dispute and does not concern the *deen*. So when the *Mujassimah* say ‘He is a *jism* (form),’ and intend by that that He is like the created forms and bodies, like their flesh and blood, then what they have intended by *jism* is futile and complete falsehood. Then those who affirm that ‘He is a *jism*,’ and say ‘but not like other forms,’ and intend behind that His *Dhaat* (Essence) which is not like that of others etc., then it is what is intended behind its usage by those applying it that is related to the *Deen* and which is to be investigated – not the linguistic meaning of the word in itself, for that is a different matter and does not concern the *deen* whatsoever.

The Second: The word *al-jism* and what is similar to it are from the newly occurring terminologies, in the meaning of **which both truth and falsehood are contained**. It is authentic from Shaikhul-Islam not to affirm it or deny it so that no confusion can arise in either of the two situations, and he quoted this (stance) from the *Salaf* and the scholars of the *Sunnah*.¹

He said in '*al-Minhaaj*' (1/204), "As for the third saying, it is the saying established from the Imaams of the Pure *Sunnah* such as Imaam Ahmad and others. They do not apply the word *al-jism*, neither in affirmation nor in denial, and this is for two reasons.

The first: since it is not reported from the Book or the *Sunnah* and nor is it reported from any of the Companions or the Successors who followed them in goodness, and nor from other than them amongst the Imaams of the *Sunnah*. Therefore, it is from the censured innovations.

The second: that its meaning comprises both truth and falsehood. Those who affirm it, enter into its meaning such deficiency and *tamtheel* (resemblance) that is falsehood. And those who negate it, enter into its meaning such *ta'teel* (denial) and *tahreef* (distortion) that is falsehood." End of his words.

The intent of Shaikhul-Islam is clear in that **he does not affirm except what the Book and the *Sunnah* affirm and he does not negate except what the Book and the *Sunnah* negate**, since arriving at the truth and attaining success in it is not comprised except in them both and the Book and the *Sunnah* constitute

¹ So beware of the deceit and treachery of the foolish ignorants in ascribing this to Shaikhul-Islam!

the balance and the scales upon which all the terminologies and usages are weighed by, and not that the terminologies and usages should themselves be the foundation – the Book and the *Sunnah* make judgement with respect to them.

He also said in '*Dar'at-Ta'arud*' (10/306), "And if they had held fast to the Book and the *Sunnah* they would have been in agreement as the *Ahlu-Sunnah* and *Hadeeth* are in agreement, for the Imaams of the *Sunnah* and *Hadeeth* never differed about anything regarding the foundations of their religion. In fact they rejected the denial (of the Attributes) when the *Jahmiyyah*, the *Mu'tazilah* and others innovated it, and they rejected from the *Jahmiyyah* their denial of the Attributes, and along with this was their denial and rejection of whoever resembled His Attributes with the attributes of His creation." End of his words.

He also said in '*Dar'at-Ta'arud*' (1/271), "And the intent here is that the most senior Imaams used to forbid the application of innovated words which were general (in meaning) due to what they contained of a mixture of truth and falsehood, as well as the fact that it enters (the people) into confusion, difference and tribulation, in opposition to the words that have been reported and words whose meanings are affirmed.

For intimacy is brought about by whatever has been reported.

Whatever is itself known and acknowledged, then acquaintance is brought about by it. It is reported from Imaam Maalik (رحمته الله تعالى) that he said, 'When knowledge diminishes, harshness will appear and when the narrations diminish, desires will appear.' So when a word has not been reported and its meaning is not understood, then

harshness and desires will appear. For this reason you will find very many people loving and hating others due to desires (i.e., innovated matters, such as these wordings), not knowing their meanings or proofs. Rather, they show allegiance and enmity based upon the usage of these words, without these words having been reported authentically from the Prophet (ﷺ) and the *Salaf* of the *Ummah*.” End of his words.

May the mercy of Allaah and His forgiveness be upon this Imaam of knowledge. For we have seen and observed, and others besides us have observed the enmity (brought about) due to mere wordings and terminologies for which Allaah has sent down no authority. More amazing than this is that we have seen those who show enmity to this Imaam for matters whose realities they do not understand, and for which no proper reason is known.

Even more amazing than this is a bunch of innovating, opposing, dissenting ignoramuses who attach themselves to the *Ash'ariyyah* who know nothing about ascription and affiliation. I do not know who exactly the *Ash'ariyyah* are after the likes of as-Saif, al-Fakhr, ad-Dawwaaniyy, al'Adud and others besides them from whom we have quoted earlier!

The Third: Shaikhul-Islaam has informed that these terminologies have brought about oppression and fabrications upon a people who are in fact free from them. So you will see amongst the *Ahlul-Kalaam* those who call those who affirm for Allaah the Attributes established by the Qur'aan and the *Sunnah* as *Mujassimah* (Anthropomorphists), making something binding and necessary (from his affirmaton of the Attributes) what in reality is not necessary or binding from his affirmation. And this is a lie, a fabrication and false testimony.

Aboo Muhammad ibn Hazm said in 'al-Fisal' (3/250), "And as for the one who declared someone a disbeliever on account of what has been attributed to him, then this is an error because it is merely a lie against an adversary and fabricating against him that which he did not say."

Shaikhul Islaam said in 'Dar'ut-Ta'arud' (10/250) refuting Ibn Rushd, "So it is said to him, 'There is not amongst the Hanbalees one who applies the word *al-jism*. However the deniers of the Attributes label everyone who affirms them a *Mujassim* (anthropomorphist) by the avenue of necessity (i.e., they are anthropomorphists because their affirmation of the Attributes necessitates it and makes it binding that they resemble Allaah to the creation), for they say, 'That an attribute cannot exist except with a *jism* (form),' and this is because they have adopted in the meaning of '*al-jism*' other than its well-known meaning in the language. The meaning of *jism* in the language is *badan* (body) and they call everything which relates to Him (of Attributes) to be a *jism*, so it is binding from their saying that whatever the Book and the *Sunnah* have come with and the nature upon which Allaah created His servants and what the *Salaf* of the *Ummah* and its Imaams have agreed upon is '*Tajseem*' (Anthropomorphism).

And this is not specific to the Hanaabilah or other than them. In fact they apply the words *Mujassimah* and *Mushabbihah* (both meaning anthropomorphists) to all of the followers of the *Salaf*, to such an extent that they say in their books, 'And amongst them is a group who are called '*Maalikiyyah*' ascribing themselves to Maalik ibn Anas, and a group called '*Shaafi'iyyah*'

who ascribe themselves to ash-Shaafi'ee.”¹ End of his words.

The Fourth: So when you have reflected over the quotations that have preceded from Shaikhul-Islaam, it will become manifestly clear to you that the words of Shaikhul-Islaam about the application of the word *al-jism* to Allaah revolve around three issues, which are a summary of what has preceded:

(i) That the mere application of the word *al-jism* to Allaah is not from the *deen* ever and it is from among the rejected innovations.

(ii) That the applied meaning of the word *jism* contains both truth and falsehood. As for the falsehood it is resembling Allaah to His creation, and likening Him to the created bodies. And this is what we cut off by negating it from Allaah, free from all imperfections, the Most High, **“There is nothing like Him and He is the All-Hearing, All-Seeing.”**

(iii) That Allaah Hears, Sees, Speaks, gets Angry and is Pleased and other than these from among His affirmed Names and Attributes. So if you declare this affirmation to be *Tajseem*

¹ So what is clear here is that the philosophers themselves innovate the principle, ‘that something cannot have attributes unless it has a *jism*’ and apply it to Allaah, the Most High, and this is falsehood for which they have no proof save from their darkened intellects - and also falsehood due to the fact that Allaah has described Himself with Names and Attributes and has yet stated, **“There is nothing like Him and He is All-Hearing, All-Seeing,”** Soorah Shooraa (42):11. So when they speak with this principle, they claim that any affirmer of the Attributes for Allaah is by necessity one who likens Him to the creation! So this means that whatever is contained in the Book of Allaah, the *Sunnah* of His Messenger and what the *Salaf* died upon, that all of it is pure *tajseem* (anthropomorphism)!

(anthropomorphism) then we will not abandon our affirmation of these Attributes just because of your naming us and because of what you claim about the rule of necessity – and we seek refuge in Allaah from the desires and fabrications.¹

A Benefit

The *Ahlul-Bid'ah* have resorted to describing those who affirm the Attributes of Allaah as having declared Him to be composite! That He is made up of parts and this is a deception which Shaikhul-Islam has spoken of many times.

Shaikhul-Islam said in '*Sharhul-Isfahaaniyyah*' (p. 21), "That it is said, 'the known meaning of the word 'composition' (*tarkeeb*) is that two parts are separate from each other and then someone puts them all together, this is because '*murakkab*' (composed) is a passive noun." Then he said, "There is no doubt that there is not amongst the affirmers of the Attributes and nor in any of the sects of the *Ummah* anyone who affirms this type of composition with respect to Allaah, the Mighty and Majestic. However the philosophers call the denial of the likes of this composition *tawheed* (monotheism) and they enter along with this the negation of the Attributes. Therefore, they make the denial of the knowledge of Allaah, His Power, Life, Speech, Hearing, Sight and all of His Attributes to be from *tawheed*." End of his words.

¹ For this is only a result of your feeble intellects and the legacy of the forefather of the straying *Mu'tazilah*, Qaadee 'Abdul-Jabbaar, who said, "When there are verses in the Qur'aan whose apparent meaning necessitates *tashbeeh* (resemblance to the creation) it is obligatory to interpret them (*ta'weel*) because words can carry (many) meanings whereas the proof (derived) by the intellect is far from carrying other possible (meanings)." *Al-Muheet bit-Takhleef* (p. 200).

And he also said in '*Dar'ut-Ta'arud*' (5/145), "The (meaning) understood from *murakkab* (composed) is that which is separated, dispersed and then something other than it brought it together and made it composite, just as food, clothes and buildings are put together from their component parts. And Allaah, the Most High, is more lofty and great than that He should be described with such a thing. In fact even among His creation there are things that cannot be described by such a thing, and whoever says this (that Allaah is composite) then his disbelief and the futility of his saying is evidently clear."

And Shaikhul-Islaam said in '*Bayaanut-Talbees*' (2/310), "And those who confuse and deceive, they say, 'He cannot be divided,' or 'He cannot be made into parts,' or 'He is not separable,' and other such things. And if only they had desired the truth, they would have been doers of good. However, the reality of their saying is that there is no such thing that can be conceived as 'assembled,' let alone being separate, and nor something that can be distinguished from other than it, let alone its being divisible. So they have taken the words of separation (*tafarruq*) and division (*inqisaam*) and have placed upon them other than their well known meanings.¹ Then they negated by this what in fact negates all reality of His existence, as some have done in their negation of (the attributes of) Knowledge, Power and other attributes, or in their negation of the Names, such as the Ever-Living (*al-Hayy*), the All-Knowing (*al'Aleem*), the All-Powerful (*al-Qadeer*) and what is similar to this." End of his words.

¹ And in these words of Shaikhul-Islaam is a golden benefit: The realisation that the whole basis upon which the *Ahlul-Kalaam* are founded, is **playing with and manipulating the meanings and definitions of words** – the very hallmark of the pagan homosexual Greek philosophers, Plato and Aristotle, and upon which a large share of Greek philosophical thought is based! So beware of them and seek refuge in the Book and the *Sunnah*, and from Allaah is the granting of success.

So beware, O seeker of knowledge, how these distorted expressions have been applied, such as *al-jism* (form) and *at-tarkeeb* (composite). Yet nothing is desired by them except the denial of what Allaah affirmed for Himself amongst the affirmed Attributes by the texts of the Arabic Qur'aan and the authentic Prophetic *Sunnah*, and Allaah is the Guide.

The Creed of Shaikhul-Islam and the Issue of Affirming 'al-Harakah' (Movement) for Allaah

Some of those such people of our latter times, the description of whom I have mentioned earlier, have tried to cause alarm by saying, 'Shaikhul-Islam affirms the 'aqeedah of 'movement' for Allaah,' and then he quotes from 'Dar'at-Ta'aarud' some incomplete words, the meaning of which he did not even understand, and the background to which he did not even quote!

Shaikhul-Islam said in 'Dar'at-Ta'aarud' (2/7), "And the Imaams of the *Sunnah* and *Hadeeth* are upon the affirmation of both types (he means by both types the Attributes which are necessary with His *Dhaat* (*al-Laazimah*) and those which are voluntary (*al-Ikhtiyaariyyah*, i.e., under His will) and this is what has been mentioned from them from those who have quoted their *madhhab*, such as Harb al-Kirmaanee, 'Uthmaan ibn Sa'eed ad-Daarimee and others. In fact they explicitly stated the word '*al-harakah*' (movement) and that that was the *madhhab* of the Imaams of the *Sunnah* and *Hadeeth*, those of the past and those of the later times.

And Harb al-Kirmaanee mentioned that this is the saying of those whom he met from the Imaams of the *Sunnah*, such as Ahmad ibn Hanbal, Ishaq ibn Raahawaih, 'Abdullaah ibn Zubair al-Humaidee and Sa'eed ibn Mansoor.

And Sa'eed ibn Mansoor and other than him stated, 'Certainly, *'harakah'* (movement) is one of the requisites of life, for every living thing moves,' and they (the *Salaf*) treated the denial of this as one of the sayings of the *Jahmiyyah*, the deniers of the Attributes, and about the misguidance and innovatory nature of whom the *Salaf* and the Imaams are agreed upon. And another group from the *Salaf*, such as Nu'aym ibn Hammaad al-Khuzaa'ee, al-Bukhaaree, the author of the '*Saheeh*,' Aboo Bakr ibn Khuzaimah and others such as Aboo 'Umar ibn 'Abdul-Barr and his likes affirmed that meaning which the above mentioned (persons) affirmed, and they called it '*fi'l*' (action) and other similar things. And amongst them are those who forbid the application of the word '*al-harakah*' due to its not having been reported." End of his words.

And Shaikhul-Islaam said in '*al-Istiqqaamah*' (1/70), "Likewise, the word '*al-harakah*' (movement) is affirmed by many persons from the People of the *Sunnah* and *Hadeeth* and it is that which Harb ibn Ismaa'eel al-Kirmaanee has mentioned in '*as-Sunnah*' which he has narrated from the Shaikhs that he met such as al-Humaidee, Ahmad ibn Hanbal ..." to the end of his words.

Then Shaikhul-Islaam said, "And another group amongst them negated it such as al-Hasan at-Taymee and Aboo Sulaymaan al-Khattaabee ..." Then he said, "And to reject the denial of it (i.e., movement) is textually stated by Imaam Ahmad, yet to affirm the word '*al-Harakah*' (movement) is not established from him either, even if he affirmed certain types (of Attributes/Actions) which the one who affirms them would consider to be a type of movement. For when Ahmad heard a person narrating the *hadeeth* of Allaah's Descent (to the Lower Heaven) and saying, 'He descends without movement nor relocation and nor without circumstance,' he rejected that and said, 'Say as the Messenger of Allaah (ﷺ)

said for he was more shy of his Lord than you.” End of his words.

So here, three clear and obvious matters are explained:

First: That from the *Salaf* were those who did not use the word ‘*al-harakah*’ (movement) for Allaah because it had not been reported, but they affirmed what has been reported about the Coming (*Majee*) of Allaah, His Descent (*Nuzool*), His Arrival (*Ityaan*) and other than these from the established Attributes and Actions in the Book and the *Sunnah*.

Second: That from the Imaams of the *Salaf* were those who affirmed ‘*al-harakah*’ (movement) for Allaah, the Mighty and Majestic, with the meaning that Allaah will come (*yajee*), arrive (*ya’tee*) and descend (*yanzil*) just as He has described Himself (in the Book and the *Sunnah*). And these are attributes which are specific to Allaah and as they befit Him. They are not like the ‘*harakah*’ (movement) of a person, for this is a word, (and) its explanation is what has been affirmed for Allah from among the actions such as Coming (*Majee*), Arriving (*Ityaan*) as has preceded.

Therefore, the nature of the difference between them, if the difference is correct, is concerning the word only, since they know that the word ‘*al-harakah*’ has not been reported. However, they employ it whilst explaining its meaning with what has preceded from the Attributes of Allaah affirmed by the Qur’aan and the *Sunnah*.

Third: That Shaikhul-Islam quoted both the opinions, and they both have the same meaning as has preceded, and from neither of them can resemblance (*tashbeeh*) to a (created) person

be presumed except by one who does not know these matters, neither their fundamental basis and nor their subsidiary ones. And concerning the likes of this person, it is forbidden to become occupied with his sayings and his writings when he writes in the field of Chemistry! How will it be then when the matter relates to his writing about the matters of the Religion and the sayings of the Imaams of the Muslims?! Since his words are not based upon knowledge or verification, but only upon doubts and forgeries, and the evidences showing this have preceded above.

What is even more strange than the above is that this one who quotes, said, "Shaikhul-Islaam affirms the 'aqeedah of 'al-Harakah' (movement)," yet Shaikhul-Islaam as you have seen quotes the sayings of the Imaams concerning it, and that which Shaikhul-Islaam affirms is what has been established in the Qur'aan and the *Sunnah* of Allaah's Coming, Arriving and Descending. And there does not exist any such 'aqeedah which is called '... the 'aqeedah of *al-Harakah* ...' except for the one from whose brain Allaah has removed all blessing! For this is just a word which was applied by some from the Imaams of the *Sunnah* and the meaning of which was explained (by them) to comprise Allaah's Coming, Arriving and Descending and other such matters affirmed in the Book and the *Sunnah*, just as we say that Allaah has certain voluntary actions (*Ikhtiyaariyyah*), and we explain them in the manner that has been outlined above.

So no one causes (undue) alarm after such a clarification except an ignoramus whose *deen* has become soft and whose tongue has lengthened. And Allaah is the Guide.

Ibn Batootah (d.779H) alleges in his *Rihlah* (1/110), "I was present in Damascus on Friday where he (i.e., Ibn Taymiyyah) was admonishing and reminding the people from the pulpit of the congregational mosque. During his speech he said, 'Indeed Allaah descends to the lowest heaven of the world just as I am descending now.' He then descended one step of the pulpit ..." The falsehood of this claim can be shown from a number of angles.¹

Firstly: This contradicts the *madhhab* (way) of Shaikhul-Islaam Ibn Taymiyyah concerning the *Sifaat* (Attributes) of Allaah, the Most High, which was the same *madhhab* as that of the *Salafus-Saalih* (Pious Predecessors), being built upon the saying of Allaah, the Most High, **"There is no likeness unto Him, and He is the All-Hearer, the All-Seer."** So Allaah's Attribute of *an-Nuzool* (Descending) is affirmed in a manner that befits His Majesty and Perfection, but it is not like the descending of any of His creation. Indeed, throughout his writings concerning Allaah's *Sifaat*, Ibn Taymiyyah clearly states the forbiddance of likening Allaah to His creation.

Ibn Taymiyyah says in '*At-Tadmuriyyah*' (p. 20), "It is a must to affirm that which Allaah affirms For Himself, whilst negating any likeness to Him with His creation. Whosoever says, 'His knowledge is like my knowledge, His Power is like my power, or Love like my love, or Pleasure like my pleasure, or Hand like my hand, or Ascending like my ascending,' then he has resembled and likened Allaah to the creation.

¹ See '*Hayaat Shaikhul-Islaam Ibn Taymiyah*' (pp. 47-48) of Shaikh Bahjatul-Baytaar and '*At-Tasfiyah wat-Tarbiyah*' (p. 69) of Shaikh 'Alee Hasan al-Halabee.

Rather, it is a must to affirm (Allaah's Attributes) without any resemblance, and to negate (what Allaah negates for Himself), without *ta'teel* (divesting Allaah of any of His affirmed Attributes)."

He also said in '*Majmoo'ul-Fataawaa*' (5/262), "Whosoever considers the Attributes of Allaah to be like the attributes of the creation, such as that the *Istawaa* (Ascending) of Allaah is like the ascending of the creation, or His *Nuzool* (Descending) is like the descending of the creation, or other than that – then he is a deviated innovator."

Secondly: It is not possible that Ibn Batootah witnessed Ibn Taymiyyah deliver this speech, since Ibn Batootah clearly states in his *Rihlah* (1/102) that he entered Damascus on the 9th of Ramadaan in the year 728H. However, Shaikhul-Islaam Ibn Taymiyyah was, before, during and after that time, in prison. Ibn Katheer states in *Al-Bidaayah wan-Nihaayah* (14/135) that Ibn Taymiyyah was imprisoned on the 6th of *Sha'baan* in the year 728H and remained there until his death on the 20th of *Dhul-Qa'dah* 728H!

Thirdly: Ibn Taymiyyah (رحمته الله تعالى) has a separate book concerning the *hadeeth* of Allaah's Descending, entitled '*Sharh Hadeethun-Nazool*.' In it there is no trace whatsoever of the *tashbeeh* and *tamtheel* (anthropomorphic beliefs) that he has falsely been accused of.

Fourthly: Shaikhul-Islaam Ibn Taymiyyah did not used to give admonitions to the people from the pulpit, rather he used to sit upon a chair. Al-Haafidh adh-Dhahabee said, "And he became very famous and well-known, and he started giving *tafseer* of the Mighty Book from his memory, on the days of *Jumu'ah*, sitting upon a chair."

Another Lie Against Ibn Taymiyyah Concerning Tajseem

After previously quoting the words of Imaam an-Nawawee concerning the disbelief of one who ascribes to Allaah a *jism* (body), Hasan as-Saqqaaf, apparently quoting the words of Ibn Taymiyyah, said in his footnotes to 'Daf' *Shubah at-Tashbeeh*' (pp. 245-246):

“Entering into this category is al-Harraanee (Ibn Taymiyyah) ... who has affirmed *tajseem* (Allaah having a *jism*) in many of his books. So from this is his saying in *at-Ta'sees* (1/101), 'And there is not in the Book of Allaah, nor in the *Sunnah* of His Messenger, nor a statement from any one of the *Salaf* of this *Ummah* and its Imaams that He is not a *jism* (form), and that His Attributes are not bodily, consisting of organs ...' I say: By Allaah Who originated the heavens and the earth, your saying is ignorance and misguidance. Is not Allaah, the Most High's, saying, “**There is no likeness unto Him ...**” sufficient in negating *tajseem* and its reality, O al-Harraanee?! And what about the Imaams of the *Ummah* and the *Salaf*, O al-Harraanee, and their censure of *tashbeeh* ...”

And this is from one of as-Saqqaaf's many deceptions – so beware! Shaikh Mashoor ibn Hasan (رحمته الله تعالى) said,¹ “These words are from one who does not know what fairness is, who acts haphazardly in his rulings, and who falsely accuses the Scholars of wickedness. This becomes apparent in a number of ways.

From them: That the previously mentioned words are not from the writings of Ibn Taymiyyah in which he is clarifying his own

¹ From *al-Asaalah* Magazine (no. 4, pp. 64-55).

views, or even stating them, rather he is quoting the saying of the people of innovated speech and rhetorics (*kalaam*). However, as-Saqqaaf has conveniently omitted the beginning of the quotation from Shaikhul-Islaam Ibn Taymiyyah, where he clearly stated, “Qaaloo ...” i.e., “They say ...”

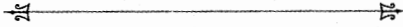
From them: That as-Saqqaaf overlooks the words of Shaikhul-Islaam Ibn Taymiyyah (رحمته الله تعالى) concerning the overall use of this term in reference to Allaah, the Mighty and Majestic, and he halted where he halted upon knowledge. However, justice is very rare, and there is no power or movement except with Allaah.

Shaikhul-Islaam said in the course of this topic, “Indeed, the terms *al-jism* (form), *al’arad* (organs), *al-mutuhayyiz* (extent) and their like, are all newly-invented terminologies. We have mentioned many a time before, that the *Salaf* and the Imaams have not spoken about such things, neither by way of negation, nor by way of affirmation. Rather, they declared those who spoke about such matters to be innovators, and went to great lengths to censure them.”

This is what has been repeatedly affirmed by Shaikhul-Islaam (رحمته الله تعالى) in many of his books, such as *Sharh Hadeethin-Nuzool* (pp. 69-76), *Majmoo’al-Fataawaa* (3/306-310, 13/304-305) and *Minhaajus-Sunnah an-Nabawiyyah* (2/134-135, 192, 198-200 and 567). Indeed, in *Sharh Hadeethin-Nuzool* (p. 71), Shaikhul-Islaam has labelled ascribing Allaah with the term *jism* as being, “An innovation in the *Sharee’ah*, a corruption of the language and a contradiction to the (sound) intellect. Rather, it is repudiated by the *Sharee’ah*, the language and the (sound) intellect.”

And from them: That Shaikhul-Islaam mentions the intended meaning of ascribing Allaah with the term *jism*, by saying, "Whosoever alleges that the Lord is composite, with the meaning that he accepts division, separation and partition (for Allaah), then he is the most disbelieving of people and the most ignorant. Indeed, his statement is more evil than the one who says that Allaah has a son, with the meaning that a part of Him split and thus became His son."

CHAPTER ELEVEN
BIOGRAPHIES OF THE SCHOLARS



'Abdur-Rahmaan ibn 'Amr al-Awzaa'ee'

He was the Shaikh of Islaam, Aboo 'Amr, 'Abdur-Rahmaan ibn 'Amr ibn Muhammad ad-Dimashqee, al-Haafiz, al-Awzaa'ee, born in the year 88H. He narrated from: 'Ataa' ibn Abee Rabaah, al-Qaasim ibn Mukhaymarah, Shaddaad Aboo 'Ammaar, Rabee'ah ibn Yazeed, az-Zuhree, Muhammad ibn Ibraaheem at-Taymee, Yahyaa ibn Abee Katheer and a large number of people. He saw Muhammad ibn Seereen whilst the latter was ill and it is said that he heard from him.

Those who narrated from him: Shu'bah, Ibn al-Mubaarak, al-Waleed ibn Muslim, al-Hiql ibn Ziyaad, Yahyaa ibn Hamzah, Yahyaa al-Qattaan, Aboo 'Aasim, Abul-Mugheerah, Muhammad ibn Yoosuf al-Firyaabee and many others. At the end of his life he settled in Beirut, guarding the frontiers of Islaam and it is there that he died. His origin was from the captives from Sind.

Aboo Zur'ah ad-Dimashqee said, "His profession was writing and composing letters, and his letters would leave an impression." I say: This was in addition to his knowledge of *fiqh*.

¹ *Tadhkiratul-Huffaaz* (1/178-185) of adh-Dhahabee and *Siyar A'laamin-Nubalaa* (7/107-134) by the same author.

Al-Waleed ibn Mazyad said, "He was born in Ba'labakk and raised as an orphan in his mother's apartment—yet kings would be unable to cultivate their children to the standard of his manners. I never heard a noble word from him except that it was such that those who heard it had to write it down from him. Nor did I ever see him laughing loudly. When he would mention the Hereafter I would say to myself, 'Can any heart in this gathering be seen not to be weeping?'"

Ayyoob ibn Suwayd said, "Al-Awzaa'ee went out in a party sent to al-Yamaamah (i.e., as a youth), so Yahyaa ibn Abee Katheer said to him, 'Hasten to Basrah in order to reach al-Hasan and Ibn Seereen.' He said, 'So I went and I found that al-Hasan had died and I visited Ibn Seereen and he was ill.'"

Al-HiqI said, "Al-Awzaa'ee replied to seventy thousand questions." Ismaa'eel ibn 'Ayyaash said, "I heard them say in the year 140H, 'Al-Awzaa'ee is today the scholar of the *Ummah*.'"

Al-Kuraybee said, "Al-Awzaa'ee was the most excellent of the people of his time." I say: And he was fitting for the *Khilaafah*. Aboo Ishaq al-Fazaaree said, "If I had to choose anyone to take charge of this *Ummah* I would choose al-Awzaa'ee."

Bishr ibn al-Mundhir said, "I saw al-Awzaa'ee and it was as if he had been blinded due to humility," and al-Waleed used to say, "I have not seen anyone who strove harder in worship than him." Aboo Mushir said, "Al-Awzaa'ee used to remain awake at night in Prayer, reciting the Qur'aan and weeping."

Al-Waleed ibn Yazeed said, "I heard al-Awzaa'ee say, 'If Allaah wishes evil for a people, He opens the door of argumentation for them and prevents them from action.'"

'Amr ibn Abee Salamah said, "I heard al-Awzaa'ee say, 'I saw in a dream as if two Angels carried me up to Allaah, and caused me to stand before Him. So He said, 'You are My servant, 'Abdur-Rahmaan, who commands the good and forbids the evil.' I said, 'By Your Might, O my Lord.' So the two Angels then returned me to the earth.'"

Muhammad ibn Katheer al-Misseese said, "I heard al-Awzaa'ee say, 'We used to say, whilst the *Taabi'oon* were many—that Allaah is upon His Throne, and we have *eemaan* in whatever of His Attributes are reported in the *Sunnah*."

Al-Haakim said, "Al-Awzaa'ee was the Imaam of his time in general, and the Imaam of the people of Shaam in particular."

Al-Waleed ibn Mazyad said, "Al-Awzaa'ee was born in Ba'labakk and grew up in al-Kark, a village in the locality of al-Buqaa', then his mother took him to Beirut. I heard him say, 'Stick to the narrations of those who preceded, even if the people reject you; and beware of the opinions of men even if they make their words seem alluring, because the affair will be made clear whilst you are upon a straight way.'" 'Aamir ibn Yasaaf said, "I heard al-Awzaa'ee say, 'If a *hadeeth* of Allaah's Messenger (ﷺ) reaches you, then beware of saying something else—because he conveyed the Message from Allaah."

Aboo Ishaq al-Fazaaree reported from al-Awzaa'ee that he used to say, "The Companions and the *Taabi'oon* were upon five matters: adhering to the *Jamaa'ah*, following the *Sunnah*, frequenting the mosques, recitation and *Jihaad*." Ibn Shaaboor said, "I heard al-Awzaa'ee say, 'Whoever gathers the peculiar sayings of each of the scholars will leave Islaam,'" and he also said, "No man introduces an innovation except that his piety is taken away."

Al-Waleed ibn Mazyad said, "I heard al-Awzaa'ee say, 'It used to be said: Woe to those who acquire knowledge of *fiqh* for other than the purpose of worship, and to those who make forbidden things lawful due to misgivings (i.e., false doubts they have).'"

Muhammad ibn Khalaf ibn al-Mazrubaan said: Muhammad ibn Haaron, Aboo Nasheet, related to us: al-Firyabee related to us, saying, "Sufyaan, al-Awzaa'ee and 'Abbaad ibn Katheer came together in Makkah, so Sufyaan said, 'O Aboo 'Amr, relate to us what occurred between you and 'Abdullaah ibn 'Alee' - meaning the uncle of as-Saffaah.' So he said, 'When he came to Shaam and killed Banoo Umayyah he sat one day upon his throne¹ and arranged his people into four groups. One group holding unsheathed swords, one group holding maces, one group holding clubs and one group holding whips—then he sent for me. So when I arrived at the gate, they caused me to descend from my riding beast and two men caught me by the arms and took me through the ranks until they placed me where I could be heard. So he said to me, 'You are 'Abdur-Rahmaan ibn 'Amr al-Awzaa'ee?' I replied, 'Yes, may Allaah rectify the *Ameer*.' He said, 'What do you say about the blood of Banoo Umayyah (that has been spilled)?' I said, 'There were binding covenants between you and them, and you should have kept them.' He said, 'Then declare that I am free from any covenant between me and them.'

So my soul caused me to fear greatly, and I disliked that I should be killed, but I remembered the standing before my Lord and managed to make myself speak and say, 'Their blood was unlawful for you.' So he became angry, and his veins swelled and his eyes reddened, and he said to me, 'Woe to you, and why is that?' I said, 'Allaah's Messenger (ﷺ) said, "The blood

¹ Having already killed seventy people that day.

of a Muslim is not lawful except in one of three cases: one who is or has been married committing fornication, a soul for a soul and one who abandons his Religion.” He said, ‘Woe to you, is this matter not one of Religion for us?’ I said, ‘How is that?’ He said, ‘Did not Allaah’s Messenger (ﷺ) leave the bequest in favour of ‘Alee?’ I said, ‘If he had bequested in his favour then the two judges would not have been brought to judge.’

So he became silent and was furious, and I was expecting my head to be struck off and fall before me. Then he made a sign like this with his hand, indicating that I was to be taken away, so I departed. But I had not gone far before a rider came towards me, I dismounted and said to myself, ‘He has been sent to take my head, so I will pray two *rak’ahs*,’ (and then) I said the initial *takbeer*. So he came whilst I was praying, and greeted me with *salaam*, and said, ‘The Ameer has sent these *deenaars* to you.’ So I distributed them all before I had entered my house.”

Al-Qaadee ‘Abdul-Waasi’ ash-Shaafi’ee related to us by means of permission to transmit from Abul-Fath al-Maydaanee: that ‘Ubaydullaah ibn Muhammad ibn al-Haafiz Aboo Bakr al-Bayhaqee narrated to us: my grandfather related to us: Aboo ‘Abdullaah al-Haakim related to us: Muhammad ibn ‘Alee al-Jawharee related to us: Ibraaheem ibn al-Haitham related: Muhammad ibn Katheer al-Misseesee related to us, “I heard al-Awzaa’ee say, ‘We used to say, whilst the *Taabi’oon* were many, that Allaah is upon His Throne, and we have *eemaan* in whatever of His Attributes are reported in the *Sunnah*.” This chain of narration is authentic.

Moosaa ibn A’yan said, “Al-Awzaa’ee said, ‘We used to laugh and joke, but when we became such that we are followed I feared that it would not be right even for us to smile.’”

'Uqbah ibn 'Alqamah al-Bayrootee said, "Al-Awzaa'ee entered a bath-house within his home, and his wife placed a stove burning coal in it to keep him warm. Then she locked the door upon him, but she became pre-occupied with something, and the coal burned furiously and he died." 'Uqbah said, "So we found him lying with his arms stretched out towards the *Qiblah* (مَجْمَعَةُ الْقِبْلَةِ)." Aboo Mushir said, "She had closed it accidentally, so he died. So Sa'eed ibn 'Abdul'Azeez ordered her to free a slave for that, and he died not leaving behind what he had been given from the allowance written for him." I say: Al-Mansoor used to have great respect for al-Awzaa'ee and (used to) pay attention to his admonition and honour him. He died on the second of *Safar* in the year 157H (مَجْمَعَةُ الْقِبْلَةِ).

The following narrations are taken from adh-Dhahabee's *Siyar A'laamin-Nubalaa* (7/107-134)

Al-Fasawee (said): I heard al'Abbaas ibn al-Waleed ibn Mazyad report from their Shaikhs who said, "Al-Awzaa'ee said, 'My father died when I was small, and I once went off to play with some boys. So a person came to us and mentioned a noble old man of the Arabs—the children ran away when they saw him, but I remained. So he said, 'Whose son are you?' I informed him, so he said, 'O son of my brother, may Allaah have mercy upon your father.' So he took me to his house and I lived with him until I reached puberty, then he had me joined in the official register and it was written for us to be sent to al-Yamaamah. When we arrived there and entered the Congregational Mosque and later left, one of our companions came and said to me, 'I saw that Yahyaa ibn Abee Katheer was very pleased with you, and said, 'I have not seen anyone in this group better guided than this youth.'" He said, 'So I sat with him and wrote around fourteen or thirteen books from him—but all were destroyed by fire.'"

From Ayyoob ibn Suwayd that, "Al-Awzaa'ee went out in a detachment sent to al-Yamaamah and they came to our mosque. He prayed and Yahyaa ibn Abee Katheer was near to him. So he watched him pray and was pleased. So then he sat with him and asked him where he was from and so on. So al-Awzaa'ee left the officially registered group and stayed with him for a long while to write narrations from him. Then he said to him, 'It is fitting that you (now) hasten to Basrah and perhaps reach al-Hasan and Ibn Seereen and learn from them.' So he went off to them, but found that al-Hasan had died and Ibn Seereen still lived. Al-Awzaa'ee informed us that he entered upon him paying a sick-visit, and he remained for a few days before he died, but he didn't hear from him. He said, 'He suffered from an illness of the stomach.'"

Ash-Shaadhakoonee (said): I heard Ibn 'Uyainah say, "Al-Awzaa'ee and ath-Thawree were in Minaa, so al-Awzaa'ee said to ath-Thawree, 'Why do you not raise your hands when lowering yourself for the *rukoo*' and when raising up from it?' So he said, 'Yazeed ibn Abee Ziyaad narrated to us ...'¹ So al-Awzaa'ee said, 'Az-Zuhree reports for you: from Saalim: from his father: from the Prophet (ﷺ),² – and you seek to contradict me with Yazeed, a man who is weak in *hadeeth* and his narration is contrary to the *sunnah*?' So the face of Sufyaan became red, so al-Awzaa'ee said, 'It is as if you dislike what I said?' He said, 'Yes.' So al-Awzaa'ee said, 'Then come with us to the Station (of Ibraaheem) and let us call down the curses to see which of us is upon the truth.' He said, 'So Sufyaan smiled when he saw that he had become agitated.'"

¹ Aboo Daawood (no. 749).

² Al-Bukhaaree (vol. 1, no. 702) and Muslim (vol. 1, no. 758).

From Nu'aym ibn Hammaad: from Ibn al-Mubaarak who said, "If it were said to me, 'Choose someone to take charge of the *Ummah*,' then I would choose Sufyaan ath-Thawree and al-Awzaa'ee. And if it were said to me, 'Choose one of them,' I would choose al-Awzaa'ee because he was the milder of the two of them."

'Abdur-Rahmaan ibn Mahdee said, "The people in their time were four: Hammaad ibn Zayd in Basrah, ath-Thawree in Koofah, Maalik in the Hijaz and al-Awzaa'ee in Shaam."

Ar-Rabee'al-Muraadee (said), "I heard ash-Shaafi'ee say, 'I have not seen anyone whose *fiqh* more closely resembled his *ahaadeeth* than al-Awzaa'ee."

Al-Waleed ibn Muslim said, "I saw that al-Awzaa'ee would remain in the place where he prayed¹, and remember Allaah until the sun rose, and he informed us that this was the way of the *Salaf*, and that when the sun rose they would stand up and engage in the remembrance of Allaah and acquiring knowledge of His religion."

'Uqbah ibn 'Alqamah al-Bayrootee (said), "They tried to compel al-Awzaa'ee to become a judge, but he refused and would not agree, so they left him."

Al-Awzaa'ee said, "Whoever remembers death frequently, then he will suffice with little, and whoever realises that his words are from his actions will only speak a little."

Al-Waleed ibn Muslim said, "I had not used to give attention to hearing narrations from al-Awzaa'ee until I saw Allaah's Messenger (ﷺ) in a dream, and al-Awzaa'ee at his side. So I said, 'O Messenger of Allaah! From whom shall I take knowledge?' So he said, "From this one ..." and he pointed to al-Awzaa'ee."

¹ i.e., the Dawn prayer.

Marwaan at-Taataree (said), "Al-Awzaa'ee said, 'Whoever stands long in the night prayer then Allaah will make the standing on the Day of Ressurrection easy for him.'"

Aboo Mushir said, "Al-Awzaa'ee was never seen weeping, nor laughing till his molars became visible, but he would sometimes smile—as occurs in the *hadeeth*. He used to spend the night awake in prayer, reciting Qur'aan and weeping. One of my brothers from the people of Beirut informed me that his mother used to enter the house of al-Awzaa'ee and would seek the place where he prayed—and she would find it wet from the tears he had shed during the night."

Baqiyyah ibn al-Waleed said, "Al-Awzaa'ee said to me, 'O Baqiyyah! Do not mention any of the Companions of your Prophet except with good. O Baqiyyah! Knowledge is what comes from the Companions of Muhammad (ﷺ), and whatever does not come from them is not knowledge.'"

Baqiyyah and Waleed ibn Mazyad said, "Al-Awzaa'ee said, 'Love of 'Alee and 'Uthmaan (رضي الله عنهما) does not combine except in the heart of a believer." And Al-Waleed ibn Mazyad also said, "I heard al-Awzaa'ee say, 'The Believer speaks a little and acts a great deal, and the Hypocrite speaks a great deal and does little action.'"

Sadaqah ibn 'Abdullaah said, "I have not seen anyone wiser, more complete, nor better able to carry what he possessed than al-Awzaa'ee."

Muhammad ibn 'Ubayd at-Tanaafisee said, "I was with Sufyaan ath-Thawree when a man came to him and said, 'I saw in a dream that a sweet smelling flower was raised up from the West.' He said, 'If your dream is true, then al-Awzaa'ee has died.' So they wrote that down, and later found that he had died on that day."

*Sufyaan ibn Sa'eed ath-Thawree*¹

He was Sufyaan ibn Sa'eed ibn Masrooq ibn Habeeb ibn Raafi' ibn 'Abdullaah ibn Mawhibah ibn Abee 'Abdillaah ibn Munqidh ibn Nasr ibn Haarith, Aboo 'Abdullaah, ath-Thawree, al-Koofee, al-Mujtahid. The Shaikh of Islaam, Imaam of the Memorisers, most noble of the scholars who acted upon their knowledge in his time. He was born in the year 97H and began seeking knowledge as a boy due to the care of his father, the *muhaddith*, Sa'eed ibn Masrooq ath-Thawree, who was a student of ash-Sha'bee and a reliable narrator of Koofah, counted amongst the smaller *Taabi'een*. It is said that Sufyaan had more than six hundred Shaikhs, amongst them, from Koofah: Sa'eed ibn Masrooq (his father), Aboo Ishaq as-Sabee'ee, Salamah ibn Kuhail, Habeeb ibn Abee Thaabit, al-A'mash, Mansoor ibn al-Mu'tamir, 'Amr ibn Murrah, Aboo Maalik al-Ashja'ee.

From Basrah: Shu'bah, 'Aasim al-Ahwal, Sulaimaan at-Taimee, Humaid at-Taweel, Ayyoob as-Sakhtiyaanee, Israa'eel ibn Abee Moosaa, Ibraaheem ibn Maisara, Khaalid al-Hadhdhaa', Daawood ibn Abee Hind, Ibn 'Awn and others.

Those who narrate from him include: Al-A'mash, Ibn Juraij, Ja'far as-Saadiq, Ja'far ibn Burqaan, Aboo Haneefah, al-Awzaa'ee, Ibn Abee Dhi'b, Shu'bah, Ma'mar (all of whom died before him), Sufyaan ibn 'Uyainah, Aboo Daawood at-Tayaalisee, Abul-Ahwas, 'Abdullaah ibn al-Mubaarak, 'Abdullaah ibn Wabh, 'Abdullaah ibn Numayr, 'Abdur-Rahmaan ibn Mahdee, 'Abdur-Razzaaq, 'Alee ibn al-Ja'd (the last of his reliable students), Fudail ibn 'Iyaad, Maalik ibn Anas and Muhammad ibn Bishr.

¹ Taken from *Siyar A'laamin-Nubalaa* of adh-Dhahabee, (7/229-279).

Abul-Muthanna said, "I heard them in Marw saying, 'Ath-Thawree has arrived.' So I went out to see him and he was a young man, the hair of his face had begun to appear." I (adh-Dhahabee) say: He used to be spoken well of while young due to his great intelligence and memory, he narrated *hadeeth* when still a youth.

'Abdur-Razzaq and others report that Sufyaan said, "My heart never deposited anything ever and then failed me." I say: the best chain of narration of the 'Iraaqees is: Sufyaan: from Mansoor: from Ibraaheem: from 'Alqamah: from 'Abdullaah (Ibn Mas'ood).

Shu'bah, Ibn 'Uyainah, Aboo 'Aasim, Yahyaa ibn Ma'een and others said, "Sufyaan ath-Thawree is the Chief of the Believers in *hadeeth*." Ibn al-Mubaarak said, "I have written from 1100 shaikhs—I have not written from one better than Sufyaan." Wakee' narrates from Shu'bah who said, "Sufyaan has memorised better than me." 'Abdul-'Azeez ibn Abee Rizmah said, "A man said to Shu'bah, 'Sufyaan has contradicted you.' So he said, 'You have demolished me.'"

Ayyoob as-Sakhtiyaanee said, "I have not met a person of Koofah whom I give precedence to over Sufyaan." Yoonus ibn 'Ubaid said, "I have not seen anyone better than Sufyaan." So it was said to him, "But you have seen Sa'eed ibn Jubayr and Ibraaheem (an-Nakha'ee) and 'Ataa' and Mujaahid—and you say this?!" He said, "It is as I say: I have not seen anyone better than Sufyaan."

Ibn Mahdee said, "My eyes have not seen anyone better than four or like four. I have not seen anyone with better memory of *hadeeth* than Sufyaan, nor anyone more strict in leading a life of ascetism/simplicity than Shu'bah, nor more intelligent than Maalik, nor anyone more sincere to the *ummah* than Ibn al-Mubaarak."

Ibn Mahdee said, "Wuhaib used to give precedence as regards memory to Sufyaan over Maalik." Yahyaa al-Qattaan said, "There is no-one more beloved to me than Shu'bah and no-one equals him in my view—but if Sufyaan disagrees with him then I take the saying of Sufyaan." 'Abbaas ad-Duwaree said, "I heard Ayyoob as-Sakhtiyaanee say, 'No one has come to us from Koofah better than Sufyaan ath-Thawree.'"

Ibn Mahdee said, "Abou Ishaaq as-Sabee'ah saw Sufyaan ath-Thawree coming, so he said:

وَأَاتَيْنَاهُ الْحِكْمَ صَبِيًّا

'And We gave him wisdom while yet a child.'"¹

Damurah reports from al-Muthanna ibn as-Sabbaah who said, "Sufyaan is the scholar and worshipper of the *Ummah*." Ibn Abee Dhi'b said, "I have not seen anyone more like the *Taabi'een* than Sufyaan ath-Thawree."

Abou Qatn reports from Shu'bah that he said, "Sufyaan gained precedence over the people through *war'* (piety) and knowledge." Ya'qoob al-Hadramee said, "I heard Shu'bah say, 'Sufyaan is the *Ameerul-Mu'mineen* (the Chief of the Believers) in *hadeeth*.'"

Ibn 'Uyainah said, "I have not seen a man knowing the *halaal* and the *haraam* better than Sufyaan ath-Thawree." Ibn al-Mubaarak said, "No one has been described to me and then I saw him except that he was lesser than his description, except for Sufyaan ath-Thawree." Ahmad ibn Hanbal said, "Ibn 'Uyainah said to me, 'Your eyes will not see the like of Sufyaan ath-Thawree until you die.'"

¹ Soorah Maryam (19):12.

'Abdullaah ibn al-Mubaarak said, "I do not know anyone upon the earth more knowledgeable than Sufyaan." Hafs ibn Ghiyaath said, "We have not met anyone like Sufyaan nor anyone more beneficial to sit with."

Aboo Mu'aawiyah said, "I never saw a man who better memorised the *ahaadeeth* of al-A'mash than ath-Thawree, he would come and remind me of the *ahaadeeth* of al-A'mash and I have not seen anyone knowing them better than him." Muhammad ibn 'Abdillaah ibn 'Ammar said, "I heard Yahyaa ibn Sa'eed say, 'Sufyaan knows the *ahaadeeth* of al-A'mash better than al-A'mash.'" Ibn 'Ar'arah said, "I heard Yahyaa ibn Sa'eed say, 'Sufyaan is more reliable than Shu'bah and more knowledgeable about the narrators.'"

Muhammad ibn Zunboor said, "I heard al-Fudail say, 'Sufyaan was, by Allaah, more knowledgeable than Aboo Haneefah.'" Ishaq ibn Raahawaih said, "I heard 'Abdur-Rahmaan ibn Mahdee mention Sufyaan, Shu'bah, Maalik and Ibn al-Mubaarak and say, 'The most knowledgeable of them was Sufyaan.'" Yahyaa al-Qattaan said, "I have not seen anyone having better memory than Sufyaan, then Shu'bah."

Bishr al-Haafee said, "Ath-Thawree to us is the Imaam of the people," and he also said, "Sufyaan in his time is like Aboo Bakr and 'Umar in their time."

Aboo Bakr ibn 'Ayyaash said, "I see a man accompanying Sufyaan and so become great in my eyes." Warqaa' and a group said, "Sufyaan ath-Thawree did not see the like of himself."

Shu'bah ibn Harb said, "Indeed, I think that Sufyaan will be brought as a proof for Allaah upon His creation, saying to them, 'You did not reach your Prophet but you saw Sufyaan.'"

Aboo Daawood said, "Sufyaan and Shu'bah do not differ about anything except that Sufyaan is correct. He differed with him in more than fifty *ahaadeeth* and the correct saying about them is the saying of Sufyaan." Yahyaa ibn Ma'een said, "No-one differed with Sufyaan about anything except that the correct saying is that of Sufyaan."

Ibn 'Uyainah said, "The Companions of *Hadeeth* are three: Ibn 'Abbaas in his time, ash-Sha'bee in his time and ath-Thawree in his time." 'Alee ibn al-Madeenee said, "I do not know Sufyaan ever to have made an error in wording except with regard to the name of the wife of Aboo 'Ubaidah, he used to say, 'Hufainah,' and what is correct is with 'jeem' (i.e., Jufainah)." Ibn 'Uyainah said, "I have sat with 'Abdur-Rahmaan ibn al-Qaasim, Safwaan ibn Sulaim and Zaid ibn Aslam and I have not seen amongst them the like of Sufyaan."

Al-Marroodhee reports from Ahmad ibn Hanbal who said, "Do you know who is the Imaam? The Imaam is Sufyaan ath-Thawree, no-one takes precedence over him in my heart."

Qabeesah said, "I have not sat in a sitting along with Sufyaan except that I remembered death. I have not seen anyone who remembered death more than him."

'Abdullaah ibn Khubaiq reports from Yoosuf ibn Asbaat, "Sufyaan said to me after '*Ishaa*, 'Bring me the water container for *wudoo*.' So I gave it to him and he took it with his right hand and put his left hand on his cheek, and stood thinking and I went to sleep. Then I got up at *Fajr* time and the water-pot was still in his hand as before, so I said, '*Fajr* has appeared.' He said, 'I have not ceased, since you gave me the pot, thinking about the Hereafter until now.'"

Yoosuf ibn Asbaat said, "Ath-Thawree was asked about a question whilst buying something so he said, 'Leave me because my heart (i.e., attention) is with my *dirham*.'"

Moosaa ibn al'Alaa reports from Hudhaifah al-Mar'ashee who said, "Sufyaan said, 'That I leave a thousand *dirhams* behind for which Allaah calls me to account is more beloved to me than that I have need of the people.'" Rawwaad ibn al-Jarraah said, "I heard ath-Thawree say, 'Wealth in the past used to be something disliked, but today it is the believers shield.'"

Ibn Ma'een said, "It has reached me that Shareek, ath-Thawree, Israa'eel and Fudail ibn 'Iyaad and other scholars of Koofah were born in Khuraasaan. Their fathers used to go out in armies and some of them would take slave-girls and some of them would marry, then when they returned they would transport their families to Koofah. And Masrooq, the grandfather of ath-Thawree, was present at the battle of the Camel with 'Alee."

'Abdur-Rahmaan ibn Mahdee said, "I heard Sufyaan say, 'Never has a *hadeeth* reached me from Allaah's Messenger (ﷺ) except that I acted upon it—even if a single time.'" Haatim ibn al-Waleed al-Karmaanee (said), "I heard Yahyaa ibn Abee Bukair say, 'It was said to Sufyaan ath-Thawree, 'For how long will you continue to seek *hadeeth*?' He said, 'And what good am I in that is better than *hadeeth*, so that I should prefer it? *Hadeeth* is the best knowledge in the world.'"

Yahyaa al-Qattaan (said), "I heard Sufyaan saying, 'The worst of things is to seek this world with actions of the Hereafter.'" Aboo Hishaam ar-Rifaa'ee (said), "I heard Yahyaa ibn Yamaan (narrating) from Sufyaan who said, 'I see something about which I should speak and do not, and then urinate blood.'"

Wakee' narrated (that), "I heard Sufyaan say, '*Zuhd* is not eating coarse food and wearing rough clothes, but it is limiting your hopes and watching out for death.'"

Yahyaa ibn Yamaan (said), "I heard Sufyaan say, 'Wealth is the poison of this *Ummah*, and the scholar is the physician of this *Ummah*, so if the scholar takes the poison himself—then when will the people be cured?'"

Sufyaan said, "We do not know anything better than seeking knowledge with intention." He also said, "Beware of Allaah's Anger in three: Beware of falling short in what He has ordered you, and beware that He should see you whilst you are not pleased with what He provided for you, and that you seek something of this world and do not find it and so become angry with your Lord." He also said, "There are two kinds of *zuhd*: obligatory *zuhd* and optional *zuhd*. So the obligatory is that you leave boasting, pride and feelings of superiority and acting to seek fame and showing off and making yourself seem better for the people. And as for the optional *zuhd*, then it is to leave what Allaah has given you of the lawful, so if you leave any of that it becomes obligatory upon you not to leave it except for Allaah."

Muhammad ibn Sa'd (said), "Sufyaan was wanted (by the *Khaleefah*) so he left and went to Makkah. So al-Mahdee sent a message to Muhammad ibn Ibraaheem, who was the governor of Makkah, seeking him. He informed Sufyaan of that and said to him, 'If you wish to go to them then show yourself in public so that I can send you to them, and if not then hide yourself away.' So Sufyaan hid himself away and Muhammad organised a search for him and sent out a caller calling out in Makkah, 'Whoever brings Sufyaan will receive such and such.' He remained hidden in Makkah and would not show himself except to the people of knowledge and those he had no apprehension of."

Aboo Shihaab al-Hannaat said, "The sister of Sufyaan sent a bag of food with me for Sufyaan when he was in Makkah,

containing biscuits and sweet cakes, so I came and asked about him, so it was said to me, 'Sometimes he sits near the Ka'bah by the side of the corn merchants.' I came to him and found him lying flat out and greeted him, but he did not respond to me or greet me as I used to know. I said, 'Your sister has sent a bag with me,' so he sat up and said, 'Hasten with it.' So I spoke about that to him (and) he replied, 'O Aboo Shihaab! Do not censure me, since for three days I have not tasted anything,' so I excused him."

Ibn Sa'd said, "So when he feared being found in Makkah he departed for Basrah and stayed near the house of Yahyaa ibn Sa'eed. Then he moved to become his neighbour and opened a doorway between them, so that he used to bring the narrators of *hadeeth* of Basrah to him so that they could give *salaam* to him and hear from him. Jareer ibn Haazim, Mubaarak ibn Fadaalah, Hammaad ibn Salamah, Marhoomul-'Attaar and Hammaad ibn Zaid came to him, and 'Abdur-Rahmaan ibn Mahdee came to him and was often with him. Aboo 'Awaanah had used to greet him in Makkah but he would not reply, this was mentioned to him so he said, 'I do not know him.'

When Sufyaan became aware that his place of residence and where he was to be found had become known he said to Yahyaa, 'Move me.' So he moved him to the house of al-Haithum ibn Mansoor where he remained. Hammaad ibn Zaid spoke to him about his fleeing from the ruler and said, 'This is the way of the people of innovation, and what do you have to fear of them?' So Sufyaan and Hammaad agreed to travel to Baghdaad, and Sufyaan wrote to al-Mahdee and to the minister Ya'qoob ibn Daawood, starting the letter placing his own name first, so it was said, 'They will become angry because of this.' So he began by placing their names first, then the reply to his letter came containing that which was pleasing to him, as regards

his drawing near and being afforded honourable treatment, and that his requests would be heard and carried out. He was about to travel there but he was struck by fever, and became ill and came close to death, so he became fearful. Marhoom ibn 'Abdul-'Azeez said to him, 'What is this fear? For indeed you are passing on to the Lord Whom you used to worship.' So he settled down and said, 'See who is here from our companions of Koofah.' They sent for two worshippers and a group came, so he dictated his will, then he died."¹ Then his funeral was brought before the people of Basrah suddenly, and the people witnessed it and 'Abdur-Rahmaan ibn 'Abdul-Malik ibn Abjar, who was a righteous man, led the prayer over him, and he and Khaalid ibn al-Haarith descended into his grave."

Aboo Hishaam ar-Rifaa'ee (said), "Wakee' narrated to us saying, "Umar ibn Hawshab the governor, entered upon Sufyaan and greeted him with *salaam*, so he turned away from him. So he said, 'O Sufyaan, we, by Allaah, are of more benefit to the people than you. We are in charge of the blood-monies, and the payment of such debts, and in charge of fulfilling the needs of the people and reconciling between them, whereas you are a person who works for himself.' So Sufyaan turned and conversed with him. Then he stood up and left, so Sufyaan said, 'It was a burden upon me when he entered and it grieved me when he stood and left me.'"

¹ The narration of al-Khateeb in *Taareekh Baghdaad* (9/160) mentions that the two men who came and witnessed the will were 'Abdur-Rahmaan ibn 'Abdul-Maalik ibn al-Jasr and al-Hasan ibn 'Ayyaash, the brother of Aboo Bakr ibn 'Ayyaash.

'Abdur-Razzaaq said, "I have not seen anyone who better memorised what he had than ath-Thawree. It was said to him, 'What prevented you from travelling to az-Zuhree?' He said, 'Lack of *dirhams*.'"

Yahyaa al-Qattaan said, "Sufyaan ath-Thawree is above Maalik in everything." Ibn al-Madeeneh reports it from him.

Ibn Mahdee said, "Sufyaan said to me, 'If my books were with me, I would have benefitted you with knowledge, but my books are with an old woman by the Nile.'"

Ibn al-Madeeneh said, "Ibn al-Mubaarak used to say, 'If those two are united upon something then it is strong,'" meaning Sufyaan and Aboo Haneefah.

Ahmad ibn Yoonus (said), "I heard Zaa'idah say when Sufyaan was mentioned, 'That is the most knowledgeable of the people of the world.'" Shu'bah said, "Sufyaan is a better memoriser than me."

Ibn Humaid (said), "I heard Mihraan ar-Raazee say, 'I wrote all the types of narrations from Sufyaan, but then I lost the book of blood-monies, I mentioned that to him and he said, 'When you find me free then remind me of it so that I may dictate it to you.' So he made *Hajj*, and when he entered Makkah he performed *Tawaaf* around the House and performed *Sa'ee*. Then he reclined and I mentioned it to him. So he began dictating it to me, chapter after chapter, until he dictated it all to me from his memory."

Az-Za'faraanee (said), "I heard Ahmad ibn Hanbal ask 'Affaan, 'Which of the two made more mistakes, Sufyaan or Shu'bah?' He said, 'Shu'bah by far.' So Ahmad said, 'With regard to the names of the narrators.'" 'Abdur-Razzaaq (said), "I heard Sufyaan say, 'Ask me about the knowledge of the Qur'aan and the rites of pilgrimage, for I am knowledgeable about them.'"

Aboo Qudaamah (said), "I heard Yahyaa ibn Sa'eed say, 'What I have written from Sufyaan from al-A'mash is more beloved to me than what I have written from al-A'mash.'" Ibraaheem ibn Abil-Layth (said), "I heard al-Ashja'ee say, 'I heard thirty thousand *hadeeth* from ath-Thawree."

Yahyaa al-Qattaan said, "Ibn Abee Khaalid died whilst I was in Koofah, so Sufyaan sat at my side whilst we waited for the *Janaazah*. He said, 'O Yahyaa, take from me so that I may narrate to you ten *ahaadeeth* from Ismaa'eel, none of which you will have heard.' So he narrated ten to me. And I was later in Makkah when al-Awzaa'ee was there, so Sufyaan met me upon as-Safaa and said, 'O Yahyaa, has al-Awzaa'ee left tonight?' I said, 'Yes.' He said, 'Sit and you will not pass on until I have narrated to you ten *ahaadeeth* from him, none of which you will have heard.' I said, 'And what have I heard from him?' So he did not leave me until he narrated ten *ahaadeeth* to me, none of which I had heard."

Al-Ashja'ee said, "I heard Sufyaan say, 'If a person desired to lie with regard to a *hadeeth*, and he was in a small room within a house, then Allaah would make that clear about him.'" 'Eesaa ibn Yoonus said, "Sufyaan ath-Thawree entered upon Muhammad ibn Sa'eed ibn Abee Qays al-Azdee and remained with him for some time. Then he came out to us and said, 'He is a liar.'" Aboo Mushir said, "He was killed by Aboo Ja'far for evil heresy."

Ibn al-Mubaarak said, "I used to sit with Sufyaan ath-Thawree and he would narrate and I would say, 'Nothing is left from his knowledge except that I have heard it.' Then I would sit with him in another sitting and he would narrate and I would say, 'I have heard nothing of his knowledge.'"

Al-Fallaas (said), "I heard Sufyaan ibn Zayd say to Yahyaa ibn Sa'eed al-Qattaan about a *hadeeth*, 'O Aboo Sa'eed! You

are contradicted by four.' I said, 'Who?' He said, 'Zaa'idah, Shareek, Abul-Ahwas, and Israa'eel.' So Yahyaa said, 'Even if it were four thousand like them, still Sufyaan would be more reliable than them.'"

Al-Mubaarak ibn Sa'eed said, "I saw 'Aasim ibn Abin-Nujood come to Sufyaan ath-Thawree to question him about a ruling and he said, 'O Sufyaan, you came to us when you were young and we come to you when we are old.'"

'Abdur-Razzaaq narrated to us and said, "Aboo Ja'far al-Khashshaabeen, when he left for Makkah, sent out a message, 'If you see Sufyaan ath-Thawree then crucify him.' So the carpenters came and erected a scaffold and the proclamation was made. And at this time his head was in the apartment of al-Fudayl ibn 'Iyaad and his feet in the apartment of Ibn 'Uyainah. So it was said to him, 'O Aboo 'Abdullaah, fear Allaah, do not bring the enemies down upon us.' So he went forward to the curtain (covering the Ka'bah) and took hold of it, and said, 'I am free of it if Aboo Ja'far enters it.' He said, 'So Aboo Ja'far died before entering Makkah.' Sufyaan was informed of that and did not say anything." This is a confirmed sign of excellence.

'Abdur-Razzaaq narrated to us (saying), "I heard Maalik, al-Awzaa'ee, Ibn Juraij, ath-Thawree and Ma'mar saying, 'Eemaan is saying and action, it increases and decreases.'"

Al-Haakim (narrated) that Abul-Fadl Muhammad ibn Ibraaheem al-Muzakkee narrated to us (from) Ja'far al-Firyaabee (who) narrated to us (from) 'Abdullaah ibn Muhammad ibn Yoosuf al-Firyaabee (who) narrated to us (saying), "My father narrated to us (saying), 'I heard Sufyaan say, 'A people say, 'We do not say about Aboo Bakr and 'Umar except good, but 'Alee had more right to the *Khilaafah* than them.' So whoever says that then he has declared Aboo Bakr, 'Umar, 'Alee and

the *Muhaajirs* and the *Ansaar* to be in error, and I do not know if along with this any of their actions will be raised up to the heavens.”

Aboo Sa’eed al-Ashajj said, “I heard Ibn Idrees say, ‘I did not see in Koofah any man who more closely followed the *Sunnah*, nor anyone whose manners I would rather be upon than Sufyaan ath-Thawree.”

Al-Firyabee said, “I heard Sufyaan and a man was asking him about someone who reviled Aboo Bakr? So he said, ‘He is a *Kaafir* in Allaah, the Sublime.’ He said, ‘Shall we pray (Funeral Prayer) over him?’ He said, ‘No and there is no honour for him ...”

’Abbaas ad-Dooree (said) ’Abdul’Azeez ibn Abaan narrated to me (saying), “I heard ath-Thawree say, ‘Whoever gives precedence to anyone over Aboo Bakr and ’Umar, then he has slandered twelve thousand of the Companions of Allaah’s Messenger (ﷺ) with whom Allaah’s Messenger (ﷺ) was pleased when he died.”

’Abbaas (said): Yahyaa ibn Ma’een narrated to us (saying): ’Abdur-Razzaaq narrated to us (saying), “I heard ath-Thawree say, ‘Wipe over them (socks) for as long as they remain attached to the foot—even if they become torn.’ He said, ‘That was how the socks of the *Muhaajirs* and *Ansaar* were—torn and with holes.”

Ibraaheem ibn Muhammad ash-Shaafi’ee said, “I said to Ibn al-Mubaarak, ‘Did you see anyone like Sufyaan ath-Thawree?’ So he said, ‘And did he see anyone like himself?’” Aboo Usaamah said, “Whoever says to you that he saw with his eye one like Sufyaan then do not believe him.”

Abul-Ahwas said, “I heard Sufyaan say, ‘I would love that I should escape from this matter with the balance equal—neither for nor against me.”

From Sufyaan who said, "Whoever increases in knowledge increases in suffering, and if I did not know, it would have been easier for my grief." And he also said, "I would love that my knowledge were wiped away from my chest—shall I not be questioned tomorrow about every *hadeeth* which I have narrated (with the question) 'What did you desire by that?'" Yahyaa al-Qattaan said, "The love of *hadeeth* overcame ath-Thawree, I do not fear for him except due to his love for *hadeeth*." I say: Love of the *hadeeth* itself and acting upon it for Allaah is desired and from the provision of the Hereafter. But love of narrating it, and attaining shorter chains of narration, and exceeding in awareness of that and its understanding is blameworthy and to be feared. So this is what Sufyaan, al-Qattaan and the people who were attentive feared, since much of that is a cause of harm to a person.

Al-Firyabee said, "I heard him say, 'There is no action better than the *hadeeth* if the intention is correct in it ...'"

Ahmad ibn Sinaan (said), "Ibn Mahdee narrated to us, saying, 'We used to be with Sufyaan and it would be as if he was standing for the Accounting, so we would not venture to speak to him. We would mention the *hadeeth* so that fear would pass and he would be occupied with, 'Narrated to us, narrated to us.'"

Sufyaan said, "If the students of *hadeeth* did not come to me I would go to them," and he said, "I have never spent a *dirham* on building." Yahyaa ibn Yamaan said, "Sufyaan said, 'If the animals knew of death what you know, then you would not find a fat one to eat.' Then Yahyaa ibn Yamaan said, 'I did not see the like of Sufyaan, the world presented itself to him, but he turned his face away from it.'"

Aboo Ahmad az-Zubayree said, "I was in Masjidul-Khayf with Sufyaan when a proclaimer proclaimed, 'Whoever brings us Sufyaan then he will receive ten thousand.' And it is said it is because of the search for him that Sufyaan fled to Yemen. Then something was stolen and they accused Sufyaan. He (Sufyaan) said, 'So they brought me before Ma'an ibn Zaa'idah, and the order to search for me had already reached him.' It was said to him, 'This one has stolen from us.' He said, 'Why did you steal their goods?' I replied, 'I did not steal anything.' So he said to them, 'Move away so that I may question him.' Then he turned to me and said, 'What is your name?' I said, 'I am the slave of Allaah, son of the slave of the Most Merciful.' So he said, 'I adjure you by Allaah to state your lineage.' I said, 'I am Sufyaan ibn Sa'eed ibn Masrooq.' He said, 'Ath-Thawree?' I said, 'Ath-Thawree.' He said, 'You are the one wanted by the Chief of the Believers?' I said, 'Yes indeed.' So he remained silent for a while, then he said, 'Whenever you wish then stand up and whenever you wish then travel on—for by Allaah even if you were concealed beneath my foot I would not raise it up.'

Wakee' narrated that Sufyaan said, "I have not striven to correct anything harder than my own soul, sometimes it comes out against me and sometimes for me."

Al-Khuraybee, from Sufyaan ath-Thawree concerning the *aayah*:

سَنَسْتَرِجُهُمْ

We shall gradually sieze them.¹

he said (in explanation of it), "We shower blessings upon them, but prevent them from giving thanks."

¹ Soorah al-A'raaf (7):182.

Aboo Ishaaq al-Fazaaree (reports) from Sufyaan who said, "Weeping is of ten parts. One part which is for Allaah and nine are for other than Allaah. So if that which is for Allaah comes once in a year, then that is a good deal." Khalaf ibn Tameem said, "I heard Sufyaan say, 'Whoever loves the thighs of women will not prosper.'"

'Abdur-Rahmaan Rustah said, "I heard Ibn Mahdee say, 'Sufyaan spent the night at my house and he was weeping. So it was mentioned to him, so he said, 'My sins to me are less important than this ...' and he picked up a piece of earth, '... but indeed I fear that *emaan* should be removed from me before death.'" He also said, "Prosperity lies in not loving that you be known."

Rustah reports from Ibn Mahdee who said, "Sufyaan came to Basrah and the ruler wanted him captured. So he went to some gardens and hired himself out to guard their fruits. So a tax-collector passed him by and said, 'Who are you, O Shaikh?' He said, 'From the people of Koofah.' He said, 'Are the dates of Basrah sweeter, or the dates of Koofah?' He said, 'I have not tasted the dates of Basrah.' He said, 'What a liar you are, the good and the wicked, even the dogs eat from the dates now.' And he went back to the employer and informed him to surprise him. So he said, 'May your mother be heavy with you, catch him, because if you speak the truth he must be Sufyaan ath-Thawree—catch him so that we can derive benefit from taking him to the Chief of the Believers.' So he returned to look for him but was unable to find him."

Shujaa' ibn al-Waleed said, "I used to perform *Hajj* along with Sufyaan, and his tongue hardly relaxed from ordering good and forbidding evil, both going and returning." Al-Muhaaribee (said), "I heard ath-Thawree say, 'Nothing breaks the back of Iblees better than the saying, '*Laa ilaaha illallaah*.'"

Sufyaan was asked, "What is *Zuhd*?" He said, "Loss of position." And he also said, "I meet a man whom I hate and he says, 'How are you this morning?' So my heart inclines towards him—so how about those whose food I eat?"

Wakee' from Sufyaan (who said), "If certain Faith were established in the heart it would fly out of joy or grief or out of desire for the Paradise, or out of fear of the Fire." Qutaybah said, "Were it not for Sufyaan piety would have died out." Ibn al-Mubaarak (said), "Sufyaan said to me, 'Beware of desires, since I did not go to anyone except that they forbade desires.'"

From al-Firyaabee, who said, "Sufyaan came to Jerusalem and remained there for three days, and guarded the frontier at 'Asqalaan for forty days, and I accompanied him to Makkah."

'Ataa ibn Muslim said, "Sufyaan said to me, 'When you are in Shaam then mention the virtues of 'Alee (i.e., due to the presence of those who have hatred for 'Alee), and when you are in Koofah then mention the virtues of Aboo Bakr and 'Umar (i.e., due to the presence of the *Shee'ah*).'"

Mufaddal ibn Muhalhal said, "I performed *Hajj* along with Sufyaan, and in Makkah we met al-Awzaa'ee, so we came together in a house, and the *Hajj* was being led by 'Abdus-Samad ibn 'Alee. Someone knocked on the door and we said, 'Who is there?' He replied, 'The *Ameer*.' So ath-Thawree stood up and entered the exit, and al-Awzaa'ee stood up to meet the *Ameer*, who said to him, 'Who are you, O Shaikh?' He replied, 'I am al-Awzaa'ee.' He said, 'May Allaah give you life and protect you. Your letters used to come to us and we would carry out your needs ... what has happened to Sufyaan?' He said, 'He has entered the exit.' So al-Awzaa'ee went after him

and said, 'This man came only to see you.' So Sufyaan came out frowning and said, 'Salaamun 'Alaikum, how are you?' So 'Abdus-Samad said, 'I came to you to write down from you the rites of *Hajj*.' So he replied, 'Shall I not guide you to that which will be even more beneficial for you?' He said, 'And what is that?' Sufyaan said, 'That you abandon your position.' He said, 'And what shall I do about the *Ameerul-Mu'mineen*?' He said, 'If you wish then Allaah will suffice you with regard to Aboo Ja'far.' So al-Awzaa'ee said to him, 'O Aboo 'Abdullaah! These people will not be pleased with you unless you honour them.' So he said, 'O Aboo 'Amr! We are not able to strike them, so we merely discipline them with the like of what you see.' Mufaddal said, 'So al-Awzaa'ee turned to me and said, 'Come with me and let us depart, for I do not feel safe that the other one will not send those who will place ropes upon our necks, and this one would not be concerned.'"

Yoosuf Ibn Asbaat said, "I heard Sufyaan say, 'I have not seen *zuhd* (abstinence) being less in anything than in leadership. You may see a man withholding himself from food, drink, wealth and clothing, but if he is challenged concerning leadership he defends it passionately and resists with hostility.'"

'Ubayd ibn Junaad narrated that 'Ataa ibn Muslim said, "When al-Mahdee became the *Khaleefah* he sent for Sufyaan, and when he entered upon him, al-Mahdee took off his ring and seal and threw it to Sufyaan and said, 'O Aboo 'Abdullaah! Here is my ring and seal, so lead this *Ummah* upon the Book and the *Sunnah*.' So he took up the ring and seal in his hand and said, 'Do you permit me to speak, O *Ameerul-Mu'mineen*?' He said, 'Yes.' He said, 'May I speak on the condition that I can be safe?' He said, 'Yes.' Sufyaan said, 'Do not send for me unless it is me that comes to you, and do not send me anything unless I ask you for it.' So he became angry and wanted to attack him, so his scribe said,

'Haven't you given him a guarantee of safety?' He said, 'Yes.' So when Sufyaan left his companions gathered around, and said, 'What prevented you, when he had placed you in charge, so that you could lead the *Ummah* according to the Book and the *Sunnah*?' So he thought little of their intelligence and left, and fled to Basrah.'" Sufyaan said, 'I do not fear their treating us dishonourably, I only fear their treating us with honour, such that we should not regard their evil deeds to be evil. I do not see any example for the ruler except the example quoted as the saying of the fox:

*I know of more than seventy tricks to outwit the dog ...
not one of them is better than that I should not see the dog ...
nor he see me."*

Muhammad ibn Mas'ood narrated that Sufyaan said, "I was entered upon al-Mahdee in Minaa, and gave him *Salaam* as the *Ameer*, so he said, 'O you, we have sought after you but you have made it impossible for us to get hold of you, so all praise is for Allaah who has brought you. So tell us of whatever need you have.' So I said, 'You have filled the world with oppression and tyranny, so fear Allaah, and let this be an admonition for you.' So he lowered his head and then said, 'What do you think if I am unable to put that right?' He said, 'Then leave it to someone else.' So he lowered his head, then he said, 'Tell us of whatever need you have.' I said, 'The children of the *Muhaajiroon* and the *Ansaar* and those who followed them upon good are outside your door, so fear Allaah and give them their rights.' So he lowered his head. So Aboo 'Ubaydullaah said, 'O man, tell us of whatever need you have.' I said, 'And what need should I mention to you?! Ismaa'eel ibn Abee Khaalid narrated to me, saying, "Umar made *Hajj* and said to his treasurer, 'How much have you spent?' So he said, 'Ten and odd *dirhams*.'" But I see here such things the responsibility for which not even the mountains could bear."

'Ataa al-Khaffaaf said, "I did not meet Sufyaan except that he was weeping, so I said, 'What is wrong with you?' He said, 'I fear that I am written in the Foundation of the Book as one of the unfortunate.'" Sufyaan also said, "He is not a scholar who does not count trials as a blessing, and times of ease as a trial." Ibn Mahdee said, "I wasn't able to look at Sufyaan out of shyness before him and respect for him."

Yahyaa al-Qattaan said, "I did not see any man better than Sufyaan, if it were not for *hadeeth*, he would pray between the time of *Zuhr* and the time of *Asr*, and between the time of *Maghrib* and the time of *'Ishaa*—but when he heard *ahaadeeth* being revised he would leave off Prayer and come."

Sufyaan said, "*Zuhd* (abstinence) in this world is *Zuhd* with regard to the people, and the start of that is abstinence of ones self." He also said, "Whoever is pleased with this world, then fear of the Hereafter is taken out of his heart." Hafs ibn Ghiyaath said, "We used to constrain ourselves upon avoidance of this world by means of the gathering of Sufyaan."

Al-Firyabee said, "Ibn al-Mubaarak visited me and said, 'Bring out the *ahaadeeth* of ath-Thawree for me.' So I brought that out for him and he began to weep until his beard became wet with tears, and he said, 'May Allaah have mercy upon him ... I do not think that I shall ever see the like of him.'"

Ibn al-Mubaarak (said), Sufyaan (said), "Have concern for the people of the *Sunnah* because they are strangers." And he said, "A man should compel his son to knowledge since he is accountable for him."

'Abdus-Samad ibn Hassaan (said), "I heard Sufyaan say, 'The *isnaad* (chain of narration) is the weapon of the Believer, so whoever does not have a weapon then with what will he fight?'"

Qabeesah (said), "I heard Sufyaan say, 'The Angels are the guards of the heavens, and the Companions of *hadeeth* are the guards of the earth.'" And Yahyaa ibn Yamaan said, "It was said to Sufyaan, 'But they have no intention ...' meaning the students of *hadeeth*, he said, 'Their seeking it is intention, and if the students of *hadeeth* did not come to me I would go to them in their houses."

Al-Fasawee reported: from 'Eesaa ibn Muhammad that, "Sufyaan would laugh to the extent that he would lie flat and stretch his legs out." Muhammad ibn 'Abdul-Wahhaab said, "I have never seen the *Ameer* and the rich man more lowly than in the gathering of Sufyaan."

Khalaf ibn Tameem said, "I saw ath-Thawree in Makkah, and the people crowded around him, so he said, 'Indeed we belong to Allaah, I fear that Allaah has brought about the demise of this *Ummah*—that the people have need of the like of me.'" A number of people report that Sufyaan used to humble himself in his dress and would wear shabby clothes.

Adh-Dhahabee said, "I say: 'Sufyaan was a person who had such fear that it greatly disturbed him.'" Ibn Mahdee said, "We used to be with him and it was as if he had been made to stand for the Accounting."

Ibn Mahdee said, "I used to catch sight of Sufyaan night after night sitting up in fear calling out, 'The Fire, the Fire. Remembrance of the Fire has prevented me from sleep and desires."

Muammal ibn Ismaa'eel said, "Sufyaan remained in Makkah for a year and did not weary of worshipping, only stopping between 'Asr and *Maghrib* when he would sit with the students of *hadeeth*, and that is also worship."

Ibn Mahdee said, "I used to be unable to hear the recitation of Sufyaan due to his frequent weeping."

Muhammad said, "I entered upon Sufyaan and he was eating meat minced up along with eggs, so I spoke to him about that, so he said, 'I have not told you not to eat good food. Earn that which is good and eat.'"

Yahyaa ibn al-Mutawwakil said, "Sufyaan said, 'If all of a mans neighbours praise him, then he is an evil man, since he will sometimes see them sinning, and not criticise them and instead meets them with a cheerful face.'" Yahyaa ibn 'Abdul-Maalik ibn Abee Ghiyyah said, "I have not seen anyone having a sterner face for Allaah's sake than Sufyaan."

From Sufyaan that he said, "Those kings have left the Hereafter for you, so leave the worldly-life for them." 'Abdur-Razzaaq said, "I heard ath-Thawree say to Wuhayb, 'By the Lord of this building, I certainly have love for death.'"

Ibn Mahdee said, "Sufyaan became ill with an ailment of the stomach, so he made *wudoo* that night sixty times. Until when he saw what had come to him, he descended from the bed and placed his cheek upon the ground, and he said, 'O 'Abdur-Rahmaan, how severe death is.' Then when he died I closed his eyes, and the people came during the night and came to know of it."

It is said that his funeral was taken out unexpectedly to the people of Basrah, and a large number attended it, and 'Abdur-Rahmaan ibn 'Abdul-Maalik ibn Abjar al-Koofee led the Prayer, as Sufyaan had requested, due to his rectitude. Ibn al-Madeene said, "Sufyaan remained in hiding for about a year." Adh-Dhahabee said, I say: "What is correct is that he died in *Sha'baan* in the year 161H."

Aboo Usaamah said, "I met Yazeed ibn Ibraaheem on the morning after the night when Sufyaan died, so he said to me, 'It was said to me in a dream tonight that the Chief of the Believers has died. So I said to the one who said it, 'Sufyaan ath-Thawree has died?' He said, 'Yes.'"

*Sufyaan ibn 'Uyainah*¹

He was Sufyaan ibn 'Uyainah ibn Maymoon, Aboo Muhammad, al-Hilaalee, al-Koofee, the great scholar, the memoriser, the Shaikh of Islaam, the *muhaddith* of the *haram*, wide in his knowledge, great in his standing, the *mawlaa* of Muhammad ibn Muzaahim, brother of ad-Dahhaak ibn Muzaahim. He was from the third generation of Muslims and began seeking knowledge as a boy hearing older *Taabi'een* (i.e., students of the Companions) and he conveyed a great deal of knowledge from them, he heard from seventy of the *Taabi'een*. He was born in the year 107H.

He heard from: 'Amr ibn Deenaar, az-Zuhree, Ziyaad ibn 'Ilaaqah, Aboo Ishaq, al-Aswad ibn Qays, Zayd ibn Aslam, 'Abdullaah ibn Deenaar, Mansoor ibn al-Mu'tamir, 'Abdur-Rahmaan ibn al-Qaasim and a great number of people besides them.

Those who narrated from him: Al-A'mash, Ibn Juraij, Shu'bah - and others from his shaikhs, Ibn al-Mubaarak, Ibn Mahdee, ash-Shaafi'ee, Ahmad ibn Hanbal, Yahyaa ibn Ma'een, Ishaq ibn Raahawaih, Ahmad ibn Saalih, Ibn Numayr, Aboo Khaythamah, al-Fallaas, az-Za'faraanee, Yoonus ibn 'Abdul-A'laa, Sa'd ibn Nasr, 'Alee ibn Harb, Muhammad ibn 'Eesaa ibn Hibbaan al-Madaa'inee, Zakariyyaa ibn Yahyaa al-Marwazee, Ahmad ibn Sinaan ar-Ramlee—and too many to count, since people used to make *Hajj* and their goal was to meet Ibn 'Uyainah, so they would crowd around him in the days of *Hajj*.

¹ Abridged from *Tadhkiratul-Huffaaz* of adh-Dhahabee (1/178-183), with some additions from *Siyar A'laamin-Nubalaa*.

Sufyaan Ibn 'Uyainah gathered a huge store of knowledge since along with the *ahaadeeth* of the people of 'Iraq, he also travelled and met many Shaikhs whom Imaam Maalik did not, but Maalik heard from Naafi' and Sa'eed al-Maqburee which Ibn 'Uyainah did not.

Ash-Shaafi'ee said, "If it were not for Maalik and Sufyaan the knowledge in the Hijaz would have passed away." He also said, "I found all the *hadeeth* of rulings with Maalik, except for thirty *ahaadeeth*, and I found all of them with Ibn 'Uyainah except for six *hadeeth*." Imaam Shaafi'ee also said, "I have not seen anyone as readily equipped for knowledge as Sufyaan, and I have not seen anyone who withheld more than him from giving religious verdicts, and I have not seen anyone who better explained the *ahaadeeth* than him."

'Abdur-Rahmaan ibn Mahdee said, "Ibn 'Uyainah was one of the most knowledgeable of the people of *hadeeth* of the people of the Hijaz." At-Tirmidhee said, "I heard al-Bukhaaree say, 'Sufyaan ibn 'Uyainah was a greater memoriser than Hammaad ibn Zayd.'"

Ibn Wahb said, "I do not know anyone who knew better about *tafseer* than him." Ibn al-Madeenee said, "There is not amongst the companions of az-Zuhree anyone more precise than Ibn 'Uyainah."

Imaam Ahmad ibn Hanbal said, "I did not see anyone who knew the *sunnah* better than him." He also said, "Sufyaan ibn 'Uyainah entered upon Ma'an ibn Zaa'idah, the *ameer* of Yemen, and Sufyaan was not tainted with anything from the affairs of the ruler, and admonished him."

Al-'Ijlee said, "Ibn 'Uyainah was fully sound in *hadeeth*, his *ahaadeeth* numbered seven thousand, and he did not have a manuscript copy." Bahz ibn Asad said, "I did not see the like

of him, nor Shu'bah." Yahyaa ibn Ma'een said, "He is the most reliable narrator from 'Amr ibn Deenaar." Ibn Mahdee said, "Sufyaan ibn 'Uyainah had such understanding of the Qur'aan and explanation of the *ahaadeeth* as was not possessed by (Sufyaan) ath-Thawree."

Bahz ibn Asad said, "I have not seen the like of Sufyaan ibn 'Uyainah." So it was said to him, "Not even Shu'bah?" He said, "Not even Shu'bah." Haamid ibn Yahyaa said, "I heard Ibn 'Uyainah say, 'I saw in a dream as if my teeth had fallen out, so I mentioned it to az-Zuhree and he said, 'Your teeth will pass away and you will remain.' So my teeth have passed away and I have remained—and Allaah has made every antagonist of mine a *muhaddith* (a scholar of *hadeeth*).'"¹

Aboo Muslim al-Mustamlee said: I heard Sufyaan (Ibn 'Uyainah) say, "I heard from 'Amr ibn Deenaar, 'Nooh did not tarry for a long time amongst his people.'" 'Alee ibn Ja'd said, "I heard Ibn 'Uyainah say, 'Whoever is given increase in his intellect will have his provision reduced,'" and he said, "Knowledge if it does not benefit you will harm you." He also said, "I have not written anything except that I memorised it before I wrote it."

Yahyaa al-Qattaan said, "No one has remained from my teachers except Sufyaan ibn 'Uyainah—and he has been an Imaam for forty years." Ghiyaath ibn Ja'far said, "I heard Ibn 'Uyainah say, 'The first person to sit me against a pillar (to narrate *hadeeth*) was Mis'ar ibn Kidaam. So I said, 'I am a youth.' He replied, 'But you have (the narrations of) az-Zuhree and 'Amr ibn Deenaar.'"

¹ Adh-Dhahabee added in *As-Siyar* (8/460), "This was due to the severity of the crowding of the students of *hadeeth* around him and troubling him."

Ibn al-Mubaarak said, "Sufyaan ath-Thawree was asked about Sufyaan ibn 'Uyainah, so he said, 'He is unique, how amazing he is.'" Al-Humaydee said, "I heard Sufyaan say, 'These ink-pots do not enter anyone's house except that they cause grief to his wife and children.'" Sufyaan once said to a man, "In what do you occupy yourself?' He said, 'In seeking *hadeeth*.' So Sufyaan ibn 'Uyainah replied, 'Then give glad tidings to your family of poverty.'"

Sunaid ibn Daawood reports from Ibn 'Uyainah (that he said), "He whose sin is due to desires, then have hope for him. And he whose sin is due to pride, then fear for him—because Aadam disobeyed due to a desire and was forgiven, and Iblees sinned due to pride and was cursed." He also said, "*Zuhd* is patient perserverance and preparing for death."

'Uthmaan the son of Zaa'idah said, "I said to Sufyaan ath-Thawree, 'Who should we hear from?' He replied, 'Sufyaan Ibn 'Uyainah and Zaa'idah.'" Ibn al-Madeenee said, "I heard Ibn 'Uyainah say, 'I sat with 'Abdul-Kareem al-Jazaree for two years and he used to say to the people of his land, 'Look at this youth—he asks me and you do not ask me.'"

Yahyaa ibn Aadam said, "I did not see anyone who was tested in *hadeeth* except that he made mistakes, except for Sufyaan ibn 'Uyainah." Ibn 'Uyainah said, "*War*' (piety) is seeking knowledge by which piety is known." Sulaimaan ibn Ayyoob narrates, "I heard Sufyaan ibn 'Uyainah say, 'I have been present at eighty *Hajj*.'" Sufyaan Ibn 'Uyainah said, "If a man follows those who came before him he will be an Imaam for those who come after him."

Ahmad ibn Ibraaheem ad-Dawraquee said, "Ahmad ibn Nasr said, 'I used to ask Ibn 'Uyainah and pester him, so he said, 'Let me pause for breath.' I said, 'How about the *hadeeth* of

'Abdullaah from the Prophet (ﷺ), "Indeed Allaah will carry the heavens upon a Finger ..."1 and the hadeeth, "Indeed the hearts of the servants are between two Fingers of the Fingers of ar-Rahmaan ..."2 and the hadeeth, "Indeed Allaah is Amazed, or Laughs, because of one who mentions him in the markets." So Sufyaan said, "They are just as they are, we affirm them and narrate them without asking how." Ibraaheem ibn Sa'eed al-Jawharee said, "I heard Sufyaan ibn 'Uyainah said, 'Eemaan is saying and action, it increases and decreases."

Ibraaheem ibn al-Ash'ath said, "I heard Ibn 'Uyainah say, 'He who acts upon what he knows, it suffices him from what he does not know.'" Al-Musayyib ibn Waadih said, "Ibn 'Uyainah was asked about *Zuhd* (abstinence), so he said, '*Zuhd* is from that which Allaah has forbidden, but as for that which Allaah has allowed, then Allaah has made it lawful for you. Because the Prophets married, rode, wore clothes and ate, but (when) Allaah forbade them from something then they would avoid it and keep away from it."

'Alee ibn Harb reports, "I heard Sufyaan ibn 'Uyainah say regarding His saying:

وَالشَّهَدَاءَ وَالصَّالِحِينَ

... the martyrs and the righteous ...³

"The righteous are the People of *Hadeeth*."

The Imaams are agreed upon accepting Ibn 'Uyainah as a proof due to his memory and trustworthiness. He died in *Jumaadul-Aakhirah* in the year 198H at the age of 91 (رحمته الله تعالى).

¹ Reported by al-Bukhaaree.

² Reported by Muslim.

³ Soorah an-Nisaa (4):69.

'Abdullaah ibn Zubair al-Humaidee¹

The Imaam and exemplary scholar, Aboo Bakr 'Abdullaah ibn az-Zubayr al-Qurashee, al-Asadee, al-Humaydee, al-Makkee, *al-Haafidh*, *al-Faqeeh*, Shaikh of the *Haram*. He took knowledge from Ibn 'Uyainah, Muslim ibn Khaalid, Fudayl ibn 'Iyaad, ad-Daraawardee; and he is counted as one of the greater companions of ash-Shaafi'ee.

Those whom he narrated from: Ibraaheem ibn Sa'd, Fudayl ibn 'Iyaad, Sufyaan ibn 'Uyainah—and he narrated a great deal from him and in a fine manner, 'Abdul-'Azeez ibn 'Abdus-Samad al-'Ammee, 'Abdul-'Azeez ibn Abee Haazim, al-Waleed ibn Muslim, Marwaan ibn Mu'aawiyah, Wakee', ash-Shaafi'ee; and he did not narrate a very great deal, but he has a noble station in Islaam.

Those who narrated from him: al-Bukhaaree, adh-Dhuhlee, Haaron, al-Hammaal, Ahmad ibn al-Azhar, Salamah ibn Shabeeb, Muhammad ibn Sanjar, Ya'qoob al-Fasawee, Ismaa'eel Sammoowaih, Muhammad ibn 'Abdullaah ibn al-Barqee, Aboo Zur'ah ar-Raazee, Bishr ibn Moosaa, Aboo Haatim, Ya'qoob ibn Shaybah, Aboo Bakr Muhammad ibn Idrees al-Makkee his scribe, and a large number of people besides them.

Ahmad ibn Hanbal said, "Al-Humaydee is to us an Imaam." Aboo Haatim said, "The most reliable of people in narrating from Ibn 'Uyainah is al-Humaydee, and he is the head of the companions of Ibn 'Uyainah, and he is reliable, an Imaam." Al-Humaydee said, "I sat with Sufyaan ibn 'Uyainah for nineteen years or thereabouts."

¹ Abridged from *Tadhkiratul-Huffaaz* of adh-Dhahabee (2/413-414), with some additions from *Siyar A'laamin-Nubalaa* (10/616-621).

Ya'qoob al-Fasawee said, "Al-Humaydee narrated to us and I have not met anyone more sincere to Islaam and its people than him." Muhammad ibn 'Abdur-Raheem al-Harawee said, "I came to Makkah in the year 198H, and Sufyaan ibn 'Uyainah had died at its beginning, seven months before we arrived. I asked who was the most excellent of the companions of Ibn 'Uyainah, so al-Humaydee was mentioned to me. So I wrote the *ahaadeeth* of Ibn 'Uyainah from him."

Ishaaq ibn Raahawaih said, "The Imaams in our time are ash-Shaafi'ee, al-Humaydee and Aboo 'Ubayd." 'Alee ibn Khalaf said, "I heard al-Humaydee say, 'As long as I am in the *Hijaaz*, Ahmad ibn Hanbal is in 'Iraq and Ishaaq is in Khuraasaan—then no one will overcome us.'" Al-Bukhaaree said, "Al-Humaydee is an Imaam in *hadeeth*."

Muhammad ibn Ismaa'eel al-Muhallab said, "Al-Humaydee narrated to us, saying, 'By Allaah, that I should fight against those who reject the *hadeeth* of Allaah's Messenger (ﷺ) is more beloved to me than that I should fight an equal number of Turks.'" Ibn Sa'd said, "He died in Makkah in the year 219H and he was reliable and narrated many *ahaadeeth*," and this was the date of his death as quoted by al-Bukhaaree, whereas others say that he died in 220H.

Ibn Hibbaan quoted him in *ath-Thiqaat* and said, "He was a person of the *Sunnah*, of excellence and Religion." Ibn 'Adiyy said, "He travelled along with ash-Shaafi'ee to Egypt¹ and was one of the best of the people." If Muhammad ibn Ismaa'eel (Imaam al-Bukhaaree) found a *hadeeth* narrated by him, he would not quote the narration of anyone else instead of him, due to his trust in his reliability.

¹ He took *Fiqh* from ash-Shaafi'ee, and travelled with him to gain knowledge from Ibn 'Uyainah and his level. After his death he returned to Makkah and remained there till his death in 219H.

*Aboo Thawr Ibraaheem ibn Khaalid al-Kalbee*¹

Aboo Thawr Ibraaheem ibn Khaalid, al-Kalbee, al-Baghdaadee, the Imaam, the *haafiz*, the proof, the *mujtahid*, the *faqeeh*, the *mufti* of 'Iraq. He also had the *kunyah* Aboo 'Abdullaah and was born around 170H.

Aboo Thawr heard from: Sufyaan ibn 'Uyainah, 'Abeedah ibn Humayd, Aboo Mu'aawiyah ad-Dareer, Wakee' ibn al-Jarraah, Ibn 'Ulayyah, Yazeed ibn Haaron, Mu'aadh ibn Mu'aadh, Rawh ibn 'Ubaadah, Aboo Qatan, Aboo 'Abdullaah ash-Shaafi'ee and their level.

Those who narrated from him: Aboo Daawood, Ibn Maajah, Qaasim ibn Zakariyyaa al-Mutarriz, Ahmad ibn al-Hasan as-Soofee, Abul-Qaasim al-Baghawee, Muhammad ibn Ishaq as-Sarraaj, Muhammad ibn Saalih ibn Dhareeh al-'Ukbaree and a number of people besides them.

Aboo Bakr al-A'yan said, "I asked Ahmad ibn Hanbal about him, so he said, 'I have known him for his adherence to the *Sunnah* for around fifty years, and in my view, in his manners, he is a replica of Sufyaan ath-Thawree.'" An-Nasaa'ee said, "Fully reliable and trustworthy, one of the scholars of *Fiqh*."

Aboo Haatim ibn Hibbaan said, "He was one of the Imaams of the world in *Fiqh*, knowledge, piety and excellence. He compiled books, derived rulings from the details of the *Sunnah* and he defended it, may Allaah, the Most High, have mercy upon him." Al-Khateeb mentioned him and praised him and said, "He died in *Safar* of the year 240H." Adh-Dhahabee said, "He lived for seventy years or more."

(Imaam) Ahmad was asked about a matter, so he said to the questioner, "Ask somebody else, ask the scholars of *Fiqh*,

¹ Taken from *Siyar A'laamin-Nubalaa*, (12/72/76).

ask Aboo Thawr.” Badr ibn Mujaahid said, “Sulaymaan ash-Shaadhakoonee said to me, ‘Write down the opinions of ash-Shaafi’ee, and go to Aboo Thawr and do not let him escape you.’” Al-Khateeb said, “Aboo Thawr sought knowledge of *Fiqh* first through opinion (*ar-Rayy*) and he held the sayings of the people of ‘Iraq—until ash-Shaafi’ee came and so he used to sit with him, and he left opinion in favour of *hadeeth*.”

‘Abdullaah ibn Ahmad said, “I came away after the funeral of Aboo Thawr, and my father said, ‘Where were you?’ So I said, ‘I prayed over Aboo Thawr.’ So he said, ‘May Allaah have mercy upon him, he was a scholar of *Fiqh*.’” Al-Haakim said, “He was the *Faqeeh* of the people of Baghdaad, and their *mufti* in his time, and one of the prominent and precise scholars of *hadeeth* there.”

From Aboo Thawr who said, “When ash-Shaafi’ee came to ‘Iraq, Husayn al-Karaabeesee came to me, and he used to frequently sit with the people of opinion, so he said, ‘A man from the people of *hadeeth* has come seeking *Fiqh*, so come and let us make fun of him.’ So I stood and we went to him and entered upon him. So al-Husayn asked him a question, ash-Shaafi’ee replied and kept repeating, ‘Allaah said ...’ and ‘Allaah’s Messenger (ﷺ) said ...’ until we felt constricted. So then we abandoned our innovation and followed him.”

A woman came and stood before a gathering containing Yahyaa ibn Ma’een, Aboo Khaythamah, Khalaf ibn Saalim and a group of others and they were revising *hadeeth*, so I heard them saying, ‘Allaah’s Messenger (ﷺ) said ...,’ ‘So and so narrated it ...’ and ‘... only so and so narrated it ...’ Then a woman came and asked them about a menstruating woman washing a corpse, and that is something she does, so none of them answered her, and they were a group, and they began looking to one another. So Aboo Thawr came, and they said

to her, 'Ask the one who is coming.' So she turned to him and he had come near to her, so she asked him. He replied, 'Yes, she may wash the deceased—due to the *hadeeth* of al-Qaasim from 'Aa'ishah that the Prophet (ﷺ) said to her, "Your menses are not in your hand," and her saying, "I used to comb the hair of the Prophet (ﷺ), whilst I was menstruating.'" Aboo Thawr said, 'So if she combed the hair of one who was alive, then the deceased will have precedence to that.' So they said, 'Yes, so and so related it ...' and '... so and so narrated it ...' and '... you know of it by way of so and so ...' and they went into its chains and narrations. So the woman said, 'And where were you before?'"

Aboo Zur'ah ar-Raazee¹

Aboo Zur'ah ar-Raazee, 'Ubaydullaah ibn 'Abdul-Kareem ibn Yazeed ibn Farrookh, the Imaam, the noblest of the memorisers, the *muhaddith* of Rayy, he was born shortly after the year 200H. He heard from: Muhammad ibn Saabiq, Qurrah ibn Habeeb, Aboo Nu'aym, al-Qa'nabee, Khallaad ibn Yahyaa, 'Amr ibn Haashim, 'Eesaa ibn Meenaa Qaaloona, Ishaq ibn Muhammad al-Farwee, 'Abdul'Azeez ibn 'Abdullaah al-Uwaysee, Yahyaa ibn Bukayr, 'Abdul-Hameed ibn Bakkaar, Sufyaan ibn Saalih, Sulaymaan ibn bint Shurahbeel, Ahmad ibn Hanbal and their level.

Abul-Hajjaaj (i.e., al-Mizzee) mentioned his shaikhs and from them was: Ahmad ibn Yoonus al-Yarboo'ee, al-Hasan ibn Bishr al-Bajalee, al-Hasan ibn ar-Rabee' al-Booraanee, Aboo 'Umar al-Hawdee, ar-Rabee' ibn Yahyaa al-Ashnaanee, Sahl ibn Bakkaar ad-Daarimee, Shaadh ibn Fayyaad, Qabeesah ibn 'Uqbah,

² Taken from *Siyar A'laamin-Nubalaa* (13/65-85) and *Tadhkiratul-Huffaaz* (2/557-559).

Muhammad ibn as-Salt al-Asadee, Muslim ibn Ibraaheem, Moosaa ibn Ismaa'eel, Abul-Waleed at-Tayaalisee and others. He began seeking this affair at a young age, and travelled to the Hijaz and Shaam, to Egypt, 'Iraaq, Mesopotamia and Khuraasaan, and he wrote such a large number of narrations as defies description.

Those who narrated from him: Aboo Hafs al-Fallaas, Harmalah ibn Yahyaa, Ishaq ibn Moosaa al-Khatmee, Muhammad ibn Humayd ar-Raazee, Yoonus ibn 'Abdul-A'laa, ar-Rabee' al-Muraadee and they were from his Shaikhs; and Ibn Waarah, Aboo Haatim, Muslim ibn al-Hajjaaj and a number of his peers; also: 'Abdullaah ibn Ahmad, Aboo Bakr ibn Abee Daawood, Aboo 'Awaanah al-Isfaraayenee, Aboo Bakr ibn Ziyaad, Ahmad ibn Muhammad ibn Abee Hamzah adh-Dhahabee, Muhammad ibn Hamdoon an-Naysaabooree, 'Adiyy ibn 'Abdullaah, the father of al-Haafiz Aboo Ahmad, Moosaa ibn al-'Abbaas al-Juwaynee, Muhammad ibn al-Husayn al-Qattaan, al-Hasan ibn Muhammad ad-Daarakee and a large number of people.

Aboo Bakr al-Khateeb said, "He was a wise Imaam, a precise memoriser who reported a great deal ... he sat with Ahmad ibn Hanbal and revised narrations with him and a number of the people of Baghdaad narrated from him: Ibraaheem al-Harbee, 'Abdullaah ibn Ahmad and Qaasim al-Mutarriz."

Saalih ibn Muhammad Jazarah said, "I heard Aboo Zur'ah say, 'I have written a hundred thousand *hadeeth* from Ibraaheem ibn Moosaa ar-Raazee, and from Aboo Bakr ibn Abee Shaybah one hundred thousand.' So I said to him, 'It has reached me that you hold a hundred thousand *hadeeth* in your memory, could you dictate a thousand *hadeeth* just from memory?' He said, 'No, but if they are mentioned to me, then I know them.'"

Al-Haafiz Aboo Ahmad ibn 'Adiyy said, "I heard my father say, 'I was in Rayy whilst I was a young man amongst the cloth traders, and a man swore an oath that his wife would be divorced unless Aboo Zur'ah has memorised a hundred thousand *hadeeth*. So some people, and I was amongst them, went to Aboo Zur'ah, and we asked him about that. So he said, 'What led him to make such an oath involving divorce?' So it was said, 'Well he has done it now.' So Aboo Zur'ah said, 'Let him hold on to his wife, she is not divorced for him.'"

Ibn Abee Haatim said, "I heard Aboo Zur'ah say, 'I am surprised at anyone who gives verdicts in matters of divorce when he has memorised less than a hundred thousand *hadeeth*.'" Ibn Abee Shaybah said, "I have not seen anyone who memorised more than Aboo Zur'ah." Muhammad ibn Ishaq as-Saaghaanee said, "Aboo Zur'ah resembles Ahmad ibn Hanbal."

'Alee ibn al-Husayn ibn al-Junayd said, "I do not know anyone who is more knowledgeable of the narrations of Maalik (ibn Anas), both the ones with fully connected chains and those with disconnected chains than Aboo Zur'ah and likewise with the rest of the knowledge." Ibn Abee Haatim said, "My father (i.e., Aboo Haatim whose biography comes next) was asked about Aboo Zur'ah, so he said, "He is an Imaam."

'Abdullaah the son of Ahmad ibn Hanbal said, "I heard my father say, 'No one has crossed the bridge (i.e., came over the Tigris from the east) more knowledgeable of *Fiqh* than Ishaq ibn Raahawaih, nor having memorised more than Aboo Zur'ah.'"

Ibn 'Adiyy said, "I heard Aboo Ya'laa al-Mawsilee say, 'We have not heard of anyone being spoken of due to his great memory except that his repute was greater than what was actually seen—except for Aboo Zur'ah ar-Raazee. Since what was seen

of him was even greater than his repute. He had gathered memorisations of the different chapters of knowledge, along with the Shaikhs and with *Tafseer*. We wrote down narrations extracted by him in Waasit numbering six thousand *hadeeth*.”

Ibn Waarah said, “I heard Ishaq ibn Raahawaih say, ‘Every *hadeeth* that is not known to Aboo Zur’ah ar-Raazee has no basis.”

Abul’Abbaas ath-Thaqafee said, “When Qutaybah ibn Sa’eed came to Rayy, the people asked him to narrate to them. He refused and said, ‘Shall I narrate to you when my gathering has been attended by Ahmad, Ibn Ma’een, Ibn al-Madeenee, Aboo Bakr ibn Abee Shaybah, (and Aboo Khaythamah)?’ So they said to him, ‘Then we have a youth here who can repeat every *hadeeth* that you have narrated, gathering by gathering ... stand up, O Aboo Zur’ah!’ So he stood and repeated every *hadeeth* that Qutaybah narrated. So upon that Qutaybah narrated to them.”

Aboo ’Alee Jazarah said, “Aboo Zur’ah said to me, ‘Come and let us go to revise *ahadeeth* with Sulaymaan ash-Shaadhakoonee (i.e., in Basrah). So we went, and he revised with him until ash-Shaadhakoonee could not narrate any more from his memory. When he became unable he mentioned a *hadeeth* from the narration of the people of Rayy, (and) Aboo Zur’ah did not know of it, so Sulaymaan said, ‘*Subhaanallaah!*’ Aboo Zur’ah was silent and ash-Shaadhakoonee was putting him to shame and showing to those present that he had been rendered incapable. So when we left I could see that Aboo Zur’ah was perplexed and said, ‘I do not know where he brought it from.’ So I said to him, ‘He concocted it there and then in order to render you incapable and to embarrass you.’ He said, ‘That is what it was?’ I said, ‘Yes.’ So I saw that he became happy.”

Fadlaka as-Saa'igh said, "I entered al-Madeenah and came to the door of Aboo Mus'ab. So a man with dyed hair came out to me, and I was drowsy, he shook me and said, 'O youth! Where are you from? Why do you sleep?' I said, 'May Allaah set you aright, I am from Rayy, from the students of Aboo Zur'ah there.' So he said, 'You have left Aboo Zur'ah and come to me?! I met Maalik and others, but my eyes have not seen the like of Aboo Zur'ah.'" He (i.e., Fadlaka) said, "And I entered upon ar-Rabee' in Egypt, so he said, 'Where are you from?' I said, 'From Rayy.' He said, 'You have left Aboo Zur'ah and come to me? Aboo Zur'ah is a sign. So when Allaah makes a person a sign, He makes him stand out from anyone like him such that there is no one equal for him."

Ibn Abee Haatim said, "I heard Yoonus ibn 'Abdul-A'laa say, 'I have not seen anyone more humble than Aboo Zur'ah. He and Aboo Haatim are the two Imaams of Khuraasaan.'" 'Abdullaah ibn Muhammad al-Qazweene al-Qaadee said, "Yoonus ibn 'Abdul-A'laa narrated to us one day and said, 'Aboo Zur'ah narrated to me.' So it was said to him, 'Who is that?' He said, 'Aboo Zur'ah is more famous in the world than the world itself."

Al-Hasan ibn Ahmad said, "I have heard Ahmad ibn Hanbal supplicating to Allaah in favour of Aboo Zur'ah, and I heard 'Abdul-Waahid ibn Ghiyaath say, 'Aboo Zur'ah did not see the like of himself."

Muhammad ibn Yahyaa (i.e., adh-Dhuhlee) said, "The Muslims will not cease to be in good condition as long as Allaah keeps amongst them the like of Aboo Zur'ah, teaching the people. And Allaah would not leave the earth without there being within it the like of Aboo Zur'ah, teaching the people what they are ignorant of."

Ahmad ibn Muhammad ibn Salmaan al-Qattaan said, "Aboo Haatim ar-Raazee narrated to us, 'Aboo Zur'ah 'Ubaydullaah narrated to me, and he did not leave behind anyone the like of himself, in knowledge, understanding, (preservation and proficiency, this is something not to be doubted), and I do not know anyone in the east or the west who understands this affair as he did."

Al-Qaasim ibn Safwaan said, "I heard Aboo Haatim say, 'The people with the most *zuhd* (abstemiousness) that I have seen are four: Aadam ibn Abee Iyaas, Thaabit ibn Muhammad az-Zaahid, Aboo Zur'ah ar-Raazee ... and he mentioned a fourth.'" An-Nasaa'ee said, "Aboo Zur'ah is a reliable narrator of Rayy."

Aboo Ja'far Muhammad ibn 'Alee, the scribe of Aboo Zur'ah, said, "We were present with Aboo Zur'ah in Maashahraan, and his soul was at the point of leaving his body, and in his presence was Aboo Haatim, Ibn Waarah, al-Mundhir ibn Shaadhaan and others. So they mentioned the *hadeeth* concerning urging the person on the point of death to say the *shahaadah*, "*Remind those of you on the point of death of (the saying), 'None has the right to be worshipped except Allaah ...'*"¹ But they felt shy before Aboo Zur'ah that they should remind him. So they said, 'Let us mention the *hadeeth*.' So Ibn Waarah said, 'Aboo 'Aasim narrated to us: 'Abdul-Hameed ibn Ja'far narrated to us: from Saalih ibn Abee ...' and he would not go beyond that, and Aboo Haatim said, 'Bundaar narrated to us: Aboo 'Aasim narrated to us: from 'Abdul-Hameed ibn Ja'far: (from Saalih) ...' and he would not go beyond that, and the rest of them stayed silent.

¹ Reported by Muslim and Aboo Daawood.

So Aboo Zur'ah said—and his soul was at the point of leaving his body, 'Bundaar narrated to us: Aboo 'Aasim narrated to us: 'Abdul-Hameed narrated to us: from Saalih ibn Abee 'Areeb: from Katheer ibn Murrah: from Mu'aadh ibn Jabal who said, "Allaah's Messenger (ﷺ) said, "Whoever's last words are, 'None has the right to be worshipped except Allaah' will enter Paradise."¹ and he died, (رحمته تعالى).

Ahmad ibn Muhammad ibn Sulaymaan ar-Raazee al-Haafiz said, "Aboo Zur'ah travelled from Rayy at the age of thirteen, and he remained in Koofah for ten months, then he returned to Rayy. He went out on his second journey and remained away from his land for fourteen years, and he sat to narrate *ahaadeeth* at the age of thirty-two."

'Abdullaah the son of Imaam Ahmad said, "I mentioned the memorisers to my father one night, so he said, 'O my son! Memorisation was with us, then it moved to Khuraasaan, to those four youths.' I said, 'Who are they?' He said, 'Aboo Zur'ah ar-Raazee, Muhammad ibn Ismaa'eel al-Bukhaaree, 'Abdullaah ibn 'Abdur-Rahmaan as-Samarqandee and al-Hasan ibn Shujaa' al-Balkhee.' I said, 'O my father, which of those is the greatest memoriser?' He said, 'As for Aboo Zur'ah, then he has gathered the most of them; and as for al-Bukhaaree, then he understands best of them; and as for 'Abdullaah, meaning ad-Daarimee, then he is the most precise of them; and as for Ibn Shujaa', then he has best gathered the different chapters."

Muhammad ibn Muslim ibn Waarah said, "I saw Aboo Zur'ah in a dream, so I said to him, 'What condition are you in, O Aboo Zur'ah?' He said, 'I praise Allaah upon all conditions. I

¹ Reported by Ahmad and Aboo Daawood and it is authentic, see *Saheehul-Jaami'*, no. 6479.

was brought and stood before Allaah, the Most High, and He said, 'O 'Ubaydullaah! Why have you exceeded in speaking about My servants?' So I said, 'O my Lord! They have worked against your Religion.' He said, 'You have spoken the truth.' Then Taahir al-Khulqaanee was brought so I made a claim against him to my Lord, the Most High, so he was lashed a hundred times in retribution and then (the) order was given for him to be imprisoned. Then He said, 'Join 'Ubaydullaah (i.e., Aboo Zur'ah) with his companions: Aboo 'Abdullaah and Aboo 'Abdullaah and Aboo 'Abdullaah—Sufyaan ath-Thawree, Maalik ibn Anas and Ahmad ibn Hanbal.'" Adh-Dhahabee said, "Its chain of narration is like the sun."

Aboo Haatim said, "I saw in the letter of Ishaq, in his handwriting to Aboo Zur'ah, 'Every day I am more and more pleased with you.'" Aboo Ja'far at-Tusturee said, "I heard Aboo Zur'ah say, 'My ears have never heard any knowledge except that my heart preserved it; and I would walk in the market in Baghdaad and hear the sound of singing girls from upper apartments, so I would put my fingers in my ears for fear that my heart should preserve it.'" Aboo Haatim said, "If you see a person of Rayy speaking ill of Aboo Zur'ah, then know that he is an innovator."

Al-Bayhaqee narrated from Ibn Waarah who said: We were in the presence of Ishaq in Naysaaboor when a man said, "I heard Ahmad say, 'There are seven hundred thousand narrations and more that are authentic, and this youth, meaning, Aboo Zur'ah has memorised six hundred thousand narrations.'" Al-Bayhaqee said, "What he meant was what is authentic from the *ahaadeeth* of Allaah's Messenger (ﷺ) and the sayings of the Companions, and the verdicts given by those of the *Taabi'een* who took from them."

Aboo Ja'far at-Tusturee said, "I heard Aboo Zur'ah say, 'In my house I have whatever I have written since fifty years ago, and I have not referred to it since I wrote it, yet I know in whatever book something is, and upon which sheet, and which page, and on which line.'"

Ibn Hibbaan said, "He was one of the Imaams of the world in *hadeeth*, along with his adherence to the *Deen*, his piety and his constancy in memorisation, revision of narrations, and his abandonment of this world and what the people are involved in."

Abul-Husayn Muhammad ibn 'Alee ibn Muhammad ibn Mahdee ar-Raazee, who lived for a long time, said, "I saw Aboo Zur'ah ar-Raazee ... having a black beard, he was thin and brown ..." Abul-Husayn ibn al-Munaadee and Aboo Saa'eed ibn Yoonus said, "Aboo Zur'ah ar-Raazee died in the last of the year 264H, having been born in the year 200H."

Aboo Haatim ar-Raazee¹

He was Muhammad ibn Idrees ibn al-Mundhir ibn Daawood ibn Mihraan, the Imaam, the *Haafiz*, the verifier, Shaikh of the *muhaddithoon*, al-Hanzalee, al-Ghatafaanee, of the city of Rayy. He was one of the oceans of knowledge, he travelled greatly around the lands, he excelled with regard to the texts and the chains of narration of *hadeeth*, he gathered and compiled, spoke in critique of narrators with declarations of their reliability or weakness, and declared narrations authentic or weak due to defects. He was born in the year 195H and first began seeking *hadeeth* in the year 209H, and was one of the peers of Imaam al-Bukhaaree and of his level, but he lived on after him for more than twenty years.

¹ *Siyar A'laamin-Nubalaa* (13/246-263), *Tadhkiratul-Huffaaz* (2/567-569).

He heard from: 'Ubaydullaah ibn Moosaa, Muhammad ibn 'Abdullaah al-Ansaaree, al-Asma'ee, Qabeesah, Aboo Nu'aym, 'Affaan, 'Uthmaan ibn al-Haitham al-Muadhdhin, Aboo Mushir al-Ghassanee, Abul-Yamaan, Sa'eed ibn Abee Maryam, Zuhayr ibn 'Abbaad, Yahyaa ibn Bukayr, Abul-Waleed, Aadam ibn Abee Iyaad, Thaabit ibn Muhammad az-Zaahid, Aboo Zayd al-Ansaaree an-Nahawee, 'Abdullaah ibn Saalih al-'Ijlee, 'Abdullaah ibn Saalih al-Kaatib, Abul-Jumaahir Muhammad ibn 'Uthmaan, Hawdhah ibn Khaleefah, Yahyaa al-Wuhaazee, Aboo Tawbah al-Halabee; and many people, even descending to the level of Bundaar, Aboo Hafs al-Fallaas, ar-Rabee' al-Muraadee and then to Ibn Waarah and Muhammad ibn 'Awf.

And it would be very difficult to encompass the rest of his Shaikhs since al-Khaleelee said, "Aboo Haatim al-Labbaan al-Haafiz said, **'I gathered the names of those whom Aboo Haatim ar-Raazee narrated from—and they came close to three thousand.'**"

Those who narrated from him: his son al-Haafiz al-Imaam Aboo Muhammad 'Abdur-Rahmaan ibn Abee Haatim, Yoonus ibn 'Abdul-A'laa and ar-Rabee' ibn Sulaymaan al-Muadhdhin—who were two Shaikhs of his; Aboo Zur'ah ad-Dimashqee, Ibraaheem al-Harbee, Ahmad ar-Ramaadee, Moosaa ibn Ishaaq al-Ansaaree, Aboo Bakr ibn Abid-Dunyaa, Aboo 'Abdullaah al-Bukhaaree, as is said, Aboo Daawood and Aboo 'Abdur-Rahmaan an-Nasaa'ee in their two *Sunans*, Ibn Saa'id, Aboo 'Awaanah al-Isfaraayeenee, Haajib ibn Arkeen, Muhammad ibn Ibraaheem al-Kinaanee, Zakariyyaa ibn Ahmad al-Balkhee, al-Qaadee al-Mahaamilee, Muhammad ibn Makhlad al-'Attar, Abul-Hasan 'Alee ibn Ibraaheem al-Qattaan, Aboo 'Amr Muhammad ibn Ahmad ibn Hakeem, Sulaymaan ibn Yazeed al-Faamee, al-Qaasim ibn Safwaan, Aboo Bishr ad-Doolaabee, Aboo Hamid ibn Hasnawaih and many people. He narrated in various places on his travels, and he travelled along with his son, and with him he met the students of Ibn 'Uyainah and Wakee'.

'Abdur-Rahmaan ibn Abee Haatim said, "I heard Moosaa ibn Ishaq al-Qaadee say, 'I have not seen a greater memoriser than your father,' and he had met Aboo Bakr ibn Abee Shaybah, Ibn Numayr, Ibn Ma'een and al-Himmaanee." Al-Khateeb said, "Aboo Haatim was one of the fully reliable imaams and memorisers ... and he first heard narrations in the year 209H."

Abush-Shaikh al-Haafiz said: 'Abdullaah ibn Muhammad ibn Ya'qoob related to us, "I heard Aboo Haatim say, 'We were from the people of Asbahaan, from the town of Jurwakaan, and our relations used to come to us in the lifetime of my father, then they became separated from us.'"

Al-Khaleelee said, "Aboo Haatim was a scholar of the matters where the Companions differed and the *fiqh* of the *Taabi'een* and those who came after them. I heard my grandfather and a group say that they heard 'Alee ibn Ibraaheem al-Qattaan say, 'I have not seen the like of Aboo Haatim!' So we said to him, 'You have seen Ibraaheem al-Harbee and Ismaa'eel al-Qaadee.' He said, 'I have not seen anyone who gathered more than Aboo Haatim, nor anyone more excellent than him.'"

Al-Husayn ibn al-Husayn ad-Daaristeenee said: I heard Aboo Haatim say, "Aboo Zur'ah said to me, 'I have not seen anyone more keen in seeking *hadeeth* than you.' So I said to him, 'My son 'Abdur-Rahmaan is certainly keen.' So he said, 'Whoever resembles his father has not done wrong.'" Ar-Raqqaan said, "I asked 'Abdur-Rahmaan about the large number of narrations he heard, and the number of questions he asked to his father. So he said, 'Sometimes he would be eating so I would read to him, he would walk and I would read to him, he would go to the toilet and I would read to him, and he would enter the house seeking something and I would read to him.'"

Ahmad ibn Salamah an-Naysaabooree said, "I have not seen anyone who was a better memoriser of *hadeeth*, after Ishaaq and Muhammad ibn Yahyaa, than Aboo Haatim ar-Raazee nor anyone who knew its meaning better."

Al-Qaasim ibn Safwaan said, "I heard Aboo Haatim say, 'The most pious of those whom I have seen are four: Aadam (i.e., Ibn Abee Iyaas), Ahmad ibn Hanbal, Thaabit ibn Muhammad az-Zaahid and Aboo Zur'ah ar-Raazee.' Al-Qaasim said, 'So I mentioned it to 'Uthmaan ibn Khurrazaadh, so he said, 'I say: The best memorisers whom I have seen are four: Muhammad ibn Minhaal ad-Dareer, Ibraaheem ibn 'Ar'arah, Aboo Zur'ah and Aboo Haatim.'"

Ibn Abee Haatim said, "I heard Yoonus ibn 'Abdul-A'laa say, 'Aboo Zur'ah and Aboo Haatim are the two Imaams of Khuraasaan.' And he supplicated for them and said, 'Their presence is to the benefit of the Muslims.'" Al-Haafiz 'Abdur-Rahmaan ibn Khiraash said, "Aboo Haatim is from the people of trustworthiness and understanding." Hibatullaah al-Laalikaa'ee said, "Aboo Haatim was an Imaam and a careful and precise memoriser." And al-Laalikaa'ee mentioned him as one of the Shaikhs of (Imaam) al-Bukhaaree. An-Nasaa'ee declared him, "Fully reliable (*thiqah*)."

The son of Aboo Haatim said at the beginning of his book *Al-Jarh wat-Ta'deel*, "I heard my father say, 'A man from the foremost of the people of opinion (*ra'y*), from those of them having understanding, came to me, having a book. He showed it to me, so I said to some of it, 'This *hadeeth* is a mistake—its compiler has confused one *hadeeth* with another ...' and (I said) '... this one is baseless ...' and '... this one is contradictory to what is authentic ...' and '... the rest are authentic ...' So he said, 'How do you know that this one is a mistake, that one is baseless and this one is a lie? Did the narrator of this book tell you that he had made a mistake or that he had lied in this *hadeeth*?' I replied,

'No, I do not know the narrator of this collection, but I know that this *hadeeth* is a mistake, this one is baseless (and that this *hadeeth* is a lie).' So he said, 'Are you claiming knowledge of the Hidden and Unseen?' I said, 'This is not a claim that I know the Hidden and Unseen.' He said, 'Then what is the proof for what you have said?' I said, 'Ask someone else who is as capable as I am in this matter, so if we are found to agree then you will know that we are not behaving haphazardly.' He said, 'Who is as capable as you in this?' I said, 'Aboo Zur'ah.' He said, 'And Aboo Zur'ah will say the same as you?' I replied, 'Yes.' He said, 'This will be amazing.' So he wrote whatever I had said about those *ahaadeeth* on a sheet.

Then he later came back to him having written down what Aboo Zur'ah told him about those *ahaadeeth*. So he said, 'Those narrations that you said were 'lies', Aboo Zur'ah said were 'baseless'.' I said, "Lies' and 'baseless' are one and the same.' He said, 'And whatever you said was weak and contradicted what is authentic he declared weak and contradictory to what is authentic—just as you said. And whatever you declared to be authentic he declared to be authentic.' Then he said, 'This is very amazing, you agree without having consulted together.' I said, 'Then now you know that we do not speak haphazardly and that we have spoken based upon knowledge and understanding that we have been granted, and the evidence for the correctness of what we say is that if a forged *deenaar* were to be taken to an assayer he would say, 'This is forged.' But if it were to be said to him, 'How do you declare it to be a forgery? Were you present when this *deenaar* was forged?' He would say, 'No.' And if it were said, 'Did the forger inform you about it?' He would say, 'No.' So if it were said, 'Then how do you know that?' He would reply, 'It is knowledge we have been given.' Likewise with us, we have been granted knowledge of this.' It would

be the same if you took a ring containing a ruby and a ring containing glass to a jeweller, he would know one from the other and tell you. So we have likewise been granted knowledge, but it is not such that we can tell you how we know it to be a lie, or weak and contradictory to what is authentic. So we know the authenticity of a *hadeeth* through the reliability of its narrators, and by its being such that it befits the standard of Prophetic speech. And we know those that are weak by the fact that they are reported by unreliable narrators alone.”

The son of Aboo Haatim said, “And I heard my father say, ‘I announced at the door of Abul-Waleed at-Tayaalisee, ‘Whoever can tell me of a *hadeeth* that has a connected chain of narration, that I have not heard of and is authentic, then I will give him a *dirham* to give in charity.’ And there were a large number of people there, (including) Aboo Zur’ah and those less than him. My intention by that was just that people should tell me things that I had not heard, so that they would then say, ‘So and so narrates this *hadeeth* ...’ so that I could then go and hear it from him. But nobody was able to come forward with a single narration that I did not have.” The son of Aboo Haatim also said, “I heard my father say, “Muhammad ibn Yahyaa an-Naysaabooree (i.e., adh-Dhuhlee) came to Rayy, so I put thirteen *hadeeth* to him from the narrations of az-Zuhree, and he only knew three of them. The rest he did not have and did not know of.”¹

¹ Ibn Hajr adds in *Tahdheebut-Tahdheeb*, “This shows his (i.e., Aboo Haatim’s) very great memory, since adh-Dhuhlee had the witness of his teachers and the people of his time in favour of his vast knowledge of the narrations of az-Zuhree, yet despite this Aboo Haatim knew some that he did not.”

Ibn Abee Haatim said, "I heard my father say, 'The first year that I went out to seek *hadeeth*, I continued doing so for seven years, and I counted that I had walked on foot in excess of a thousand leagues."¹ Adh-Dhahabee adds, "That is the distance that would be roughly covered by travelling continuously for four months at a fast pace."

He (i.e., Aboo Haatim) said, "Then I abandoned counting after that and I went from the area of Bahrain to Egypt walking, then to Ramlah walking, then to Damascus, then to Antioch and to Tarsus, then I returned to Hims, then to ar-Raqqah, then I rode to 'Iraq—and all of this was in my first journey at the age of twenty. I left Rayy and entered Koofah in Ramadaan of the year 213H. Whilst I was in Koofah the news of the death of al-Muqri ('Abdullaah ibn Yazeed) (reached me). Then I travelled for the second time in the year 242H and then returned to Rayy in the year 245H. I performed my fourth *Hajj* in the year 255H," and his son 'Abdur-Rahmaan performed *Hajj* that year.

Ibn Abee Haatim said, "I heard my father say, 'In the year 214H I remained in Basrah for eight months and I had wished to stay for a year, but my money finished. So I began selling my clothes until they were finished and I remained with no money left. I used to go with a friend of mine to the different Shaikhs and hear narrations until the evening. My friend went off and I returned to my house and drank water through hunger. Then in the morning my friend came to me and I went to the different Shaikhs with him hearing them narrating *hadeeth* and I was extremely hungry, and I returned in that state of hunger. On the next morning my friend came to me and said, 'Let us go to the Shaikhs.' I replied, 'I am weak and cannot go.' He said, 'Why are you weak?' I said, 'I will not hide my affair from

¹ Approximately three thousand miles.

you—two days have passed and I have not tasted any food.' So he said, 'I have a *deenaar* remaining with me, so half of it is for you and the other half we will use for hiring transport. So we left Basrah and I took half a *deenaar* from him.'"

The son of Aboo Haatim also said, "And I heard my father say, 'We went out from al-Madeenah and left Daawood al-Ja'faree, and went to the sea-shore and embarked upon a ship. The wind blew into our faces and so we remained at sea for three months, and were greatly troubled and our provisions were almost exhausted. Then we reached land and we walked for some days until our provisions and water were finished. So we walked for a day not eating or drinking anything, then the second day was the same and the third day. Then in the evenings we prayed and just collapsed wherever we were. So on the morning of the third day we walked as best we could and we were three in number. A Shaikh of Naysaaboor and Aboo Zuhayr al-Marwarroodhee. So the Shaikh fainted and collapsed, we tried to bring him around but he wouldn't come to his senses, so we had to leave him.

Then we walked on for about three miles, and I weakened and fainted. My companion continued walking and later saw some people whose ship had come near to the land and had encamped at the well of Moosaa. When he saw them he waved his garment to them, so they came to him with some water in a container. They gave him water to drink and took him by the hand. He told them to search for his two companions. So the first thing I was aware of was a man splashing water upon my face. I opened my eyes and said, 'Give me water to drink.' So he poured some into a little jug and I drank and returned to my senses. Then he gave me a little more to drink and took my hand. So I said, 'Behind me there is a Shaikh who fainted,' thus a group of them went to him, and he took my hand and I was walking and dropping my feet until I came to their ship.

Then they brought the Shaikhs and they treated us well until we had recovered. Then they wrote a message for us to their governor in charge of a town called Raayah,¹ and they gave us provisions of biscuits, parched-barley for gruel and water.

We walked and walked until the provision and food that was with us finished, we walked in a state of hunger upon the sea-shore until we found a turtle as large as a shield. So we took a large rock and struck it upon its back and it broke upon. We found that inside it was like the yellow of an egg, so we drank that until our thirst was quenched. Then we reached the town of ar-Raayah and passed the letter on to the one in charge of it. So he caused us to stay in his house, and he used to bring us pumpkins everyday, and he would say to his servant, 'Give them the blessed pumpkin.' He brought us that along with bread everyday. So one of us said (in Persian), 'Will you not ask for the unfortunate meat?' So the owner of the house heard that and said, 'I understand the Persian (that you are speaking) since my grandmother was from Hiraat.' So after that he would bring us meat and he gave us enough to take with us till we reached our destination in Egypt."

Ibn Abee Haatim said, "And I heard my father say, 'I began to write *hadeeth* in the year 209H, when I was fourteen years old. And I wrote narrations from 'Attaab ibn Ziyaad al-Marwazee in the year 210H. Then when he came to us on his way to make *Hajj*, and I used to narrate the narrations of Aboo 'Abdur-Rahmaan al-Muqri' to the people in Rayy, then the people went out to him to hear from him, and they would return and I was in Rayy."

¹ An area of Cairo.

Ibn Abee Haatim said, "I heard my father say, 'I wrote narrations in the presence of 'Aarim whilst he read out, and I wrote narrations in the presence of 'Amr ibn Marzooq whilst he read out, and I travelled from Koofah to Baghdaad too many times to count.'"

'Abdur-Rahmaan the son of Aboo Haatim wrote in his book *Ar-Radd 'alalJahmiyyah*, "My father and Aboo Zur'ah narrated to me: It was related to us that there was a man whose story was such ... Aboo Zur'ah told it to me, saying, 'There was a man in Basrah, whilst I lived there in the year 230H, and 'Uthmaan ibn 'Amr ibn ad-Dahhaak told me about him, that he said, 'If the Qur'aan is not a created thing, then may Allaah wipe away whatever of the Qur'aan there is in my heart ...' and he was one of the memorisers of the Qur'aan—so he forgot the Qur'aan to such an extent that it would be said to him, 'Say: In the Name of Allaah, the Most Merciful, the Bestower of Mercy.' So he would say, 'That is well-known, that is well-known,' but he couldn't say it. Aboo Zur'ah said, 'So they tried to arrange for me to see him, but I did not see him.'"

Al-Haafiz Abul-Qaasim al-Laalikaa'ee said, "I found in the book of Aboo Haatim Muhammad ibn Idrees al-Hanzalee, from that which was heard from him is his saying, 'Our position and what we choose is to follow Allaah's Messenger (ﷺ) and the Companions and the *Taabi'een*. And to cling to the positions of the people of the narrations, such as: ash-Shaafi'ee, Ahmad, Ishaq and Aboo 'Ubayd. And to adhere to the Book and the *Sunnah*, and we believe that Allaah, the Mighty and Majestic, is upon His Throne:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.¹

¹ Soorah ash-Shooraa (42):11.

And that *eemaan* increases and decreases, and we believe in the punishment of the grave, and in the Lake-Fount, and in the questions that will be asked in the grave, and in the Intercession, and we ask for mercy for all of the Companions ...' and he mentioned a number of things."

Adh-Dhahabee said, "If Aboo Haatim declares a man reliable, then cling to his saying for he does not declare anyone reliable except one who is indeed reliable in his narrations ... and the last of those to narrate from him was Muhammad ibn Ismaa'eel ibn Moosaa ar-Raazee, he lived until after the year 351H."

Ibn Abee Haatim said, "I was present with my father when he was at the point of death, and I didn't know that. I asked him about 'Uqbah ibn 'Abdul-Ghaafir who narrated from the Prophet (ﷺ)—was he a Companion? So he indicated with his head, 'No.' But I was not satisfied with that, so I said, 'Have you understood me, I meant, 'Was he a Companion?' He said, 'He was a *Taabi'ee*.' I say: So the best of his (i.e., Aboo Haatim's) actions was his knowledge of the *ahaadeeth* and the narrators, and that used to take up his time in his life, so Allaah wished to manifest at the point of his death what he had been upon in his life."

Abul-Husayn ibn al-Munaadee and others said, "Al-Haafiz Aboo Haatim died in *Sha'baan* of the year 277H, and it is said that he lived for eighty three years."

*Sahl ibn 'Abdullaah at-Tustaree*¹

He was Sahl ibn 'Abdullaah, Ibn Yoonus, Aboo Muhammad at-Tustaree, *az-Zaahid*. He accompanied his maternal uncle Muhammad ibn Sawwaar, and he met Dhun-Noon al-Misree in the *Hajj* and he accompanied him. Sayings are reported from him by 'Umar ibn Waasil, Aboo Muhammad al-Jareeree, 'Abbaas ibn 'Isaam, Muhammad ibn al-Mundhir al-Hujaymee and a group. He spoke beneficial words and gave fine admonition.

Aboo Zur'ah at-Tabaree narrated: from Ibn Durustuwaih, the companion of Sahl, who said, "Sahl said, when he saw the students of *hadeeth*, 'Strive that you should not meet Allaah except whilst you have the ink-pots.'" 'Alee ibn al-Husayn ad-Daqeeqee, "I heard Sahl ibn 'Abdullaah say, 'Whoever desires this world and the Hereafter, then let him write the *ahaadeeth*, since in it lies the benefit of this world and the Hereafter.'"

And from the words of Sahl are, "There is none to assist except Allaah, nor any guide except Allaah's Messenger, nor any provision except *Taqwaa*, nor any work except to have patience upon that," and "The ignorant person is a dead person, one who is forgetful is asleep, one who is sinful is drunk, and one who wilfully persists in sin is destroyed," and, "Hunger is a secret matter placed by Allaah upon the earth, He does not place it with one who will publicise it."

Ismaa'eel ibn 'Alee al-Ubullee said, "I heard Sahl ibn 'Abdullaah in Basrah in the year 280H say, 'The intellect alone will not prove the Eternal One above a created Throne. The True Lord erected it as a proof and a sign for us, so that the hearts should be guided to Him by that, and they may not go beyond it, and He did not make it a duty upon the hearts to

¹ *Siyar A'laamin-Nubalaa* (13/330-333).

have to know the essence of how it is. So there is no statement of how He has ascended it, and it is not permissible to say, 'How did the One Who brought about the ascension ascend?' Rather it is upon the Believer to be satisfied with that and to submit to the saying of the Prophet (ﷺ), "He is upon His Throne."¹

And he said, "The evil-heretic (*Zindeeq*) is so called because he examines and weighs precise and fine speech according to his weak intellect and the desires present in his nature, and he abandons the narrations and following the *Sunnah*, and he interprets the Qur'aan according to his desires."

Aboo Nu'aym said in *Al-Hilyah*: My father narrated to us: Aboo Bakr al-Jawraabee narrated to us, "I heard Sahl ibn 'Abdullaah say, 'Our principles are six: Adhering to the Qur'aan, closely following the *Sunnah*, eating what is permissible, avoiding causing harm and committing sins, repentance and fulfilling rights and duties.'"

From Sahl (who said), "Whoever speaks about that which does not concern him will be prevented from truthfulness; and whoever occupies himself with superfluous matters will be prevented from piety; and whoever has evil suspicions will be prevented from certainty—and whoever is prevented from these three is destroyed."

And he also said, "From the manners of the eminently truthful followers is that they do not swear oaths by Allaah, nor do they backbite, nor is backbiting done in their presence, nor do they eat to their fill, and if they make a promise they do not break it and they do not make jokes." He died in *Muharram* of the year 283H, and it is said that he lived for eighty years or more.

Ibn Abee Zaid al-Qayrawaane

He was Aboo Muhammad, 'Abdullaah ibn Abee Zayd, al-Qayrawaane, the Imaam, the 'Allaamah, the exemplary scholar of *Fiqh*, the scholar of the people of the west, al-Maalikee and he is called 'Maalik as-Sagheer' i.e., 'The lesser Maalik.' He was one of those who stood out in knowledge and action.

Al-Qaadee 'Iyaad said, "Leadership of the Religion and the world came towards him, and travelled to him from all parts, and his students were distinguished people, and those who learned from him became many. He is the one who abridged the (Maalikee) *madhhab*, and filled the land with his works. He relied a great deal upon Aboo Bakr ibn al-Labbaab."

He also learned from: Muhammad ibn Mansoor al-Hajjaam, al-'Assaal. He performed *Hajj* and heard from Aboo Sa'eed ibn al-A'raabee, Muhammad ibn al-Fath, al-Hasan ibn Nasr as-Soosee, Darraas ibn Ismaa'eel and others.

Many people heard from him, amongst them: al-Faqeeh 'Abdur-Raheem ibn al-'Ajooz as-Sabtee, al-Faqeeh 'Abdullaah ibn Ghaalib as-Sabtee, 'Abdullaah ibn al-Waleed ibn Sa'd al-Ansaaree, and Aboo Bakr Ahmad ibn 'Abdur-Rahmaan al-Khawlaanee.

He compiled the books *An-Nawaadir wax-Ziyaadaat* in around a hundred parts, and he abridged *Al-Mudawwanah*, and religious verdicts in the west rely greatly upon those two books. He also compiled *Al-Utbiyyah* in (*fiqh*) chapter order, *Al-Iqtidaa bimadhab-Maalik*, *Ar-Risaalah*, *Ath-Thiqah billaahi wat-tawakkul 'alallaah*, *Al-Ma'rifah wat-Tafseer*, *I'jaazul-Qur'aan*, *An-Nahy 'anil-jidaal*, and his treatise in rebuttal of the *Qadariyyah*, his treatise about *Tawheed*, and the book *Man taharraka 'indal-qiraa'ah*. It is said that he wrote his famous *Risaalah* at the age of seventeen.

He was, along with his great standing in knowledge and action, a person who was a doer of good, he treated others well in preference to himself, and spent in charity upon students and good works. He gave a hundred and fifty *deenaars* to al-Faqeeh Yahyaa ibn 'Abdul-'Azeez al-'Umaree when he came to Qayrawaan, and the daughter of Shaikh Abul-Hasan al-Qaabisee was given four hundred *deenaars* from the wealth of Ibn Abee Zayd in order to marry.

Adh-Dhahabee said, "He was (رحمة الله عليه) upon the way of the *Salaf* in matters of belief. He did not know of theological rhetoric (*kalaam*), nor did he perform *ta'weel*." So we ask Allaah to grant us success. 'Abdullaah ibn al-Waleed narrated from him the Prophetic *Seerah*, the book *At-Tahdheeb* of Ibn Hishaam, through what he heard from 'Abdullaah ibn Ja'far ibn al-Ward, he met him in Egypt. Al-Habbaal said, "He died in the middle of *Sha'baan*," (389H), and was buried in his house in Qayrawaan.¹

Aboo Bakr al-Khateeb al-Baghdaadee

The singular Imaam, the great scholar, the *mufti*, the great memoriser, the verifier, the *muhaddith* of his time, Aboo Bakr, Ahmad ibn 'Alee ibn Thaabit ibn Ahmad ibn Mahdee, al-Baghdaadee. The author of many works and the seal of the great memorisers. He was born in the year 392H. His father Abul-Hasan was a *Khateeb* in the village of Darzeejaan (a large village to the west of Baghdaad) and he was one of those who learned recitation of the Qur'aan from Aboo Hafs al-Kataanee, so he encouraged his son Ahmad to sit to hear the narrations of *Fiqh*.

¹ Taken from *Shadharaatudh-Dhahab*, (3/131) and *Al-Kaamil* of Ibn al-Atheer (7/200-201).

He first heard narrations at the age of eleven, and he travelled to Basrah at the age of twenty and to Naysaaboor at the age of twenty three, and in middle age to Shaam, Makkah and other places. He wrote down a great deal and attained precedence in this field and overtook those of his time. He gathered, compiled and authenticated; he uncovered hidden defects, and criticised narrators and declared their weakness and declared others reliable. He wrote biographical notes and clarified matters and became the greatest memoriser of the people of his time—unrestrictedly.

He heard from: Aboo 'Umar ibn Mahdee al-Faarisee, Ahmad ibn Muhammad ibn as-Salt al-Ahwaazee, Abul-Husayn ibn al-Mutayyam, Husayn ibn al-Hasan al-Jawaaleeqee - ibn al'Areef who narrated from Ibn Makhlad al'Attaar, and Sa'd ibn Muhammad ash-Shaybaanee who heard from Aboo 'Alee al-Hasaairree, and 'Abdul'Azeez ibn Muhammad as-Sutooree - he narrated to him from Ismaa'eel as-Saffar, Ibraaheem ibn Makhlad ibn Ja'far al-Baaqarhee, Abul-Faraj Muhammad ibn Faaris al-Ghooree, Abul-Fadl 'Abdul-Waahid ibn 'Abdul'Azeez at-Tameemee, Aboo Bakr Muhammad ibn 'Abdullaah ibn Abaan al-Heetee, Muhammad ibn 'Umar ibn 'Eesaa al-Hatiraanee - who narrated to him from Ahmad ibn Hasnoon an-Narsee, Abul-Qaasim al-Hasan ibn al-Hasan ibn al-Mundhir, al-Husayn ibn 'Umar ibn Barhaan, Abul-Hasan ibn Rizqawaih, Abul-Fath Hilaal ibn Muhammad al-Haffaar, Abul-Fath ibn Abil-Fawaaris, Abul'Alaa Muhammad ibn al-Hasan al-Warraaq, Abul-Hasan ibn Bishraan; and even down to the level of 'Abdus-Samad ibn al-Mamoon, Abul-Husayn ibn al-Naqsoor; indeed even down to the level of his students such as Nasr al-Maqdisee, Ibn Maakoolaa; and al-Humaydee and this is the case of every great memoriser—they narrated from the old and the young.

He heard in 'Ukbaraa from al-Husayn ibn Muhammad as-Saa'igh who narrated to him from the grandson of 'Alee ibn Harb. In Basrah he met Aboo 'Umar al-Haashimee his Shaikh in narrating the *Sunan*, and 'Alee ibn al-Qaasim ash-Shaahid, and al-Hasan ibn 'Alee as-Saabooree and a group. In Naysaaboor he heard from al-Qaadee Aboo Bakr al-Heeree, Aboo Sa'eed as-Sayrafee, Abul-Qaasim 'Abdur-Rahmaan as-Siraaaj, 'Alee ibn Muhammad at-Tiraazee, al-Haafiz Aboo Haazim al-'Abdawee and a large group. In Asbahaan he heard from Abul-Hasan ibn 'Abdin Kuwaih, Aboo 'Abdullaah al-Jammaal, Muhammad ibn 'Abdullaah ibn Shahriyaar and Aboo Nu'aym al-Haafiz. In Deenawar from Aboo Nasr al-Kassaar. In Hamadhaan from: Muhammad ibn 'Eesaa and his level. He also heard narrations in Rayy, Koofah, Soor, Dimashq, and Makkah.

He arrived in Damascus in the year 445H and he heard narrations from Muhammad ibn 'Abdur-Rahmaan ibn Abee Nasr at-Tameemee, and his level. He settled there and performed *Hajj* from there, and he read the *Saheeh* of al-Bukhaaree upon Kareemah in the days of the *Hajj*. The shortest chains of narration that he had were those from Maalik and Hamaad ibn Zayd, between him and each of them there were three people.

Those who narrated from him: Aboo Bakr al-Barqaanee and he was one of his Shaikhs, Aboo Nasr ibn Maakoola, al-Faqeeh Nasr, al-Humaydee, Abul-Fadl ibn Khayroon, al-Mubaarak ibn at-Tuyooree, Aboo Bakr ibn al-Khaadibah, Ubayy an-Narsee, 'Abdullaah ibn Ahmad ibn as-Samarqandee, al-Murtadaa Muhammad ibn Muhammad al-Husaynee, Muhammad ibn Marzooq az-Za'faraanee, Abul-Qaasim an-Naseeb, Hibatullaah ibn al-Akfaanee, Muhammad ibn 'Alee ibn Abil-'Alaa al-Misseesee, Ghayth ibn 'Alee al-Aramaazee, Ahmad ibn Ahmad al-Mutawakkilee, Ahmad ibn 'Alee ibn al-Mujlee, Hibatullaah ibn

'Abdullaah ash-Shurootee, Abul-Hasan ibn Sa'eed, Taahir ibn Sahl al-Isfaraayenee, Barakaat an-Naffaad, 'Abdul-Kareem ibn Hamzah, Abul-Hasan 'Alee ibn Ahmad ibn Qabees al-Maalikee, Abul-Fath Nasrullaah ibn Muhammad al-Misseesee, the Qaadee of al-Maaristaan Aboo Bakr, and such a number as would take a long time to mention.

He was one of the major Shaafi'ee scholars and learned *Fiqh* from Abul-Hasan ibn al-Muhaamilee and al-Qaadee Abut-Tayyin at-Tabaree.

Aboo Mansoor ibn Khayroon said, "Al-Khateeb narrated to us that he was born in *Jumaadal-Aakhirah* in the year 392H, and that he first heard narrations in *Muharram* of the year 403H."

Ahmad ibn Saalih al-Jeelee said, "Al-Khateeb attained knowledge of *Fiqh*, and learned the modes of recitation, and travelled and became close to the 'leader of leaders' (i.e., Abul-Qaasim 'Alee ibn al-Hasan ibn al-Maslamah). So when al-Basaaseeree captured him, al-Khateeb hid and went out to Soor where 'Izzud-Dawlah was to be found, one of the generous people, and he gave him a great deal of wealth. So he compiled fifty odd books and he attained memorisation of the highest level, and his fame spread to many people. He gave two hundred *deenaars* in charity and left his books as a bequest. Many of his books suffered destruction by fire fifty years after his death."

Al-Khateeb said, "I asked al-Barqaanee's advice about travelling to Aboo Muhammad ibn an-Nuhaas in Egypt, or to Naysaboor to the students of al-Asamm. So he said, 'If you go to Egypt then you will be going to a single person, so if he escapes you then your journey will be wasted. But if you go to Naysaboor then it contains a whole group. If one escapes you, then you can reach those who remain.' So I went out to Naysaboor."

Ibn Maakoolaa said, "Aboo Bakr was the last of the outstanding scholars from those whom we have seen—in knowledge, memorisation and precision, and exactness in the *ahaadeeth* of Allaah's Messenger (ﷺ), and in the various fields of knowledge, concerning hidden defects in transmission, and chains of narration, and knowledge of the authentic and the weak narrations, and those reported singularly, those weak and contradicting the authentic and those that are rejected. Now was there anyone for the people of Baghdaad, after Abul-Hasan ad-Daaraqutnee, anyone like him? I asked Aboo 'Abdullaah as-Sooree about al-Khateeb and Aboo Nasr as-Sijzee, as to which of them was a greater memoriser, so he gave very clear preference to al-Khateeb."

Al-Mu'taman as-Saajee said, "Baghdaad has not produced anyone after ad-Daaraqutnee who was a greater memoriser than Aboo Bakr al-Khateeb." Aboo 'Alee al-Baradaanee said, "Perhaps al-Khateeb did not see anyone the like of himself." Aboo Ishaaq ash-Sheeraazee, the *Faqeeh*, said, "Aboo Bakr al-Khateeb resembles ad-Daaraqutnee and his peers in knowledge and memorisation of the *hadeeth*." Abul-Fatayaan al-Haafiz said, "Al-Khateeb was the *imaam* of this field, I have not seen the like of him."

Abul-Qaasim an-Naseeb (said), "I heard al-Khateeb say, 'Aboo Bakr al-Barqaanee wrote in my presence, a letter to Aboo Nu'aym al-Haafiz, in which he said, 'Our brother Aboo Bakr, may Allaah help him and keep him safe, has thus travelled over to you in order to take from your knowledge, and he is, and all praise is for Allaah, one who has precedence in this affair and a firm footing. He has travelled seeking it and has attained such a degree of it as has not been attained by many of the like of him. This will become apparent to you when you meet him, along with his piety and carefulness, as will satisfy you of his suitability.'"

'Abdul-'Azeez ibn Ahmad al-Kataanee said, "Al-Khateeb's teacher, Abul-Qaasim 'Ubaydullaah al-Azharee, sat to hear narrations from him in the year 412H, and his teacher al-Barqaanee wrote narrations from him and narrated from him. He took *Fiqh* from Abut-Tayyib at-Tabaree and Aboo Nasr ibn as-Sabbaagh, and he used to hold the position of Abul-Hasan al-Ash'aree (i.e., the *'aqeedah* which he died upon)." Adh-Dhahabee adds, "I say: He spoke the truth, since al-Khateeb clearly stated that with regard to the narrations about Allaah's Attributes they are to be accepted just as they are reported without *ta'weel*."

Al-Haafiz Aboo Sa'd as-Sam'aanee said in *Adh-Dhayl*, "Al-Khateeb was a person who was imposing and dignified, he was fully reliable and careful, he was a proof, and had fine handwriting. He was very precise and fine in his language. The great memorisers came to an end with him. He travelled to Shaam on his way to perform *Hajj*, and in Soor he met Aboo 'Abdullaah al-Qudaa'ee, and he read the *Saheeh* with Kareemah al-Marwaziyyah in five days. He returned to Baghdaad and then left after the tribulations of al-Basaaseeree, going to Shaam due to the troubles in the year 451H and he settled there. He used to visit Jerusalem and then return to Soor until the year 462H when he went to Tripoli, then to Aleppo, then ar-Rahbah, then to Baghdaad which he entered in *Dhul-Hijjah*; and he narrated in Aleppo and elsewhere."

Al-Fadl ibn 'Umar an-Nasawee said, "I was in the congregational mosque of Soor in the presence of Aboo Bakr al-Khateeb when an *'Alawee* (follower of a deviant *Baatinee* sect) entered and he had some *deenaars* in his sleeve. So he said, 'Here is some gold for you to spend upon your requirements.' So he frowned in his face and said, 'I have no need of it.' So he said, 'Perhaps you think it to be a small amount,' and he let it drop from his sleeve upon the mat of al-Khateeb, and said, 'It is three hundred *deenaars*.' So al-Khateeb stood up in contempt and his face was red. He took his mat and threw the *deenaars*,

and (then) went away. So his honour was not reduced and the 'Alawee was humiliated, and I saw him picking up the *deenaars* from the gaps in the reed matting."

Al-Khateeb mentioned that when he performed *Hajj* he took three drinks of Zamzam water and made three requests to Allaah. That he should be able to narrate *Taareekh Baghdaad* there, that he should narrate *hadeeth* in the congregational mosque of al-Mansoor, and that he should be buried by Bisr al-Haafee. So all three were granted to him.

Al-Khateeb said, in his biography of Ismaa'eel ibn Ahmad an-Naysaabooree ad-Dareer, "He performed *Hajj* and narrated *ahaadeeth*, and what an excellent Shaikh he was. When he performed *Hajj* he took a load of books for his stay, from them the *Saheeh* of al-Bukhaaree, which he had learned from al-Kushmeehane. So I recited it all with him in three sittings. The third sitting lasted from the start of the day until the night, and was completed with the appearance of the dawn." Adh-Dhahabee added, "This, by Allaah, is a recital which is such that a faster one has not been heard of."

There occurs in the *Taareekh* of Muhammad ibn 'Abdul-Malik al-Hamadhaanee, "Al-Khateeb died on ..., and this knowledge passed away with his death. The 'head of heads' had given command to those who delivered *khutbah* and gave admonition that they should not narrate any *hadeeth* until they presented it to him (i.e., al-Khateeb), and whatever he declared authentic they could narrate, and whatever he rejected they would not mention."

Also some Jews once brought a document which they claimed was a letter from Allaah's Messenger (ﷺ) relieving the people of *Khaybar* from having to pay the *Jizyah*. It contained the witness of some Companions and they declared

it to contain the handwriting of 'Alee (عليه السلام). So the document was taken to the 'head of heads' and he presented it to al-Khateeb. He examined it and said, 'It is fabricated.' It was said, 'How can you say that?' He said, 'It contains the witness of Mu'aawiyah and he accepted Islaam at the conquest of Makkah, whereas Khaybar was conquered in the year seven. It also contains the witness of Sa'd ibn Mu'aadh and he died on the day of Banoo Qurayzah, before Khaybar by two years.' So he was pleased with this from him.'

As-San'aanee said, "I heard Yoosuf ibn Ayyoob say in Marw, 'Al-Khateeb was present at the lesson of our Shaikh Aboo Ishaaq, and Aboo Ishaaq narrated a *hadeeth* from the narrations of Bahr ibn Kaneez as-Saqqa. Then he said to al-Khateeb, 'What do you say about him?' He said, 'If you permit me I will mention his condition.' So Aboo Ishaaq moved and sat as if he were the student, and al-Khateeb began speaking and explaining his condition in a fine manner. So the Shaikh praised him and said, 'This is the Daaraqutnee of our time.'"

As-Silafee said, "I asked Shujaa' adh-Dhuhlee about al-Khateeb, so he said, 'An *imaam*, a great compiler, a memoriser, we have not reached the like of him.'" Ibn al-Aabbanoosee said, "The Haafiz, al-Khateeb used to walk and he would have a compilation of narrations in his hand reading it." Al-Mutaman said, "Al-Khateeb used to say, 'Whoever writes has placed his intellect upon a platter and presented it before the people.'"

Aboo Mansoor 'Alee ibn 'Alee al-Ameen said, "When al-Khateeb returned from Shaam he had plenty of clothes and gold, and he had no offspring, so he wrote to al-Qaa'im bi Amrillaah, 'My wealth will go to *Baytul-Maal*, so grant me permission that I should distribute it amongst whom I please.' He granted him permission (and) so he distributed it amongst the *muhadditheen*."

Makkee ar-Rumaylee said, "Al-Khateeb became ill in the middle of *Ramadaan* and his condition worsened at the beginning of *Dhul-Hijjah*. So he gave his will to Ibn Khayroon and left his books as a bequest with him. He gave all his wealth in good works and to the *muhadditheen*. He died in the fourth hour of Monday, on the seventh of *Dhul-Hijjah* in the year 463H. His funeral was taken out on the early morning of Tuesday and they took him over to the western side of the city. His funeral was attended by the judges, nobles and a great number of people. The Prayer was lead by Abul-Husayn ibn al-Muhtadee Billaah who recited four *takbeers* over him, and he was buried beside the grave of Bishr al-Haafee."

Aboo Sa'd as-Sam'aanee said, "Al-Khateeb wrote fifty-six works: *At-Taareekh* in sixty five volumes (the volumes referred to here are smaller than the modern printed volumes), *Sharaf Ashaabul-Hadeeth* in three volumes, *AlJaami'* in fifteen volumes, *As-Saabiq wal-Laahiq* in ten volumes, *Al-Muttafiq wal-Muftariq* in eighteen volumes, *Al-Mukmal fil-Muhmal* in six volumes, *Ghunyatul-Muqtabis fee Tamyeezil-Multabis* and *Man waaqafat Kunyatuhu Isma Abeehi*, and *Man haddatha wa Nasiya* one volume, *At-Tatfeel* in three volumes, *Al-Qunoot* in three volumes, *Ar-Ruwaat 'an Maalik* in six volumes, *Al-Faqeeh wal-Mutafaqqih* in one volume, *Tamyeez Muttasilsil-Asaaneed* in one volume, *Al-Hiyal* in three volumes, *Ar-Rihlah* in one volume, *Al-Ihtijaj bish-Shaafi'ee* in one volume, *Al-Bukhalaa* in four volumes and many more.¹

¹ Taken from *Siyar A'laamin-Nubalaa* (18/270-297).

Shaikhul-Islaam Ibn Taymiyyah

The life of Shaikhul-Islaam Ibn Taymiyyah is well documented and the average Muslim will have heard of him, if not already aware of his great achievements in reviving the way of the *Salafus-Saalih* amidst the confusion, strife, innovation and intellectual meanderings of his time. The purpose of this section is not to document extensive facts and details regarding the Imaam of the *Salafi da'wah* but to highlight some of the deceit and treachery surrounding the manner in which he is portrayed by the *Jahmiyyah* of today, the *Ash'ariyyah*, *Kawthariyyah*, *Kabbaaniyyah* and others who make an applaudable display of their crippled intellects, feeble knowledge and diseased hearts.

Shaikh Saleem al-Hilaalee wrote, "Do you not know, O noble reader, that the publisher and financier of these two books¹ is 'al-Khassaaf,' the ignominy of innovations and caller to the misguidance of the *Ash'ariyyah*, *Kawthariyyah*, *Gumaariyyah*, *Soofiyyah*, the one who boasts of his enmity for the *Salafi da'wah* and who brags about his declaring of Shaikhul-Islaam Ibn Taymiyyah to be a disbeliever and who reviles the Companions of Allaah's Messenger (ﷺ), the best (group of people) amongst creation!

And he blackened some pages, calling them '*At-Tanbeeh war-Radd 'alaa Mu'taqid Qadmil-'Aalam wal-Hadd*,'² filling it with lies and deep-rooted hate against Shaikhul-Islaam Ibn Taymiyyah and

¹ Referring to '*Al-Kashf al-Mathaalee*' and '*Munaaqashatul-Albaaniyyeen*,' authored to defame and revile the Noble Shaikh Naasirud-Deen al-Albaanee and casting aspersions upon him and his students and distributed and spread by the *Qutubiyyah*, *Surooriyyah*.

² 'A Warning against and Refutation of the one who believed in the Precedence of the Universe and in a Limit (for Allaah).'

imposing upon his words (meanings and understandings) that which they do not carry. He made the matter worse by his slander against the people of knowledge and that is what occurs on page 19 where he said:

“A warning: And similarly al-Haafidh adh-Dhahabee rebuked Ibn Taymiyyah in his biography (of him) in ‘*Siyar A’laamun-Nubulaa.*’ The volume in which the biography of Ibn Taymiyyah is mentioned has not been printed, and we do not know the (secret) reason behind that. To date 23 volumes of the work ‘*Siyar A’laamun-Nubulaa*’ have been published and this is deficient. It is necessary to investigate the manuscript volume that is lost so that it can be printed in order that many things come to light.”

I say: This warning from this idiot is but deception and distortion.

Firstly, his saying, ‘*And similarly al-Haafidh adh-Dhahabee rebuked Ibn Taymiyyah ...*’ is a slander, in fact mere idle chatter. So what or who has informed you that he rebuked him and yet you have not even come across it?! How free are you, O our Lord, from imperfection, and this is but a mighty slander.

Secondly, his saying, ‘*The volume in which the biography of Ibn Taymiyyah is mentioned ...*’ contradicts his saying, ‘*It is necessary to investigate the manuscript volume that is lost ...*’ For he claims that the (secret) reason for it not being published is not known and therefore he puts into the mind of the reader that the followers of Ibn Taymiyyah are delaying its printing. Then he says it is lost (and this is the actual reason for its not being available). So he first says the reason is not known then he says what the reason is. Where then is the information, O you enemy of the narration!

Thirdly, justice requires that you compare the words of adh-Dhahabee that are lost with those that are known, not the other way round. The books of al-Haafidh adh-Dhahabee are overflowing with the praise of Shaikhul-Islaam Ibn Taymiyyah, may Allaah have mercy upon him. He said in *'Tadkhiratul-Huffaadh'* (2/1496), "The Shaikh, the Imaam, the *'Allaamah*, the *Haafidh*, the *Naaqid* (Skilled Critic), the *Faqeeh*, the *Mujtahid*, the *Mufasssir*, the Proficient, the Knowledge of the Ascetics, the Outstanding Phenomenon of the era, Taaqeyud-Deen Abul-'Abbaas Ahmad ibn al-Fatee Shihaabud-Deen 'Abdul-Haleem ..."
End of Shaikh Saleem al-Hilaalee's words.¹

So this is the nature of the contemptible innovators of this earth! The reality of the affair and the bare truth was decreed by Allaah, the Most High, to be expressed in the words of al-Haafidh al-Bazzaar, who said, "You would not see a scholar opposing him (Shaikhul-Islaam Ibn Taymiyyah), preventing (the people) from him, filled with hatred for him – except that he was the greediest of them in gathering the goods of this world, and the most cunning of them in acquiring them, and the most pretentious amongst them, and the most desirous of reputation, and the most prolific of them in having lies upon the tongue."²

Muhammad ibn 'Abdul-Barr as-Subkee said, "By Allaah, no one hates Ibn Taymiyyah except for an ignoramus or the person of desires which have diverted him from the truth after he came to know it."³

¹ *'Al-Kawkabad-Durree al-Mathaalee al-Munqid 'alaa Da'aawee ash-Shaaneeh al-Qaalee fee Kashfihi al-Baalee'* (pp. 26-27).

² In al-Bazzaar's *'Al-'Alaam al-'Uliyyah'* (p. 82).

³ Ibn Naasir's *'Ar-Raddal-Waafir'* (p. 95).

The Hanafi Imaam, Badrud-Deen al'Ainee said, "Whoever says Ibn Taymiyyah is a disbeliever is himself a disbeliever and whoever says that he was a heretic is himself a heretic. How can this be possible when his works are widely available and not a hint of deviation and departure (from the truth) is contained therein?"¹

Ibn Katheer said, "And the least he would do when he heard something was to memorise it and then engage himself in learning it. He was intelligent and had committed much to memory. He became an Imaam in *tafseer* and everything related to it. He was also knowledgeable in *fiqh*. And it was said that he was more knowledgeable of the *fiqh* of the *madhhabs* than the followers of those very same *madhhabs*, (both) in his time and other than his time. He was a scholar of the fundamental issues (*usool*), the subsidiary issues (*furoo'*), of grammar, language and other textual and intellectual sciences. And no scholar of a science would speak to him except that he thought that the science was the speciality of Ibn Taymiyyah. As for *hadeeth*, then he was the carrier of its flag, a *haafidh*, able to distinguish the weak from the strong and fully acquainted with the narrators."²

Thus, the issue of the personality of Shaikhul-Islam, the reality of his following in the footsteps of the *Salaf* and of his noble character, is one of clearing the injustices of the unjust, the deception of the deceivers and the foolishness of the foolish - and this is by narrating what has been said about him by the

¹ In 'Ar-Raddal-Waafir' (p. 245).

² 'Al-Bidaayah wan-Nihaayah' (14/118-119).

people of knowledge in order give to a more realistic portrayal of his personality.¹

Shaikh Saleem al-Hilaalee continued,² "And he (al-Haafidh adh-Dhahabee in '*Tadhkiratul-Huffaadh*') said, 'And he was amongst the oceans of knowledge, from the limited intellectuals, the ascetics, the unique individuals, the great braves, the most generous nobles.

¹ As for what has been relied upon by the Innovators from the works of the two Subkees, Taqeyud-Deen and his son, Taajud-Deen, then as for Taqeyud-Deen, al-Haafidh adh-Dhahabee wrote to him, censuring him for what he had written and his false claims. As-Subkee replied to him saying, "As for what you say with regard to the Shaikh, Taqeyud-Deen (Ibn Taymiyyah), then I am convinced of the great scope, the ocean like vastness of his knowledge of the transmitted and intellectual sciences, his extreme intelligence, his *ijtihaad* and his achievements in that which surpasses description. I have always held this opinion. Personally, his status in my eyes is greater and more esteemed for his asceticism, piety, religiosity, his aiding of the truth and remaining firm upon it for the sake of Allaah, alone, his adherence to the path of the *Salaf* and his great dependence upon and use of it, and his strangeness in this time, in fact any time." Reported in '*Ad-Durar al-Kaaminah*' of Ibn Hajar under the biography of Ibn Taymiyyah (1/159) and also '*Dhail Tabaqaatal-Hanaabilah*' (2/392) of Ibn Rajab al-Hanbalee.

Regarding Taajud-Deen, then he was an extremist and highly sectarian. As-Sakhawee, commenting on his statement, 'Did any of the Hanbalees raise their heads (meaning become well known)?' said, "This is from the strangest of affairs, and the most sectarian of attitudes and this is why the Qaadee of our time, and Shaikh of the *madhhab*, al-'Izz al-Kanaanee wrote under this statement, 'And likewise, Allaah did not raise the heads of the *Mu'attilah*,' and then he said about Taajud-Deen as-Subkee, 'He is a man having few manners, lack of scholarly integrity and ignorant of *Ahlu-Sunnah* and their ranks." As-Sakhawee's '*Al-'laan bit-Tawbeekh liman Dhamma at-Taareekh*,' (pp. 94-95).

² In the aforementioned book '*Al-Kawkab ad-Durree*,' (p. 27).

He was praised by both the one who agreed with him and the one who differed with him and he became famous by his works, and perhaps they number three-hundred volumes.' And he also said, 'He held certain rulings which were unique to him and on account of which his honour was attacked. But these are obscured by the (vast) ocean of his knowledge, for Allaah the Most High, has pardoned him and is pleased with him. I have not seen the likes of him, and the word's of every person from this *ummah* can be accepted or rejected, so what was he?'

And al-Haafidh adh-Dhahabee said in '*al'Ibar fee Khibar min 'Ibar*' (4/84), "And Shaikhul-Islaam, Taaqeyud-Deen, Ahmad ibn 'Abdul-Haleem died in the prison of Damascus on the 22nd night of *Dhul-Qa'dah* ... and he excelled in *tafseer*, *hadeeth*, *ikhtilaaf* (the issues in which there is difference of opinion) and the principle affairs (of the religion). He used to display (remarkable) intelligence and his works number more than two-hundred volumes. He also had some strange opinions on account of which his honour was attacked, and he was a leader in generosity, braveness, and was content with little. His disciples numbered more than 50,000 and he was at the forefront, may Allaah have mercy upon him."

And he (al-Haafidh adh-Dhahabee) said in '*Mu'jamash-Shuyookh*' (1/56-57), "Ahmad ibn 'Abdul-Haleem ibn 'Abdus-Salaam ibn 'Abdullaah ibn Abul-Qaasim ibn Taymiyyah – our Shaikh, the Imaam, Taaqeyud-Deen Abul-'Abbaas al-Harraanee, the matchless individual of the time with respect to knowledge, cognizance, intelligence, memorisation, generosity, asceticism, excessive braveness and abundancy of (written) works. May Allaah rectify and direct him. And we, by the praise of Allaah, are not amongst those who exaggerate about him and nor are we of those who are harsh and rough with him. No one with perfection

like that of the Imaams of the *Taabi'een* and their Successors has been seen and I did not see him (Ibn Taymiyyah) except engrossed in a book."

And he (al-Haafidh adh-Dhahabee) said, "And his followers consisted of nations, (the like of) their number could not be found at the graves of the *Soofees*, and he did not leave behind him anyone similar to him in knowledge, or even one who approached him in it."

And he said in '*Mu'jam al-Muhadditheen*,' (p. 25), "Ahmad ibn 'Abdul-Haleem ... the Imaam, the Scholar, the *Haafidh*, the *Hujjah* (the decisive proof), the unique individual of the era, ocean of sciences, Taqueeyud-Deen Abul-'Abbaas al-Harraanee, then Dimashqee."

And he said, "And he wrote, read and corrected (works) and also excelled in the sciences related to the narrations and the *Sunan*. He studied, gave verdict, made *tafseer* and authored the most amazing of works. He was alone in holding certain opinions and as a result his honour was attacked, yet he is a man who has sins and mistakes. But despite this, and by Allaah, my eyes have not seen the likes of him and he has not seen the likes of himself. He was a skilled and erudite Imaam in the various sciences related to the religion, had a correct and sound mind, extremely quick in his perception, fluent in his understanding, overflowing with good deeds and was characterised by excessive braveness and generosity. He kept away from the desires of food, clothing and sexual relations. He did not find pleasure in anything but the spreading of knowledge, putting it into books and then acting upon its requirements.

Aboo Fath al-Ya'maree mentioned him in answering the questions of Abul'Abbaas Ibn Dimyaatee al-Haafidh, saying, 'I found him to be amongst those who had acquired a fortune of knowledge and he fully and completely memorised the *Sunan* and the *Aathaar*. If he spoke about *tafseer* then he would be the carrier of its flag or if he gave a legal ruling in *fiqh*, he would know its extreme depths. And if he was to recall a *hadeeth* he would possess all the knowledge related to it and would carry its flag (i.e., make the *hadeeth* take precedence over all else). And if he was to talk about the various religions and factions, no one who was more vast in knowledge or greater in meticulousness could be seen. He surpassed his contemporaries in every science and my eyes have not seen the likes of him and nor have his eyes seen the likes of himself.'

I (adh-Dhahabee) say: He was imprisoned on more than one occasion in order that he would slacken with respect to his antagonists and so that the fluency of his tongue and pen may diminish. Yet he would not recant and nor turn around upon the advice of anyone, up until he died while imprisoned at the Damascus Prison on the 20th of *Dhul-Qa'dah*, in the year 728H. And his followers consisted of nations, (the like of) their number could not be found at the graves of the *Soofees*, may Allaah forgive him and have mercy upon him, *Aameen*."

So these are four books of al-Haafidh adh-Dhahabee which testify to the lie of this ignominy of innovations and caller to misguidance. They (the books) speak out against his slander and show that he is merely shooting in the unknown, following the desires, and we seek refuge in Allaah from (His) abandonment, the absence of success and from deprivation.

Fourthly, Allaah defends and protects those who believe, for He has willed, free is He from imperfections, that He should preserve for us the biography of Shaikhul-Islaam Ibn Taymiyyah which is present in '*Siyar A'laamun-Nubulaa*.' Ibn al-Wazeer has quoted it in his extraordinary book '*Al'Awaasim minal-Qawaasim*,' (5/261-264).

Its verifier said, "And there occurs here in the manuscript '*jeem*' a lengthy biography of Shaikhul-Islaam Ibn Taymiyyah which is not present in all of the manuscripts. So I saw it fit to affirm it in these footnotes, along with its text. On some of its lines there is some deficiency (in quality) on account of which some words have been cut off, and I have shown this by establishing the diacritical marks, and I have affirmed them here. This is because the volume of '*Siyar A'laamun-Nubulaa*' in which this biography is found, and that is the last one, has not been printed, and this is because we have not found a manuscript which is fit for publishing. This is a biography of the Imaam, the '*Allaamah*, Ibn Taymiyyah from '*An-Nubulaa*' of adh-Dhahabee. I have quoted it to here (only) because I have quoted from it frequently in this book, especially in this volume.

Aboo 'Abdullaah adh-Dhahabee said regarding him:

"The Shaikh, the Imaam, the Scholar, the *Mufasssir* (Exegete), the *Faqeeh* (Jurist), the *Mujtahid*, the *Haafidh*, the *Muhaddith*, the Shaikh of Islaam, the prodigy of the era, author of amazing works, and (a manifestation) of excessive intelligence – Taqeeyud-Deen Abul'Abbaas, Ahmad the son of the Scholar, the *Muftee*, Shihaabud-Deen 'Abdul-Haleem, the son of the Imaam, the Shaikh of Islaam, Majdud-Deen Abul-Barakaat 'Abdus-Salaam, the author of '*Al-Ahkaam*' (meaning the book '*Al-Muntaqaa*') Ibn 'Abdullaah ibn Abul-Qaasim al-Harraanee ..." until his saying

“... he heard from so and so and so and so and from (attending) many circles (of knowledge). And he increased, reached far limits and read over a group of people by himself. He also wrote with his own hand numerous chapters (of certain works) as well as ‘*Sunan Aboo Daawood.*’

He looked at the various narrators of *hadeeth* and the hidden defects (in the chains of narration) and then became one of the Imaams of criticism and Scholars of the narrations, along with his recording of knowledge (in books), his piety, remembrance, and constant devotion. Then he turned to *fiqh*, its minutae, its foundations, evidences, concensus, and matters of difference until sheer amazement would arise when he would mention one of the matters in which there was difference of opinion, then he would bring evidence (from the texts), would evaluate and point out the stronger of the positions and would strive (in seeking out the truth), and all of that was deserving to him for the various conditions of making *ijtihad* had combined in him. Certainly, I have not seen anyone quicker in extracting the verses which would be relevant to the matter which he was discussing, and nor one who was greater in recalling the texts of the *ahaadeeth* ...”

Then he said, “... He would constanly enjoin the good and forbid the evil and the reproach of the criticisor would not prevent him from the path of Allaah, the possessor of authority (i.e., in his knowledge and speech) and boldness. He had no concern with the jealous and whoever mixed with him and knew him well will accuse me of falling short in describing him and whoever opposed and hated him will accuse me of overpraise and exaggeration ... yet I do not believe that he is infallible. Never, for he, despite the vastness of his knowledge, overflowing braveness, fluidity of mind, extreme respect and veneration for

the sanctities of the *deen*, is a man from among me. Zealousness would overcome him in study, and he would become angry ... hatred for him would develop in the souls and they would avoid him. And if he had not (been like this), by Allaah, if he had been kind with his antagonists, was kind to them, was amiable with them and made his speech cordial with them, there would have been a word of agreement and concensus.¹

For certainly, their senior scholars and Imaams humbled themselves in front of the knowledge and sciences and *fiqh* he possessed, acknowledging (at the same time) that they disliked him. And it was as if they affirmed the rarity of his mistakes. I do not mean those scholars whose charactersitic and habit is to belittle him and mock his excellence, who have such intense hatred of him that they declare him to be ignorant and also to be a disbeliever, who attack him without even having looked at his works, who do not understand his words and who do not have any share of vast understanding and cognizance. However, a scholar from among them would do justice to him ... with knowledge, and the route of intelligence (in this matter) is to remain quiet about what occurs between rivals, may Allaah have mercy upon them all.

And I am the very least of those whose words speak of his greatness or whose pen makes his (mental and characteristic) composition clear. His associates and also his enemies humble themselves in front of his sciences, acknowledge the swiftness

¹ Note here an indication of the fact that Ibn Taymiyyah was far superior to his opponents in soundness of argument and it was only due to the harsh nature of Shaikhul-Islam in defeating his opponents intellectually that they would not accept his stance. And what follows in the next few sentences strenghtens this.

of his understanding, that he is a river which has no banks (i.e., no end), a treasure for which there is no equal, that he had determined generosity and that his braveness had no end. However, they would seek vengeance against him and those who were fair and just in that will be rewarded, those who took the middle course (i.e., were not excessive) will be excused, those who were oppressive will be subdued and overcome, but most of them are in fact deceived, to Allaah do all affairs return and every man can have his saying accepted or rejected.

Perfection lies only in the Messengers and decisive proof is only in consensus. So may Allaah show mercy to a man who spoke about the scholars upon knowledge and who assiduously scrutinized their problematic pronouncements out of consideration and good understanding, who then sought forgiveness for them and spoke of excuses for them. And if this is not (the adopted path of an individual) then he is someone who does not know and who doesn't know that he doesn't know. If you pardon the most senior of scholars for their errances and you do not pardon Ibn Taymiyyah for his limited mistakes then you have affirmed for your own soul (the following of) desires and the lack of justice.

And if you were to say, 'I do not pardon him because he is a disbeliever, the enemy of Allaah and His Messenger,' then a portion from the people of knowledge and *deen* say to you, 'By Allaah, we do not know of him except that he is a believer who guards his prayers, ablutions, fasting in Ramadaan and who venerates the *Sharee'ah* both inwardly and outwardly. He would not approach (any matter) with a faulty and evil understanding, rather he had excessive intelligence. And nor would he approach any matter with lack of knowledge, for he was an overflowing

ocean, having firm knowledge and insight of the Book and the *Sunnah*, without there being any equal to him in that. And nor was he one who played with the religion. For if he had been like that then he would have deceived his antagonists straight away, (pretending to) agree with them and he would have abandoned contradicting them. And he would not hold unique stances in certain matters due to personal desires and nor would he give a *fatwa* based upon something that was agreed upon,¹ rather he would bring proof from the Qur'aan, the *hadeeth* or *qiyaas* (analogy) for all of his unique stances and he would prove them and argue in their favour. He would also narrate all the different opinions held in the issue and would lengthen his investigation of it, following in the footsteps of the Imaams before him.

If he erred then he has the reward of the one who strives to arrive at the truth amongst the scholars, and if he was correct then he acquires two rewards. Certainly, reproach and hatred is only justified for one of two types of men; the one who gives a verdict in a matter based upon his desires and does not show any evidence, and the one who speaks in a matter without having the slightest amount of knowledge and nor the capacity to quote the narrations. So we seek refuge in Allaah from the desires and ignorance. There is also no doubt that consideration is not to be given to the praise given to him by the leading personalities (accompanying him) and nor those who exaggerate in his affair, for their love of him led them to cover up his errors and they would often count them as good deeds for him. However, consideration is only given (to the testimony) of the people of piety and fear from among the two groups, those who speak

¹ I.e., by just quoting the agreement and not narrating the proofs.

with justice and who raise (only) for the sake of Allaah, even if it was against their own souls or against their fathers.

And as for this man, I do not desire the world, nor any wealth or status by what I have said concerning him from any aspect whatsoever and this is despite my perfect and complete knowledge regarding him. And it is not permitted for me in my *deen* and nor for my intellect that I conceal his good deeds, hide his excellencies, expose his sins which are forgiven due to the vastness of Allaah's generosity and highlight an individual page (of his writings) which would become obscure when compared to the ocean of his knowledge and generosity. Allaah will forgive him and be pleased with him. He will also show mercy to us if we were to adopt and follow that which he (Shaikhul-Islam) followed, despite the fact that I differed with him in both fundamental and subsidiary issues. I have just made it plain and clear that his mistakes in these matters are forgiven, in fact Allaah will reward him for them to the extent of his good intention and sacrifice of his time and effort and Allaah is the One whom we shall meet at the appointed time. And I have also been harmed by his companions due to my words concerning him, so Allaah is sufficient for me as a reckoner."

Then he said, "And I have followed in between the two groups. To the one who loves him, I am considered as one who falls short and to the one who hates him, I am considered immoderate and excessive. Never, by Allaah (is this the case)." End of quote from adh-Dhahabee.

And if it is said, 'Perhaps this biography is tarnished and has been tampered with!' Then we say that we have compared the

individual sections that make up this biography with the aforementioned words of Imaam adh-Dhahabee from his other books and behold – they are the very same!¹

¹ And portions of this biography are quoted by Ibn Hajar, word for word, in his '*Ad-Durar al-Kaaminah*' in the biography of Shaikhul-Islam Ibn Taymiyyah. In the aforementioned work, Ibn Hajar quotes al-Haafidh Aboo (Fath) al-Ya'maree (who is also quoted by adh-Dhahabee), saying, "The Shaikh of our Shaikhs, al-Haafidh Aboo al-Ya'maree (Ibn Sayyid an-Naas) said in the biography of Ibn Taymiyyah, 'Al-Mizzee encouraged me to express my view about Shaikhul-Islam Taqeeyud-Deen. I found him to be amongst those who had acquired a fortune of knowledge and he fully and completey memorised the *Sunan* and the *Aathaar*. If he spoke about *tafseer* then he would be the carrier of its flag or if he gave a legal ruling in *fiqh*, he would know its extreme depths. And if he was to recall a *hadeeth* he would possess all the knowledge related to it and would carry its flag (i.e., make the *hadeeth* take precedence over all else). And if he was to talk about the various religions and factions, no one who was more vast in knowledge or greater in meticulousness could be seen.

He surpassed his contemporaries in every science and my eyes have not seen the likes of him and nor have his eyes seen the likes of himself. He used to speak about *tafseer* and a large number of people would attend with a substantial portion returning while having taken from his sweet, rich ocean (of knowledge). (And it continued thus), until the disease of envy crept into the hearts of the people of his city. The inhabitants of Nadhr gathered together and picked out anything from his beliefs that could be rejected, and for this end they memorised certain of his statements.

Then they undermined him by this ploy, and laid traps for him by (which to catch) him and declare him an innovator. They thought that he had strayed from their way and split from their sect. So they argued with him and he with them and some of them cut relations with him and he with them. Then he debated another group from amongst the *Fuqaraa*, those who thought they had the minute details of the inner reality and →

For this reason we say that the treatise entitled '*An-Naseehah adh-Dhahabiyyah*,' that which the Mareesee of this era, al-Kawtharee has spread along with his work '*Bayaan Zaghalal'Ilm*,' is a forgery against adh-Dhahabee¹ and the evidences against it are in the work

its bare truth (i.e., the *Soofees*) – however, he exposed these orders. Then this reached the first group and they sought help from those who cut relations with him and harboured malice towards him. So they took the matter to the rulers, each of them having decided that he was a disbeliever. They prepared a meeting and inspired the ignorant masses to spread this word amongst the great scholars. They (also) took steps to take the matter to the king of Egypt. And he (Ibn Taymiyyah) was arrested and thrown into prison. (Secret) gatherings were held to conspire in the spilling of his blood, and for this purpose the people and students from the small mosques were called, along with those who would argue only for the sake of the people (i.e., to make them happy), those who would argue only to display their wit, and those that would pronounce *takfeer* and call for disassociation. But your Lord knows best what is (concealed) in their hearts and what they (openly) proclaim. The one who announced his disbelief was not better than the one who merely argued to make the people happy. The harm of their plots caught up with him, but Allaah made futile each of their plots and rescued him at the hands of those that He chose. Then he continuously moved from one trial to another. In all of his life he did not move except from trouble to trouble. Then their occurred what occurred in the matter of his arrest (and imprisonment). He remained in prison until he died – and to Allaah do all affairs return. On the day of his funeral, the streets were crowded and the Muslims came from every roadway.”

¹ '*An-Naseehah adh-Dhahabiyyah*' which contains a severe attack against Shaikhul-Islam Ibn Taymiyyah is falsely ascribed to adh-Dhahabee for numerous reasons. The first, none of those who are familiar with the works of Imaam adh-Dhahabee describe it as one of his works. The second, adh-Dhahabee remained the student of Ibn Taymiyyah till the latter passed away. The third, every single quote of adh-Dhahabee to be found in his books contain praise, veneration and respect for Ibn Taymiyyah. The fourth, this treatise was written in the handwriting of Qaadee ash-Shuhbah, an arch-enemy of Ibn Taymiyyah. The fifth, no one has ascribed this →

itself, yet this is not the place to detail them.” End of quote from Shaikh Saleem al-Hilaalee.¹

Finally, Dr Sa’eed Ramadaan al-Bootee, known for his *Ash’aree* and *Soofee* beliefs and his attack against the way of the *Salaf* states, “And we are amazed when we see the extremists declaring Ibn Taymiyyah, may Allaah have mercy upon him, of being a disbeliever. And also at their saying that he was one who held Allaah to be a body (*jism*). I have studied hard and long in order to see where I could find a statement or a word from Ibn Taymiyyah that he wrote or said which would indicate that he held Allaah to be a body, as has been quoted from him by as-Subkee and others, and I have not found anything from him like this. All I found was his statements in his *fataawaa*, ‘Indeed, Allaah has a Hand as He said and has arisen over the Throne as He said, and He has an Eye as He said.’” And he (al-Bootee) also said, “I referred to the final work written by Abul-Hasan al-’Ash’aree, ‘*Al-Ibaanah*,’ and I found him saying exactly what Ibn Taymiyyah said (i.e., on the issue of Allaah’s Attributes).”²

work to adh-Dhahabee except as-Sakhawee who merely followed Qaadee ash-Shuhbah in doing so. Refer to the book ‘*At-Tawdeeh al-Jallee fee ar-Radd ’alaa Nasheehah adh-Dhahabiyyah al-Manhula ’alal-Imaam adh-Dhahabee*,’ (p. 85-86).

¹ ‘*Al-Kawkabad-Durree*,’ (p. 29-32).

² ‘*Nadwah Ittihaahaat al-Fikral-Islaamee*,’ (pp. 264-265). **An important benefit:** Since the hallmark of the Innovators is the use of *Kalaam* (theological rhetoric), one of their persistent habits is to read into the affirmations of the *Salaf* those meanings and understandings which the *Salafees* themselves verbally and textually negate. An example of such imposed meanings is when affirming that Allaah is above His creation is taken to mean that Allaah is being confined and limited. The *Salaf* verbally and textually deny that Allaah is confined and limited, along with their affirmation that He is above the seven heavens above His Throne, and this is an uncontested unanimous agreement as proven by Imaam→

So from this, you will have been made aware of the sophistry of the neo-Jahmites,¹ if Allaah wills.

And regarding the issues² for which Ibn Taymiyyah is repeatedly and knowingly attacked then such attacks do not arise except from one in whose knowledge or mind there is deficiency, and in Allaah is the refuge.

adh-Dhahabee in his '*Mukhtasirul-Uluww.*' The Innovators only arise with this conclusion (of confinement and limitation) from the texts due to their intellectual assumptions and inferences, it arose from their souls and intellects (whereas) the *Salaf* and the textual evidences of the Book, the *Sunnah* and the concensus of the *Ummah* are free from it.

¹ **An important benefit:** the methodology of the neo-Jahmites (the *Ash'ariyyah*, *Kawthariyyah* and *Kabbaaniyyah*) is to falsely accuse the *Salafees* that which they are free of and then proceed to give textual evidences of its refutation, thereby confusing the affair. And four examples of this have been discussed in the section on the Creed of Shaikhul-Islam Ibn Taymiyyah and there are many more, but this is not the place to lengthen the issue.

² And a clarification of them has preceded in the creed of Shaikhul-Islam Ibn Taymiyyah.

APPENDIX ONE



THE CREED AND METHODOLOGY OF THE IMAAM

ABUL-HASAN AL-ASH'AREE

(D. 324H)



A Word about this Creed

This creed has been extracted from one of Abul-Hasan al-Ash'aree's final books, *Al-Maqaalaat*, and is a summarisation of what he found the *Ahlu-Sunnah*, the *Ashaabul-Hadeeth* to be upon with respect to 'aqeedah. The following text of his creed is taken from Muhammad ibn 'Abdur-Rahmaan al-Khamees's commentary upon the statements of al-Ash'aree in his *Maqaalaat*¹ and has been abridged so as to include some of those issues which are points of contention between *Ahlu-Sunnah* and the innovating *Ash'ariyyah*.

His Belief and Methodology

Abul-Hasan al-Ash'aree (رحمته الله تعالى) said, "This is a quotation of the summarisation of the saying of *Ashaabul-Hadeeth* (the People of *Hadeeth*) and the *Ahlu-Sunnah*:

Affirming (faith) in Allaah, His Angels, His Books and His Messengers, and whatever has come from Allaah and what has been reported by reliable, trustworthy (narrators) from the

¹ *Sharh Jumlatu maa Hakaahu Abul-Hasan al-Ash'aree wa Qarrarahu Fee Maqaalaatihi* of Muhammad ibn 'Abdur-Rahmaan al-Khamees.

Messenger of Allaah. They do not reject anything from that.¹

And that Allaah, free from all imperfection, is one, unique *ilaah* (deity), who is *Samad* (Self-Sufficient, Eternal). There is none worthy of worship except Him (alone). He did not take for himself either a spouse or a son.

And that Muhammad is His servant and His Messenger. And that Paradise and Hell-fire are true. That the Hour is coming, there being no doubt about it. And that Allaah will resurrect those who are in the graves.

¹ And this is a clear refutation by the Imaam, of those who ascribe themselves to him amongst the *Ash'ariyyah*, and whose *madhhab* is not to take the *ahaad hadeeth* in matters of creed. For Abul-Hasan al-Ash'aree is in agreement with the *Salaf* that the reports which come to us through reliable narrators are to be believed and trusted in and that they provide certain knowledge. The Imaam of the *Sunnah*, Ahmad ibn Hanbal said regarding the *ahaadeeth* of the Attributes of Allaah, "We have faith in them, we affirm them and we do not reject a single one of them if they are with chains of narration containing reliable and trustworthy reporters (*asaaneed suhhaah*)." *Sharh Usoolul-I'tiqaad* of al-Laalikaa'ee (no. 777). Muhammad ibn al-Hasan ash-Shaybaanee (d. 189H), the companion of Aboo Haneefah said, "All the *Fuqahaa*, from the east to the west are agreed upon, (the obligation of) having faith in the Qur'aan and the *ahaadeeth* which the reliable and trustworthy narrators have come with from the Messenger of Allaah (ﷺ) in describing the Lord, the Mighty and the Majestic, without explaining them (*tafseer*) or likening them to the creation (*tashbeeh*)." Reported by al-Laalikaa'ee in *Sharh Usoolul-I'tiqaad* (3/432). Aboo 'Ubaid al-Qaasim ibn Sallaam (d. 224H) said about some of the *ahaadeeth* mentioning the Attributes of Allaah, "These *ahaadeeth* in our estimation are true, the trustworthy and reliable reporters have narrated them, one from another (and so on)." *Sharh Usoolul-I'tiqaad* (no. 928).

And that Allaah, the Sublime and Exalted, is upon ('*alaa*) His Throne¹ as He said:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

Ar-Rahmaan ascended (*istawaa*) over the Throne.²

And that He has Two Hands,³ without asking how (they are), as He said:

خَلَقْتُ يَدَيَّ

I created you with My Two Hands.⁴

¹ Aboo Ja'far Ibn Abee Shaybah (d. 297H) said, "Then the *ahaadeeth* abound that He created the Throne, then He ascended above it with His Essence (*bi Dhaatihi*), then He created the earth and the heavens ... and He is Above the Throne with His Essence (*Dhaat*)." *Kitaabal'Arsh* (p. 51) of Ibn Abee Shaybah. And Abul-Hasan al-Ash'aree said in his *Risaalah* to *Ahlu't-Thaghr* (p. 75), "And they (the *Salaf*) were agreed ... that He is above (*fawqa*) His heavens, upon ('*alaa*) His Throne as opposed to His earth."

² Soorah Taa Haa (20):5.

³ Abul-Hasan al-Ash'aree (d. 324H) said, "If it is said, 'Why do you deny that His saying:

أَوَلَمْ نَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا

Do they not see that We have created for them what Our Own Hands have created.

Soorah Yaa Seen (36):71

And His saying:

خَلَقْتُ يَدَيَّ

→

And:

بَلْ يَدَاهُ مَبْسُوطَتَانِ

Nay, both His Hands are outstretched.¹

Whom I have created with My Own (Two) Hands

Soorah Sa'd (38):75

are *majaaz* (metaphorical)?" To him it is said, "The ruling concerning the Speech of Allaah, the Mighty and Majestic, is that it is taken upon its *dhaahir* (apparent) and *haqeeqah* (real) meaning. Nothing is removed from its *dhaahir* (apparent) meaning to *majaaz* (a metaphorical) one, except with a proof. Likewise, the saying of Allaah, the Mighty and Majestic:

خَلَقْتُ يَدَيَّ

Whom I have created with My Own (Two) Hands

Soorah Sa'd (38):75

Its *dhaahir* and *haqeeqah* meaning is affirming *Yadain* (two Hands of Allaah). So it is not permissible to alter it from the *dhaahir* meaning of *Yadain* to that which our opponents claim, except with a proof. Consequently, about His saying (above) it is obligatory to affirm Two Hands for Allaah, the Most High, in its *haqeeqah* (real) meaning, not with the meaning of *ni'matayn* (two bounties of Allaah)." *Al-Ibaanah 'an Usoolid-Diyaanah* (p. 133). The ascription of this book to Abul-Hasan al-Ash'aree, and that it was his final book concerning '*aqeedah* has been testified to by a number of Scholars, from them: Al-Haafidh Ibn 'Asaakir in *Tabyeen Kadhibul-Muftaree* (p. 152), al-Bayhaqee in *Al-I'tiqaad* (p. 31), Imaam adh-Dhahabee in *Al-Uluww* (no. 276) and Ibnul-Imaad in *Shadhraatudh-Dhahab* (p. 303).

⁴ (from previous page) Soorah Sa'd (38):75.

¹ Soorah al-Maa'idah (5):64.

And that He has Two Eyes,¹ without asking how (they are), as He said:

¹ A modern day *Jahmee* in his lecture entitled 'Literalism and the Attributes of Allaah' filled with lie after lie against the People of *Hadeeth*, the *Ahlu-Sunnah*, says in his vilification and attacking of the *Salaf* and their *madhhab*: "On page 97 of the same work, Ibn al-Qayyim also mentions the *hadeeth* of Bukhaaree warning of the Anti-Christ, *al-Maseeh ad-Dajjaal*, who in the last days will come forth and claim to be God, of which the Prophet, Allaah bless him and give him peace, said, "Allaah has sent no Prophet except that he warned his people of the one-eyed liar and that he is one-eyed and that your Lord is not one-eyed and that he shall have unbeliever, *kaafir*, written between his two eyes." Ibn al-Qayyim comments, 'The Prophet (ﷺ) negated the attribute of one-eyedness (meaning of Allaah) which is proof that Allaah literally has two eyes.' Now a primer in logical fallacies could have told Ibn al-Qayyim that the negation of a quality, one-eyedness, does not entail the affirmation of its contrary, two-eyedness. An example of what is called by the logicians, the 'black and white fallacy.' For example, to say '... if it is not white it is therefore black, if you are not my friend you must be my enemy ...' and so on. So what he attempts to prove here does not show the kind of anthropomorphism he is trying to promote." End of the *Jahmee's* words, *alhamdulillah* - may Allaah deal with him as he deserves.

It is said in response to the *Jahmee*, Firstly:

أَيُّهَا الْجَهُولُ بِالْعِلْمِ مُؤْصِفٌ وَبِالْجَهْلِ مُشْتَهَرٌ

○ Ignoramus, with knowledge described but with ignorance notorious

Secondly: 'In the language of the Arabs it is possible to annex a noun in its singular, dual and plural form and this is determined by the nature of the noun to which it is being annexed. If that to which a singular noun is being annexed is also singular, then they leave the annexed noun in its singular form (e.g. '... In your Hand is (all) goodness ...' Soorah Aali-'Imraan (3):26). And if they annex a noun to a plural personal pronoun then it is better to put the annexed noun in the plural form as well such as in the saying of the Most Perfect: →

تَجْرِي بِأَعْيُنِنَا

Floating under our Eyes (*a'yuninaa*)
Soorah Qamar (54):14

And in His saying:

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا

Do they not see that We have created for them of what Our
Hands (*aideenaa*) have created.
Soorah Yaa Seen (36):71

And if they annex a noun to a dual noun (or a dual personal pronoun) then it is more clear and eloquent in their language to put the annexed noun into the plural form as well, such as in the saying of Allaah, the Most Perfect:

إِنْ نُوْبِ إِلَى اللَّهِ فَقَدْ صَعَتْ قُلُوبُكُمْ

If you two (i.e. 'Aa'ishah and Hafsah (رضي الله عنهما)) turn in repentance to Allaah, (it will be better for you), your hearts (*quloobukumaa*) are indeed so inclined.

Soorah Tahreem (66):4

So in this *ayah* two people are being addressed and they are but two hearts, but Allaah, the Most Perfect, has used the word '*quloob*' which is in the plural form. Therefore, let not the listener be confused by the saying, 'We see you with our eyes (*naraaka bi a'yuninaa*) and we shall take you with our hands (*na'khudhuka bi aideenaa*)' and no single man on the face of the earth understands from this many eyes or many hands in any aspect whatsoever, and Allaah knows best." Shaikh Saalih al-Fawzaan (رحمته الله تعالى) in his *Sharhul'Aqeedatil Waasitiyyah*, with slight modifications (p. 52) and this has also been explained by Ibn al-Qayyim in *Mukhtasirus-Sawaa'iq* (1/34-35) which this *Jahmee* was ignorant of or feigned ignorance of. →

تَجْرِي بِأَعْيُنِنَا

Floating under our Eyes.¹

And that He has a Face,² as He said:

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

And the Face of your Lord, full of Majesty and Honour, will abide forever.³

And about the Names of Allaah, it is not to be said that they refer to (something) other than Allaah, as the *Mu'tazilah* and the *Khawaarij* say.

Thirdly: It is clear in his vilification of Ibn al-Qayyim, and in his use of the knowledge of logical fallacies and while being grossly ignorant of the language of the Arabs, that the *Jahmee's* way is but the way of *Ahlul-Kalaam* (the People of Theological Rhetoric and Innovated Speech) and had ash-Shaafi'ee (رحمته الله تعالى) been present he would have enforced his ruling upon the *Jahmee*, "My ruling regarding the people of theological rhetoric is that they should be beaten with palm leaves and shoes and be paraded amongst the kinsfolk and the tribes with it being announced, 'This is the reward of the one who abandons the Book and the *Sunnah* and turns to theological rhetoric (*kalaam*).'" *Sharh 'Aqeedatit-Tahaawiyah* of Ibn Abil-'Izz (p. 75).

¹ Soorah Qamar (54):14.

² The Imaam, Muhammad ibn Ishaq ibn Khuzaimah (d. 311H) (رحمته الله تعالى) said, "So we and all of our 'Ulamaa from the people of Hijaaz, Tihaamah, Yeman, 'Iraaq, Shaam and Misr—our *madhhab* is that we affirm for Allaah what He affirmed for Himself and affirm that with our hearts without likening the Face of our Creator with the faces of any of the creation. And our Lord is more Mighty than that we should resemble Him to the creatures and our Lord is (also) more Great than that which the *Mu'atilah* (those denying the Attributes) say." *Kitaabut-Tawheed* (p. 10-11).

³ Soorah ar-Rahmaan (55):27.

And they affirm that Allaah, free from imperfection, has Knowledge, as He said:

أَنْزَلَهُ بِعِلْمِهِ

He revealed it (the Qur'aan) with His Knowledge.¹

and:

وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ

And no female conceives or gives birth except with His Knowledge.²

And they establish both Hearing and Seeing (for Him) and they do not negate that from Allaah, as do the *Mu'tazilah*.

And they say: Nothing of good or evil occurs in the earth except by the Will of Allaah. And that all things occur by the Will (*Mashee'ah*) of Allaah, as He, the Mighty and Majestic said:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

And you do not will except as He Wills.³

and as the Muslims say, 'Whatever Allaah Wills happens and whatever He does not Will does not happen.' And they say, 'No-one has the capacity to do something before He does it, or (no one has the capacity to do something) when Allaah's Knowledge is that he will not do it.'

¹ Soorah an-Nisaa (4):166.

² Soorah Faatir (35):11.

³ Soorah at-Takweer (81):29.

And they affirm that there is no creator except Allaah and that the sinful actions of the servants are created by Allaah, and that (all) the actions of the servants are created by Allaah, the Mighty and Majestic, and that the servants are not able to create anything.

And that Allaah, free from all imperfection, grants the Muslims success in obeying Him (but) deserts and abandons the disbelievers. He is kind to the Believers, aids them, improves their condition and guides them. He is not kind to the disbelievers, nor does He improve their condition, nor guide them and if He had improved their condition, they would have been righteous and if He had guided them, they would have been guided.

And that Allaah, free from all imperfections, is able to correct the disbelievers, to be compassionate to them so that they become Believers, but He does not wish to correct the disbelievers and to be compassionate to them so that they become Believers, and desires that they be (and remain) disbelievers as He knew it (from His preceding knowledge). So He abandons them, misguides them and seals their hearts.

That both good and evil are from the ordainment (*qadaa*) of Allaah and His Pre-Decree (*qadar*). They believe in the Ordainment and Pre-determination of Allaah, its good, its evil, its sweetness and its bitterness. And they believe that they are not capable of bringing about any benefit or harm for themselves, except as He wills, as He said. And (so) they submit their affair to Allaah, free from all imperfection, and they affirm (their) need of Allaah at all times and their poverty towards Allaah in all circumstances.

And they affirm that *eemaan* consists of speech and action, it increases and decreases and nor do they say (about *eemaan*) that it is 'created' or 'not created.'¹

And they say, "The Qur'aan is the Speech of Allaah, it is not created."²

¹ His saying, "... and nor do they say (about *eemaan*) that it is 'created' or 'not created'" this is one of the sayings of the innovations that the People of Theological Rhetoric invented, and its basis goes back to the saying that one's recitation of the Qur'aan is created. It has already preceded that Imaam Ahmad forbade that it should be said, 'My recitation of the Qur'aan is created ... or '... not created ...' And he also forbade that it should be said, '*Eemaan* is created ...' or '... not created.' Ibn Haamid narrates that Aboo Taalib quotes from Imaam Ahmad that he said regarding *eemaan*, 'The one who says it is created is a *Jahmee* and whoever says it is not created has innovated, he is to be shunned till he returns (from this).' Reported in *Tabaqaatul-Hanaabilah* (2/176).

² As for the saying of the *Ash'ariyyah* and the *Maaturediyyah*, they say, "The Speech of Allaah is 'speech within the Self' (*kalaam nafsiyy*) (or a meaning which exists with Allaah) without any letters or sounds. It cannot be separated (into parts) and is not divisible and that there is no command, prohibition, information or inquiry in it. And as for the Tawrah, Injeel and the Qur'aan, then it is not the Speech of Allaah in reality, rather it is created, but it is the Speech of Allaah metaphorically (*majaazan*), because it gives indication (as to the meaning of) the "speech within the Self" of Allaah." Then the *Maaturediyyah* differ from the *Ash'ariyyah*, saying, "The 'speech within the Self' of Allaah is not heard, therefore Moosaa and other Prophets did not hear→

And whoever says that his recitation of the Qur'aan is created or withholds from making his stance clear (by saying 'created' or 'not created') is an innovator in their estimation. And it is not to be said that ones utterance of the Qur'aan is created or not created.¹ And they believe in the *ahaadeeth* which have come from the Messenger (ﷺ), "Verily, Allaah, free from all imperfection, descends to the lowest heaven and says, 'Is there anyone who seeks forgiveness?'" as the *hadeeth* has come from the Messenger (ﷺ).²

the Speech of Allaah, they only heard a created sound in the tree." As for the *Ash'ariyyah*, they say, "The 'speech within the Self' of Allaah is heard," but this saying of their's is so far from both narration and intellect. For this reason many of the *Ash'ariyyah* say, "The meaning of 'he heard the Speech of Allaah' is 'he understood the Speech of Allaah'" due to their knowledge that saying the 'speech within the Self' of Allaah can be heard is mere stupidity and ignorance. So what is known is that the *Jahmiyyah* of the very first times, the *Kullaabiyyah*, the *Maatireediyah* and the *Ash'ariyyah*, all of them, are agreed and united that this Arabic Qur'aan is created and is not the Speech of Allaah in a real sense (*'alaa haqeeqah*).

¹ 'Abdullah ibn Ahmad said in *Kitaabus-Sunnah* (1/179), "Chapter: The Saying of Aboo 'Abdullaah Ahmad ibn Hanbal regarding the *Waaqifah* (those withholding their position about the Qur'aan). I heard my father, may Allaah have mercy upon him, when he had been questioned about the *Waaqifah*. So my father said, 'Whoever argues and is known to be a person of theological rhetoric (*kalaam*) is a *Jahmee* and whoever is not known to be a person of theological rhetoric is to be avoided and whoever does not have any knowledge is to be questioned.'

² Aboo 'Abdullaah ibn Abee Hafs al-Bukhaaree also said in his book: Ibraaheem ibn al-Ash'ath said: I heard al-Fudayl ibn 'Iyaad (d. 187H) say, "When a *Jahmee* says to you, 'We do not believe in a Lord that descends from ('an) His place (*yanzilu 'an makaanihi*),' then say, 'I believe in a Lord who does whatever He wills.'" *'Aqeedatus-Salaf wa Ashaabil-Hadeeth* (p. 50) of Aboo 'Uthmaan as-Saaboonee and *Usoolul-I'tiqaad* (no. 775) of al-Laalikaa'ee. Ahmad ibn 'Alee al-Abaar said, "I heard Yahyaa ibn Ma'een (d. 233H) say, 'When you hear a *Jahmee* saying, 'I disbelieve in a Lord that descends,' then say, 'I believe in a Lord that does whatever He wills.'" *Usoolul-I'tiqaad* of al-Laalikaa'ee (no.776).

And they affirm that Allaah, free from all imperfection, will come on the Day of Judgement,¹ as He said:

¹ Muhammad ibn al-Hasan ash-Shaybaanee (d. 189H) said: Hammaad ibn Abee Haneefah said, "We said to them, 'Do you consider the saying of Allaah, the Mighty and Majestic:

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

And your Lord shall come, and the angels rank upon rank.

Soorah Fajr (89):22

They said, 'As for the Angels then they come, ranks upon ranks. But as for the Lord, the Most High, then we do not know what is meant by that and we do not know the *kaifiyyah* (how) of His coming.' So I said to them, 'We do not oblige you to know how He comes but we oblige you to have faith in His coming. Do you not consider that the one who rejects that the Angels come, ranks upon ranks, what is he to you?' They said, 'A *Kaafir* (disbeliever) a *Mukadhdhib* (rejector).' I said, 'Then likewise, the one who denies that Allaah, the Most Perfect, comes then he is a *Kaafir*, a *Mukadhdhib*.'" 'Aqeedatus-Salaf wa Ashaabil-Hadeeth (p. 49) of Aboo 'Uthmaan as-Saaboonee. Ahmad ibn 'Alee al-Abaar said: I heard Yahyaa ibn Ma'een say, "When you hear a *Jahmee* saying, 'I disbelieve in a Lord that descends,' then say, 'I believe in a Lord that does whatever He wills.'" *Usoohul-I'tiqaad* of al-Laalikaa'ee (no. 776).

Ibn al-Qayyim (رحمته الله تعالى) said, "As for the one who says that it is His Command that comes or that it is His Mercy and Command that descends, then if he means that when He, the Most Perfect, descends and comes, His Mercy and Command (also) descend then this is correct and true. And if he intends that the Descent, the Coming and the Arriving for (His) Mercy and (His) Command is something other than (what has just been explained) then that is futile, from many aspects which have been mentioned previously and to them shall we add some others. Amongst them, it is said, 'Do you mean by His Mercy and His Command, an attribute which is essentially a part of the Self (*Dhaat*) or is it something created and separate (from Him) which you have termed Mercy?' If you mean the first then the descending of Mercy necessitates the descending and coming of His Self (*Dhaat*) absolutely, and if you →

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

And your Lord shall come, and the angels rank upon rank.¹

And that Allaah draws near to His creation however He wills² as He said:

mean the second then that which descends for the judgement of affairs, is (but) something created and brought about, it is not the Lord of the Worlds. The futility of this is known absolutely and it is clear falsehood. It would be correct (and more appropriate for them) to say along with that, '... that it is not He Who descends to the lowest heaven and Who comes for settling the Judgment, rather it is something other than Him that comes.'" Refer to *Al-Kawaashif al-Jaliyyah 'an Ma'aanial-Waasitiyyah* (p. 236).

Ibn Katheer states in his *tafseer* of this *ayah*, "The Lord, Blessed and Exalted is He, comes as He wills, and the Angels come in front of Him, ranks upon ranks." Ibn Jareer at-Tabaree in his *tafseer* reports the following narrations from the *Salaf* in explanation of the *ayah*:

Ad-Dahhaak said, "The angels ascend in ranks of separate lines, then the Exalted King descends with *Jahannam* next to Him, on His left." Qataadah said, "And Allaah comes on that Day with *Jahannam*." He also said, "Paradise and Hell-fire are next to Him when He descends from His Throne to His *Kursee* to reckon with His creation," and then he recited:

وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ

And on the Day when *Jahannam* will be brought.

Soorah Fajr (89):23

¹ Soorah Fajr (89):22.

² Imaam Ahmad was asked, "Allaah is above the Seventh Heaven, above His Throne, distinct from his creation, and His Power and Knowledge are in every place?" And he replied, "Yes, above the Throne and His Knowledge is in every place." *Al-Laalikaa'ee* (no. 673).

وَمَنْ أَقْرَبُ إِلَيْهِ مِنْ جَبَلٍ أَلْوَدِيِّ

And We are nearer to him than his jugular vein (by Our Knowledge).¹

And that Paradise and Hell-fire are both created and will not perish. And they hold that Allaah, free from all imperfection, will be seen, by the eyes (*absaar*) on the Day of Judgement,² just as the Believers see the full moon on a clear night. But the disbelievers will not see him because they are veiled from Allaah. Allaah, the Mighty and Majestic, said:

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُورُونَ

Nay! Surely, they (i.e., the evil-doers) will be veiled from seeing their Lord that Day.³

And that Moses, upon him be peace, asked Allaah, free from all imperfections, to see Him in this life and that Allaah, free from all imperfections, revealed Himself to a mountain and made it turn to dust—and by this He informed Moses that he cannot see him in this world, but will see Him in the Hereafter.

¹ Soorah Qaaf (50):16.

² Aboo Bakr al-Marwazee (d. 294H) said, "I asked Ahmad ibn Hanbal about the *ahaadeeth* which the *Jahmiyyah* reject regarding the Attributes, the Believer's seeing their Lord on the Day of Judgement, Allaah's descent (to the lowest heaven) and the Throne. So Aboo 'Abdullaah declared them all to be authentic and said, 'The Scholars have received them with acceptance. We pass on the narrations as they came to us.'" Reported in *Tabaqaatul-Hanaabilah* of Ibn Abee Ya'laa (1/56).

³ Soorah Mutaffifeen (83):15.

And they hold (the necessity of) following the *Salaf*¹ from the Scholars of the religion. They do not innovate into the religion, that for which Allaah has not given permission. And they hold the avoidance of every caller to innovation.²

So this is a summarisation of what they command, employ and deem (to be correct). And everything that has been mentioned from their saying, we say likewise and we adopt it. And our success is but by Allaah, He suffices us and is the best Disposer of affairs. From Him we seek aid, upon Him we place our trust and to Him is our return.”

End of the Treatise

¹ Aboo Haneefah (d. 150H) said, “Adhere to the *athar* (narration) and the *tareeqah* (way) of the *Salaf* (Pious Predecessors) and beware of newly invented matters for all of it is innovation.” Reported by As-Suyootee in *Sawn al-Mantaq wal-Kalaam* (p. 32).

² Aboo 'Uthmaan as-Saaboonee (d. 449H) (سعيد بن سعد) said, “And along with that they (the *Salaf* who have passed before him) unanimously agreed with their saying about the *Ahlul-Bid'ah*—that they should be subdued, humiliated and disgraced, banished and driven away. That (one must) keep away from them, from those who associate with them and from those who are intimate with them. And to seek nearness to Allaah by avoiding them and fleeing from them.” *'Aqeedatus-Salaf wa Ashaabil-Hadeeth* (p. 112).

A Brief Biography of Abul-Hasan al-Ash'aree

The great scholar, (former) Imaam of the people of theological rhetoric, Abul-Hasan 'Alee ibn Ismaa'eel ibn Abee Bishr Ishaq ibn Saalim ibn Ismaa'eel ibn 'Abdullaah ibn Moosaa, son of the Ameer of Basrah, Bilaal ibn Abee Burdah, son of the Companion of Allaah's Messenger (ﷺ), Aboo Moosaa 'Abdullaah ibn Qays ibn Haddaar al-Ash'aree, al-Yamaanee, al-Basree. He was born in the year 260H, and it is said: rather in the year 270H.

He learnt from: Aboo Khaleefah al-Jumahee, Aboo 'Alee al-Junnaae, Zakariyyaa as-Saajee, Sahl ibn Nooh and their level; he narrated a great deal from them with chains of narration in his *tafseer*.

He was amazing in his intelligence and strength of comprehension. After having excelled in the belief of the *Mu'tazilah* he came to hate it and freed himself from it. So he ascended in front of the people to address them and he repented to Allaah, the Most High, from that. Then he used to refute the *Mu'tazilah* and expose their evils.

Adh-Dhahabee said, "I have seen four works of Abul-Hasan about matters of belief in which he mentions the principles of the way of the *Salaf* with regard to the Attributes. In them he mentioned, 'They are to be left just as reported,' and he then said, 'That is what I say, and that is my Religion, and they are not to be interpreted with *ta'weel*.'" Adh-Dhahabee also said, "He died in Baghdaad in the year 324H. A group of the Hanbalees and scholars spoke severely against him - and everyone is such that some of his sayings are accepted and others rejected - except for one protected from error by Allaah. O Allaah, guide us and have mercy upon us."

Abul-Hasan had extreme intelligence and very great knowledge, he had some fine points and a large number of works that show his wide knowledge.

The scholars who learnt from him: Abul-Hasan al-Baahilee, Abul-Hasan al-Kirmaanee, Bundaar ibn al-Husayn ash-Sheeraazee, Aboo Muhammad al'Iraaqee, Zaahir ibn Ahmad as-Sarkhasee, Aboo Sahl as-Su'lookee and Aboo Nasr al-Kawwaaz ash-Sheeraazee.

He had a famous debate with al-Jubbaa'ee concerning their saying that it is binding upon Allaah that He must do whatever is best for a person. So al-Ash'aree said, 'Rather He does whatever He wills. So what do you say about three children: one who dies as a child and two attain adulthood. One of them believes and the other becomes an Unbeliever. Why was the young one caused to die whilst young?' He replied, 'Since He, the Most High, knew that if he attained adulthood he would become an Unbeliever, so his death was what was best for him.' So al-Ash'aree said, 'But He caused one of them to live and he became an Unbeliever.' He replied, 'He caused him to live to give him a chance to attain a high rank (in Paradise).' Al-Ash'aree said, 'Then why didn't He allow the young one to live so that he had a chance to attain a higher rank also?' Al-Jubbaa'ee said, 'You are being whispered to by the devils.' He replied, 'No, by Allaah, rather the old man's donkey has halted.'

Adh-Dhahabee said, "And it has reached us that Abul-Hasan repented and ascended the *minbar* in Basrah and said, 'I used to say that the Qur'aan is created, and that the people will not see Allaah with their eyes, and that evil is solely an action of mine

and not according to Pre-Decree—but I repent and believe in refutation of the *Mu'tazilah*.” He used to jest and joke a great deal, Ibn Khalliqaan said this. He wrote many works, and used to be satisfied with a little.

Ibn al'Imaad in *Shadharaat adh-Dhahab* (2/303-305) (said), “... He said in his book *Al-Ibaanah fee Usoolid-Diyaanah*, and it is the last of the books that he wrote, and it is what his companions depend upon when defending him against those who attack him, “Chapter: Clarification of the saying of the people of the truth and the *Sunnah*. So if a person were to say, ‘Then you have rejected the saying of the *Mu'tazilah*, and the *Qadariyyah*, and the *Jahmiyyah*, and the *Harooriyyah*, and the *Raafidah* and the *Murji'ah*, then inform us of the saying that you hold, and the Religion that you are upon.’ Then it is said to him, ‘The saying that we hold and the Religion that we are upon is:

Adherence to the Speech of our Lord, and the *Sunnah* of our Prophet, and what is reported from the Companions, the *Taabi'een*, and the Imaams of *hadeeth*. We cling to that and we say that which was the saying of Aboo 'Abdullaah (Imaam) Ahmad ibn Hanbal, may Allaah enlighten his face, and raise up his rank and grant him a huge reward. And we oppose whatever is opposed to his saying—since he is the noble Imaam and the complete leader, with whom Allaah made clear the truth and with whom He rebutted misguidance and clarified the way. With him, He uprooted the innovations of the innovators and the deviation of the deviants and the doubts of the doubters.

So may Allaah's Mercy be upon him—the Imaam having precedence, honour, respect, the eminent and capable teacher.’

Then Abul-Hasan al-Ash'aree goes on to quote the '*aqeedah* of *Ahlus-Sunnah wal-Jamaa'ah*. And from what he said was,

“... And that whoever claims that Allaah’s names are something other than Him, then he is astray. We also hold as our Religion that Allaah turns the hearts between two of His Fingers, as is narrated from Allaah’s Messenger (ﷺ) which are reported by the reliable narrators, one to the other. And we believe in all of the narrations which they report and which the people of narrations affirm with regard to Allaah’s descending to the lowest Heaven, and that the Lord, the Mighty and Majestic, says, ‘Is there anyone to make a request, is there anyone to seek forgiveness ...’ and the rest of what they report and affirm, contrary to the people of deviation and who seek to lead astray ...”

Ibn al’Imaad adds, “... and here it ends in abridged form. Ibn ’Asaakir mentioned it in his book *Adh-Dhabb ’an Abil-Hasanil-Ash’aree*,¹ with something very close to this if not with its exact wording. So this is certainly the creed that one must believe in, and no one will depart from it in anything except one who has corruption and obstinacy in his heart. So I bear witness that I hold this creed, all of it, and I ask Allaah for firmness upon it. And I entrust it to the keeping of the One who does not lose whatever is entrusted to His care, and all praise is for Allaah, through whose grace righteous deeds are completed, and may Allaah extol and send blessings of peace upon our noble leader Muhammad, the teacher of all that is good.”²

¹ i.e., *Tabyeen Kadhabul-Muftaree*.

² Taken from *Siyar A’laamun-Nubalaa* (15/85-90).

GLOSSARY

Aayah (pl. Aayaat): A verse of the Qur'aan composed of a number of words that occur together.

Ahlul-Bid'ah: The People of Innovation, those people who introduce matters, whether, beliefs, actions or principles into the religion which do not belong to it and which the Messenger (ﷺ) and his Companions were not upon.

Ahlul-Kalaam: The People of Theological Rhetoric, those who resort to philosophical reasoning and rationale in understanding the texts of the Book and the *Sunnah*.

Ahlus-Sunnah wal-Jamaa'ah: Those who hold fast to that which the Prophet (ﷺ) and his Companions were upon with regards to 'aqeedah (belief), *manhaj* (methodology) and all other matters of religion and who hold onto to this way, not abandoning it for the way of the innovated and misguided sects such as the *Khawaarij*, the *Mu'tazilah*, the *Ash'ariyyah*, the *Soofiyyah* and their likes.

'Allamah: A title given to someone who is distinguished in his learning and knowledge of the religion.

'Aqeedah: The principles and specific details of belief that one holds in his heart.

Ashaabul-Hadeeth: The People of *Hadeeth*, this is a description of whoever submits to the Prophetic Narrations in accepting and deriving his belief, as opposed to *Ahlul-Kalaam* and *Ahlul-Bid'ah* who rely upon other than this.

Athar (pl. Aathaar): Literally, a remnant or trace. It means a narration from the Prophet (ﷺ) or from the Companions, the *Taabi'een* or those after them.

Bid'ah: An innovation; something which people introduce into the Religion and do, seeking reward, having no precedence from the Prophetic *Sunnah*.

Dalaalah: Misguidance.

Dhaahir: Apparent, manifest.

Eemaan: The correct Islamic belief which comprises firm belief in the heart, profession by the tongue and the actions of the limbs. It can also increase and decrease.

Faqeeh: Someone who has good understanding of the religion, of the texts of the Book and the *Sunnah* and who can derive rulings from them.

Fiqh: The understanding and application of the *Sharee'ah* as derived from the Qur'aan and the *Sunnah*.

Haafidh: A preserver of the Qur'aan and *Hadeeth*.

Hadeeth (pl. Ahaadeeth): A narration containing the sayings of the Messenger of Allaah (ﷺ), his actions or his tacit approvals.

Hasan: In the science of *hadeeth*, a good and acceptable *hadeeth*.

Haqeeqah: Real, in reality (as opposed to metaphorically).

'Ilmul-Hadeeth: The science of *hadeeth* which is involved with separating the correct and true *ahaadeeth* from the weak and fabricated ones.

Ijmaa': Consensus, the agreement of the Companions of the Messenger (ﷺ) upon an issue or the agreement of the Scholars of *Ahlu-Sunnah wal-Jamaa'ah* upon an issue.

Imaam: One who leads in prayer, or in terms of knowledge or *fiqh*. Also a leader of a state.

Jamaa'ah: The body of Muslims which is united with and in its adherence to the truth, which is what the Companions were upon and those following them upon that.

Kaafir: A disbeliever.

Khaleefah (pl. Khulafaa): The leader of the Muslim *Ummah*.

Khilaafah: The Muslim State which is based upon the beliefs, actions and methodology of the Messenger (ﷺ) and His Companions.

Khutbah: A sermon (i.e., the *khutbah* of *Jumu'ah*).

Kufr: Disbelief.

Madhhab (p. **Madhaahib**): A way or a school of thought.

Majaaz: Allegorical or metaphorical.

Manhaj: Methodology, the methodology of a Muslim in the derivation, understanding and application of his religion.

Mu'min: A believer.

Muhaddith: Someone well versed in the science of *hadeeth* and all its branches and who is able to separate the correct from the false *ahaadeeth*.

Mushaf: The printed Qur'aan.

Mushrik: A pagan, polytheist, one who associates partners with Allaah, in either his beliefs or his actions.

Mutawaatir: A *hadeeth* reported by a large number of narrators at every stage of its transmission, so that it is impossible for it to have been invented. Scholars differ about the minimum number of narrators needed to constitute a *mutawaatir hadeeth*.

Muwahhid (pl. **Muwahhidoon**): One who holds the correct belief in Allaah and His Names and Attributes, who worships Him alone, with everything that the correct meaning of worship requires, and does not associate partners with Him in any form or fashion and who dies upon that state.

Nifaaq: Hypocrisy

Qadaa: Allaah's ordainment of everything in creation.

Qadar: Allaah's Pre-decree and pre-estimation of the creation.

Qiblah: The direction one faces during Prayer (i.e., towards Makkah)

Saheeh: Authentic, a *hadeeth* fulfilling all the conditions of authenticity.

Salaam: The greetings that a Muslim gives to another, 'Assalaamu-'alaikum' may Allaah protect you and keep you safe.

Salaf (**Salafu-Saalih**): Predecessors (the Pious Predecessors), the early Muslims, those of the first three generations specifically (i.e., the Companions, the Successors and their successors) and those who are upon their way in belief and methodology, and all affairs of the Religion.

Shirk: Associating partners with Allaah.

Sunnah: In the broadest sense the entire religion which the Prophet (ﷺ) came with. Namely, all matters of belief, rulings, manners and actions which were conveyed by the Companions. It also includes those matters which the Prophet (ﷺ) established by his sayings, actions and tacit approval.

Ta'teel: The act of denying any of Allaah's Attributes.

Ta'weel: In the usage of the people of theological rhetoric: to give a figurative explanation of any of Allaah's Attributes, such as to say that Allaah's Hand means 'power' or 'blessing' or that His Anger means 'to intend to punish' or to say that His Throne really means His 'sovereignty' and other similar things. The correct term for this practice is *Tahreef* (qv.)

Taabi'ee (pl. **Taabi'een**): The Successors, that is the successors of the Companions, the next generation after the Companions.

Tahreef: To distort the meaning of Allaah's Attributes or any of the texts of the Book and the *Sunnah* such as to say the Allaah's Mercy means 'the desire to confer a favour upon someone' or to say that '*Istawaa*' (to ascend) really means '*Istawlaa*' (to conquer, dominate).

Takyeef: To enquire into exactly how Allaah's Attributes are such as to say, 'How is Allaah's Hand?' or 'Exactly how does Allaah ascend the Throne?' etc., and this is an innovation.

Takbeer: '*Allaahu-Akbar*,' (Allaah is greater).

Taqiyah: Deception

Tasdeeq: To affirm something is true and correct.

Tashbeeh: To claim that Allaah's Attributes resemble the Attributes of the creation such as to say 'Allaah's Hand is like our hands' etc.

Tawheed: The Unity and Uniqueness of Allaah with respect to His creation, sovereignty, and control of the creation; His Names and Attributes; and in His right to be worshipped alone.

Ummah: The Muslim Nation.

OUR DA'WAH

- (1) Judging according to the Noble Qur'aan and the Authentic and Purified *Sunnah* in every affair of life.
- (2) Every issue of '*aqeedah* (creed), '*ibaadah* (worship) or *manhaj* (methodology) which the Book of Allaah and the *Sunnah* has not provided a text for and upon which the Companions never agreed upon is falsehood, vain and innovated.
- (3) Affirming what is established in the Book and the Authentic *Sunnah* in every issue of the issues of '*aqeedah* and not resorting to *ta'weel* (figurative interpolation) with respect to any of it and not delving into argumentation regarding it in that for which there is no place for the intellect.
- (4) Not arguing with the People of Innovations and Desires, or sitting with them, listening to their words or presenting any of their doubts (to others).
- (5) The Prophetic *manhaj* (methodology) which is found in the Qur'aan, the *Saheeh* compilations of Bukhaaree and Muslim and the remaining books of the *Sunnah* and the sayings and actions of the *Salafus-Saalih*, not the various new and pretentious *manaahij* (methodologies).
- (6) Acquainting the Muslims with their true religion and calling them to act in accordance with its teachings and rulings and to adorn themselves with its excellencies and its noble manners, which will guarantee for them the pleasure of Allaah and which will bring into reality both happiness and glory.
- (7) Warning the Muslims from *Shirk* (associating partners with Allaah) in all its different manifestations, and warning them from innovations, all strange and false thoughts and rejected and fabricated *hadeeth*, all of which have mutilated the beauty of Islaam and have prevented the advancement and progress of the Muslims.

(8) Eagerness for bringing about the *Jamaa'ah* of the Muslims and uniting their word upon the truth and in the truth. And the multiplicity of contemporary groups and parties have divided the Muslims and have mutilated the beauty of Islaam.

(9) It is a duty upon every Muslim, *Muwahhid* to restore and offer the rights that the *Sharee'ah* has upon him with respect to the Scholars, the Senior Shaikhs—to respect them, honour them, give them their due recognition and estimation, taking knowledge from them, refraining from attacking them and their honour and keeping far from causing doubt about their intentions. So do not be a helper to the criminals by abandoning the Scholars of the *Sunnah*, and (so) by this action of yours, make the people flee from them, from their lectures and gatherings and forsake them, leaving them as booty for the *Du'aat* (callers) of political agitation and incitement or leave them neglected as prey for the various parties and groups.

(10) Getting closer to Allaah, the Mighty and Majestic, by giving obedience to whomever Allaah has placed over our affair and not to rebel against him.

(11) Following the truth, absolutely and unconditionally in both narration (*riwaayah*) and opinion (*ra'i*) without specifying a specific person or group besides the Messenger (ﷺ) as someone to be followed in all circumstances.

(12) We love every Muslim to the extent of what he possesses of obedience, following (of the *Sunnah*) and we hate him to the extent of what he possesses of disobedience and opposition (to the *Sunnah*). And we love the one who aids the *Sunnah* and its people and we hate the one who helps Innovation and its people.

(13) We love the Companions of the Messenger of Allaah (ﷺ) and we detest everyone who speaks ill about them. And when

you see a man speaking bad about a single one of the Companions of Allaah's Messenger (ﷺ), then know that he is a *Zindeeq* (heretic).

(14) We believe that the Qur'aan is the Speech of Allaah, it is not created and we do not declare anyone from the people of the *qiblah* to be a disbeliever on account of a sin that he committed, so long as he does not declare it to be permissible.

(15) We reject those who divide the religion into two categories (i.e.) trivial and important matters, and we know that this is a destructive call. We reject those who desert the knowledge of the *Sunnah*, acting by it and separating what is authentic from what is inauthentic.

(16) *Tasfiyyah* (purification of the religion in terms of '*aqeedah* and '*ibaadah*) and *Tarbiyah* (nurturing and cultivation upon the pure religion) upon the Straight Prophetic Methodology and the guiding understanding of the *Salaf*.

(17) Refuting every opposer (to the *Sunnah*) whether he is a Muslim or other than that, whatever level his slip or mistake might be, regardless of whether his opposition to the truth occurred deliberately or as an error, whatever methodology he may ascribe to, with whatever is possible from the use of evidences, clarification and struggling against him, exposing him and revealing his true condition by the foundations (*Usool*) of Islaam. So that this Noble Religion retains its purity and innocence and so that the people can drink from it, certain of its sweet taste.

(18) Speaking the truth, not fearing the censure of those who blame and rebuke and holding on to the *Sunnah* with the molar teeth amidst all the controversies and differences, till the affair of Allaah is established.

And all praise is due to Allaah and prayers and peace be upon His Messenger, Muhammad, his family and his Companions

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- "My ruling regarding the people of theological rhetoric is that they should be beaten with palm leaves and shoes ..." *Imaam ash-Shaafi'ee* 241
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- "O people, verily you will invent new things and new things will be invented for you, so ..." *'Abdullaah ibn Mas'ood* (رضي الله عنه) 2
- "Our Imaams like *Sufyaan ath-Thawree*, *Maalik* ... are agreed that Allaah is above the Throne with His Essence (*bi dhaatihi*) ..." *Aboo Nasr as Sijzee* 75
- "Remind those of you on the point of death of (the saying) None has the right to be worshipped except Allaah ..." 191
- "Something (of doubt) occurred in my soul regarding the Divine Pre-Decree ..." *Ibn ad-Dailamee* 35
- "Speaking about the Attributes is a branch of speaking about the Essence (*Dhaat*)" *Aboo Bakr al-Khateeb al-Baghdaadee* 88

- "That a person is put to trial with everything that Allaah has forbidden, besides *shirk*, is better than that he looks at theological rhetoric." *Imaam ash-Shaafi'ee* 72
- "The (affairs of the) latter part of this *Ummah* will not be corrected except by that which corrected its first part." *Imaam Maalik* 1
- "The best of mankind is my generation, then those who follow them, then those who follow them. Then there will come a people ..." 86
- "The blood of a Muslim is not lawful except in one of three cases ..." 149-150
- "The *madhhab* of the *Salaf* with regard to the Attributes is to affirm them as they are with their apparent meaning ..." *Al-Khattaabee* 93
- "The Messenger (ﷺ) did not even leave a bird flapping its wings in the sky except that ..." *Aboo Dharr* (رضي الله عنه) 6
- "The Messenger (ﷺ) stood in our midst and said four things ..." *Aboo Moosaa* 81
- "The one who takes the path of the *khalaf* cannot be sure that that which he makes *ta'weel* of is the intended meaning ..." *Ibn Hajr al-Asqalaanee* 98
- "The Qur'aan is the Speech of Allaah, it is not created." *Imaam Ahmad ibn Hanbal* 91
- "The Qur'aan is the Speech of Allaah, it is not created." *The saying of the Salaf* 244
- "There is for Allaah a pious servant who stands in the way of every innovation plotted against Islaam, such that he speaks out, making its signs clear." 12
- "There will not cease to be a group from my *Ummah*, obedient to Allaah's orders. They will not be harmed by those who desert them ..." 3
- "Those of you who live long after me will see a great deal of differences. So hold fast to my *Sunnah* and ..." 9
- "To the *Ahlu-Sunnah*, *eemaan* is: sincerity to Allaah with the heart, the tongue and the limbs, and that is speech and action, it increases and decreases ..." *Ya'qoob ibn Sufyaan* 36
- "Verily, Allaah, free from all imperfection, descends to the lowest heaven and says ..." 245

- “Verily, it is from the bounty of Allaah upon a youth, that when he devotes himself to worship he befriends a person of the *Sunnah* who carries him upon it.” *Ibn Shawdhab* 4
- “We used to say, whilst the *Taabi’oon* were many—that Allaah is upon His Throne and ...” *Imaam al-Awzaa’ee* 148
- “When a *Jahmee* says to you, ‘We do not believe in a Lord that descends to His place,’ then say ...” *Fudayl ibn ‘Iyaad* 245
- “When you hear a *Jahmee* saying, ‘I disbelieve in a Lord that descends,’ then say ...” *Yahyaa ibn Ma’een* 245
- “Where is Allaah?” 65
- “Whoever claimed that the *Qur’aan* is created then he has claimed that something of Allaah is created.” *Wake’ ibn al-Jarraah* 22
- “Whoever claims that there is a fourth category of *Tawheed* under the title ‘*Tawheed al-Haakimiyyah*’—is to be counted as an innovator ...” *Ibn al-Uthaimen* 68
- “Whoever claims that You do not speak and that You will not be seen in the Hereafter is a disbeliever in Your Face and he does not know You ...” *Muhammad ibn Mus’ab* 41
- “Whoever innovates or accomodates an innovator, then upon him is the curse of Allaah, His Angels, and the whole of mankind.” 5
- “Whoever possesses wealth which would enable him to perform *Hajj*, or he has wealth upon which *zakaah* is obligatory ...” 45
- “Whoever’s last words are, ‘None has the right to be worshipped except Allaah,’ will enter Paradise.” 192
- “Your menses are not in your hand ...” 186
- “Your Prophet has taught you everything, even how to relieve yourselves?” *Salmaan al-Faarsee* 7