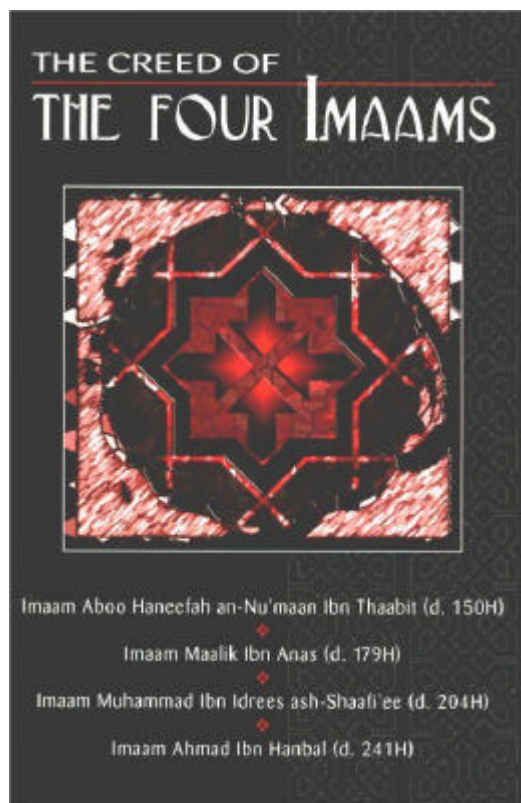




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AUTHOR'S INTRODUCTION

Verily all praise is for Allaah, we praise Him, seek His aid and guidance and His forgiveness; and we seek refuge in Allaah from the evils of our selves and from the sinfulness of our actions. Whosoever Allaah guides, then none can misguide him, and whosoever He misguides, then there can be no guide for him. I testify that there is no deity worthy of worship except Allaah alone, and I testify that Muahammad His servant and Messenger.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

"O you who believe! Fear Allaah as He should be feared and die not except as Muslims."

[Soorah Aali-'Iniraan 3:102]

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

"O people! Fear your Lord who created you from a single soul and created its wife from it, and from them both He created many men and women. And fear Allaah through whom you demand your mutual (rights) and (do not cut the relations of) the wombs. Verily Allaah is ever an All Watcher over you." [Sooratun-Nisaa' 4:1]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (٧٠) يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

"O you who believe! Say a word that is straight to the point; your actions will be rectified for you and your sins will be forgiven. And whosoever obeys Allaah and His Messenger, then he has indeed achieved a great achievement." [Sooratul-Ahzaab 33:70-7 a]

To proceed: Having embarked upon an extensive research to attain a doctorate in the Usoolud-Deen (foundations of the Religion) according to Imaam Aboo Haneefah, may Allaah the Exalted have mercy upon

him, then I also included in my brief synopsis the creed ('aqeedah) of the three imaams: Maalik, ash-Shaafi'ee and Ahmad. So some of the distinguished people requested me to give attention to the creed ('aqeedah) of these three imaams, so as to complete the mentioning of the creed of the four imaams. I felt that I should do what they had suggested regarding the introduction of my research and add to what I had submitted about the creed of Imaam Aboo Haneefah in Tawheed, Qadar (divine pre-decree), eemaan (faith, belief), the Companions (sahaabah), and his position towards Ilmul-kalaam (theological rhetoric).

And I ask Allaah to make this action sincerely for His Noble Face, and that He makes all of us agree with guidance of His Book and that we travel upon the Sunnah of His Messenger (Sallahahu- 'alaihi- Wasalam). And Allaah is behind the intention and He is sufficient for us and He is the best of trustees.

Muhammad Ibn 'Abdur-Rahmaan al-Khumayyis

SECTION ONE: PREREQUISITES TO UNDERSTANDING THE CORRECT CREED¹

[1] A CENSURE OF THE INTELLECT:

Imaam Abul-Mudthaffar as-Sam'aanee (rahimahu Allah) said, "Know that the methodology of the people of the Sunnah is that the intellect does not obligate something upon a person, nor does it raise something from him. It does not determine something to be permissible or impermissible for him, nor something to be good or bad. If the person who heard it does not want it to, then it does not obligate anything upon anyone, and it does not have a reward or punishment."²

He also said, "The people of the Sunnah say: 'The foundation of the Religion is following (al-Ittibaa') and the intellect is subservient.' So if the foundation of the Religion was upon the intellect, the creation would have been in no need of Revelation, nor of Prophets, and the meaning of commanding and prohibiting would be false, and whoever wished could have said whatever he wished."³

From 'Abdullaah Ibn 'Umar (radhiyallaahu anhu) who said, "My brother and I were sitting in a gathering. When the elders from the Companions of the Messenger of Allaah came, they sat by one of the doors from his (Sallahhaahu- 'alaihi-Wa-salam) doors. We hated to divide between them so we sat in a room. When they mentioned an aayah from the Qur'aan, they argued about it until they raised their voices. So the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam) came out angry. Indeed his face was red. He flung dust at them and said: 'Slow down O people! Nations before you were destroyed because of this, due to their differing about their Prophets and due to abandoning parts of their books for other parts. Verily the Qur'aan was not sent down denying itself, rather it affirms itself. So whatever you know from it, then act upon it, and whatever you are ignorant of from it, then refer it to someone who is knowledgeable about it."⁴

Imaam Ahmad (rahimahu Allah) said, "So we refer the Qur'aan to One who is knowledgeable about it, to Allaah, the Blessed and Exalted. So He is the most knowledgeable about it."⁵

Imaam as-Sain'aanee said, "Indeed they make their intellects callers to Allaah, and they take them at the level of Messengers concerning what is between them. So if a person says: 'There is none worthy of worship except Allaah and my intellect is the Messenger of Allaah,' it will not be objectionable for this to be ascribed to the people of rhetoric (kalaam) by way of its meaning."⁶

'Abdullaah Ibn Mas'ood (radhiyallaahu anhu) said, "Follow and do not innovate, for indeed you have been sufficed, and every innovation is misguidance."⁷

[2] THE POSITION OF THE SALAF CONCERNING KALAAM AND ARGUMENTATION:

Imaam al-Baghawee (d.516H) (rahimahu Allah) said, "So the Scholars from the people of the Sunnah are united upon the prohibition of quarrelling and argumentation, and upon driving others away from the discussion of the theological rhetoric (kalaam) and from learning it."⁸

¹ This section consists of five preliminary points compiled by the translator.

² It was mentioned from him by his student, Ismaa'eel Ibnul-Fadl in al-Hujjah (82/baa). Imaam Abul-Mudthaffar as-Sam'aanee was a major scholar of hadeeth and fiqh, who died in 498H.

³ Al-Hujjah (85/alif)

⁴ Jayyid: Related by Ahmad in his Musnad (no. 6802) by way of Abee Haazini from Umar Ibn Shu'ayb from his father from his grandfather. Aboo Haazim is Salmah Ibn Deenaar who is reliable. Its chain of narrators is good.

⁵ Related by Hanbal Ibn Ishaq in al-Mihnah (p. 45) from Ahmad.

⁶ See al-Hujjah (83/alif)

⁷ Saheeh: It was reported by Ahmad in az-Zuhd (p. 162), Wakee' in az-Zuhd (no. 315), ad-Daarimee (no. 211). It was also reported by Ibn Nasr in as-Sunnah (p. 23), and by Mujaahid in as-Sab'ah (p. 46), and by Ibnut-Tabaraanee in as-Sunnah (no. 104), and al-Bayliaqee in al-Madkhal (no. 204).

⁸ Sharhus-Sunnah (1/216)

Imaamash-Shaafi'ee (rahimahu Allah) said, "That a slave meets Allaah with everything He forbade except shirk is better for him than theological rhetoric. Indeed I have seen things from the people of kalaam (theological rhetoric) that I do not think a Muslim would say."⁹

He (rahimahu Allah) also said, "Whoever manifests nationalism or theological rhetoric and calls to it, then he has apostated from the testimony (shahaadah). That the servant meets his Lord the Mighty and Majestic with every sin except shirk is better than meeting Him with something from desires (ahwaa')"¹⁰

Imaam Ahmad said to al-Mu'tasim during the days of the trial, "I am not a person of argumentation or theological rhetoric (kalaam). I am only a person of narrations and reports."¹¹

[3] THE WAY OF THE SALAF IS THE BEST METHODOLOGY AND THE MODERATE PATH:

Allaah says:

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

"The first predecessors from the Emigrants and the Helpers and those who followed them in goodness - Allaah is pleased with them and they are pleased with Him, and He has prepared for them gardens underneath which rivers flow. They will abide therein forever. That is the greatest achievement."

[Sooratut-Tawbah 9:100]

Imaam al-Awzaa'ee (d.157H) (rahimahu Allah) said, "Adhere to the narrations from the Salaf, even if the people oppose you and beware of the opinions of men, even if they beautify it with their speech. So indeed the affair is young and you are from it upon a straight path."¹²

He also said, "So make yourself patient upon the Sunnah, and stop where the people stopped, and say what they said, and refrain from what they refrained from. Travel upon the path of your righteous Salaf, for verily sufficient for you is what was sufficient for them."¹³

(4) OPPOSING THE WAY OF THE SALAF IS MISGUIDANCE:

Indescribing the path of the Salaf in creed (i'tiqaad), Shaykhul-Islaam Ibn Taymiyyah (d.728H) (rahimahu Allah) said, "Whoever looks into the words of the famous Imaams from the Salaf concerning this topic will come to know that they were the most accurate in discernment regarding this topic, due to authentic texts and unadulterated intellects. He will see that their statements are established upon the texts and the intellect. Due to this, they were united, not differing, established, not deficient. Those who opposed the Salaf and the imaams did not understand the reality of their statements. So they did not know the reality of the texts and the intellects, so they started to go in different directions and they began to differ about the Book, so they became opponents of the Book. Indeed Allaah the Exalted said,

⁹ Reported by Ibn Abee Haatim in Aadaabush-Shaafi'ee (p. 182), it is authentic

¹⁰ **Saheeh:** Related by Ismaa'eel Ibnul-Fadl in al-Hujjah (7/baa), and it is authentic

¹¹ Reported by Hanbal Ibn Ishaq in al-Mihnah (p. 54) from Imaam Ahmad

¹² Related by al-Bayhaqee in al-Madkhal (no. 233) with an authentic chain of narrators

¹³ Related by Ismaa'eel Ibnul-Fadl in al-Hujjah (6/alif-baa) with an authentic chain of narrators.

﴿وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ﴾

"And Indeed those who differ about the Book are in extreme dissension." [Sooratul-Baqarah2:176]¹⁴

Imaam Aboo Haatim ar-Raazee(d.264H) (rahimahu Allah) said, "A sign of the people of innovation is their hatred of the people of narrations (Ahlul Athar). A sign of the heretics (zanaadiqah) is that they call the people of the Sunnah, Hashawiyyah (the Worthless Ones), wanting thereby to nullify the narrations. A sign of the Jahmiyyah¹⁵ is that they call the people of the Sunnah, Mushabbihah¹⁶. A sign of the Qadariyyah¹⁷ is that they call the people of narrations Mujbirah¹⁸. A sign of the Murji'ah¹⁹ is that they call the people of Mukhaalifah (Opponents) and Nuqsaaniyyah (the Deficient Ones). A sign of the Raafida²⁰h is that they call the people of the Sunnah, Naasibah²¹. However, the people of the Sunnah are not deserving of any name except one and it is absurd to gather them upon these names."²²

The Imaam, the Haafidh - Muhammad Ibn Sinaan al-Waasitee said, "The Mushabbihah are those who go beyond the hadeeth. So as for those who speak with the hadeeth, then they do not increase upon what they hear. So these are the people of the Sunnah. They only believe what the hadeeth comes with, these are the believers. They believe in what the Prophet (Sallahhaahu- 'alaihi-Wa-salam) came with, and the Book and the Sunnah."²³

[5] THE PROHIBITION OF USING TERMS THAT ARE NOT FOUND IN THE QUR'AAN OR THE SUNNAH IN MATTERS OF CREED:

Shaykhul Islaam Ibn Taymiyyah (rahimahu Allah) said, "Verily the great Imaams used to forbid the usage of doubtful innovated ambiguous terms. In them, the truth is covered with falsehood, along with that, it causes doubt and differing and tribulation (fitnah) which are in opposition to the narrated terminology, and those terms whose meanings have not been fully explained. So whatever is narrated can be made familiar, and whatever is known can be made known. As Imaam Maalik said: 'If there is little knowledge, futility emerges, and if there are few narrations, the desires increase.' So if a word is neither textually proven nor is its meaning known to the intellect, then it is useless and full of desires..."²⁴

¹⁴ Dar'ut Ta'aarudul-Aql wan-Naql (2/301)

¹⁵ Jahmiyyah - The followers of Jahm Ibn Safwaan, the student of Ja'd Ibn Dirham, both of whom were executed for their apostasy in the time of the younger taabi'een. Amongst their beliefs is that they deny the Attributes of Allaah and declare the Qur'aan to be created.

¹⁶ Mushabbihah - Those who declare that Allaah is like His creation and that the Attributes of Allaah are like those of the creation. This was first propagated by Maqaatil Ibn Sulaymaan al-Khurasanee, during the era of the taabi'een.

¹⁷ Qadariyyah - They are also followers of Jahm Ibn Safwaan. This sect was founded by Ma'bad Ibn Juhanee, in Basrah at the end of the era of the Companions. They deny Allaah's Qadar (Divine Pre-Decree) and believe that man creates his own actions, which are free from the Will and Power of Allaah.

¹⁸ Mujbirah or Jabariyyah - They hold the belief that people have no free will, and are not responsible for their own actions, rather they are forced.

¹⁹ Murji'ah - They uphold the belief of irjaa' (to hold that sins, major or minor, do not effect faith and that eemaan neither increases nor decreases). The first to call to this belief was Gheelaan Ibn Abee Gheelaan al-Qadaree. He was executed in 105H. They claim that actions are not part of faith and that people do not vary in faith and that faith does not increase or decrease.

²⁰ Rawaafid - They are extreme Shie'ah who call themselves Ithnaa Ash'ariyyah (the Twelvers) or Ja'fariyyah. This sect was formed by 'Abdullaah Ibn Saba', a Jew who appeared during the caliphate of 'Uthmaan. He claimed to have love for 'Alee and the Family of the Prophet (saw). They curse the Companions and declare them to be disbelievers, especially Aboo Bakr, 'Umar, 'Uthmaan and the wives of the Prophet. They also believe that the Qur'aan is incomplete.

²¹ Nawaasib - Those who have hatred towards Alee and the family of the Prophet.

²² Related by Ibnut-Tabaree in as-Sunnah (1/189) and refer to (p. 182).

²³ Related by Ismaa'eel Ibnul-Fadl in al-Hujjah (32/baa) with an authentic chain of narrators.

²⁴ Dar'ut-Ta'aanulul-Aql wan-Naql (1/271) A further example of this can be seen when Shaykhul-Islaam Ibn Taymiyyah was discussing the issue of attributing jihah (direction) to Allaah. He says 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 Taymees, 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. And if by al-jihah (direction) something which does not exist is intended - and that is whatever is above the world, then there is nothing above it save Allaah alone."

Shaykhul-Islaam also said in the course of this topic, "Indeed the term al-jism (body), al-a'raad (organs), al-mutahayyiz (extent) are 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 a matter to be innovators, and went to great lengths to censure them." This is what has repeatedly been affirmed by Shaykhul-Islaam - may Allaah have mercy on him - in many of his books, such as: Sharh Hadeethun-Nuzool (p. 69-76), Majmoo'ul-Fataawaa (3/306-310, 13/304-305), Minhaajus-Sunnatin-Nabawiyyah (2/134-135, 192, 198200, 527). Indeed in Sharh Hadeethun-Nuzool Shaykhul-Islaam has labeled ascribing Allaah with the term jism, by saying, "It is 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: Shaykhul-Islaam mentions the intended meaning of ascribing Allaah with the term jism, by saying: "Whosoever alleges that the Lord is a jism - 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 them meaning that a part of Him split and thus became His son." Al-Asalah magazine (issue 4/p. 54-55), see also his Rudood wat-Ta'qqubaat (p. 21-23) And he also says in Bayaan Talbeesul-Jahmiyyah (1/442), in regards to the usage of the term hadd (limit), "These words that he mentioned would be applicable if they had said that He has an Attribute and it is. hadd, as suggested by this person who tries to refute them. This has not been said by anyone and neither would any intelligent person say this, for this statement has no reality to it due to their not existing a single Attribute from the Attributes that He is described with, such as Hand and Knowledge, that has been specified as hadd. All that is meant here is what distinguishes something from something else with regards to its description and measure as is well known of the word hadd when dealing with the clearly defined things. For example it is said: the hadd of man, meaning those characteristics that distinguish him as being a man."

SECTION TWO: THE CREED OF THE FOUR IMAAMS IS ONE IN MATTERS OF USOOLUD-DEEN, WITH THE EXCEPTION OF THE MATTERS OF EEMAAN

The creed ('aqeedah) of the four Imaams - Abee Haneefah (d.150H), and Maalik (d.179H), and ash-Shaafi'ee (d.204H) and Ahmad (d.241H) -- is what the Book and the Sunnah speak of, and what the Companions and those who followed them in goodness were upon. And there is no disagreement between these imaams - and all praise is due to Allaah - in matters of usoolud-deen²⁵, rather they are in agreement concerning the Attributes of the Lord; and that faith (eemaan) is undoubtedly an affirmation of the heart and the tongue. Rather, they rejected the people of kalaam (theological rhetoric), like the Jahmiyyah²⁶ and other than them from those who were affected by Greek philosophy and the madhaahibu-kalaamiyyah (ways of kalaam).²⁷

Shaykhul-Islam Ibn Taymiyyah (d.728H) said, "However, from the mercy of Allaah to His servants is that from the imaams who were with them in the Ummah, there were those who had a truthful tongue, like the four imaams and other than them. They rejected the people of kalaam and their statements concerning the Qur'aan, eemaan, and the Attributes of the Lord. And they were in agreement about what the Salaf were upon; that Allaah will be seen in the Hereafter, and that the Qur'aan is the word of Allaah - it is not created, and that faith is undoubtedly an affirmation of the heart and the tongue."²⁸

And he said, "Verily all of the famous four imaams affirmed the Attributes of Allaah the Exalted, and they said that the Qur'aan was the Word of Allaah, it was not created, and they said that Allaah will be seen in the Hereafter. This is the way of the Companions and those who followed them in goodness, from the Ahlu'l-Bayt (family of the Prophet) and other than them; and this is the way of the imaams who came afterwards like Maalik Ibn Anas (d.179H), ath-Thawree (d.161H), and Layth Ibn Sa'd (d.175H) and al-Awzaa'ee (d.157H), and Abee Haneefah, and ash-Shaafi'ee, and Ahmad."²⁹

Shaykhul-Islam Ibn Taymiyyah was asked about the creed of ash-Shaafi'ee, so he said, "The creed of ash-Shaafi'ee - may Allaah be pleased with him, and the creed of the Salaf of the Ummah, like Maalik, and ath-Thawree, and al-Awzaa'ee and Ibnul-Mubaarak (d.181 H) and Ahmad In Hanbal, and Ishaq Ibn Raahawayh (d.238H), it is the creed of the scholars whom they followed like Fudayl Ibn 'Iyaad (d.187H),

²⁵ Imaam Ibn Abil-Izz al-Hanafee (d.729H) (rahimahu Allah) said, "Knowledge of Usool-ud-Deen (the fundamentals of the Religion) is the most noble branch of knowledge, since the excellence of a certain type of knowledge depends upon what it is concerned with, and this is the greater fiqh (understanding), which is why Imaam Aboo Haneefah (d.154H) (rahimahu Allah) called that which he compiled concerning Usool-ud-Deen: 'al-Fiqhul-Akbar' (the greatest fiqh). The need of the servants for this knowledge is greater than every other need; and it is the most necessary of all things for them, since there is no life for the hearts, nor any delight, nor any tranquility, except through knowing their Lord, the One to be worshipped, their Creator - with His Names, His Attributes and His Actions, and that He - along with all that - is more beloved to the person than anything else. So man's striving is with regards to everything that will draw him nearer to God, to the exclusion of the creation.

However, it is impossible for the minds to come to know and understand all that in detail, so the Most Merciful, the Most Majestic - from His mercy, sent Messengers to teach that and call to it; and to give good news to those who accept their call and to warn those who reject it. The key to their call and the essence of their message was the servant's drawing closer to Allaah - the Most Perfect - through His Names, Attributes and Actions, since all that the Messengers were ordered with is built upon this. This then is followed by two great principles: **Firstly** : Knowing the path that leads to Him and that is the Sharee'ah which is comprised of His orders and prohibitions. **Secondly**: That those following the path know what lies in store for them, which is endless bliss. So the people who know God best are the ones who best follow the way to Him; and know best what lies at the end of the way." Refer to Sharhul'Aqeedatit-Tahaawiyyah (p. 69).

²⁶ 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 Hand of Allaah to mean: His power and generosity. They also deny that Allaah is above the creation, above His Throne, as well as holding the belief that Paradise and Hellfire are not everlasting. Refer to ar-Radd 'alal-Jahmiyyah by Imaam Ahmad and also ad-Daarimee and al-Ibaanah (p.141) of Abul-Hasan al-Ash'aree. It is also noteworthy to refer to Siyar A'laamun-Nubalaa (11/169-171) of adh-Dhahabee.

²⁷ Imaam ash-Shaafi'ee (d.204H) said, "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 (Qur'aan) and the Sunnah and turns to theological rhetoric (kalaam).'" Refer to Sharhul'Aqeedatit-Tahaawiyyah of Ibn Abil-Izz, (p. 75). Refer to Sharhus-Sunnah (1/218) of Imaam al-Baghawee.

²⁸ Kitaabul-Eemaan (p. 350-351) with the commentary of Muhammad al-Harraas

²⁹ Minhaajus-Sunnah (2/106) of Ibn Taymiyyah

and Abee Sulaymaan ad-Daaraanee, and Sahl Ibn Sa'd at-Tustaree (d.283H), and other than them. So there was not any disagreement between these imaams and their likes in the usoolud-deen, and likewise Abee Haneefah – may Allaah have mercy upon him. So verily the creed is affirmed from him in Tawheed³⁰, and qadar (Divine Pre-Decree), and the like of that. He is in agreement with the creed of those imaams, he is upon what the Companions and those who followed them in goodness were upon, and he is upon what the Book and the Sunnah speak of.”³¹

So this is what al-'Allaamah Siddeeq Hasan Khaan pointed out when he said, "So our way is the way of the Salaf, which is affirmation (ithbaat) without tashbeeh (resemblance), nor tanzeeh (denial), and without ta'teel (negation). It is the way of the imaams of Islaam like Maalik and ash-Shaafi'ee, and ath-Thawree, and Ibnul-Mubaarak and Imaam Ahmad and other than them.”³² So verily there is no disagreement between these imaams in the usoolud-Deen (foundations of the Religion).³³ Likewise is the case with Aboo Haneefah (rahimahu Allah) because the creed that is confirmed from him is in agreement with the creed of these imaams, and it is that which the Book and the Sunnah speak of.”³⁴

So here are some of the statements of the following four imaams: Abee Haneefah, and Maalik, and ash-Shaafi'ee, and Ahmad; regarding what they believed in matters of usoolud-Deen, along with their stance towards ilmu-kalaam (theological rhetoric).

³⁰ From that which has been established in the Sharee'ah is that mankind was - in the beginning - a single nation upon true Tawheed, then Shirk gradually overcame them.' Tahdheerul-Saajid (p. 101). Ibn 'Abbaas (radhiyallaahu anhu) said, "Between Nooh and Aadam were ten generations, all of them were upon Sharee'ah of the truth, then they differed. So Allaah sent Prophets as bringers of good news and as warners." Related by Ibn Jareer in his Tafseer (4/275) and al-Haakim (2/546). Ibn 'Urwah al-Hanbalee (d.837H) - rahimahullaah - said, "This saying refutes those historians from the People of the Book who claim that Qaabil (Cain) and his sons were fire-worshippers." Refer to al-Kawaakibud-Duraree fee Tarteeb Musnadil-Imaam Ahmad 'alaa Abwaabil-Bukhaaree (6/212/1)

³¹ Majmoo'ul-Fataawaa (5/256)

³² Imaam Ayyoob as-Sakhtiyaanee (d.131H) (rahimahu Allah) said, "From the success of a youth or a non-Arab is that Allaah guides him to a Scholar of the Sunnah." Related by al-Laalikaa'ee (no. 30). And 'Amr Ibn Qays al-Mulaa'ee (d.143H) (rahimahu Allah) said, "If you see a youth when he begins to sprout, keeping company with Ahlus-Sunnah wal-Jamaa'ah, then have hope for him. If you see him keeping company with the people of Innovation, then fear for him, because the youth is according to his initial up-bringing." Related by Ibn Battah in al-Ibaanah (p. 133).

³³ The significance of the creed of the four Imaams being one is only realized fully when one sees that Allaah has commanded us to be upon one path. Refer to Appendix Three: The Path is One.

³⁴ Qutfuth-Thamar (p.47 -48) of Siddeeq Hasan Khaa.

SECTION THREE: THE CREED OF IMAAM ABOO HANEEFAH (D.150H)

[A]: THE STATEMENT OF IMAAM ABOO HANEEFAH IN REGARDS TO TAWHEED:

Firstly, his belief concerning the Tawheed of Allaah and an explanation of the Sharee'ah legislated Tawassul, and a complete destruction of the Innovated Tawassul:

1. Imaam Aboo Haneefah said, "It is not befitting for anyone to call upon Him, except by Him,³⁵ and with the supplication that He has permitted and ordered, that which is instructed in His statement:

"And Allaah has Beautiful Names, so call upon Him by them, and leave the company of those who deviate concerning His Names. They will be recompensed for what they used to do."

[Sooratul- A'raaf 7:180]³⁶

2. Aboo Haneefah said, 'It is detested for the supplicator to say,, 'I ask You by the right of so and so,' or, 'By the right of Your Prophets and Messengers, and by the right of the Sacred House and the Sacred Sanctuary.'³⁷

3. And Aboo Haneefah said, 'It is not befitting for anyone to call upon Allaah, except by Him, and it is even more detestable for him to say: By the junctures of Honour from your Throne³⁸, or 'By the Right of Your Creation.'³⁹

Secondly, his statement in affirmation of the Attributes and a refutation upon the Jahmiyyah:

4. And he said, "Allaah is not to be described with the attributes of the creation. And His Anger and His Pleasure are two Attributes from His Attributes, without inquiry into their modality (bilaa kayf, and this is the statement of Ahlus-Sunnah wal-Jamaa'ah. He becomes Angry, and He becomes pleased, and it is not to be said: His Anger is His Punishment and His Pleasure is His Reward. And we describe Him as He described Himself, One, Eternal, He does not beget, nor is He begotten, and there is none equal to Him, the Ever-Living, All-Capable, All-Hearing, Ever Watchful, All-Knowing. The Hand of Allaah is above their hands. It is not like the hands of His creation, and His Face is not like the faces of His creation."⁴⁰

5. And he said, "And He has a Hand and a Face and an Essence (dhaat), as Allaah the Exalted mentions in the Qur'aan. So whatever Allaah the Exalted mentioned in the Qur'aan in regards to the Face and the Hand and the Essence, then these are His Attributes without inquiry into their modality (bilaa kayf). And it is not

³⁵ The Prophet (saw) said, "Whoever swears by other than Allaah, then he has indeed disbelieved and committed Shirk." Related by Aboo Daawood (3/570), at Tirmidhee (3/253), who said: "A Hasan Hadeeth." It was authenticated by Imaam ash-Shawkaanee in Naylu LAwtaar (8/257) and by al-Albaanee in Irwaa'ul-Ghaleel (no. 2561). And he (saw) said about the statement: 'What Allaah wills and what you will.' "Do you make me one to be called upon along with Allaah? Say: What Allaah alone wills." Related by al-Bukhaaree in al-Adabul-Mufrad (no. 783), and by Ahmad (1/214), and an-Nisaa'ee in al-'Amalul-Yawm wal-laylah (no. 995), and Ibn Maajah (no. 2117). It was authenticated by al-Arna'oot in Takhreejul-Musnad Abee Bakr (p. 55), and by al-Albaanee in as-Saheehah (no. 139).

³⁶ ad-Durrul-Mukhtaar ma'a Haashiyah Raddul-Muhtaar (6/396-397).

³⁷ Sharhul-'Aqeedatut-Tahaawiyyah (p.234) and Ithaafus-Saadaatul Mustaqeem (2/285) and Sharhul Fiqhil-Akbar (p. 198) of al-Qaaree.

³⁸ It was hated by Imaam Aboo Haneefah and Muhammad Ibnul-Hasan that a man say in his supplication, 'O Allaah, verily I ask you by a juncture of Honour from Your Throne,' despite the absence of a text to permit it. As for Aboo Yoosuf, then indeed he permitted it due to a text from the Sunnah, wherein it was reported that the Prophet (saw) said in his supplication, 'O Allaah, verily I ask you by the junctures of Honour from Your Throne, and by the utmost degree of mercy from your Book.' And this hadeeth is related by al-Bayhaqee (9/382) in the 'Book of Supplications,' and Nasbur-Raayah (4/2.82). Three reproachable affairs are found in the isnaad: [i] Daawood Ibn Abee 'Aasim did not hear from Ibn Mas'ood; [ii] 'Abdul-Malik Ibn Jareeh is a mudallis and he possesses irsaal; [iii] 'Umar Ibn Haarood was accused of lying. Due to that, Ibnul-Jawzee, as is found in al-Binaayah (9/382), said, "This hadeeth is fabricated without a doubt, and its isnaad is futile." Refer to Tahdheebul-Tahdheeb (3/189), (6/405), and (7/501).

³⁹ al-Fiqhu-Absat (p. 56)

⁴⁰ al-Fiqhu-Absat (p. 56)

to be said that His Hand is His Power, or His Bounty (ni'mah), because it is nullification of the Attribute, and it is the statement of the people of al-Qadar and al-'Itizaal."⁴¹

6. And he said, "It is not befitting for anyone to say anything about the Essence (dhaat) of Allaah. Rather, He is to be described with what He described Himself, and he is not to say anything about Allaah based upon his opinion. Blessed and Exalted is Allaah, Lord of the Worlds."⁴²

7. And when he was asked about the Divine Descent (nuzool), he said, "He descends, without inquiry into the modality of it."⁴³

8. And Aboo Haneefah said, "And Allaah the Exalted is called upon upwards, and not downwards, because downwards is not a quality of Ruboobiyyah (Lordship) and Uloohiyyah (Divinity) in anything."⁴⁴

9. And he said, "And He becomes Angry and He becomes Pleased, and it is not to be said that His Anger is His Punishment and His Pleasure is His Reward."⁴⁵

⁴¹ Al-Fiqhul-Akbar (p. 302)

⁴² Sharhuh'Aqeedatit-Tahaawiyyah (2/327) with the checking of Dr. at-Turkee, and jalaa'ul, 'Aynayn (p. 368) Mullaa 'Alee al-Qaaree al-Hanafee (d.1014H) writes, clarifying the creed of Imaam Aboo Haneefah, after mentioning the fatuous narration of Imaam Maalik 'Istawa is known, but how is unknown.'

"Likewise, our great Imaam (Aboo Haneefah) has the same stance as this position (of Imaam Maalik), and the same is the case with every aayah and hadeeth from the Mutashaabihaat (unclear aayaat) such as Hand, Eye, Face and other than these from the Attributes. So the meanings of the Attributes are known, as far as the modality is concerned, then this is not known; because the understanding of 'how' is branched onto the knowledge of the modality of the Dhaat (Essence of Allaah) and its reality. Therefore, if this (knowledge of the modality of the Dhaat of Allaah) is unknown, how can the modality of the Attributes be understood? The safe and beneficial conclusion in this regard is that Allaah be described with what He has described Himself and with what His Messenger has described Him without tahreef (distortion), ta'teel (divesting Allaah of the Attribute), without takyeef (asking how) and tamtheel (resemblance). Rather, the Names and Attributes are established for Him, and resemblance to the creation is negated. So your establishment would be free from resemblance (tashbeeh), whilst your negation would be free from denial (ta'teel). Whoever negates the reality of istiwa has thereby divested (Allaah of an Attribute), and whoever makes a resemblance for Him to the istiwa of the creation is a Mushabbih. But whoever says, 'Istiwa,' without any likeness for Him, he is upon Tawheed and free from any blame." Mirqaatul-Mafaateeh Sharh Mishkaatub Masaabeeh (8/251) of 'Alee alQaaree.

⁴³ Aqeedatus-Salaf wa Ashaabul-Hadeeth (p. 42) and al-Asmaa' was-Sifaat (p. 456) of al-Bayhaqee, and al-Kawtharee was silent about it. And also refer to Sharhul-'Aqeedatit Tahaawiyyah (p. 245) with the authentication of al-Albaanee, and Sharhul-Fiqhil-Akbar (p. 60) of al-Qaaree.

⁴⁴ Al-Fiqhul-Absat (p. 51)

⁴⁵ al-Fiqhul-Absat (p. 56), and the checker of the book, al-Kawtharee, was silent about it. And al-Ghumaaree said about al-Kawtharee in Bidaa'i'ut-Tafaaseer (p. 180-181) unveiling his condition, "And we used to be amazed with al-Kawtharee, due to his knowledge and comprehensiveness of his investigation. As we used to dislike in his severe partisanship to the Hanafiyyah, a partisanship that exceeded the partisanship of az-Zamaksharee for the Mu'tazilah. Up to the point that our beloved friend, al-Haafidh Abul-Faydh, used to say about him, 'Crazy for Aboo Haneefah (majnoon li Abee Haneefah).' And when I was gifted with his book, Ihqaqul-Haqq to do with refuting the letter of Imaamul-Haramayn over his choosing the Shaafi'ee madhhab, I found him culminating the genealogy of Imaam ash-Shaafi'ee, and he quoted as-Saajee upon that. So I took him up over this calumny, and I said to him, 'Indeed your abuse over this genealogy is not a scholarly refutation.' So he said to me, 'A sectarian refuting a sectarian!'

And this is his statement, and he acknowledges his partisanship! And I visited him one time in his house, I and the noble Sayyid Muhammad al-Baaqir al-Kattaanee, and there arose a discussion between us over scholarly issues. And al-Haafidh Ibn Hajar was mentioned, so Sayyid Baaqir showed his amazement at Ibn Hajar's memorization and his commentary to Saheehul-Bukhaaree, and I supported him in that. So he (al-Kawtharee) diminished the value of the aforementioned commentary. He said, 'Ibn Hajar used to depend upon extremities (al0Atraaf or obscure routes) in his gathering of the different routes of a hadeeth.' And this is not correct. And he mentioned that he - meaning al-Haafidh Ibn Hajar - used to follow women in the roads, and he used to flirt with them. And that he (at one time) followed a woman thinking that she was beautiful, until she arrived at her house and he was behind her, and she removed her cover (burqaa'), and she turned out to be an ugly black woman, so he returned, frustrated! And the reason behind this attack, is that al-Haafidh used to attack some of the Hanafiyyah in his books of biography. For example, Durarul-Kaaminah and Raf ul-Israar. He said (for example) about al 'Aynee al-Hanafee, "He used to take the manuscript pages of Fathul-Baaree from some of his (Ibn Hajar) students, and use them in his Sharh. So when al-Haafidli came to know of this, he forbade giving these pages to his students. And worse than this, al-Kawtharee accused Anas bin Maalik (radhiyallaahu anhu), with senility and feeble-mindedness, because he related ahaadeeth that contradict the madhhab of Aboo Haneefah! And worse than this is that he tried to make a fabricated hadeeth authentic, because it implied the tidings of Aboo Haneefah...and our beloved friend

10. And he said, "And no likeness is to be drawn between Him and any of the things from His creation, nor does He resemble His creation. He always had and will have His Names and Attributes."⁴⁶

11. And he said, "And His Attributes are not like the attributes of the creation, and His Knowledge is not like our knowledge, and His Capability is not like our capability, and His Sight is not like our sight, and His Hearing is not like our hearing, and His Speech is not like our speech."⁴⁷

12. And he said, "Allaah the Exalted is not to be described with the attributes of the creation."⁴⁸

13. And he said, "And whoever described Allaah a meaning from the meanings of the human beings, then he indeed disbelieved."⁴⁹

14. And he said, "And His Attributes are dhaatiyyah (related to His Essence) and fi'liyyah (related to His action). As for those that are dhaatiyyah, then they are the likes of al-Hayaat (Life), al-Qudrah (Capability), and al-Ilm (the Knowledge), and as-Sama' (the Hearing), and al-Basr (the Sight), and al-Iradah (Will). As for those that are fi'liyyah, then they are the likes of Creation (takhlleeq), and providing sustenance (tarzeeq), and setting up (inshaa'), and creative ability (al-Ibdaa'), and production (as-Sana') and other than that from the Attributes related to action. They have not ceased, and they shall not cease to be His Attributes."⁵⁰

15. And he said, "Allaah has always been the performer of His Action, and the Action is an Attribute in eternity. And the performer is Allaah the Exalted, and the Action is an Attribute in eternity, and the subject to whom it is done is the creation, and the Action of Allaah the Exalted is not created."⁵¹

16. And he said, "Whoever says, 'I do not know whether my Lord is above the sky, or in the earth,' then he has indeed disbelieved. Likewise, whoever says that He is above the Throne, 'And I do not know whether the Throne is in the sky, or in the earth.'⁵²

wrote a refutation of him (and it is called Bayaan Talbeesul-Muftaree Muhammad Zaahid al-Kawtharee as occurs in Fathul-Mulki'l-Alee (p. 119) where it says, "The introduction was completed in one volume, in which he collected his scholarly errors, and his self-contradictions that arose from his hateful partisanship."

⁴⁶ al-Fiqhul-Akbar (p. 301).

⁴⁷ Al-Fiqhul-Akbar (p. 302)

⁴⁸ al-Fiqhul Akbar (p. 56)

⁴⁹ Al-'Aqeedatut-Tahaawiyyah (p. 25) with the notes of at-Albaanee.

⁵⁰ Al-Fiqhul-Akbar (p. 301)

⁵¹ Al-Fiqhul-Akbar (p. 301)

⁵² Al-Fiqhul-Akbar (p. 40) And the likes of this wording was quoted by Shaykhu'l-Islaa'in Ibn Taymiyyah in Majmoo'ul-Fataawaa (5/48), and Ibnul-Qayyim in Ijtima'ul-Juyoo'shil Islaamiyyah (p. 139), and adh-Dhahabee in al-Uluww (p. 101-102), and Ibn Qudaamah in al-Uluww (p. 116) and In Abil-'Izz in Sharhut-Tahaawiyyah (p. 301). And Ibn Abil-'Izz said in discussion of the concept of Wahdatul-Wujood (oneness of being), "So verily the deniers of Allaah's Attributes enter the denial of the Attributes (into) the mining of Tawheed, as jahm Ibn Safwaan and his followers. For verily they say, "Affirming the Attributes necessitates that al-Waajib (i.e. Allaah) is numerous." And this statement is known by necessity to be corrupt. For verily the affirmation of a thing in an abstract sense from all of the Attributes means one cannot picture it existing outside of that. And the mind will only be left thinking that it does not exist, and that is the most extreme form of ta'teel (denial). And this statement has led people to statements of Allaah being everywhere and in everything. And this is worse than the disbelief of the Christians. For verily the Christian specified it to the Messiah (Jesus), but these people use it universally on all of the creation. And from the implications of this kind of Tawheed: is the belief that Fir'awn and his people completed eemaan, knowing Allaah in reality. And from its implications: is that the worshippers of idols are on truth and reward, and verily they only worship Allaah and not other than Him. And from its implications: is that there is no difference between forbiddance, and permissibility, between the mother, and the sister, and the strange woman. And there is no difference between water and intoxicants (khamr), and adultery and marriage. And it implies that everything is from one source. No, rather He is that one source. And from its implications: is that the Prophets were oppressive to their nations. And Allaah is far above what they say, a great Highness!"

17. A woman asked him, 'Where is your Lord whom you worship' So he said, "Verily Allaah the Exalted is above the sky (fis-samaa`), not in the earth." So a man said to him, 'Have you seen the statement of Allaah the Exalted,

﴿وَهُوَ مَعَكُمْ﴾

"And He is with you." [Sooratul-Hadeed 57:4]

He said, "He is as you are when you write to a man, 'Verily I am with you,' whilst you are absent from him."⁵³

18. And likewise he said, "The Hand of Allaah is above their hands, not like the hands of His creations."⁵⁴

19. And he said, "Verily Allaah is free from all imperfection, and Exalted,

﴿وَهُوَ مَعَكُمْ﴾

"And He is with you." [Sooratul-Hadeed 57:4]."

He said, "He is like when you write to a man, 'Verily I am with you,' whilst you are absent from him."⁵⁵

20. And he said, "Indeed He spoke to Moosaa (\$), and it was not that he (Moosaa) spoke to Him."⁵⁶

21. And he said, "And He spoke with His Speech, and the Speech is an Attribute in eternity."⁵⁷

22. And he said, "And His Speech is not like our speech."⁵⁸

23. And he said, "And Moosaa (\$) heard the Speech of Allaah, just as Allaah the Exalted said,

﴿وَكَلَّمَ اللَّهُ مُوسَى
تَكْلِيمًا﴾

"And Allaah spoke to Moosaa directly." [Sooratun-Nisaa` 4:164]

And indeed Allaah the Exalted spoke, and it was not that Moosaa (\$) spoke [to Allaah]."⁵⁹

24. And he said, "And the Qur`aan is the Speech of Allaah, it is written upon the pages, and preserved in the hearts, and recited upon the tongues, and it was revealed upon the Prophet (Sallahhaahu- 'alaihi- Wa-salam)."⁶⁰

25. And he said, "And the Qur'aan is not created."⁶¹

(B): THE STATEMENTS OF IMAAM ABOO HANEEFAH CONCERNING AL-QADAR:

⁵³ Al-Asmaa` was-Sifaat (2/170)

⁵⁴ al-Fiqhul-Absat (p. 56)

⁵⁵ al-Asmaa' was-Sifaat (2/170)

⁵⁶ al-Fiqhul-Akbar (p. 302).

⁵⁷ al-Fiqhul-Akbar (p. 301).

⁵⁸ al-Fiqhul-Akbar (p. 301)

⁵⁹ al-Fiqhul-Akbar (p. 302)

⁶⁰ al-Fiqhul-Akbar (p. 301)

⁶¹ al-Fiqhul-Akbar (p. 301).

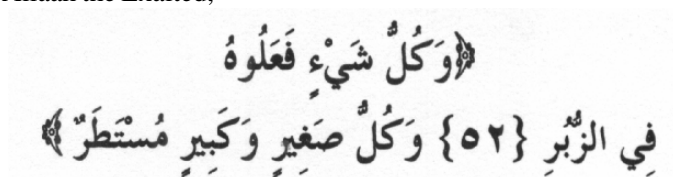
1. A man came to Aboo Haneefah wanting to argue with him about al-Qadr (Divine Pre-Decree), so he said to him, "Do you not know that the one who looks into al-Qadr is like the one who looks at the sun with his bare eyes? The more you look into it, the more confused you become."⁶²

2. Imaam Aboo Haneefah used to say, "And Allaah the Exalted was always knowledgeable of things before they existed."⁶³

3. And he said, "Allaah knows the condition of the absentee in his absence, and He knows what his condition would be if he were present. And Allaah knows the condition of the one who is present in his presence, and He knows what it would be like in his non-existence."⁶⁴

4. Imaam Aboo Haneefah used to say, "And His Divine Pre-Decree (al-Qadr) is in the Preserved Tablet (al-Lawhul-Mahfoodh)."⁶⁵

5. And he said, "And we affirm that Allaah the Exalted commanded the Pen to write. So the Pen said, 'What shall I write, O Lord?' So Allaah the Exalted said, 'Write what will happen up until the Day of judgement,' due to the statement of Allaah the Exalted,



"And everything that they do is in Records. And everything, small and large, is written."
[Sooratul-Qamar 54:52-53]."⁶⁶

6. Imaam Aboo Haneefah said, "There is nothing in this world, nor in the Hereafter, except that He willed it."⁶⁷

7. Imaam Aboo Haneefah said, "Allaah created things from nothing."⁶⁸

8. And he said, "And Allaah the Exalted was the Creator before He created."⁶⁹

9. And he said, "We affirm that the servant is with his deeds, and his acknowledgement and his knowledge is created. So since the performer of the action is created, his actions have more of a right to be created."⁷⁰

10. And he said, "All of the actions of the servants from the movements and the moments of rest are earned by them. And Allaah the Exalted has created them, and they were all willed by Him and His Knowledge and His Pre-Destination (qadaa) and His Pre-Decree (qadar)."⁷¹

⁶² Qalaa` id 'Uqoodub'Uqyaan (qaaf/77/baa)

⁶³ al-Fiqhul-Akbar (p. 302-303)s

⁶⁴ al-Fiqhul-Akbar (p. 302-303)

⁶⁵ al-Fiqhul-Akbar (p. 302)

⁶⁶ al-Wasiyyah (p. 21)

⁶⁷ al-Fiqhul-Akbar (p. 302)

⁶⁸ Al-Fiqhul-Akbar (p. 302)

⁶⁹ al-Fiqhul-Akbar (p. 304)

⁷⁰ al-Wasiyyah (p. 14), along with its explanations

⁷¹ al-Fiqhul-Akbar (p. 303)

11. Imaam Aboo Haneefah said, "And all of the deeds of the servants, from movements and moments of rest, were earned by them in truth, and Allaah the Exalted created them, and all of them are from His Will (mashee'ah), and Knowledge ('ilm), and His Pre-Destination (qadaa), and His Pre-Decree (qadar). And all acts of obedience were obligated by the Command of Allaah the Exalted, and by His Love (mahabbah), and by His Pleasure (ridaa), and His Knowledge ('ilm), and by His Will (mashee'ah), and His Pre-Destination (qadaa'), and His taqdeer (Pre-Destination). And all of the acts of disobedience take place with His Knowledge ('ilm), and His Pre-Destination (qadaa), and His taqdeer (Pre-Decree), and His Will (mashee'ah), not with His Love (mahabbah), nor with His Pleasure (ridaa), nor with His Command."⁷²

12. And he said, "Allaah the Exalted created the creation pure from kufr (disbelief) and eemaan (faith).⁷³ Then He spoke to them and commanded them and prohibited them. So whoever disbelieved, disbelieved with his action and his rejection (inkaar) and his denial (juhood) of the truth by forsaking Allaah the Exalted, and whoever believed, believed with his action, and his affirmation (iqraar) and his attestation (tasdeeq) with the success of Allaah the Exalted and His aid for him."⁷⁴

13. And he said, "And the progeny of Aadam came out of his loins looking like specks. So He made them intelligent and spoke to them and commanded them with eemaan (faith) and prohibited them from disbelief. So they affirmed ruboobiyyah (Lordship) for Him, so that was eemaan from them, so that was the fitrah that they were born upon. And whosoever disbelieved with disbelief after that, then indeed he changed and became altered. And whomsoever believed and attested, then indeed he became firm and remained established."⁷⁵

14. And he said, "And He is the one who ordered and pre-destined things, and nothing can occur in this world, nor in the Hereafter, except with His Will and Knowledge, and Divine Pre-Ordainment and Pre-Decree, and He has written in al-Lawhul-Mahfoodh (the Preserved Tablet)."⁷⁶

15. And he said, "No one from amongst His creation is compelled to disbelieve, nor to have faith. Rather, He created them individually, and eemaan and kufr are the actions of the servants. And Allaah the Exalted knows the one who disbelieves as a disbeliever during his condition of disbelief, so when he believes after that, then He knows him as a Believer, and He loves the one whom He knows to change."⁷⁷

[C]: THE STATEMENTS OF IMAAM ABOO HANEEFAH CONCERNING AL-EEMAAN:

1. He said, "And faith (eemaan) is affirmation (iqraar) and attestation (tasdeeq)."⁷⁸

2. And He said, "Faith (al-eemaan) is affirmation with the tongue, and attestation in the heart, and affirmation alone cannot be eemaan."⁷⁹

3. And Aboo Haneefah said, "And eemaan (faith) does not increase, nor does it decrease."⁸⁰ I say, his statement in denial of the increase of eemaan and its decrease, and his statement in labeling eemaan, and stating that it is attestation in the heart and affirmation with the limbs, and that the action is left out of the reality of eemaan. This statement of his is what separates between the 'aqeedah (creed) of Imaam Aboo

⁷² al-Fiqhul-Akbar (p. 303)

⁷³ It means that Allaah the Exalted created the creation upon the fitTah (natural inclination) of Islaam, as Aboo Haneefah shall explain in that which is to follow.

⁷⁴ al-Fiqhul-Akbar (p. 302)

⁷⁵ al-Fiqhul-Akbar (p. 302)

⁷⁶ al-Fiqhul-Akbar (p. 302-303)

⁷⁷ al-Fiqhul-Akbar (p. 303)

⁷⁸ al-Fiqhul-Akbar (p. 304)

⁷⁹ Kitaabul-Wasiyyah (p. 2), along with its explanation.

⁸⁰ Kitaabul-Wasiyyah (p. 3), along with its explanation.

Haneefah in regards to eemaan, and the 'aqeedah of the rest of the Scholars of Islaam such as Maalik, ash-Shaafi'ee, Ahmad, Ishaq, al-Bukhaaree, and other than them, and the truth is with them. The statement of Imaam Aboo Haneefah is in opposition to the correct position, but he gets a reward either way. Indeed it has been mentioned by Ibn 'Abdul-Barr and Ibn Abil-Izz that Imaam Aboo Haneefah retracted this statement, and Allaah knows best.⁸¹

THE STATEMENTS OF IMAAM ABOO HANEFAH CONCERNING THE COMPANIONS:

1. Imaam Aboo Haneefah said, "We do not mention anyone from amongst the Companions⁸² of the Messenger (Sallahhaahu- 'alaihi-Wa-salam), except with goodness."⁸³

2. And he said, "And we do not declare ourselves free from anyone from amongst the Companions of the Messenger (Sallahhaahu- 'alaihi-Wa-salam), nor do we attach ourselves to one of them, to the exclusion of another."⁸⁴

3. And he used to say, "The stay of one of them with the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam) for one hour is better than the righteous action of one of us done throughout his lifetime, even if it is long."⁸⁵

4. And he said, "And we affirm that the most excellent of the people after our Prophet, Muhammad (Sallahhaahu- 'alaihi-Wa-salam), is Aboo Bakr as-Siddeeq, then 'Umar, then 'Uthmaan, then Alee, may Allaah bestow His Mercy upon all of them."⁸⁶

5. And he said, "The most excellent of the people after the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam) are Aboo Bakr and 'Umar and 'Uthmaan and Alee. And we refrain from all of the Companions of the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam), except when mentioning them in a beautiful manner."⁸⁷

[E]: HIS PROHIBITION FROM KALAAM AND CONTROVERSIES IN THE RELIGION:

1. Imaam Aboo Haneefah said, "The people of desires in al-Basrali are many, and I entered it twenty odd times, sometimes I stayed there for a year or more, or less, under the impression that the science of kalaam (rhetoric) was the greatest of sciences."⁸⁸

⁸¹ Refer to at-Tamheed (9/247) of Ibn 'Abdul-Barr, and Sharhul-'Aqeedatit-Tahaawiyyah (p. 359) of Ibn Abil-Izz al-Hanafee. Also refer to Appendix One, found in this book.

⁸² The Messenger of Allaah (saw) said, "You will not cease to be upon goodness as long as there are amongst you those who saw me and accompanied me. By Allaah! You will not cease to be upon goodness as long as there are amongst you those who saw those who saw me and accompanied me." Related by Ibn Abee Shaybah in al-Musannaf (no. 3427) from Waathilah, al-Haafidh Ibn Hajar authenticated it in Fathul-Baaree (1/7). Imaam al-Bukhaaree (d.256H) (rahimahu Allah) said in Saheehul-Bukhaaree (7/1), "Whoever from amongst the Muslims accompanied the Prophet (saw) or saw him, then he is from amongst his Companions." Imaam an-Nawawee (d.676H) (rahimahu Allah) said, "The correct position is that whoever accompanied the Prophet (saw), then that person is from his Companions." Sharh Saheeh Muslim (16/85) And al-Haafidh Ibn Katheer (d.774H) said, "The fact that just seeing him is enough for one to be called a Companion is clearly stated by al-Bukhaaree, Aboo Zur'ah and others who have written books in regards to the names of the Companions - such as Ibn 'Abdul-Barr, Ibn Mandah, Aboo Moosaa al-Madane, Ibnul Atheer..." Mukhtasar 'Uloomul-Hadeeth (p. 174) Ibn Hajar said in al-Isaabah (1/4-5), "The most correct of what I have come across is that a Companion is one who met the Prophet (saw) whilst believing in him, and died as a Muslim. So that includes one who remained with him for a short time, and those who narrated from him and those who did not, and those who saw him but did not sit with him and those who could not see him due to blindness."

⁸³ Al-Fiqhul-Akbar (p. 304)

⁸⁴ al-Fiqhul-Absat (p. 40)

⁸⁵ Manaaghib Abee Haneefah (p. 76)

⁸⁶ al-Wasiyyah (p. 14), along with its explanation

⁸⁷ As is found in an-Noorul-Laami' (section 119/baa), from him

⁸⁸ Manaaghib Abee Haneefah (p. 137) of al-Kurdee.

2. And he said, "I used to look into kalaam, to the extent that I became highly-skilled in it, fingers were pointed at me in regards to it. And I used to sit close to the circle of Hammaad Ibn Abee Sulaymaan. So a woman came to me, so she said, 'A man has a slave-woman, he wishes to set her free according to the Sunnah, how should he set her free?' So I did not know what to say, so I commanded her to ask Hammaad, then she must return and inform me. So she asked Hammaad, so he said, 'He should set her free whilst she is free from menstrual periods, and complete the freeing process, then leave her until she has gone through two menstrual cycles. So when she has performed ghusl (ritual bathing), then she becomes permissible for him to marry.' So she returned to me, so I said, 'I have no need for kalaam,' and I took my shoes, so I sat with Hammaad."⁸⁹

3. And he said, "May Allaah curse 'Amr Ibn 'Ubaydah, for verily he opened up for the people a path to kalaam in that which does not benefit them in terms of kalaam."⁹⁰ And a man asked him saying, 'What do you say about the kalaam that he relates to the people about the nonessential characteristics (al-a'raad) and the bodies (al-ajsaam)?' So he said, "These are philosophical statements. Stick to the athar (narration), and the path of the Salaf"⁹¹ and beware of all newly invented affairs, for verily they are innovations."⁹²

4. Hammaad Ibn Abee Haneefah said, 'My father - may Allaah have mercy upon him - entered upon me one day, and with me were a group from the people of kalaam, and we were arguing at a door. So when I heard him approaching the house, I went out to him. So he said to me, 'O Hammaad, who is with you?' I said, 'So and so, and so and so, such and such, and such and such,' and I named to him those who were with me. So he said to me, 'O Hammaad, leave alone al-kalaam (theological rhetoric).' He said, 'And my father was not a man who mixed things up, nor was he from amongst those people who commanded something, then prohibited it.' So I said to him, 'O father, did you not used to command me with it?' He said, 'Yes, O son of mine, and today I prohibit you from it.' I said, 'And why is that?' So he said, 'O my son, verily these retarded ones are from the people of kalaam, from amongst those who you will see that they used to be upon one word and one religion, until Shaytaan came between them. So now you find amongst them enmity and differing, so be upon clarity...'"⁹³

⁸⁹ Taareekh Baghdaad (13/333)

⁹⁰ Dhammu-Kalaam (p. 2831) of al-Harawee

⁹¹ When this word (Salaf) occurs in the language, it shows what has past and preceded in knowledge ('ilm) and faith (eemaan) and virtue (fadl) and goodness (ihsaan). Ibnul Mandthoor said, "And the Salaf are whomever preceded from your fathers and your close families, and those who are above you in age and virtue. And the first generation is named as such, and the taabi'een (the second generation) and the Salafus-Saalih (Righteous Predecessors)." Lisanul-'Arab (9/159) I say that from this is the statement of the Messenger of Allaah (saw) to his daughter Faatimah az-Zahraa (radiyallaahu 'anhaa), "So verily I am the best predecessor (salaf) for you." Related by Muslim (no. 2450) It is related (ruwiya) from the Prophet (saw) that he said to his daughter Zaynab (radiyallaahu 'anhaa), "Keep close to our righteous predecessor (salafinaa saalih), 'Uthmaan Ibn Madth'awn." Related by Ahmad (1/337-338) and by Ibn Sa'd in at-Tabaqaat (8/37). It has been weakened by Shaykh al-Albaanee in Silsilatul-Ahaadeethud-Da'eefah (no. 1715) due to Alee Ibn Zayd Ibn Jid'aan. Imaam Muslim relates in the introduction to his Saheeh (p. 16) by way of Muhammad Ibn 'Abdullaah who said, "I heard Alee Ibn Shaqeeq saying: I heard 'Abdullaah Ibnul-Mubaarak saying to the leaders of the people: "Leave alone the hadeeth of 'Umar Ibn Thaabit, for verily he used to curse the Salaf." Imaam al-Awzaa'ee said, "Make yourselves patient upon the Sunnah and stop where the people stopped and speak with what they spoke with and refrain from that which they refrained from. And follow the path of your Righteous Predecessors (salafinassaalih), for verily sufficient for you is that which was sufficient for them." Related in ash-Sharee'ah (p. 58) of al-Aajurree. Shaykhul-Hslaam Ibn Taymiyyah said in Majmoo'ul-Fataawaa (1/149), "There is no blame upon the one who makes apparent the madthhab (way) of the Salaf and affiliates himself with it and attaches himself to it. Rather, it is obligatory to accept that from him by agreement, for verily the madthhab of the Salaf is nothing but the truth." And he also said in Majmoo'ul-Fataawaa (4/100), "Verily a sign of the People of Innovation is that they leave off the ascription to the Salaf." Imaam adh-Dhahabee in Siyar A'laamun-Nubalaa (16/467) quotes Imaam ad-Daraqutnee as saying, "There is nothing more hated by me than 'Ilmul-Kalaam (the knowledge of rhetoric)." Then he says, "A man should never enter into 'ilmul-kalaam, nor argumentation and lie should never delve deeply into these things, rather he should be Salafee."

⁹² Dhammul-Kalaam (baa/194)

⁹³ Manaagib Abee Haneefah (p. 183-184) of al-Makkee

5. And Aboo Haneefah said to Aboo Yoosuf, "Beware of speaking to the common-folk about the foundations of the Religion by way of kalaam, since they blindly follow you, so they will become pre-occupied with that. " ⁹⁴

So this is a portion from his - may Allaah have mercy upon him - statements and what he believed with regards to the issues of the usool (foundations) of the Religion, and his position towards kalaam (theological rhetoric) and those who use it.

⁹⁴ Manaaqib Abee Haneefah (p. 373) of al-Makkee

SECTION FOUR: THE CREED OF IMAAM MAALIK IBN ANAS (D.179H) HIS STATEMENTS CONCERNING TAWHFED:

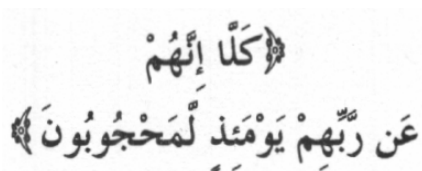
1. It is related by al-Harawee from ash-Shaafi'ee, that he said, 'Maalik was asked about kalaam and Tawheed, so Maalik said, 'It is foolishness to think about the Prophet (Sallahhaahu- 'alaihi- Wa-salam), that he taught this Ummah about istinja' (cleaning after relieving oneself), but he did not teach them Tawheed.'⁹⁵ And Tawheed is what the Prophet (Sallahhaahu- 'alaihi- Wa-salam) said, 'I was commanded to fight the people until they say: There is no deity worthy of worship besides Allaah.'⁹⁶ So whatever is protected by it of wealth and blood is the reality of Tawheed.'⁹⁷

2. And ad-Daraqutnee (d.385) (rahimahu Allah) relates from Waleed Ibn Muslim who said, 'I asked Maalik and ath-Thawree (d.161H) and al-Awzaa'ee (d.157H) and al-Layth Ibn Sa'd about the narrations concerning the Attributes (sifaat). So they all said, 'Pass them on as they have come.'⁹⁸

3. And Ibn 'Abdul-Barr said, 'Maalik was asked, 'Will Allaah be seen on the Day of Judgement?' So he said, 'Yes, Allaah says,

"And some faces shall be shining and radiant upon that day, looking at their Lord."
[Sooratul-Qiyaamah75:22]"

And He said about another people,



"No! Verily they shall be veiled from their Lord upon that day."
[Sooratul-Mutaffifeen83:15]⁹⁹

And al-Qaadee 'Iyaad relates from Ibn Naafi¹⁰⁰ and Ashhab¹⁰¹, that they both said, and one of them increased upon the other, 'O Abaa 'Abdullaah, "And some faces shall be shining and radiant upon that day,

⁹⁵ Aboo Dharr (radhiyallaahu anhu) said, "Indeed the Messenger of Allaah (saw) passed away and there is not a bird flapping its wings in the sky, except that he mentioned to us some knowledge about it." Related by Ahmad (5/153), at Tiyaalasee (no. 479) and at-Tabarane in al-Kabeer (no. 1647). Its isnaad is saheeh. Salmaan al-Faarsee (radhiyallaahu anhu) narrated that it was said to him, 'Your Prophet (saw) 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..." Related by Muslim (1/152) and Ahmad (no. 8).

⁹⁶ Related by al-Bukhaaree (3/262), Muslim (1/51) and an-Nisaa'ee (5/14). All of them relate it by way of 'Ubaydullaah Ibn 'Ubayd al-Lajan 'Utbaah Ibn Mas'ood from Abee Hurayrah. And Aboo Daawood (3/101) related it from Abee Saalih from Abee Hurayrah.

⁹⁷ DhammullKalaam(qaaf/210).

⁹⁸ This narration is related by ad-Daraqutnee in as-Sifaat (p. 75) and by al-Aajurree in ashSharee'ah (p. 314) and by al-Bayhaqee in al-Ptiqaad (p. 118) and Ibn 'Abdul-Barr in al'Amheed(7/149).

⁹⁹ at-Inqitaa (p. 36)

¹⁰⁰ Those who relate from Imaam Maalik, with the name Ibn Naafi' are two men. As for the first one, then he is 'Abdullaah Ibn Naafi' Ibn Thaabit at-Tabreezee Aboo Bakr al-Madane. Ibn Hajar said about him, "Truthful (sadooq), he died in the year 216H." And as for the second, then he is 'Abdullaah Ibn Naafi' Ibn Abee Naafi' al-Majzomee Aboo Muhammad al-Madane. Ibn Hajar said about him, "Trustworthy (thiqah), correct in his memorizing, lenient, he died in the year 206H, and it is said that he may have died after that." Taqreebut-Tadheeb (1/455-456), and Tahdheebut-Tahdheeb (6/50-51)

¹⁰¹ He is Ashhab Ibn 'Abdul-'Azeez Ibn Daawood al-Qaysee Aboo 'Umar al-Misree. Ibn Hajar said about him, "Thiqah (trustworthy), a faqeeh (jurist), he died in the year 204H." Taqreebut-Tahdheeb (1/80), and refer to his biography in Tahdheebut-Tahdheeb (1/359).

looking at their Lord," will they be looking towards Allaah?' He said, 'Yes, with these two eyes of his.' So I said to him, 'So verily there are a people who say he will not be looking at Allaah, that 'looking' means looking at the reward.' He said, They have lied, rather, he will look at Allaah. Have you not heard the statement of Moosa:

﴿رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ﴾

"Lord, I wish to look at You." [Sooratul-A'raaf 6:143]

So do you feel that Moosaa would ask his Lord for something foolish? So Allaah said,

﴿لَنْ تَرَانِي﴾

"You will not be able to see Me." [Sooratul-A'raaf 6:143]

It refers to this world, because it is a state of non-existence, and he cannot look at what remains with that which no longer exists. So therefore, they will arrive at the Hereafter looking at what remains with that which also remains. And Allaah said,

﴿كَلَّا إِنَّهُمْ
عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ﴾

"No! Verily they will be veiled from their Lord upon that day."
[Sooratul-Mutaffifeen 83:15]¹⁰²

4. And Aboo Nu'aym relates from Ja'far Ibn 'Abdullaah who said, 'We were with Maalik Ibn Anas, so a man came, so he said, "O Abaa 'Abdullaah,

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

"The Most Merciful has ascended above His Throne,"
[Soorah Taa Haa 20:5]

How has He ascended?' So anger came over Maalik¹⁰³, such that no affair like this had ever caused to come over him. So he looked towards the earth and scratched with his cane in his hand, until he raised his hand and wiped the sweat from his forehead, tossed the cane aside, and said, 'The modality (kayf) of it cannot be comprehended by the intellect, and al-istiwa' (ascent) is not unknown,¹⁰⁴ and having faith in it is obligatory,

¹⁰² Tarteedul-Madaarik (2/42)

¹⁰³ Refer to Lisaanul-Arabee (3/446)

¹⁰⁴ Rabee'ah ar-Raa'ee (d.136H) said, "Al-Istiwa' is not unknown, and its modality is not comprehensible, and from Allaah is the Message, upon the Messenger is to convey, and upon us is to affirm." Related by al-Laalikaa'ee (no. 665). Imaam al-Bukhaaree (d.256H) said in his Saheeh (13/403) 'Mujaahid said about Istiwa', 'Rising over the Throne.' Imaam al-Awzaa'ee (d.157H) said, 'I asked az-Zuhree and Makhoor about the aayaat pertaining to the Attributes, so they said, 'Leave them as they are.' Related by al-Laalikaa'ee (3/340), and by Ibn Qudaamah in DhammuLKaalam (p. 18). Imaam al-Awzaa'ee said regarding the aayaat and ahaadeeth of the Attributes, "Pass them on as they have come, without asking how." Related by al-Laalikaa'ee (no. 875) Whilst commenting upon the above statements from the Salaf, Shaykhul-Islam Ibn Taymiyyah said in al-Fatwa al-Hamawiyah (p. 109), "So the statement of Rabee'ah and Maalik, 'al-Istiwa' is not unknown,' agrees with the statement of the rest, 'Pass them on as they have come, without asking how.' So they have denied having knowledge of the modality, yet they have not negated the reality of the Attribute. And if the people were to believe in the wording only, without understanding its meaning the way that Allaah intended it, they would have said, 'al-Istiwa' is not known, and the modality is not comprehensible.' And they would have said, 'Pass them on

and the question concerning it is an innovation. And I think that you are a person of innovation,' and he commanded him to leave."¹⁰⁵

5. And Aboo Nu'aym relates from Yahyaa Ibnur-Rabee' who said, 'We were with Maalik Ibn Anas and a man entered upon him, so he said, 'O Abaa 'Abdullaah, what do you say about the one who says that the Qur'aan is created?' So Maalik said, 'A heretic (zindeeq)¹⁰⁶, so fight him.' So he said, 'O Abaa 'Abdullaah, I have only mentioned speech that I heard.' So he said, 'I did not hear it from anyone, I only heard it from you, and how great is this statement.'¹⁰⁷

6. And it is related by Ibn 'Abdul-Barr from 'Abdullaah Ibn Naafi' who said, 'Maalik Ibn Anas used to say, 'Whoever says that the Qur'aan is created, he must be beaten painfully and repressed until he repents.'¹⁰⁸

7. And it is related by Aboo Daawood from 'Abdullaah Ibn Naafi' who said, 'Maalik said, 'Allaah is above the sky (fis-samaa)¹⁰⁹ and His knowledge is in every place.'¹¹⁰

as they have come, without asking how, since al-Histiwa at that moment, cannot be known. Rather, it is unknown at the level of linguistic words! And also, they would not be in need of negating the knowledge of the modality when the meaning of the word is not understood, they would only be in need of negating the knowledge of the modality if the Attributes are affirmed. And also, the one who negates some of the Attributes, or all of them, then he is not in need of saying, 'without asking how.' So whomsoever says, 'Allaah is not above the Throne,' he is not in need of saying, 'without asking how.' So if the madhhab of the Salaf had actually been to negate the Attributes, then why would they have said, 'and without asking how.' And also, their statement, 'Pass them on as they have come,' necessitates a remaining indication of what it is. So the fact that it has come as a wording indicates a meaning. So if negation of these Attributes was to be indicated, then it would have been obligatory to say, 'Pass on the wording with the belief that the understanding is not the intended meaning,' or, 'Pass on their wordings along with the belief that Allaah is not truly to be described with what this indicates.' So at that moment, you have passed them on as they came, and therefore it cannot be said, 'and do not ask how.' So modality must be negated from that which is not confirmed linguistically from the statement."

¹⁰⁵ Related in al-Hilyah (6/325-326), and it is also related by as-Saabooni in 'Aqeedatus-Salaf wa Ashaabul-Hadeeth (p. 17-18) by way of Ja'far Ibn 'Abdullaah from Maalik, and Ibn 'Abdul-Barr in at-Tamheed (7/151) by way of 'Abdullaah Ibn Naafi' from Maalik, and al-Bayhaqee al-Asmaa' was-Sifaat (p. 408) by way of 'Abdullaah Ibn Wahb from Maalik. Ibn Hajar said in FathulBaaree (13/406-407) that its isnaad (chain of narrators) is hasan (good). And it was authenticated by adh-Dhahabee in al-Uluww (p. 103).

¹⁰⁶ azZindeeq: It is a word that came into Arabic from Persian, it was first used by the Muslims to refer to those who speak with the two principles, light and darkness, upon the way (madhhab) of al-Maanawiyah, and other than them. Then its meaning according to them moved onto the infidels and atheists and everyone else who had misguided beliefs. Rather, it was applied upon the doubtful people and all those who deviated from the regulations of the Religion in thought or action. Refer to al-Mawsoo'atul-Muyasirrah (1/929), and Taareekhul-Ilaad (p. 14-32) of 'Abdur-Rahmaan Badawee.

¹⁰⁷ Related in al-Hilyah (6/325), and it was related by al-Laalikaa'ee in Sharh Usoolul-Itiqaad Ahlus-Sunnah wal-Jamaa'ah (1/249) by way of Abee Muhammad Yahyaa Ibn Khalaf from Maalik. And it was also mentioned by al-Qaadee 'Iyaad in Tarteedul-Madaarik (1/460).

¹⁰⁸ al-Inqitaa' (p. 35)

¹⁰⁹ A present-day caller to innovation says in his article, Is it Permissible to Believe that Allah is in the Sky in a Literal Sense, "The literal sense of being "in the sky" would mean that Allah is actually in one of His creatures, for the sky is something created. It is not permissible to believe that Allah indwells or occupies (in Arabic, hulul) any of His creatures, as the Christians believe about Jesus, or the Hindus about their avatars." Here, in his attack of the phrase used by the Salaf, 'fissamaa' this kingpin of innovation shows his utter ignorance of the Arabic language. Since, the statement 'in the sky' means 'above the sky' and this is known in the Arabic language. So the prepositions alternate with each other, and this is known from the Qur'aan, as is found in the statement of Allaah the Exalted,

﴿وَأَصْلَبَكُمْ فِي جُدُوعِ النَّخْلِ﴾

"So I will crucify you in (fee) the trunks of palm trees."

[Soorah Taa Haa 20:151]

That is to say, 'alaa (upon) the trunks of palm trees. And there is His statement,

﴿فَامْشُوا فِي مَنَاكِبِهَا﴾

"And walk in (fee) its slopes..."

[B]: HIS STATEMENTS CONCERNING AL-QADAR:

1. Aboo Nu'aym relates from Ibn Wahb¹¹¹ who said, 'I heard Maalik saying to a man, 'Did you ask me yesterday about al-Qadar?' He said; 'Yes.' He said, 'Verily Allaah the Exalted said,

﴿وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ
مِنِّْي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ﴾

"And if We had wished, We could have given each person his guidance. However, the Word from Me took place that I will fill Hell with Jinn and mankind together." [Sooratus-Sajdah 32:13]

So there is no escape from that which Allaah the Exalted has stated.¹¹²

2. And al-Qaadee 'Iyaad said, 'Imaam Maalik was asked about the Qadariyyah, 'Who are they?' He said, 'The one who says: Sins are not created.' And likewise, he said about the Qadariyyah, 'These are those who say that the faculty of capability (istitaa'ah) is with them, if they wish, they will obey, and if they wish, they will disobey.'¹¹³

3. And it is related by Ibn Abee 'Aasim from Sa'eed Ibn 'Abdul Jabbaar who said, 'I heard Maalik Ibn Anas saying, 'My view concerning their - meaning the Qadariyyah - is that they should be made to repent, so that they can repent, and if not, they should be fought.'¹¹⁴

4. And Ibn 'Abdul-Barr said, 'Maalik said, 'I have not seen anyone from amongst the people of al-Qadar, except that he is dim-witted, light-headed and trivial.'¹¹⁵

5. And it is related by Ibn Abee 'Aasim from Marwaan Ibn Muhammad at-Taataree who said, 'I heard about Maalik Ibn Anas being asked about marriage to a qadaree. So he recited,

﴿وَلَا مَـمْنَةَ مُؤْمِنَةٍ خَيْرٌ
مِّنْ مُّشْرِكَةٍ﴾

"And verily a believing slave is better than an idolator."

[Sooratul-Baqarah 2:221]...¹¹⁶

6. And al-Qaadee 'Iyaad said, 'Maalik said, 'It is not permissible to accept the testimony of the qadaree who calls (to his innovation), nor the Khaarijee, nor the Raafidee.'¹¹⁷

[Sooratul-Mulk 67: 15]

That is to say, upon (alaa) the mountains in search of provision.' From the words of Saleem al-Hilaalee in al-Jamaa'aatul-Islaamiyyah (p. 210-211). For more examples of this point, refer to at-Tamheed (7/130) of Ibn 'Abdul-Barr, and al-Asmaa' wasSifaat (p. 531, 534, 537) of al-Bayhaqee, and al-Hbaanah (p. 106-107) of Abul-Hasan al-Ash'aree, and Majmoo'ul-Fataawaa (3/52-53, 68-69, 106, 258, 16/101, 108) of Ibn Taymiyyah, and Sharhul'Aqeedatit-Tahaawiyyah (p. 286) of Ibn Abil-Izzal-Hanafee.

¹¹⁰ Related by Aboo Daawood in Masaa'il-ul-Imaam Ahmad (p. 263), and it is related by Ibn 'Abdul-Barr in at-Tamheed (7/138)

¹¹¹ He is 'Abdullaah Ibn Wahb al-Qurashee. Ibn Hajar said about him, "The faqeeh (jurist), trustworthy (thiqah), a haafidh, a worshipper. He died in the year 198H. Taqreebut-Tahdheeb (1/460).

¹¹² al-Hilyah (6/326)

¹¹³ TarteebubMadaarik (2/48), and refer to Sharh Usoolul-I'tiqaad Ahlus-Sunnah wal-Jamaa'ah (2/801)

¹¹⁴ as-Sunnah (1/87-88) of Ibn Abee 'Aasim, and it is also related by Aboo Nuaym in al-Hilyah (6/326).

¹¹⁵ al-Inqitaa (p. 34)

¹¹⁶ as-Sunnah (1/88) of Ibn Abee 'Aasim, and al-Hilyah (6/326) of Aboo Nu'aym

7. And al-Qaadee 'Iyaad said, 'Maalik was asked about the people of Qadar, should we refrain from their speech? He said, 'Yes, if what he is upon is known,' and he said in another narration, 'Prayer is not to be performed behind them, nor is the hadeeth to be accepted from them, and if you encounter them at a seaport, then throw them out from it.'¹¹⁸

[C]: HIS STATEMENT CONCERNING AL-EEMAAN:

1. Ibn 'Abdul-Barr relates from 'Abdur-Razzaaq Ibn Hammaam who said, 'I heard Ibn Khareej¹¹⁹ and Sufyaan ath-Thawree and Ma'mar Ibn Raashid and Sufyaan Ibn 'Uyaynah and Maalik Ibn Anas saying, 'Faith (eemaan) is statement and action, it increases and decreases.'¹²⁰

2. And Aboo Nu'ayn relates from 'Abdullaah Ibn Naafi' who said, 'Maalik Ibn Anas used to say, 'Faith (eemaan) is statement and action.'¹²¹

3. And Ibn 'Abdul-Barr relates from Ashhab Ibn 'Abdul-'Azeez who said, 'Maalik said, 'So the people stood to pray in the direction of Baytul-Maqdis (i.e. Masjidul-Aqsaa) for sixteen months, then they were commanded to face the Baytul-Haraam (i.e. Masjidul-Haram), so Allaah the Exalted said,

﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾

"And never would Allaah have caused you to lose your faith."

[Sooratal-Baqarah 2:143]

This means, 'your Prayers towards Baytul-Maqdis.' Maalik said, 'And it is with this that I reply to the statement of the Murji'ah that the Prayer is not from eemaan.'¹²²

[D]: HIS STATEMENTS CONCERNING THE COMPANIONS:

1. Aboo Nu'ayn relates from 'Abdullaah al-'Anbaree who said, 'Maalik Ibn Anas said, 'Whoever finds fault in anyone from amongst the Companions of the Messenger (Sallahahu- 'alaihi-Wa-salam), or he has rancour towards them in his heart, then he has no right to a share in the booty of the Muslims,' then he recited,

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

"And those who came after them saying, 'O Lord! Forgive us and our brothers who have preceded us in faith, and put not in our hearts any hatred towards those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.'"

[Sooratul-Hashr 59:8]

¹¹⁷ Tarteedul-Madaarik (2/47)

¹¹⁸ Tarteedul-Madaarik (2/47)

¹¹⁹ He is 'Abdul-Malik Ibn 'Abdul-Azeez Ibn Khareej ar-Romeeal-Amawee, and adh-Dhahabee said about him, "The imaam, the haafidh, the faqeeh of the Sacred House, AbulWaleed." He died in the year 150H. Refer to Tadhkiratul-Huffaadh (1/169), and refer to his biography in Taareekh Baghdaad (10/400).

¹²⁰ Al-Inqita (p. 34).

¹²¹ al-Hilyah (6/327)

¹²² al-Inqita (p. 34).

So whoever finds fault with them, or has rancour in his heart towards them, then he has no right to a share in the booty."¹²³

2. And Aboo Nu'aym relates from a man, from Waleed az-Zubayr¹²⁴ who said, 'We were with Maalik, so they mentioned a man who used to find fault with the Companions of the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam), so Maalik recited this aayah,

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ﴾

"Muhammad is the Messenger of Allaah, and those who are with him are very harsh,"

until he recited,

﴿لَيَغِيظَ بِهِمُ الْكُفَّارَ﴾

"So they may enrage through them (the Companions) the disbelievers."

[Sooratul-Fath 48:29]

So Maalik said, 'Whoever possesses anger in his heart towards the Companions of the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam), then indeed this aayah applies to him.'¹²⁵

3. And al-Qaadee 'Iyaad mentions from Ashhab Ibn 'Abdul-'Azeez who said, 'We were with Maalik when a man from amongst the 'Alawiyyeen stood against him, and they used to come to his gatherings. So he called out to him, 'O Abaa 'Abdullaah!' So Maalik looked to him, and there was not just anyone whom he would have answered, from many of those whom he looked to with his head. So at Taalibee said to him, 'I wish to make you a proof in regards to what is between myself and Allaah. When I stand before Him and He asks me, I will say: Maalik said it to me.' So he said to him, 'Speak.' So he said, 'Who is the best of the people after the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam)?' He said, 'Aboo Bakr.' The 'Alawee said, 'Then who?' Maalik said, 'Then Umar.' The 'Alawee said, 'Then who?' Maalik said, 'The Caliph who was killed in oppression, 'Uthmaan.' The 'Alawee¹²⁶ said, 'By Allaah, I will never sit with you, ever.' Maalik said to him, 'The choice is yours.'¹²⁷

¹²³ al-Hilyah (6/327)

¹²⁴ He is the one who studied with him, and heard from him, from Waleed al-'Awwaam. He is 'Abdullaah Ibn Naafi' Ibn Thaabit Ibnuz-Zubayr Ibnul-'Awwaam, and Mus'ab Ibn 'Abdullaah Ibn Mus'ab, and the introduction to him shall follow.

¹²⁵ Al-Hilyah (6/327)

¹²⁶ This refers to the Nusayriyyah, who were named after Muhammad Ibn Numayr an-Nusayree (d.270H), they refer to themselves as 'Alawiyyah after Alee Ibn Abee Taalib, Shaykhul-Islaam Ibn Taymiyyah said in its Majmoo'ul-Fataawaa (35/145) in explanation of their deviance, "These people named 'an-Nusayriyyah,' and other groups from among the Qaraamitah and Baatiniyyah, are greater disbelievers than the Jews and Christians. Rather, they are greater disbelievers than most of the mushrikeen (idolaters), and their harm to the Ummah of Muhammad (saw), is greater than the harm of the disbelievers who are in war with Muslims, such as at-Tatar, disbelieving Europeans and others. For they present themselves in front of ignorant Muslims as supporters and advocates of the Family of the Prophet, while in reality they do not believe in Allaah, nor the Messenger, nor the Book, nor commands, nor prohibitions, nor reward, nor punishment, nor Paradise, nor the Fire, nor in one of the Messengers before Muhammad (saw), nor in a religion from among previous religions. Rather, they take the words of Allaah and His Messenger, known to the Scholars of Muslims, and they interpret them based upon their fabrications, claiming that their interpretations are 'hidden knowledge' ('ilmul-baatin), such as what the questioner mentioned and snore. They have no limit in their unbelief with regards to Allaah's Name, His verses, and their distortion of the Speech of Allaah, the Most High, and His Messenger from their proper places. Their aim is repudiation of Islaamic beliefs and laws in every possible way, trying to make it appear that these matters have realities that they know, such as that 'five Prayers' means knowledge of their secrets, 'obligatory fast' hiding of their secrets, and 'pilgrimage to the Ancient House' means a visit to their shaykhs, and that the two hands of Aboo Lahab represent Aboo Bakr and 'Umar, and that 'the great news and the manifest imaam' (an-naba'ul 'adtheem wal-imaamul-mubeen) is 'Alee Ibn Abee Taalib.

There are well known incidents and books they have written with regards to their enmity to Islaam and its people. When they have an opportunity, they spill the blood of Muslims, such as when they once killed pilgrims and threw them into the well of Zamzam.

[E]: HIS PROHIBITION FROM KALAAM AND CONTROVERSIES IN THE RELIGION:

1. Ibn 'Abdul-Barr relates from Mus'ab Ibn 'Abdullaah az-Zubayree¹²⁸ who said, 'Maalik used to say, 'Idle speech (kalaam) in the Religion is detested, and the people from our country have not ceased to detest it and to prohibit from it, like the idle speech founded in the opinion of Jahm and al-Qadar and everything that resembles that. And speech (kalaam) is not liked, except when it has action under it. So as for speech (kalaam) concerning the Religion of Allaah and concerning Allaah the Mighty and Majestic, then silence is beloved to me, because I have seen the people of our country prohibiting from speech concerning the Religion, except that which has action under it.'¹²⁹

2. And Aboo Nu'aym relates from 'Abdullaah Ibn Naafi' who said, 'I heard Maalik saying, 'Even if a man commits all of the major sins, except for Shirk (association) with Allaah,¹³⁰ then he returns from these desires and innovations,' and he mentioned kalaam, 'he enters Paradise.'¹³¹

Once they took the black stone and it stayed with them for a period of time, and they have killed so many Muslim scholars and elders that only Allaah knows their number. Muslim scholars have written books, unveiling their secrets, exposing their veils, explaining what they are upon from disbelief, infidelity and atheism, by which they are greater disbelievers than the Jews, Christians, and Indian idol-worshipping Brahmans. It is known to us, that the coast of Shaam was only taken over by the Christians from their side. And also that they are always upon the side of every enemy against Muslims, so they are with Christians against Muslims. From the greatest afflictions that have befallen them are Muslims' opening conquest of the coast (of Shaam) and defeat of the Christians. Rather, one of the greatest afflictions that has befallen them is Muslims' victory over Tatar, and from the greatest holidays for them is the Christians conquest - and refuge is sought with Allaah the Exalted - of Muslim ports. They do not admit that this world has a Creator that created it, or that He has a Religion that He orders with, or that He has a place with which He will reward people for their deeds, other than this place (in this world)."

¹²⁷ Tarteedul-Madaarik (2/44-45)

¹²⁸ He is Mus'ab Ibn 'Abdullaah Ibn Mus'ab Ibn Thaabit Ibn 'Abdullaah Ibnuz-Zubayr Ibnul-Awwaam al-Asdee al-Madane, residing in Baghdaad. Ibn Hajar said about him, "Truthful (sadooq), a scholar by association. He died in the year 236H. Taqreebut-Tahdheeb (2/252), and refer to his biography in Tahdheebut-Tahdheeb (10/162).

¹²⁹ Jaami' Bayaanul-Ilm wa Fadlihi (p. 415)

¹³⁰ Imaam Ibnul-Qayyim al-Jawziyyah (d. 751H) (rahimahu Allah) said, "Allaah the Exalted informed that the purpose and affair of creation was to know His Names and to worship Him alone, without associates so that the people could become trustworthy (qist), and that is the justice ('adl) by which the heavens and the earth are established, as Allaah the Exalted said,

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ
وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾

"We have already sent our messengers with clear evidences and sent down with them the Book and the balance that the people may maintain their affairs in justice."

[Sooratul-Hadeed 57:251]

So Allaah the Glorified, informed that he sent His messengers and revealed His books to establish the people upon fairness (gist) and that is justice ('adl). And from the greatest fairness is Tawheed, and it is the head of justice, and its maintainer, and Shirk is injustice, as Allaah the Exalted said,

﴿إِنَّ الشِّرْكَ
لَظُلْمٌ عَظِيمٌ﴾

"Verily Shirk is a great injustice."

[Sooratul-Luqmaan 31:13]

So Shirk is the greatest injustice and Tawheed is the best form of justice. So what can be a greater denial than this meaning, so it is the greatest of major sins; to the extent that it is said when Shirk itself negates something, it becomes the greatest of major sins absolutely. And Allaah has prohibited Paradise upon everyone who commits Shirk, and He has made his blood, wealth, and family permissible for the people of Tawheed, and that they may take them as slaves for themselves since they abandon His 'uboodiyyah (worship). Allaah the Exalted has refused to accept any actions from the mushrik (one who commits Shirk), nor is there any intercession for him, neither is his final supplication answered, nor is it accepted due to his hope. Because the mushrik is the most ignorant person concerning Allaah, since he makes something from His creation one to be called upon. And that is the utmost limit of ignorance concerning Him, as is the utmost limit of injustice to Him. And if the mushrik only knew the reality, he would not commit transgression upon his Lord, and the transgression is only upon himself."

3. And al-Harawee relates from Ishaq Ibn 'Eesaa¹³² who said, 'Maalik said, 'Whoever seeks the Religion though kalaam will deviate, and whosoever seeks wealth through quantity will become bankrupt, and whosoever seeks strange hadeeth becomes a liar.'¹³³

4. And al-Khateeb relates from Ishaq Ibn 'Eesaa who said, 'I heard Maalik Ibn Anas censuring argumentation in the Religion and saying, 'Is to be the case that every time someone comes who can argue better than another that we are to abandon what Jibreel brought to Muhammad (Sallahahu- 'alaihi- Wasalam) because of his argument?'¹³⁴

5. And al-Harawee relates from 'Abdur-Rahmaan Ibn Mahdee who said, 'I entered upon Maalik, and with him was a man asking him. So he said, 'It seems you are from the companions of 'Amr Ibn 'Ubayd. So verily he innovated his innovation with kalaam, and if kalaam had been knowledge, the Companions and the taabi'een would have spoken about it, just as they spoke about the rules and regulations.'¹³⁵

6. And al-Harawee relates from Ashliab Ibn 'Abdul-'Azeez who said, 'I heard Maalik saying, 'Beware of the innovations.' It was said, 'O Abaa 'Abdullaah, what are the innovations?' He said, 'It is the people of innovation who speak about the Names of Allaah and His Attributes and His Speech and His Knowledge and His Power; and they do not remain silent about that which the Companions and the taabi'een, and those who followed them in goodness remained silent.'¹³⁶

7. And Aboo Nu'aym relates from ash-Shaafi'ee who said, 'When some of the people of desires came to Maalik Ibn Anas, he said, 'As for me, then I am upon clear evidence from my Lord and my Religion. And as for you, then you are in doubt, so go to a doubter and argue with him.'¹³⁷

8. Ibn 'Abdul-Barr narrated from Muhammad Ibn Ahmad Ibn Jaweez Mindaad al-Misree al-Maaliqee who said in the 'Book of Salaries' in his book, al-Khilaaf, 'It is not permissible to rent anything from the books of the people of desires and innovations. According to our companions, they are the books of the people of kalaam from the Mu'tazilah and other than them, and all licenses concerning that must be dissolved.'¹³⁸

¹³¹ al-Hilyah (6/325)

¹³² He is Ishaq Ibn 'Eesaa Ibn Najeel al-Baghaadee. Ibn Hajar said about him, "Truthful (sadooq), he died in the year 214H. Taqreebut-Tahdheeb (1/60), refer to his biography in Tahdheebut-Tahdheeb (1/245).

¹³³ Dhammul-Kalaam (qaaf/173/alif).

¹³⁴ Sharaf Ashaabul-Hadeeth (p. 5), and Sharh Usoolul-I'tiqaad (no. 293) of al-Lalika'ee.

¹³⁵ Dhammul-Kalaam (qaaf/173/baa).

¹³⁶ Dhammul-Kalaam (qaa f/ 17 3/alif).

¹³⁷ Al-Hilyah (6/324)

¹³⁸ Jaami Bayaanul-Ilm wa Fadlihi (p.416-417) Ibnul-Qayyim (d.751H) narrates in his book at -Tumqul-Hukmiyyah (p. 282) about the burning of the books of deviance and their destruction, that al-Marroodhee said to Ahmad, "I borrowed a book, and in it are a few evil things; do you think I should tear it up or burn it?" He said, "Yes; burn it." Ibnul-Qayyim continued saying, "The Prophet had seen in 'Umar's hand, a book transcribed from the Tawrat, and he was surprised how much it resembled the Qur'aan, so the Messenger's chin dropped, so then 'Umar went with it to the fire and threw it therein. The Prophet once ordered a man who wrote something from him other than the Qur'aan to erase it. Then he allowed the writing of his Sunnah, and did not allow other than that. So all of these books which contain deviance from the Sunnah are not permitted, rather it is permitted to erase them or tear them apart. Nor is there anything more harmful to the Ummah than these books. Not only that but even the Companions had burnt up all the versions of the Mushaf other than the Mushaf of 'Uthmaan, for what they feared for the Ummah of the division that might arise. So how would it be if they saw the books, which have spread difference and division among the Ummah..." Shaykh Aboo Anas Hamad al-'Uthmaan comments upon these statements in Zajarul-Mutahaawun (p. 96) saying, "The evil of the Jews and the Christians is open and clear to the common-folk of the Muslims; as for the people of innovation, then their harm is not clear to every person... This is why the scholars see that to refute the people of innovation takes precedence over refuting the Jews and the Christians." Indeed Imaam Ahmad Ibn Hanbal (d.241 H) (rahimahu Allah) viewed it permissible to take assistance from the Jews and the Christians, but not from the Jahmiyyah: Al-Marwazee said to Imaam Ahmad: "Can we seek assistance from the Jews and Christians and they are polytheists (mushrikoon) and not seek assistance from the Jahmiyyah?" He answered, "O my dear son, the Muslims will not be deceived by them (the Christians)." A-Adaabush-Shar'iyyah (1/256) Imaam Ibnul Jawzee (d.597H) (rahimahu Allah) said, "Abul-Wafaa 'Alee Ibn 'Aqeel al-Faqeeh said: Our shaykh, Abul-Fadl al-Hamdaanee said: 'The

So these are glances at the position of Imaam Maalik, and his statements concerning Tawheed, the Companions, eemaan, 'ilmul-kalaam (knowledge of the theological rhetoric) and other than these.

Innovators of Islaam, and the fabricators of Hadeeth are more harmful 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 those who have surrounded it from the outside. So the ones who are inside open up the fortress, so they are more evil to Islaam than those who do not wear the cloak of Islaam." Al-Mawdoo'at (1/51) of Ibnul Jawzee

From Ibraaheem (an-Nakha'ee) who said, "There is no backbiting regarding an innovator." Sharh Usoolul-I'tiqaad (no. 276) From al-Hasan al-Basree, who said, "There are three who have no inviolability with regard to backbiting: one of them is the person of innovation who calls to his innovation." Sharh Usoolul-Itiqaad (no. 278) From Katheer Aboo Sahl who said, "It is said that there is no inviolability for the people of innovated sects." Sharh Usoolul-Itiqaad (no. 281) Sallaam Ibn Abee Mutee' said: A man said to Ayyoob asSakhtiyaanee, 'O Aboo Bakr, 'Amr Ibn 'Ubayd has turned back from his opinion!!' He said, "He has not turned back." He said, 'Indeed, O Aboo Bakr, he has turned back.' Ayyoob said: "He has not turned back - (threetimes) - he has not turned back. Have you not heard his (saw) saying, "They shoot out from the Religion just as the arrow shoots through the prey, then they do not return to it until the arrow returns to the bow - string." Sharh Usoolul-Itiqaad (no. 286)

Imaam Aboo 'Uthmaan as-Saaboonee (d.449H) (rahimahu Allah) said about Ahlus-Sunnah wal-Jamaa'ah in 'Aqeedatus-Salaf wa Ashaabul-Hadeeth (p. 100), "They follow the Salafus-Saalih, the Imaams, and the scholars of the Muslims, they adhere strictly to the Religion that they adhered to, and to the clear truth. And they hate the people of innovation, those who innovate into the Religion that which is not from it. They do not love them, and they do not keep company with them. They do not listen to their statements, nor sit with them. Rather, they protect their ears from hearing their futility - things, which if they pass through the ears, and settle in the heart - will cause harm, and cause doubt and wicked things to appear. And concerning this, Allaah the Mighty and Majestic revealed,

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي
آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ﴾

"And when you see people engaged in vain discourse about our Signs (aayaat), then turn away from them, unless they turn to a different theme."

[Sooratul-An'aam 6:68]

Imaam ash-Shawkaanee (d.1255H) (rahimahu Allah) said in Fathul-Qadeer (2/128), "And this aayah contains a severe reprimand for those who allow people to sit with the innovators, those who twist the Words of Allaah, play around with His Book, and the Sunnah of His Messenger (saw). And refer them back to their own misleading desires and wicked innovations. Since, if he is unable to reprimand them and change them from what they are upon, then at the very least, he should avoid sitting with them - and that is easy for him, not difficult. And the innovators may make use of his presence with them - even though he may be free from their mistakes - through a doubt by which they will beguile the common people, in which case his presence will cause an extra evil, in addition to just listening to their evil."

Asmaa Bint 'Ubayd said, "Two of the people of vain desires and innovations entered upon Ibn Seereen (d.110H), and said, "O Abaa Bakr, may we speak with you?" So he said, "No!" They said, "May we recite an aayah from the Book of Allaah?" He said, "No, indeed either you must get up and leave me, or I will get up and leave." So they left, so some of the people said, "O Abaa Bakr, what harm would it have done to you, for them to recite an aayah from the Book of Allaah?" He said, "I feared that they would read an aayah to me and distort it, and that would remain in my heart." Related by ad-Daarimiee in his Sunan (1/109)

And Ibn Taymiyyah said in Majmoo'ul-Fataawaa (28/232), "The harm of the people of innovations of disbelief, or misguidance upon the Muslims is greater than the harm of the Jews and the Christians. For verily those innovators corrupt the hearts from the very beginning. Whereas the Jews and the Christians and those who wage war against the Muslim lands, their corruption is of the heart, but it occurs after much time."

SECTION FIVE: THE CREED OF IMAAM ASH-SHAAFI'EE (D.204H)

[A]: HIS STATEMENTS CONCERNING TAWHEED:

1. It is related by al-Bayhaquee from ar-Rabee' Ibn Sulaymaan who said, 'Ash-Shaafi'ee said, 'Whoever takes an oath by Allaah, or by a Name from His Names, then he breaks the oath, then he must make an expiation. And whoever swears by something other than Allaah, such as when a man says, 'By the Ka'bah, by my father, by such and such,' then he breaks it, then there is no expiation due upon him. And similar to this is his statement, 'By my age...' There is no expiation upon him, and taking an oath by other than Allaah. So these are detested and prohibited due to the statement of the Messenger (Sallahhaahu- 'alaihi-Wa-salam), 'Verily Allaah the Mighty and Majestic has prohibited that you swear by your fathers. So whoever is going to swear, then let him swear by Allaah, or let him remain silent...' ^{139,140} And ash-Shaafi'ee justified through this that the Names of Allaah are not created, so whoever swears by Allaah, then he breaks it, then he must make an expiation."¹⁴¹

2. And Ibnul-Qayyim mentions in Ijtimaa'ul-Juyoosh from ash-Shaafi'ee that he said, "The statement concerning the Sunnah, which I am upon and which I have seen our companions, the people of hadeeth, ¹⁴² to be upon, those whom I have seen and taken from like Sufyaan and Maalik and other than these two is the affirmation of the testimony that there is no deity worthy of worship besides Allaah, and that Muhammad is the Messenger of Allaah; and that Allaah the Exalted is above His Throne, above the sky (fis-sama) He draws close to His creation how ever He wishes, and that Allaah the Exalted descends to the lowest heaven how ever He wishes."¹⁴³

3. And adh-Dhahabee mentions from al-Muzanee that he said, '[I said:] If anyone can take out what is in my innermost soul and what is connected to it from the affair of Tawheed, then it is ash-Shaafi'ee. So I went to him and he was in a mosque in Egypt. So when I knelt in front of him, I said, 'There has occurred in my innermost soul an affair in regards to Tawheed. So I know that no one knows (the extent of) your knowledge, so what do you have with you?' So he became angry, then he said, 'Do you know where you are?' I said, 'Yes.' He said, 'This is the place where Allaah drowned Fir'awn. Has it reached you that the Messenger of Allaah was commanded with a question concerning that?' I said, 'No.' He said, 'Have the Companions spoken about it?' I said, 'No.' He said, 'Do you know how many stars are in the sky?' I said, 'No.' He said, 'So a star knows its species, its rise, its setting, and from what it was created?' I said, 'No.' He said, 'So there is something from the creation that you see with your eyes that you do not know, yet you speak about the Knowledge of the Creator?' Then he asked me about a matter concerning ablution, so I was mistaken in it. So he branched off into four areas, so I was not correct in any one of them, so he said, 'So you leave alone the knowledge of something which you are in need of five times a day, instead, you burden

¹³⁹ Related by al-Bukhaaree (11/530) and Muslim (no. 1646)

¹⁴⁰ Manaaqibush-Shaafi'ee (1/405)

¹⁴¹ Related by Ibn Abee Haatim in Aadaabush-Shaafi'ee (p. 193) and by Aboo Nu'aym in al-Hilyah (9/112-13), and by al-Bayhaquee in as-Sunnanul-Kubraa (10/28) and in al-Asmaa was-Sifaat (p. 255-256). And it is also mentioned by al-Baghawee in Sharhus-Sunnah (1/188), and refer to al-Uluww (p. 121) of adh-Dhahabee, and it's Mukhtasar (p. 77).

¹⁴² From Mu'aawiyah Ibn Qurah, from his father, from the Prophet (saw) who said, "A group from my Ummah will always remain victorious. Those who abandon them will not be able to harm them, until the Hour is established." Related by Muslim (no. 1920-1925), it was authenticated by Ibn Hibbaan in al-Majrooheen (1/88-89) and by Shaykh al-Albaanee in as-Saheehah (no. 1108, 1955-1962).

Ahmad Ibn Hanbal mentioned the hadeeth of the Prophet (saw), "The Ummah will divide into more than seventy sects..." So he said, "If they are not the people of Hadeeth, then I do not know who they are!" Sharaf Ashaabul-Hadeeth (1/7). Abul-Hasan Mullammad Ibn 'Abdullaah Ibn Bishr said, "I saw the Prophet (saw) in a dream so I said: Who is the Saved Sect from the seventy-three sects? He said: You, O people of Hadeeth." Sharaf Ashaabul-Hadeeth (1/7) Imaam ash-Shaafi'ee said, "If I were to see a man from the people of Hadeeth, it would be as if I had seen the Prophet (saw) living." Sharaf Ashaabul-Hadeeth (1/31). Shaykh 'Abdul Qaadir al-Jeelanee said, "As for the Saved Sect, it is Ahlus-Sunnah wal-Jama'ah, and there is no name for Ahlus-Sunnah except one, and that is: the people of Hadeeth," al-Ghunyatu-Taalibeen (p. 212).

¹⁴³ Ijtimaa'ul-Juyooshil-Islamiyyah (p. 165), Ithbaat Sifatul-Uluww (p. 124), and refer to Majmoo'ul-Fataawaa (4/181-183) and al-Uluww (p. 120) of adh-Dhahabee, and it's Mukhtasar (p. 77).

yourself with the knowledge of the Creator? When this occurs in your innermost soul, then refer to the statement of Allaah the Exalted,

﴿وَالْهَكْمُ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ {١٦٣}﴾
﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ﴾

"And your God is One God, there is no true god besides Him.

He is the Most Merciful, the Bestower of Mercy.

Verily in the creation of the heavens and the earth..."

[Sooratul-Baqarah 2:163-164]

So the creation is proof of the creator, so do not burden yourself with that which you cannot comprehend with your intellect.¹⁴⁴

4. And Ibn 'Abdul-Barr relates from Yoonus Ibn 'Abdu-A'laa¹⁴⁵ who said, 'I heard ash-Shaafi'ee saying, 'When you see a man saying a Name (for Allaah) that is not applied, or a thing that is not a thing, then you must bear witness to his deviance.'¹⁴⁶

5. And ash-Shaafi'ee said in his book, ar-Risaalah, "And the praise is for Allaah...who is as He described Himself, and far above whatever His creation is described with."¹⁴⁷

6. And adh-Dhahabee mentions in as-Siyar from ash-Shaafi'ee that he said, "We affirm these Attributes that the Qur'aan came with, and that are mentioned in the Sunnah. And we negate tashbeeh (resemblance) from Him¹⁴⁸, as He negated froth Him self, so He said,

﴿هُوَ السَّمِيعُ الْبَصِيرُ﴾
﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

"There is nothing like unto Him."

[Sooratush-Shooraa 42:11]¹⁴⁹

7. And Ibn 'Abdul-Barr relates from ar-Rabee' Ibn Sulaymaan who said, 'I heard ash-Shaafi'ee saying concerning the statement of Allaah the Mighty and Majestic,

¹⁴⁴ Siyar A'laamun-Nubalaa' (10/31)

¹⁴⁵ He is Yoonus Ibn 'Abdul-A'laa Ibn Maysirah as-Sadafee as-Samaree. Ibn Hajar said about him, "Trustworthy (thiqah), from the smaller ten. He died in the year 264H." Taqreebu't-Tahdheeb (2/380), and refer to his biography in Shadharaatudh-Dhahab (2/149) and Tabaqaatush-Shaafi'iyyah (p. 28) of Ibn Hidaayatullaah.

¹⁴⁶ at Inqitaa' (p. 79), and Majmoo'ul-Fataawaa (6/187)

¹⁴⁷ ar-Risaalah (p. 7-8)

¹⁴⁸ In regards to tashbeeh, al-Haafidh Nu'aym Ibn Hammaad (d.228H) said, "Whosoever resembles Allaah to His creation, then he has disbelieved, and whosoever denies whatever Allaah described himself with, then he has disbelieved. And whatever Allaah has described Himself with, or whatever His Messenger (saw) has described Him with, then it contains no tashbeeh at all." al-Uluww (no. 217) Imaam Ishaq Ibn Raahawayh (d.238H) said, "Tashbeeh can only occur if one says, 'The Hand is like my hand,' or, 'The Hearing is like my hearing,' so this is tashbeeh. As for when he says Hand, Hearing and Sight as Allaah said, then he must not ask how, nor must he inquire about the likeness. So this cannot be tashbeeh." Refer to Mukhtasirul-Uluww (p. 191).

¹⁴⁹ Siyar A'laamun-Nubalaa' (20/341)

﴿كَلَّا إِنَّهُمْ
عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ﴾

"No! Verily they will be veiled from their Lord upon that day."
[Sooratul-Mutaffifeen83:15]

`We come to know by this that there will additionally be a people who will not be veiled, looking at Him, not being harmed by looking at Him."¹⁵⁰

8. And it is related by al-Laalikaa'ee from ar-Rabee' Ibn Sulaymaan who said, `I was in the presence of Muhammad Ibn Idrees ash-Shaafi'ee, a note of paper came to him from Upper Egypt, in which it said, `What do you say about the statement of Allaah the Exalted,

﴿كَلَّا إِنَّهُمْ
عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ﴾

"No! Verily they will be veiled from their Lord upon that day."
[Sooratul-Mutaffifeen83:15]

So ash-Shaafi'ee said, `So just as these ones will be veiled due to Anger, there will be others who will see Him due to Pleasure.' So ar-Rabee' said, `I said, `O Abaa 'Abdullaah, this is what you say?' He said, `Yes, this is what I hold as my Religion before Allaah."¹⁵¹

9. And Ibn 'Abdul- Barr relates from al-Jaarood¹⁵² who said, `Ibraaheem Ibn Ismaa'eel Ibn 'Aliyyah<sup>153</sup> was mentioned to ash-Shaafi'ee, so he said, `I oppose him in ever ything, and I do not say the statement, `There is no deity worthy of worship besides Allaah,' as he says it, I say, `There is no deity worthy of worship besides Allaah, who spoke to Moosaa (\$) directly from behind a veil.' And that person says, `There is no deity worthy of worship besides Allaah who created speech that Moosaa heard from behind a veil."¹⁵⁴

10. And it is related by al-Laalikaa'ee from ar-Rabee' Ibn Sulayinaan, that ash-Shaafi'eesaid, "Whosoever says the Qur'aan is created, then he is a disbeliever."¹⁵⁵

¹⁵⁰ Al-Inqitaa' (p. 79)

¹⁵¹ Sharh Usoolul-Ittiqaad Ahlus-Sunnah wal-Jamaa'ah (2/506)

¹⁵² It seems that he is Moosaa Ibn Abil-Jaarood. About him, an-Nawawee said, "He is one of the companions of ash-Shaafi'ee, and from those who took and narrated from him." And Ibn Hibatullaah said, "He used to give fataawaa (religious verdicts) in Makkah upon the madhhab of ash-Shaafi'ee, and the date of his death is not known." Tahdheebul-Asmaa' wal-Lughaat (2/120) and Tabaaqatush-Shaafi'ee (p. 29) of Ibn Hidaayatullaah.

¹⁵³ He is Ibraaheem Ibn Ismaa'eel Ibn 'Aliyyah, adh-Dhahabee said about him, "A destroyed Jahmee. He used to debate, and he used to speak of the creation of the Qur'aan, he died in the year 218H." Meezaanul-I'tidaal (1/20), and refer to his biography in Lisaanul-Meezaan (1/34-35).

¹⁵⁴ Al-Inqitaa' (p. 79), and al-Lisaan (1/35), and the incident was mentioned by al-Haafidli from Manaaqibush-Shaafi'ee of al-Bayhaqee.

¹⁵⁵ Sharh Usoolul-I'tiqaad Ahlus-Sunnah wal-Jamaa'ah (1/252) 'Abdullaah Ibn Yoosuf al Juday' says in al-'Aqeedatus-Salafiyyah fee Kalaami Rabbil-Bariyyah (p. 339-340), "So if it is said, this is Imaam Ahmad (rahimahu Allah) he was from the severest of people in this affair, and he encountered as a result of it whatever he encountered, yet he did not declare al-Ma'moon to be a disbeliever, nor al-Mu'tasim, nor al-Waathiq. Rather, he gave da'wah to some of them, and he affirmed the leadership of the Believers, yet they were the carriers of the flag of the fitnah of the creation of the Qur'aan. So if it had been disbelief that expelled one from Islaam, why would he give them da'wah, or forgive them, or affirm the leadership of the Believers?

We say, this is ignorance from the one who rejects the reality of the affair. So takfeer in a generally absolute sense is not like it's specific designation. So if the ruling (of takfeer) is pronounced upon a specific person, it can be absent in meaning, due to things such as unintendedness, or ignorance, or compulsion. So it is to be said, 'Whosoever does such and such has disbelieved, and whosoever believes such and such, then he has left Islaam.' So the meaning of this is not that if we find a Muslim who has fallen

11. And it is related by al-Bayhaquee from Abee Muhammad az-Zubayree who said, "A man said to ash-Shaafi'ee, 'Inform me about the Qur'aan, is it a creator?' So ash-Shaafi'ee said, 'By Allaah, no!' He said, 'Then is it created?' So ash-Shaafi'ee said, 'By Allaah, No!' He said, 'So it is not created?' So ash-Shaafi'ee said, 'By Allaah, yes!' He said, 'So what is the proof that it is not created?' So ash-Shaafi'ee raised his head and said, 'Do you accept that the Qur'aan is the Speech of Allaah?' He said, 'Yes.' So ash-Shaafi'ee said, 'It has preceded in these words, Allaah the Exalted mentioned it when He said,

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ
كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ﴾

"And if anyone from amongst the polytheists seeks protection with you, then grant him protection so that he may hear the Speech of Allaah." [SooratutTawbah9:6]

﴿وَكَلَّمَ اللَّهُ مُوسَى
تَكْلِيمًا﴾

"And Allaah spoke to Moosaa directly."
[Sooratun-Nisaa` 4:164]

So ash-Shaafi'ee said, 'So do you affirm that Allaah existed and His Speech existed, or did Allaah exist, yet His Speech did not?' So the man said, 'Yes, Allaah existed, and His Speech existed.' He said: So ash-Shaafi'ee smiled and said, 'O people of Koofah! Verily you have come to me with an oppressive statement. If you affirm that Allaah existed before anything else, and that His Speech existed, so what is the Speech according to you? Is it the Speech of Allaah, or in exclusion to Allaah, or the equivalent to Allaah?' He said: So the man become silent and left.¹⁵⁶

12. And there occurs in a book of creed attributed to ash-Shaafi'ee (rahimahu Allah) from the narration of Abee Taalib al-Ishaaree¹⁵⁷ - he says, 'Indeed he was asked about the Attributes of Allaah the Mighty and

into some of this, that we think him to deserve being charged with disbelief due to it; until we know with certainty that the clear, complete Sharee'ah proof has reached him. So with that, his ignorance ends, and he is left with no excuse for himself. And this is an affair too difficult for the one who is overwhelmed, and due to that, it is not from the guidance of the Salaf to perform takfeer upon an individual, until that which absolutely necessitates takfeer is found, and the uncertainty has been negated. Have you not seen their takfeer of Ja'd, Ilim and al-Mareesee? They declared these individuals to be disbelievers due to the negation of ignorance and excuse, with that which guaranteed that their statements were clear kufr (disbelief). Have you not seen the takfeer of ash-Shaafi'ee (rahimahu Allah) upon Hafs individually It took place after debate and clarification, so the proof was established against him, and the possibility of him having a proof was negated. So ash-Shaafi'ee did not fall into complication by takfeer of him as an individual. So since some of the people have not understood this affair and the details behind it, they have become confused in regards to the absolute statements from the imaams concerning that. So they have applied minor kufr upon nations, and they denounce each other by way of the imaams in these unrestricted and absolute statements ...this comes along with the affirmation that Imaam Ahmad said, 'The scholars of the Mu'tazilah are heretics.' Related by Ibnul-Jawzee in al-Manaaqib (p. 158), with a jayyid (good) chain of narrators.

¹⁵⁶ Manaaqibush-Shaafi'ee (1/407-408)

¹⁵⁷ He is Muhammad Ibn Alee al-Ishaaree, a truthful (sadooq) and known shaykh. He is alone in narrating this book, and he entered into it what he narrated with inner peace, adh-Dhahabee said about him in al-Meezaan (3/655). However, more than one person from amongst the Salaf, such as Ibn Qudaamah in the book, Sifatul-Uluww (p. 124) and Ibn Abee Ya'laa in at-Tabaqaat (1/283) and Ibnul-Qayyim in Ijtima'ul-Juyooosh (p. 165), and adh-Dhahabee himself in as-Siyar (10/79), as not being firmly grounded in this 'aqeedah. This treatise we are quoting has been read by the Imaam, al-Haafidh Ibn Nasr ad-Dimashqee, and all of it was quoted by Ibn Abee Ya'laa in at-Tabaqaat, and I shall reconcile the differences between the two.

Majestic, what was to be believed in (concerning them). So he said, "Allaah the Mighty and Majestic has Names and Attributes that have come in His Book, and that have been narrated by His Prophet (Sallahhaahu- 'alaihi-Wa-salam). His Ummah has not heard anyone from amongst the creation of Allaah the Mighty and Majestic having a proof that the Qur'aan was revealed to him and was authenticated by his statement. So there is no differing in regards to what was reported from him (Sallahhaahu- 'alaihi-Wa-salam). So the one who opposes that becomes a disbeliever after the proof is established against him, according to Allaah the Mighty and Majestic. So as for whatever happens before establishing the proof upon him by way of relaying information, then he receives the excuse of ignorance, because knowledge of that is not recognized by the intellect, nor by investigation and concern and the likes of that. Allaah the Mighty and Majestic informs that He is all-Hearing and that He has two Hands, due to the statement of Allaah the Mighty and Majestic,

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾

"Rather, His Hands are outstretched."

[Sooratul-Maa'idah 5:64]

And that He has a Right Hand, due to the statement of Allaah the Mighty and Majestic,

﴿وَالسَّمَاوَاتُ

مَطْوِيَّاتٌ بِيَمِينِهِ﴾

"And the heavens will be folded up in His Right Hand." [Sooratuz-Zumar 39: 67]

And that He has a Face, due to the statement of Allaah the Mighty and Majestic,

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

"Everything shall perish, except His Face."

[Sooratul-Qasas 28:88]

And His statement,

﴿وَيَبْقَى

وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

"Acid the Face of your Lord, full of Majesty, shall remain forever."

[Sooratur-Rahmaan 55:27]

And He has a Foot, due to the statement of the Prophet (Sallahhaahu- 'alaihi-Wa-salam), "Until the Lord, the Mighty and Majestic places His Foot upon it."¹⁵⁸ This is referring to Hell, due to the statement of the Prophet (Sallahhaahu- 'alaihi-Wa-salam). Likewise, the one who is killed in the Path of Allaah the Mighty and Majestic, he, "meets Allaah the Mighty and Majestic whilst He is laughing at him."¹⁵⁹ And that He descends every night to the lowest heaven, according to the narration of the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam) concerning that. And He is not one-eyed, due to the statement of the

¹⁵⁸ Related by al-Bukhaaree (8/594) and Muslim (no. 2848), both of them relate it by way of Qataadah from Anas Ibn Maalik.

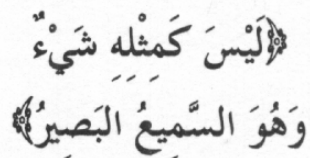
¹⁵⁹ Related by al-Bukhaaree (6/39) and Muslim (no. 1890), both of them relate it by way of al-A'raj from Abee Hurayrah.

Prophet (Sallahhaahu- ‘alaihi-Wa-salam) when he mentioned the Dajjaal, so he said, "Verily he is one-eyed and your Lord is not one-eyed." ¹⁶⁰

And that the Believers will see their Lord the Mighty and Majestic upon the Day of judgement, just as they look at a full moon at night. And that He has a Finger due to the statement of the Prophet (Sallahhaahu- ‘alaihi-Wa-salam),
"There is

¹⁶⁰ Related by al-Bukhaaree (13/91) and Muslim (no. 2933), both of them relate it by way of Qataadah from Anas Ibn Maalik.

no heart, except that it is between the two Fingers from the Fingers of the Most Merciful, the Mighty and Majestic."¹⁶¹ So verily these meaning that Allaah the Mighty and Majestic described Himself with, and those that His Messenger (Sallahhaahu- 'alaihi-Wa-salam) described Him with, the reality of them cannot be known by meditation, nor investigation, nor can one disbelieve (in them) whilst being ignorant of them, except after the information reaches him. So verily the One who is mentioned in those narrations must be understood as something that is witnessed through hearing within the confines of this world for the one who hears about Him by His reality and testifies to Him, just as was seen and heard from the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam). However, we affirm these Attributes and negate any tashbeeh (resemblance), just as Allaah the Exalted negated it from Himself whilst mentioning Himself, so He said,



"There is nothing like unto Him, and He is the All-Hearing, the All-Seeing."

[Sooratush-Shooraa42:11]...¹⁶²

[B]: HIS STATEMENTS CONCERNING AL-QADAR:

1. It is related by al-Bayhaqee from ar-Rabee' Ibn Sulayinaan who said, `Ash-Shaafi'ee was asked about Qadar, so he recited,

`Whatever You wish occurs, even if I do not wish it.
And whatever I wish cannot occur, unless You will it.
You created the servants upon your Knowledge,¹⁶³
So in terms of knowledge, there is the young and the old.
This one You have favoured, and this one You have forsaken,
And this one You support, and that one You do not support.
So from amongst them is the wretched and the fortunate,
And from them is the repugnant and the good."¹⁶⁴

2. It is mentioned by al-Bayhaqee in Manaagibush-Shaafi'ee that ash-Shaafi'ee said, "Verily the will of the servants goes back to Allaah the Exalted, and they do not will anything, except that Allaah - the Lord of the Worlds - has willed it. So the people do not create their actions, rather, the actions of the servants are creations from the creations of Allaah the Exalted. And the Divine Pre-Decree (al-Qadar) the good and the evil of it is from Allaah the Mighty and Majestic, the Punishment in the Grave is true,¹⁶⁵ and the questioning of the people

¹⁶¹ The likes of this has been narrated by Ahmad in al-Musnad (4/ 182) and Ibn Maajab (1/72), and al-Haakim in al-Mustadrak (1/525) and al-Aajurree in ash-Sharee'ah (p. 317) and Ibn Mandah in ar-Radd 'alal-Jahmiyyah (p. 87). All of them are from the hadeeth of Nuwaas Ibn Sam'aan, al-Haakim said, "It is authentic upon the condition of Muslim, yet he did not relate it." And adh-Dhahabee agreed in at-Talkhees. And Ibn Mandah said about it, "The hadeeth of Nuwaas Ibn Sam'aan is a confirmed hadeeth. It is related by well-known imaams from those whom it is not possible to criticize even one of them."

¹⁶² I have quoted this creed from a transcribed manuscript from the original handwritten copy, which is preserved in the library of the University of Leaden in Holland.

¹⁶³ From 'Alee (radhiyallaahu anhu) that one day the Prophet (saw) was sitting with a wooden stick in his hand with which he was scratching the ground. He raised his head and said, "There is none of you, but has his place assigned either in the Fire or in Paradise." They inquired, "O Messenger of Allaah! Why should we carry on doing good deeds, shall we depend (upon Qadar) and give up work?" The Prophet (saw) said, "No, carry on doing good deeds, for everyone will find it easy to do such deeds that will lead him towards that for which he has been created." Related by Muslim (no. 6400).

¹⁶⁴ Related in Manaagibush-Shaafi'ee (1/42-413), and Sharh Usoolul-Itiqaad Ahlus-Sunnah wal-Jamaa'ah (2/702).

¹⁶⁵ From 'Aa'ishah (radhiyallaahu anhu) who said that a Jewish woman came to her and mentioned the Punishment of the Grave, saying to her, "May Allaah protect you from the Punishment of the Grave." So she asked the Messenger of Allaah (saw) about it and he said, "Yes, there is Punishment in the Grave!" 'Aa'ishah (radhiyallaahu anhu) said, "After that, I never saw the Messenger of Allaah (saw), except that he sought refuge from the Punishment of the Grave in every Prayer that he prayed." Related by al-Bukhaaree (no. 1372) From Aboo Hurayrah (radhiyallaahu anhu) who said, "The Prophet (saw) said, 'When one of you finishes the last tashahhud (testimony of faith), he should seek refuge in Allaah from four things: From the Punishment of Hell, from the Punishment of the Grave, from the trials of life and death, and from the evil trials of the Maseehud-Dajjaal (Anti-Christ).'" Related by Muslim (2/93), Aboo Daawood (no. 983). Sufyaan Ibn 'Uyaynah (d.197H) (rahimahu Allah) said, "The Sunnah is ten. Whosoever accepts them has completed the Sunnah, and whosoever abandons anything from them has abandoned the Sunnah: Affirming al-Qadar (Divine Pre-Decree), giving precedence to Aboo Bakr and 'Umar, the Pond in Paradise, Shafaa'ah (Intercession), the Scales, the Bridge over Hellfire, eemaan is statement and action, the Qur'aan is the speech of Allaah, Punishment in the Grave, being raised-up on the Day of judgement and not testifying that any Muslim will definitely be in Paradise or Hell." Related by al-Laalikaa'ee (no. 312). Ibn Abee Haatim (d.327H) (rahimahu Allah) said, "Our chosen way is to follow the Messenger of Allaah (saw), the Companions, the taabi'een, and all those who followed them in goodness; along with the abandonment of looking into the innovated matters, to hold fast to the way of Ahlul-Athar (People of Narrations), such as Aboo 'Abdullaah Ahmad Ibn Hanbal, Ishaaq Ibn Ibraaheem, Aboo 'Ubayd al-Qaasim Ibn Sallaam and ash-Shaafi'ee; to hold fast to the Book and the Sunnah upon the way of the Imaams who follow the narrations of the Salaf; adopting what was adopted by the Ahlus-Sunnah from the various cities," up until his statement, "Faith increases and decreases, and we have eemaan in the Punishment of the Grave." Ahlus-Sunnah wa l'itqaadud-Deen (no. 14)

in the Graves is true¹⁶⁶, and the reckoning is true, and Paradise and Hell are true, and the case is similar with whatever else is related in the Sunan."¹⁶⁷

3. And al-Laalikaa'ee relates from al-Muzanee who said, `Ash-Shaafi'ee said, `Do you know who the Qadaree is? He is the one who says that Allaah has not created the creation, until He acts out the act of creation."¹⁶⁸

4. And al-Bayhaqee mentions from ash-Shaafi'ee that he said, "The Qadariyyah are those about whom the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam) said, "They are the Magians of this Ummah."¹⁶⁹ They are those who say that Allaah does not know the sin until it occurs."¹⁷⁰

5. And al-Bayhaqee relates from ar-Rabee' Ibn Sulaymaan from ash-Shaafi'ee that he used to detest offering the Prayer behind a Qadaree.¹⁷¹

(C): HIS STATEMENT CONCERNING EEMAAN:

1. Ibn 'Abdul-Barr relates from ar-Rabee' who said, `I heard ash-Shaafi'ee saying, `Faith (eemaan) is statement, action and belief in the heart. Have you not seen the statement of Allaah the Mighty and Majestic,

¹⁶⁶ Muhammad Ibnun-Nadr informed us saying: Mu'aawiyah Ibn 'Amr said: Zaa'idah informed us saying: Sulayrnaan al-A'mash informed me: al-Minhaal Ibn 'Amr informed me saying: Zaadaan informed us saying: al-Baraa' informed me saying: We went out with the Messenger of Allaah (saw) in the Funeral Prayer for a man from the Ansaar (helpers). So we stopped at the grave, and the niche at the side of it had not been dug out yet. So the Messenger of Allaah raised his head to the sky, and then he looked down to the ground and conversed to himself. He said: Then he said, "Seek refuge with Allaah from the Punishment of the Grave," a few times. Then he said, "Verily when the Muslim man has yet to reach the Hereafter, but he has already been cut off from this world, Angels from the sky descend upon him having faces like the sun. So they sit as far from him as the eye can see, with them are the burial shrouds from the burial shrouds of Paradise, and embalming perfume from the embalming perfumes of Paradise. So then the Angel of Death comes and sits at his head, so he says, "Come out, O good soul to the forgiveness of Allaah and His pleasure." He said: "So it flows out as a drop flows out [from] a water-skin. So when he takes it, he does not leave it in his hand for the blinking of an eye." He said: "And there comes out from him a smell like the best musk to be found upon the face of the earth. So they ascend with him, and they do not pass by any of the angels except that he says: Who is this goodsoul? So they say: This is so and so. So the doors of heavens are open for him, and they follow him through every level of heaven, until they reach the end of the seventh heaven. It is then said, "Write his book in highness ('illiyyeen)." He said: So it is written. He said: Then it is said, "Return to the earth, because it is from there that We created you, and it is to there that we return you, and it is from there that We raise you up again." So it is returned to his body, then the Anger come to him, then they say to him: Sit. Who is your Lord? So he says: My Lord is Allaah. He said: They say: What is your Religion? He said: He says: My Religion is Islaam. So they say: Who is this man who was sent amongst you? He says: He is the Messenger of Allaah (saw). So they say: How did you come to know of him? So he says: I read the Book of Allaah, and I believed in it, and I attested to it. So it will be called out from the heavens, "Indeed he has spoken the truth, so make space for him in Paradise, and clothe him with the clothes of Paradise, and show him his place in Paradise." He said: So he will be allowed to see it and his grave will be made spacious for him as far as the eye can see. A man with beautiful clothes, a handsome face, and a good smell will be presented to him; he will say, "Receive the glad tidings that will please you upon this day that you were promised. So [he] will say: May Allaah have mercy upon you, who are you; because your face seems to represent goodness? He said: So he says: I am your righteous deeds."

He said, "However, if he was a disbeliever, Angels with black faces will descend upon him, and with them are coarse woolen cloths. So they sit as far from him as the eye can see." He said, "And the Angel of death comes and sits at his head, so he says: Come out O foul soul to the Anger of Allaah and His displeasure. He said: So he does not like to be taken out of his body. He said: So he takes it out, he does not leave it in his hand for the blinking of an eye. So the Angels take it in the burial shrouds of coarse woolen cloth. He said: And there emanates from him the most offensive smelling stench like the foulest smelling corpse upon the face of the earth. So they ascend with him, so they do not pass by any one of the Angels, except that he says: Who is this foul soul? He says, "So and so," using the most evil of names. So when they reach the heaven, they open the door, but it closes upon him, and it is called out, "Return to the earth, since I created you from it, and to it I return you, and from it I shall raise you again." So he is placed back in his body, so the Angels come to him and they say: Sit. So they say: Who is your Lord? He said: He says: Haah, (haah), I do not know. So they say: What is your Religion? So he says: Haah, haah, I do not know. I heard the people speaking. He said: So they say: Who is this man who was sent amongst you? He said: So it is called out from the sky, "Verily he has lied, so make space for him in the Fire, and clothe him with the clothes of the Fire. And he will be shown his place in the Fire. He said: So he will see his place in the Fire, and he will be overtaken by its heat and its scorching air, and his grave will be constricted for him, until his ribs start to interlace. And then there will be represented a man with an ugly face, repulsive clothes, and a repugnant smell, so he will say, `Woe to you, who are you? So by Allaah your face seems to resemble evil.' So he will say: O Lord, do not establish the Hour! (O Lord), do not establish the Hour!" Shaykh Hamdee 'Abdul-Majeed as-Salafee says in his checking of al-Ahaadeethut-Tuwwaal (p. 59), "It is related by Ahmad (4/287-288, 295, 296, (no. 18491-18492, 18570, 18571)) and by 'Abdur-Razzaq (no. 6737), and by Abou Daawood at-Tiyaalisee (no. 812), and al-Aajurree in ash-Sharee'ah (p. 367-370) and al-Haakim (1/37-40), and Abou Daawood (no. 4727). And it is related by an-Nisaa'ee (4/78), and Abou Daawood (no. 3196), and Ibn Maajah (no. 1548-1549), and Ahmad (4/297), and the first section is from him. Al-Haakim said: It is saheeh (authentic) upon the condition of the two Shaykhs, and adh-Dhahabee agreed with him, and the affair is as they say. It was also declared saheeh by Ibnul-Qayyim after he quoted its authentication from Abee Nu'aym and other than him. Refer to Ahkaamul-Janaa'iz of our Shaykh, Muhaimmad Naasirud-Deen al-Albaanee."

¹⁶⁷ Manaabiqush-Shaafi'ee (1/145)

¹⁶⁸ Sharh Usoolul-I'tiqaad Ahlus-Sunnah wal-Jamaa'ah (2/701)

¹⁶⁹ Related by Abou Daawood (5/66) and al-Haakim in al-Mustadrak (1/85), both of them relate it by way of Abee Haazim from Ibn 'Umar, al-Haakim said, "This hadeeth is saheeh upon the condition of the two Shaykhs, if it is confirmed that Abee Haazim heard from Ibn 'Umar, yet they did not relate it." And adh-Dhahabee agreed.

¹⁷⁰ Manaabiqush-Shaafi'ee (1/413)

¹⁷¹ Manaabiqush-Shaafi'ee (1/413)

﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾

"And Allaah will not cause your eemaan to be lost."

[Sooratul-Baqarah 2:143]

It means their Prayers towards Baytut-Maqdis (the Sanctified House), so their Prayers were named eemaan, and it is action and belief.¹⁷²

2. And al-Bayhaqee relates from ar-Rabee' Ibn Sulaymaan who said, 'I heard ash-Shaafi'ee saying, 'Faith (eemaan) is statement and action, it increases and decreases.'¹⁷³

3. And al-Bayhaqee relates from Abee Muhammad az-Zubayree who said, 'A man asked ash-Shaafi'ee, 'Which action is the most excellent with Allaah?' So ash-Shaafi'ee said, 'It is that without which no action is accepted.' He said, 'Faith (eemaan) in Allaah - besides whom there is no true deity - is the highest level of actions, and the noblest of them in status, and the most exalted in proportion.' The man said, 'Then will you not inform me about eemaan, whether it is statement or action, or is it statement without action?' So ash-Shaafi'ee said, 'Faith is acting for the sake of Allaah, and some of that action is statement.' The man said, 'Describe that to me until I understand it.' So ash-Shaafi'ee said, 'Indeed eemaan has situations, stages and levels. So from them is the one who is perfect and completed perfection, and the deficient one who is clear about his deficiency, and the predominant one who is increasing in his predominance.' The man said, 'So eemaan is not perfect, rather, it increases and decreases.' So ash-Shaafi'ee said, 'Yes.' He said, 'And what is the proof for that?' So ash-Shaafi'ee said, 'Verily Allaah - Sublime is His mentioning - ordained eemaan upon the limbs of the Children of Adam. So he divided them according to it, and separated them upon it. So there is no limb from amongst the limbs, except that it has attained a portion of eemaan that its sister limb has not attained according to what Allaah the Exalted has pre-ordained. So from them is his heart, which cannot be confined by it and understood and comprehended, and it is the leader of his body.

And from them are his two eyes by which he looks and his two ears by which he hears, and his two hands by which he strikes and his two legs by which he walks and his mouth by which he brings out from his heart and his tongue, that which he speaks with, and his head in which his face is found.

That which has been ordained upon the heart is other than what has been ordained upon the tongue, and what has been ordained upon the hearing is other than what has been ordained upon the two eyes, and what has been ordained upon the two hands is other than what has been ordained upon the two legs, and what has been ordained upon the mouth is other than what has been ordained upon the face. So as for what Allaah has obligated upon the heart from eemaan, then it is affirmation, knowledge, firm belief, pleasure and assent that there is no deity worthy of worship besides Allaah, He is alone and has no partners. He has not taken a companion, nor a son, and that Muhammad (Sallahahu- 'alaihi - Wa-salam) is His servant and Messenger; and affirmation of whatever is from Allaah in terms of a prophet or book. So that is what Allaah - how Sublime is His praise - upon the heart, and this is from its action,

﴿إِلَّا مَنْ أُكْرِهَ﴾

﴿وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا﴾

**"Except the one who is forced, whilst his heart is content with eemaan.
However, the one who is pleased with disbelief..."**

[Sooratu-Nahl 16:106]

And He said,

﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

"Indeed in the remembrance of Allaah do hearts find tranquility."

[Sooratur-Ra'd 13:28]

And He said,

﴿الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ﴾

¹⁷² al-Inqita' (p. 81)

¹⁷³ Mana'iqibush Shaafi'ee (1/387)

"Those who say, "We believe," with their mouths, yet their hearts have no faith."

[Sooratul-Maa'idah 5:41]

And He said,

﴿وَأِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ
يُحَاسِبْكُمْ بِهِ اللَّهُ﴾

**"And whether you disclose what is in your own selves, or conceal it,
Allaah will call you to account for it."**

[Sooratul-Baqarah 2:284]

So that is what Allaah has ordained upon the heart from eemaan, and this is its action, and it is the head of eemaan.

And Allaah has obligated statement and expression upon the tongue, of what the heart believes and affirms. So He said with regards to that,

﴿قُولُوا آمَنَّا بِاللَّهِ﴾

"They say, 'We believe in Allaah.'"

[Sooratul-Baqarah 2:136]

And He said,

﴿وَقُولُوا
لِلنَّاسِ حُسْنًا﴾

"And speak good to people."

[Sooratul-Baqarah 2:83]

So that is what Allaah has ordained for the tongue from statement and expression of the heart, and that is action, and that is what has been ordained for it from eemaan.

And Allaah has ordained for the hearing that it does not listen to what Allaah has prohibited, and that it becomes averse to what Allaah has made unlawful for it. So He said with regards to that,

﴿إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا
تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ﴾

"And indeed it has been revealed to you in the Book that when you hear the aayaat of Allaah being mocked, then do not sit with them until they change to a different topic, or else you will be like them."

[Sooratun-Nisaa` 4:140]

Then He made an exception in the case of forgetfulness. So Allaah the Mighty and Majestic said,

﴿وَأَمَّا يُنْسِيَنَّكَ
الشَّيْطَانُ﴾

"And if Shaytaan makes you forget."

That is to say: then sit with them.

﴿فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ﴾

"Then do not sit with the oppressive people after you leave remembered."

[Sooratul-An'aam 6:68]

And He said,

﴿البُشْرَى﴾

فَبَشِّرْ عِبَادَ {١٧} الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ
أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ ﴿١٨﴾

"So give glad tidings to those who have heard the Word. So they follow the best of it, those are the ones whom Allaah has guided, they are the people of understanding."

[Sooratuz-Zumar 39:17-18]

And He said,

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ {١} الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾

"Indeed the Believers are successful, those who observe humility in their Prayers,"

until He said,

﴿وَالَّذِينَ هُمْ لِلزَّكَاةِ
فَاعِلُونَ﴾

"...those who give charity."

[Soorat ul-Mu'minoon 23:1-4]

And He said,

﴿وَإِذَا سَمِعُوا اللَّغْوَ
أَعْرَضُوا عَنْهُ﴾

"And if they hear idle talk, they remove themselves from it."

[Sooratul Qasas 28:55]

﴿وَإِذَا مَرُّوا بِاللَّغْوِ
مَرُّوا كِرَامًا﴾

"If they pass by some evil talk, they pass it with dignity."

[Sooratz-d-Furqaan 25:72]

So that is what Allaah - how Sublime is His mentioning - has ordained upon the hearing from the rejection of whatever is unlawful for it, and that is its action, and it is from eemaan.

And Allaah has ordained for the two eyes that they do not look at that which Allaah has made unlawful, and that they become averse to what Allaah has prohibited for them. So Allaah the Blessed and Exalted said with regard to that,

﴿وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ﴾

"So tell the believing men to lower their gaze, and to guard their private parts."

[Sooratun-Noor 24:30-31]

The two aayaat refer to one of them looking at the private parts of his brother, and guarding his own private parts from being looked at. And it is said, everything that is mentioned in the Book of Allaah in regards to guarding the private parts, then it refers to zinaa (fornication, adultery), except for this ayah, since it refers to the gaze. So that is what Allaah has ordained upon the two eyes from lowering the gaze; that is their action, and it is from eemaan.'

Then he informed about what He ordained upon the heart and the hearing and the gaze in one aayah. ` So Allaah the Glorified and Exalted said in regards to that,

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ
إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

**"And do not follow that which you have no knowledge of.
Verily the hearing, sight and heart of each of you will be questioned."**
[Sooratull-Israa17:36]

He said, `Meaning, that He has ordained upon the private part that it does not rub up against what Allaah has made unlawful for it.

﴿وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ﴾

"And those who preserve their private parts."
[Sooratul-Muminoon23:5]

And He said,

﴿وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ
وَلَا جُلُودُكُمْ﴾

**"And you have not been hiding against yourselves,
lest your ears, and your eyes, and your skins testify against you."**
[Sooratul-Fussilat (41): 22]

So the meaning is the skins of the private parts and the thighs. So that is what Allaah has ordered upon the private parts for those who guard them from that which is not lawful for them, and this is their action.

And He ordained upon the hands that he must reach out with them towards that which Allaah the Exalted has made unlawful, and that He reaches out with them to do that which Allaah has commanded from charity, and keeping the ties of kinship, and jihaad in the Path of Allaah, and purification for Prayers. So He said with regards to that,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ﴾

**"O you who believe! When you set out to offer the Prayer, then wash your faces,
and your hands up to the elbows."**
[Sooratul-Maa'dah5:61]

Until the end of the aayah. And He said,

﴿فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى
إِذَا أَثَخْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مِّنَّا بَعْدُ وَإِمَّا فِدَاءٌ﴾

**"So when you meet up with those who disbelieve,
then strike their necks, until you have killed and wounded many of them.
After that, there is either generosity or ransom."**
[Soorah Muhammad47:4]

This is because the striking, war and the preservation of the ties of kinship and charity is its remedy.

And he ordained upon the legs that he does not walk with them toward what Allaah has made unlawful. So He says in regards to that,

﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ
الْجِبَالَ طُولًا﴾

**"And do not walk upon the earth with arrogance.
Verily you can neither tear, nor penetrate the earth,
nor can you attain a stature like the mountains in height."**

[Sooratul-Israa' 17:37]

And He ordained upon the face that it must prostrate to Allaah during the day and night, and during the times of Prayer. So He said with regards to that,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا
رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ﴾

**"O you who believe! Bow down and prostrate and worship your Lord and do good,
so that perhaps you may become successful."**

[Sooratul-Hajj 22:77]

And He said,

﴿وَأَنَّ
الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

"And verily the mosques are for Allaah, so do. not call upon anyone other than Allaah."

[Sooratul- Jinn 72:18]

What is meant by `mosques' here is whatever the son of Adam places his forehead and other than it upon in his Prayer.' He said, "So this is what Allaah has ordained upon these limbs."

And He referred to the purification and Prayers as eemaan in His Book. And that was when Allaah the Exalted turned the face of His Prophet from Prayer towards the Sanctified House (Baytul-Maqdis) to the Ka'bah. And the Muslims had been praying towards the Sanctified House for sixteen months. So they said, `O Messenger of Allaah, do you see the Prayers we prayed towards the Sanctified House? What is their condition and what is our condition?' So Allaah the Exalted revealed,

﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾

**"And Allaah would not cause your eemaan to be lost.
Verily Allaah is Most Kind and the Bestower of Mercy."**

[Sooratul-Baqarah 2:143]

So the Prayer was named eemaan. So whosoever meets Allaah whilst having guarded his Prayers, and every limb from amongst his limbs fulfilled everything that Allaah had commanded and ordained for them - he meets Allaah with complete eemaan from the people of Paradise. And whomsoever has left off something from that intentionally, from what Allaah has obligated him with, he meets Allaah with deficient eemaan.' He said, 'And indeed its deficiency and perfection is known, but where will its increase come from?' So ash-Shaafi'ee said, 'Allaah -how Sublime is His mentioning - said,

﴿وَإِذَا مَا أَنْزَلَتْ سُورَةً فَمِنْهُمْ مَّنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ
إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ﴾

"And whenever a soorah is revealed, they say, Which of you has it increased in faith?' So as for those who believe, then their eemaan has increased and they receive glad tidings. And as for those in whose hearts there is a disease, then it will add doubt to their suspicion, and they will die as disbelievers."

[Sooratul-Tawbah 9:124]

And He said,

﴿إِنَّهُمْ فَتِيَّةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى﴾

**"Verily they were young men who believed in their Lord,
and We increased them in guidance."**

[Sooratul-Kahf 18:13]

So ash-Shaafi'ee said, 'And if all of this eemaan had been one, there would have been no increase, nor decrease in it. No one could have had any superiority in it, and the people would have all been the same, and any superiority would have been nullified. However, the Believers are entered into Paradise due to perfect eemaan, and the Believers will attain levels due to superiority according to Allaah in Paradise, and with a decrease in eemaan, they will enter deeper into the Fire.'

Ash-Shaafi'ee said, 'Verily Allaah the Mighty and Majestic races his servants, just as horses are raced upon the day of the competition. Then they travel upon their various speeds, so He places each person in accordance to their level. And He has not taken away anything of their right in that, and He does not give precedence to the slower person over the faster one, nor the second rate over the first rate. And due to this, excellence is found from the beginning of this Ummah to its end. And if it had not been the case that the one who was quicker to eemaan overtook the one who was slower than him, the latter part of this Ummah would have overtaken its first part.'¹⁷⁴

(D): HIS STATEMENT CONCERNING THE COMPANIONS:

1. It is related by al-Bayhaqee from ash-Shaafi'ee that he said, "Allaah the Blessed and Exalted praised the Companions of the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam) in the Qur'aan, the Tawraat and the Injeel, and He mentioned them upon the tongue of the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam) with a praise that no one after them has received. So may Allaah bestow mercy upon them and give them good news of what they have been given from that of far reaching lofty positions, the truthful ones, the martyrs and the righteous. So they presented to us the sunan (traditions) of the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam) and witnessed him whilst the Revelation descended upon him. So they knew what the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam) mentioned generally, specifically, resolutely and for instructions. And they knew from his Sunnah whatever we know and what we are ignorant of. And they are above us in every type of knowledge and ijtihaad and piouness and intellect - and attaining knowledge by it and discovery through it. And their opinions are more praiseworthy and better for us than the opinions that we have for ourselves, and Allaah knows best."¹⁷⁵

2. And al-Bayhaqee relates from ar-Rabee' Ibn Sulaymaan who said, 'I heard ash-Shaafi'ee saying in preference, 'Aboo Bakr and 'Umar and 'Uthmaan and Alee.'¹⁷⁶

¹⁷⁴ Manaaqibush-Shaafi'ee (1/387-393)

¹⁷⁵ Manaaqibush-Shaafi'ee (1/442)

¹⁷⁶ Manaaqibush-Shaafi'ee (1/423)

3. And al-Bayhaqee relates from Muhammad Ibn 'Abdullaah Ibn 'Abdul-Hakam¹⁷⁷ who said, 'I heard ash-Shaafi'ee saying, 'The most excellent of the people after the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam) is Aboo Bakr, then 'Umar, then 'Uthmaan, then 'Alee, may Allaah be pleased with all of them.'¹⁷⁸

4. And al-Harawee relates from Yoosuf Ibn Yahyaa al-Buwaytee who said, 'I asked ash-Shaafi'ee, 'Can I pray behind a Raafidee?' He said, 'Do not pray behind the Raafidee, nor the Qadaree, nor the Murjiyee'.¹⁷⁹ I said, 'Describe them to me.' He said, 'The one who says that eemaan is statement (only), then he is Murjiyee'. And whosoever says that Aboo Bakr and 'Umar are not the two imaams, then he is a Raafidee. And whosoever places the Will for himself, then he is Qadaree.'¹⁸⁰

(E): HIS PROHIBITION FROM CONTROVERSIES AND KALAAM IN THE RELIGION:

¹⁷⁷ He is Muhammad Ibn 'Abdullaah Ibn 'Abdul-Hakam al-Misree, Aboo 'Abdullaah; ash-Sheeraazee said about him, "A companion of ash-Shaafi'ee and he took fiqh from him. And during the trial (i.e. the trial of the creation of the Qur'aan) he was taken to Ibn Abee Du'aad, and he did not answer in the way that he wanted him to answer, and he was returned to Egypt. He died in the year 272H." *Tabaqaatul-Fuqahaa'* (p. 99), and refer to his biography in *Tabaqaatush-Shaafi'iyah* (p. 30) of Ibn Hidaayatullaah, and *Shadharaatudh-Dhahab* (2/154).

¹⁷⁸ *Manaaqibush-Shaafi'ee* (1/433)

¹⁷⁹ Imaam Aboo Ja'far at-Tahaawee (d.321H) said in his 'Aqeedah (no. 69), "And we see the Prayer to be permissible behind everyone from amongst the people of the Qiblah, whether he is righteous or sinful..." Imaam Ibn Abil-'Izz al-Hanafee (d.792H) said, "There occurs in *Saheehul-Bukhaaree* (Related by Ibn Abee Shaybah in *al-Musannaf* (2/378), and Ibn Hajar attributes it to *al-Bukhaaree* in *at-Talkhees* (2/43), and it is related by al-Bayhaqee in *as-Sunanul-Kubraa* (2/122)] that 'Abdullaah Ibn 'Umar (radiyallaahu 'anhumaa) and Anas Ibn Maalik used to pray behind al-Hajjaaj Ibn Yoosuf ath-Thaqafee. Yet al-Hajjaaj was a disobedient oppressor. And he also relates in his *Saheeh* (no. 694) that the Prophet (saw) said, "Offer your Prayers with them, since if they are correct, then you have a reward, and they have a reward, and if they are mistaken, then it is upon them."

Know - may Allaah have mercy upon you and us - that it is permissible for a man to pray behind one from whom he does not know any innovation and sin, by agreement of the imaams. And it is not from the conditions of following that the followers must know the creed of their imaam, nor should he put him to trial by saying: What is your creed?! Rather, he must pray behind one whose condition is hidden. So if he has prayed behind an innovator who calls to his innovation, or a disobedient sinner who openly sins, and he is an appointed imaam whom it is not possible to pray except behind him, such as the imaam of the Friday Prayer and the two 'Eeds, and the imaam who leads the Prayer of Pilgrimage at 'Arafah, and the likes of that, then the follower must pray behind him, according to the general view of the Salaf and the Khalaf.

And whosoever leaves off the Friday Prayer behind a sinful imaam, then he is an innovator according to most of the Scholars. And the correct view is that he should pray and that he should not repeat his Prayer. So the Companions used to pray the Friday Prayer and the congregational prayer behind the sinful imaam, and they did not repeat their Prayers, as 'Abdullah Ibn 'Umar used to pray behind al-Hajjaaj Ibn Yoosuf and so did Anas Ibn Maalik, as has preceded.

And in the *Saheeh* (no. 695) there occurs that 'Uthmaan Ibn 'Affaan (radiyallaahu anhu), when he was prevented from leading the people in Prayer by a person, he was asked, 'Verily you are the regular imaam, and this person who is leading the Prayer is an imaam of fitnah?!' So he said, 'O son of my brother, verily the Prayer is from the most beautiful things that the people do. So if they do something good then do it along with them, and if they do something evil, then stay away from their evil.' So the Prayer behind the disobedient sinner and the innovator is correct in and of itself. So if the follower prays behind him, his Prayer is not nullified. However, it is detested for the one who is compelled to pray behind him, because enjoining the good and prohibiting the evil is obligatory.

And from that is the one who manifests innovation and disobedience, yet he is not appointed as an imaam for the Muslims. So he is deserving of rebuke until he repents. So if it is possible to boycott him until he repents, that will be good. And if some of the people leave off Prayer behind him and pray behind other than him so as to oppose the evil until he repents, or to leave him alone, or to prohibit the people from the likes of his sins, there may be a Sharee'ah benefit in that. And the follower must not miss the Friday Prayer, nor the congregational Prayer. As for when the follower is going to miss the Friday Prayer or the congregational Prayer if he abandons the Prayer behind him, then the Prayer behind him is not to be abandoned, except in the case of an innovator who opposes the Companions - may Allaah be pleased with all of them.

Likewise, if the imaam is appointed by the rulers, then there is no Sharee'ah benefit in leaving off the Prayer behind him. So here, the Prayer cannot be left off behind him. Rather, offering the Prayer behind him is better. So if it is possible for the person to prevent the evil from becoming apparent with regards to the imaamate, then that is obligatory upon him. However, if a person other than him has been appointed by the ruler (also) then it is possible to turn the imaamate over to him. It may not be possible to remove the imaamate from him, except with an evil that is much greater than the harm of the evil that he has manifested. So in this case, it is not possible to remove a smaller corruption by a greater corruption, nor is the lesser of the two harms to be reached by the greater of the two. So the Sharee'ah rules have come to bring about the benefits and their completion, and to do away with the harms and decrease them in accordance to the instances. So missing the Friday and congregational Prayers is an evil that is greater than the evil of following a disobedient imaam in them. It is not preferred to do this if his staying away (from the Prayer) will not remove the disobedience (from the imaam). So in this case, the Sharee'ah benefit is negated without removing that evil.

So as for when it is possible to pray the Friday Prayer and the congregational Prayers behind a righteous imaam, then this is much better than performing it behind a disobedient one. So therefore, at that moment he is praying behind a disobedient imaam without excuse. So this becomes a place for *ijtihaad* for the Scholars, from them are those who say: it must be repeated; and from them are those who say: it must not be repeated, and this is a vast topic in the books of *al-furoo'* (secondary issues of fiqh).

Indeed it has been proven from the texts of the Book and the Sunnah and the consensus of the Salaf that the leader and imaam of the Prayer and the ruler, and the leader in war and the one in charge of the Sadaqah (charity) are all to be obeyed in the instances involving *ijtihaad*. It is not upon him to obey those under his authority in the places of *ijtihaad*. Rather, they must follow him in that and leave off their view for his. So the benefit is uniting and having agreement and the evil is in division and disagreement."

Muhaddhab *Sharhul-Aqeedatut-Tahaawiyyah* (p. 296-298), as prepared by Saalih Ibn 'Abdur-Rahmaan.

¹⁸⁰ *Dhammul-Kalaam* (qaaf/215) and it was mentioned by adh-Dhahabee in *as-Siyar* (10/31).

1. And al-Harawee relates from ar-Rabee' Ibn Sulaymaan who said, 'I heard ash-Shaafi'ee saying, '...If a man were to advise another with his books of knowledge, and amongst them were books containing kalaam, then no advice can be contained in their, because kalaam is not from knowledge.'"¹⁸¹

2. And al-Harawee relates from al-Hasan az-Za'faraanee who said, 'I heard ash-Shaafi'ee saying, 'I have not debated with anyone using kalaam except once, and I seek forgiveness from Allaah for that.'"¹⁸²

3. And al-Harawee relates from ar-Rabee' Ibn Sulaymaan who said, 'Ash-Shaafi'ee said, 'If I wanted to, I could have written a large book against every opponent. However, kalaam (idle speech) is not from my nature, and I do not like that anything from it should be attributed to me.'"¹⁸³

4. And Ibn Battah relates from Abee Thawr who said, 'Ash-Shaafi'ee said to me, 'I have not seen anyone who has put on anything from kalaam and succeed.'"¹⁸⁴

5. And al-Harawee relates from Yoonus al-Misree who said, 'Ash-Shaafi'ee said, 'It is better for a man to spend his whole life doing whatever Allaah has prohibited - besides Shirk with Allaah - rather than spending his whole life involved in kalaam.'"¹⁸⁵

So these are the statement of Imaam ash-Shaafi'ee (rahimahu Allah) in the issues of usoolul-deen (the foundations of the Religion), and this is his position towards 'ilmul-kalaam.¹⁸⁶

¹⁸¹ Dhammul-Kalaam (qaaf/213) and it was mentioned by adh-Dhahabee in as-Siyar (10/30).

¹⁸² Dhammul-Kalaam (qaaf/213) and it was mentioned by adh-Dhahabee in as-Siyar(10/30).

¹⁸³ Dhammul-Kalaam (qaaf/215)

¹⁸⁴ Al-Ibaanah al-Kubraa (p. 535-536)

¹⁸⁵ Mana'iqibush-Shaafi'ee (p. 182) of Ibn Abee Haatim.

¹⁸⁶ As for kalaam (rhetoric, idle talk), or 'ilmul-kalaam (the knowledge of rhetoric, idle talk), then we find this to be prohibited in Islaam, as the Messenger of Allaah (saw) said, "Allaah sent down the Qur'aan in seven readings. And argumentation about the Qur'aan is disbelief. Whatever you know from it, then act upon it; and whatever you are ignorant of, then return it to the One who is knowledgeable of it." Saheeh: Related by Aboo Daawood (no. 4603), al-Haakim (2/223), Ibn Hibbaan (1/232) and Ahmad (2/258). It was authenticated by Shaykh al-Albaanee in Silsilatul-Ahaadeethus-Saheehah (no. 1522). The Messenger of Allaah (saw) came out to his Companions whilst they were arguing about al-Qadar (Pre-Decree). So his face became red with anger, so he said, "This is what you were commanded with, this is what you were created for?! You use parts of the Qur'aan against other parts. It is due to this that the nations before you were destroyed," and there occurs in the narration of Muslim, "Verily those before you were only destroyed due to their differing about their book." Related by Muslim (no. 2666) and al-Majma' (1/156), from Anas Ibn Maalik (radhiyallaahu anhu). It is related that it was said to 'Abdullaah Ibn 'Umar (radhiyallaahu anhu), "Many people have passed before us reciting the Qur'aan, yet wasting the knowledge." Related by Muslim (no. 9) and at-Tirmidhee (no. 2610)

SECTION SIX: THE CREED OF IMAAM AHMAD IBN HANBAL (D.241H)

[A]: HIS STATEMENT CONCERNING TAWHEED:

1. There occurs in *Tabaqaatul-Hanaabilah* that Imaam Ahmad was asked about tawakkul, so he said, "It is to cut off the desire for that which the creation longs for."¹⁸⁷

2. And there occurs in *Kitaabul-Mihnah* of Hanbal that Imaam Ahmad said, "Allaah has always been a Speaker, and the Qur'aan is the Speech of Allaah the Mighty and Majestic, it is not created in any way. And Allaah is not to be described with anything more than what He - the Mighty and Majestic - described Himself with."¹⁸⁸

3. And Ibn Abee Ya'laa relates from Abee Bakr al-Marwazee who said, 'I asked Ahmad Ibn Hanbal about the ahaadeeth which are rejected by the Jahmiyyah in regards to the Attributes and the ru'yah,¹⁸⁹ and the isma' and the story of the Throne, so he declared them authentic and said, 'The Ummah has received them with acceptance, so pass them on as they have come.'¹⁹⁰

4. 'Abdullaah Ibn Ahmad said in *Kitaabus-Sunnah*, that Ahmad said, "Whosoever alleges that Allaah does not speak, then he is a disbeliever. Verily we pass these ahaadeeth on as they have come."¹⁹¹

5. And al-Laalik aa'ee relates from Hanbal¹⁹² that he asked Imaam Ahmad about the ruyah, so he said, "They are authentic ahaadeeth, we believe in them and affirm them. And we believe in everything that has been narrated from the Prophet (Sallahhaahu- 'alaihi-Wa- salam) with good chains of narration."¹⁹³

6. And Ibnul Jawzee mentions in *al-Manaaqib* a book that Ahmad Ibn Hanbal wrote to Musaddad,¹⁹⁴ it was stated therein, "They describe Allaah with what He described Himself with, and they negate from Allaah what He negated from Himself..."¹⁹⁵

7. There occurs in the book *ar-Radd 'alal-Jahmiyyah* of Imaam Ahmad, that he said, "And Jahm Ibn Safwaan alleged that whosoever described Allaah with something that He described Himself with in His Book, or something that is narrated from His Messenger; that he was a disbeliever, and that he was from the Mushabbihah."¹⁹⁶

8. And Ibn Taymiyyah mentions in *ad-Dar'* that Imaam Ahmad said, "We believe that Allaah is above His Throne however He wishes and as He wishes, without a limit (hadd), nor an Attribute that the describer can comprehend, nor a limit which the describer can place. So the Attributes of Allaah are from Him and for Him, and He is as He described Himself, He cannot be encompassed (in vision) by the eyes."¹⁹⁷

9. And Ibn Abee Ya'laa mentions from Ahmad that he said, "Whomsoever alleges that Allaah will not be seen in the Hereafter, then he is a disbeliever who has lied upon the Qur'aan."¹⁹⁸

¹⁸⁷ *Tabaqaatul-Hanaabilah* (1/416)

¹⁸⁸ *Kitaabul-Mihnah* (p. 68)

¹⁸⁹ The ru'yah refers to the Believers seeing Allaah. From *Jareer Ibn 'Abdullaah al-Bajalee* (radhiyallaahu anhu) who said, 'We were sitting with the Messenger of Allaah (saw) when he looked at the full moon at night. So he said, 'Indeed you shall look at your Lord just as you look at this moon, you will not be harmed by looking at Him.' Related by al-Bukhaaree (1/105), Muslim (1/439), Aboo Daawood (no. 4729), at-Tirmidhee (no. 2551) and an-Nisaa'ee in al-Kubraa (2/427) and Ibn Maajah (no. 177) by way of Qays Ibn Abee Haazim, from *Jareer*. From *Suhayb Ibn Sinaan an-Namree* (radhiyallaahu anhu) from the Prophet (saw) who said, "When the people of Paradise have entered Paradise, Allaah the Blessed and Exalted will say, 'Do you want that I should increase you with something?' So they will say, 'Have you not whitened our faces? Have you not entered us into Paradise and given us salvation from the Fire?' So the veil will be raised. So then there will be nothing more beloved to them than the opportunity to look at their Lord the Mighty and Majestic." Related by Muslim (1/163) and at-Tirmidhee (no. 2552) and an-Nisaa'ee in al-Kubraa (4/ 198) and Ibn Maajah (no. 187) by way of 'Abdur-Rahmaan Ibn Abee Ya'laa from *Suhayb*. From *Abee Sa'eed al-Khudree* (radhiyallaahu anhu) who said, 'We said, 'O Messenger of Allaah, will we see our Lord upon the Day of Judgement?' He said, 'Are you harmed by looking at the sun or the moon in a cloudless sky? We said, 'No.' He said, 'Then verily you will not be harmed by looking at your Lord upon that day, just as you are not harmed by these two.' Related by al-Bukhaaree (4/285) and Muslim (1/167) by way of 'Ataa' Ibn Yasaar from *Abee Sa'eed*.

¹⁹⁰ *Tabaqaatul-Hanaabilah* (1/56)

¹⁹¹ *as-Sunnah* (p. 71) of 'Abdullaah Ibn Ahmad. Ibn Hanbal

¹⁹² He is Hanbal Ibn Ishaq Ibn Hanbal Ibn Hilaal Ibn Asad, Aboo 'Alee ash-Shaybaanee, and he is the son of the paternal uncle of Ahmad Ibn Hanbal; al-Khateeb said about him, "Reliable (thiqah), firm." He died in the year 273H. *Taareekhul-Baghdaad* (8/286-287) and refer to his biography in *Tabaqaatul-Hanaabilah* (1/143).

¹⁹³ *Sharh Usoolul-I'tiqaad Ahlus-Sunnah wal-Jamaa'ah* (2/507)

¹⁹⁴ He is Musaddad Ibn Misrahad Ibn Mursabil al-Asdee al-Basree, adh-Dhahabee said about him, "The imaam, the haafidh, the evidence." He died in the year 228H. *Siyar A'laamun-Nubalaa'* (10/591) and refer to his biography in *Tahdheebut-Tahdheeb* (10/107).

¹⁹⁵ *Manaaqibul-Imaam Ahmad* (p. 221)

¹⁹⁶ *ar-Radd 'alal-Jahmiyyah* (p. 104).

¹⁹⁷ *Dar'ut-Ta'aanidul-Aql wan-Naql* (2/30)

¹⁹⁸ *Tabaqaatul-Hanaabilah* (1/59, 145)

10. And Ibn Abee Ya'laa mentioned froth 'Abdullaah Ibn Ahmad who said, 'I asked my father about a people who say, 'When Allaah spoke to Moosaa,¹⁹⁹ 'He did not speak with a voice,' so my father said, 'Allaah spoke with a voice, and we pass these ahaadeeth on as they have come.'²⁰⁰

11. And al-Laalikaa'ee relates from 'Abdoos Ibn Maalik al-'Attaar that he said, 'I heard Ahmad Ibn Hanbal saying, '...the Qur'aan is the Speech of Allaah, and it is not created, and do not weaken in saying that it is not created. Since the Speech of Allaah is from Him, and nothing from Him is created.'²⁰¹

¹⁹⁹ Imaam Aboo Bakr al-Marroodhee, the companion of Ahmad Ibn Hanbal, said, "I heard Abaa 'Abdullaah - meaning Ahmad - and it was said to him that 'Abdul-Wahhaab was speaking and he had said, 'Whosoever claims that Allaah spoke to Moosaa without a voice, then he is a Jahmee, and an enemy of Allaah, and an enemy of Islaam.' So Aboo 'Abdullaah said, 'How beautiful is what he has said, may Allaah pardon him.' Related by al-Khallaal from al-Marroodhee, Dar'ut-Ta'arud (2/37-39). 'Abdullaah Ibn Ahmad said, 'I said to my father, 'Verily there are those who say that Allaah did not speak to Moosaa with a voice.' So he said, 'These are the heretical Jahmiyyah, they only use ta'teel (denial),' and he mentioned the narrations in opposition to their statement." Majmoo'ul-Fataawaa (12/368). From 'Abdullaah Ibn Anees who said, 'I heard the Messenger of Allaah (saw) saying, 'Allaah shall assemble the servants - or the people - naked, barefoot and obscure.' We said, 'What is obscure? He said, 'They will not have anything to do with them. So they will be called by a voice that they will hear from afar - I think he said - just as they would have heard it from near, 'I am the Master, I am the Supreme Judge...' A hasan hadeeth related by Ahmad (3/495). The Imaam of Ahlul-Hadeeth, Muhammad Ibn Ismaa'eel al-Bukhaaree (d.256H) said, "So verily Allaah the Mighty and Majestic calls with a voice that is heard from afar just as it would be heard from near. So this does not change for Allaah - how Mighty is His remembrance - and in this is a proof that the voice of Allaah does not resemble the voice of the creation, because the voice of Allaah - how Sublime is His remembrance - is heard from afar just as it is heard from near." Khalq Af'aalul-Ibaad (p. 149)

²⁰⁰ Tabaaqatul-Hanaabilah (1/185)

²⁰¹ Sharh Usoolul-I'tiqaad Ahlus-Sunnah wal-Jamaa'ah (1/157) Muhammad Sa'eed Ramadaan al-Bootee said, "As for the Speech (of Allaah) which is the wording, then they (Ahlus-Sunnah and the Mu'tazilah) are all agreed that it is created, and that it does not emanate from the Essence of Allaah the Most Perfect; with the exception of Ahmad Ibn Hanbal and some of his followers. So indeed they held that these letters and recitations are also old in their essence, and that their meaning is the Attribute of Speech." Kubraa al-Yaqeeniyyatul-Kawniyyah (p. 126) 8th edition, Daarul-Fikr.

As for his statement, "As for the Speech (of Allaah) which is the wording, then they (Ahlus-Sunnah and the Mu'tazilah) are all agreed that it is created..." Ahmad Ibn Sa'eed ad-Daarimee said, 'I said to Ahmad Ibn Hanbal, 'I will say to you a statement, and if you oppose anything from it, then say, 'I oppose it.' I said to him, 'We say that the Qur'aan, from its beginning to its end, is the Speech of Allaah, nothing from it is created. And whoever claims that something from it is created, then he is a disbeliever.' So he did not oppose anything from it and was pleased with it." Related by Ibn Abee Haatim, as is found in Tabaaqatul-Hanaabilah (1/46). Imaam Ahmad said, "The Qur'aan is the Speech of Allaah in all situations from the situations; it is not created." Related by Ibn Haanee' in al-Masaa'd (2/158). Ishaq Ibn Raahawayh said, "There is no difference amongst the people of knowledge that the Qur'aan is the Speech of Allaah, and that it is not created. So how can something which comes out from the Lord - the Mighty and Majestic - be created?" Related by Ibn Abee Haatim, as is found in al-'Uluww (p. 132) of adh-Dhahabee. Muhammad Ibn Aslam at-Toosee said, "The Qur'aan is the Speech of Allaah, it is not created, regardless of where it is read, or however it is written, it does not become distorted, altered, nor changed." Related by Ibn Abee Haatim, as is found in al-'Uluww (p. 140).

As for his statement, "...and that it does not emanate from the Essence of Allaah the Most Perfect..." Imaam Ahmad Ibn Hanbal said, "I met the men, Scholars and jurists of Makkah and al-Madeenah and al-Koofah and al-Basrah and ash-Shaam and ath-Thughoor and Khurasaan. So I saw them to be upon the Sunnah and the Jamaa'ah, so I asked them about it - meaning the wording. So all of them said that the Qur'aan is the Speech of Allaah, it is not created; from Him it began and to Him it shall return." Ikhtisaasul-Qur'aan (no. 9), from al-Marroodhee from Ahmad. And he said, "Allaah will not cease to be the Knower and the Speaker. We worship Allaah by His Attributes, which are not limited, nor known except with what He described Himself with. And we return the Qur'aan to the One who is knowledgeable of it, to Allaah the Blessed and Exalted. So He is knowledgeable of it, it came from Him and to Him it shall return." al-Mihnah (p. 45) of Hanbal. Aboo Ja'far Ahmad Ibn Sinaan said, "Whoever claims that the Qur'aan is two things, or that the Qur'aan is a narrative, then he is - by Allaah besides Whom there is no other true deity - a heretic, a disbeliever in Allaah. This Qur'aan is the Qur'aan that Allaah revealed through Jibreel upon the tongue of Muhammad (saw) without distortion, nor alteration.

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَرْجُلٌ مَنْ حَكِمَ فَحَمِيدٌ

**"Falsehood cannot approach it from in front of it, nor from behind it.
It is revealed from the Wise and Praiseworthy."**

[Sooratul-Fussilat 41:42]

And Allaah the Mighty and Majestic said,

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

**"Say: If all of mankind and the Jinn were to unite for the purpose of
bringing about the likes of this Qur'aan,
they would not be able to bring about the likes of it."**

[Sooratul-Israa' 17:88]

So if a man were to take an oath not to speak for a day, then he read the Qur'aan, or he prayed and read the Qur'aan, he would not have broken his oath. Nothing is to be taken as an analogy with the Speech of Allaah. The Qur'aan is the Speech of Allaah, from Him it emanated and to Him it shall return. Nothing from Allaah is created, nor are His Attributes, Names, nor Knowledge created," Ikhtisaasul-Qur'aan (no. 16).

(B): HIS STATEMENT CONCERNING AL-QADAR:

1. And Ibnul-Jawzee mentioned in al-Manaaqib that Ahmad Ibn Hanbal wrote to Musaddad, and he stated therein, "And to believe in al-qadar (Divine Pre-Decree); its good and its evil, and its sweetness and its bitterness is from Allaah."²⁰²

2. And al-Khallaal relates from Abee Bakr al-Marwazee that he said, "Aboo 'Abdullaah was asked, so he said, 'The good and the evil has been pre-decreed upon the servants?' So it was said to him, 'Allaah created the good and the evil.' He said, 'Yes, Allaah pre-decreed it.'"

3. And there occurs in the book as-Sunnah of Imaam Ahmad that he said, "And the qadar - its good and its evil, and its little and its abundance, and its apparent and its hidden, and its sweetness and its bitterness, and its beloved and its detested, and its reward and its punishment, and its beginning and its end - is from the Pre-Decree of Allaah. And no one from amongst them can transcend nor exceed the Will of Allaah the Mighty and Majestic, nor his Pre-Decree."²⁰³

4. And al-Khallaal relates from Muhammad Ibn Abee Haaron from Abul-Haarith who said, 'I heard Abaa 'Abdullaah saying, 'So Allaah the Mighty and Majestic pre-decreed obedience and disobedience and He pre-decreed the good and the evil. And whoever was written as fortunate, then he is fortunate, and whoever was written as miserable, then he is miserable.'²⁰⁴

And as for his statement, "...with the exception of Ahmad Ibn Hanbal and some of his followers." 'Amr Ibn Deenaar said, "I knew the Companions of the Prophet (saw). So whoever was from amongst them from the past seventy years used to say: Allaah is the Creator, and everything other than Him is creation. And the Qur'aan is the Speech of Allaah, it came out from Him and to Him it shall return," Ikhtisaasul-Qur'aan (no. 6). Sufyaan ath-Thawree said, "The Qur'aan is the Speech of Allaah, it is not created. It emanated from Him and to Him it shall return, and whoever says other than this, then he is a disbeliever." A man asked Sufyaan Ibn 'Uyaynah about the Qur'aan, 'O Abaa Muhammad, what do you say about the Qur'aan?' So he said, 'It is the Speech of Allaah, it came out from Him, and to Him it shall return.' Aboo Bakr Ibn 'Ayyaash said, "The Qur'aan is the Speech of Allaah, it was taught to Jibreel who taught it to Muhammad (saw). It emanated from Him and to Him it shall return." All four of these narrations - which come from other than 'Ahmad Ibn Hanbal and some of his followers' can be found in Ikhtisaasul-Qur'aan (p. 138). So in mentioning this, al-Bootee "places the Imaam of Ahlus-Sunnah in opposition to Ahlus-Sunnah, and he ascribed deviation to his 'aqeedah. He ascribed the 'aqeedah of the Mu'tazilah - which negates the Speech from Allaah - to Ahlus-Sunnah. And then he presents it to the reader as the 'aqeedah of Ahlus-Sunnah and their Imaam, yet Ahlus-Sunnah are free from that he ascribes to them." From the words of 'Abdullaah ash-Shaamee al-Atharee in al-Asaalah (issue 11, p. 61-62). And indeed Aboo Ja'far Muhammad Ibn Haaron al-Mukhrimee al-Fallaas said, "If you see a man finding fault with Ahmad Ibn Hanbal, then know that he is a misguided innovator." Refer to al-Jarh wat-Ta'deel (p. 308-309) and Taareekh Dimashq (5/294).

So since these statements from the Scholars of the Salaf have already refuted al-Bootee's statement, "...and that it does not emanate from the Essence of Allaah the Most Perfect," it becomes necessary to explain what the position of the Salaf meant. Shaykhul-Islam Ibn Taymiyyah (d.728H) said, "And the statement of the Salaf, 'From Him it emanated,' did not mean by this that it separated from His Essence and took up residence in other than Him and so therefore the Speech is created. Rather, none of His Attributes have separated from Him and changed location to other than Him. So how is it possible for the Speech of Allaah to separate from His Essence, or other than it from the Attributes?" Majmoo'ul-Fataawaa (12/274, 517-518, 550). He also said, "And from that which Ahmad opposed was the statement of the Jahmiyyah alleging that the Qur'aan is not found in the chests, nor in the books." Majmoo'ul-Fataawaa (12/388).

And as for his statement, "So indeed they held that these letters and voices are old (i.e. created), and that their meaning is the Attribute of Speech." So here al-Bootee has claimed that the letters of the Qur'aan and the voices (i.e. recitation) are created. However, Allaah said,

﴿وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ
الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيَّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾

**"And indeed We know that they say,
"It is only a human being who teaches him,"
the tongue of the one whom they refer to is foreign,
and this is in clear Arabic language."**

[Sooratun-Nahl 16:103]

From Ibn 'Abbaas who said, "When Jibreel was sitting with the Prophet (saw), he heard a strange sound from above, so he raised his head and said, "This is a door from the sky that has been opened today, it has never been opened, except upon this day." So an angel descended from it, so he said. "This is an angel that has descended to the earth, it has never descended except today." So he greeted them and said, 'I give you glad tidings of two lights that I have come to give you, they have not been given to anyone before you, al-Faatihah and the last aayah of al-Baqarah. You will not recite a letter from them, except that it will be given to you.'" Related by Muslim (no. 806), an-Nisaa'ee (2/138), al-Haakim (1/55&559) and Ibn Hibbaan (no. 766). 'Abdullaah Ibn Mas'ood said, "Learn the Qur'aan. Verily every letter from it that is written, ten rewards are obtained, and ten sins are expiated. I do not say that 'Alif Laam Meem,' is ten, rather, I say that Alif is ten and Laam is ten, and Meem is ten." Related by Ibn Abee Shaybah (10/461). Shu'ayb Ibn Habhaab said, "Whenever a man used to recite with Abul-'Aaliyah (d.90H), and he did not recite as he recited, rather, he said, "As for me, then I shall recite it as such and such." He said, "So I mentioned that to Ibraaheem an-Nakha'ee, so he said, 'I see that your Companion has heard that whoever disbelieves in a single letter from it, then indeed he disbelieves in all of it.'" Related by Ibn Abee Shaybah (10/513-514) and by Ibn Jareer in his Tafseer (no. 56).

²⁰² Manaqibul-Imaam Ahmad (p. 169, 172) ²⁰³ as-Sunnah (no. 85) of Abee Bakr al-Khallaal

²⁰³ as-Sunnah (p. 68)

²⁰⁴ as-Sunnah (no. 85)

5. 'Abdullaah Ibn Ahmad said, 'I heard my father being asked by 'Alee Ibn Jahm about the one who speaks of al-qadar, is he a disbeliever? He said, 'If he denies the Knowledge when he says that Allaah does not know until the creation knows, then it is known that he has denied the Knowledge of Allaah, so he is a disbeliever."²⁰⁵

6. 'Abdullaah Ibn Ahmad said, 'I asked my father another time about performing the Prayer behind the Qadaree. So he said, 'If he disputes it and calls to it, then do not perform the Prayer behind him."²⁰⁶

[C]: HIS STATEMENT CONCERNING EEMAAN:

1. Ibn Abee Ya'laa mentions from Ahmad that he said, "From the most excellent qualities of eemaan (faith) is to love for the sake of Allaah and to hate for the sake of Allaah."²⁰⁷

2. And Ibnul Jawzee mentions that Ahmad said, "Faith (eemaan) increases and decreases, as occurs in the narration, "The most complete of the Believers in eemaan is the best of them in character."²⁰⁸ ...²⁰⁹

3. And al-Khallaal relates from Sulaymaan Ibn Ash'ath²¹⁰ who said, 'Abaa 'Abdullaah said, 'The Prayer, zakaat (charity), Hajj (Pilgrimage) and righteousness is from eemaan, and disobedience decreases eemaan."²¹¹

4. 'Abdullaah Ibn Ahmad said, 'I asked my father about a man who says that eemaan is statement and action, it increases and decreases. However, he does not make exception, is he a Murji'? He said, 'I hope that he will not have irjaa'. I heard my father saying, 'The proof against exception is the statement of the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam) to the people in the graves, "And if Allaah wills, we shall be meeting up with you"²¹² ...²¹³

5. 'Abdullaah Ibn Ahmad said, 'I heard my father - may Allaah bestow mercy upon him - being asked about irjaa', so he said, 'We say: eemaan is statement and action, it increases and decreases. If a person commits zinaa (adultery, fornication) and drinks intoxicants, his eemaan (faith) decreases."²¹⁴

(D): HIS STATEMENT CONCERNING THE COMPANIONS:

1. There occurs in the book as-Sunnah of Imaam Ahmad what follows, "And it is from the Sunnah to mention the good qualities of the Companions of the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam), all of them together. And to refrain from mentioning their evil qualities and the differing that occurred between them. So whosoever speaks ill of the Companions of the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam), or one person from amongst them, then he is an innovator, Raafidee, repulsively diseased, mentally underdeveloped person. Allaah will not accept honesty nor exchange from him. Rather, loving them is the Sunnah, and supplicating for them brings about closeness to Allaah, and following them is the way, and taking their narrations is nobility." Then he said, "Then the Companions of the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam) - after the four (Caliphs) - are the best of the people, and it is not permissible for anyone to mention anything from their bad qualities, nor to charge anyone from amongst them with a fault, nor a deficiency. So whosoever does that, then it is indeed obligatory upon the ruler to capture and punish him, and he must not pardon."²¹⁵

2. And Ibnul-Jawzee mentions a letter of Ahmad to Musaddad, and it is written therein, "And to testify that the ten are in Paradise; Aboo Bakr, 'Umar, 'Uthmaan, Alee, Talhah, az-Zubayr, Sa'd and Sa'eed, and 'Abdur-Rahmaan Ibn 'Awf, and Aboo 'Ubaydah Ibnul Jarraah. And whoever the Prophet (Sallahhaahu- 'alaihi-Wa-salam) testified for, we testify that he is in Paradise."²¹⁶

3. 'Abdullaah Ibn Ahmad said, 'I asked my father about the imaams, so he said, 'Aboo Bakr, then 'Umar, then 'Uthmaan, then 'Alee."²¹⁷

²⁰⁵ as-Sunnah (p. 119) of 'Abdullaah Ibn Ahmad

²⁰⁶ as-Sunnah (1/384)

²⁰⁷ Tabaaqatul-Hanaabilah (2/275)

²⁰⁸ Related by Ahmad in al-Musnad (2/250) and Aboo Daawood (5/60) and at-Tirmidhee (3/457) from Abee Salamah, from Abee Hurayrah. And at-Tirmidhee says about it, "This hadeeth is hasan saheeh."

²⁰⁹ Manaagibul-Imaam Ahmad (p. 153, 168, 173)

²¹⁰ He is Aboo Daawood Sulaymaan Ibn Ash'ath Ibn Ishaq as-Sijistaanee, a person of the Sunan. Imaam adh-Dhahabee said about him, "The imaam, the firm one, the leader of the memorizers." He died in the year 275H. Tadhkiratul-Huffaadh (2/59) and refer to his biography in Taareekhul-Baghdaad (9/55).

²¹¹ as-Sunnah (no. 96) of al-Khallaal.

²¹² Related by Muslim (2/669), by way of 'Ataa' from 'Aa'ishah

²¹³ as-Sunnah (1/307-308) of 'Abdullaah Ibn Ahmad Ibn Hanbal

²¹⁴ as-Sunnah (1/307) of 'Abdullaah Ibn Ahmad Ibn Hanbal

²¹⁵ Kitaabus-Sunnah (p. 77-78) of Imam Ahmad.

²¹⁶ Manaagibul-Imaam Ahmad (p. 170) of Ibnul-Jawzee

²¹⁷ as-Sunnah (p. 235)

4. And 'Abdullaah Ibn Ahmad said, 'I asked my father about a people who say that Alee was not a Caliph. He said," This is a rejected, evil statement."²¹⁸

5. And Ibnul Jawzee mentions from Ahmad that he said, "Whoever does not affirm the khilaafah for Alee, then he is more misguided than the donkey of his family."²¹⁹

6. And Ibn Abee Ya'laa mentions from Ahmad that he said, "Whoever does not make 'Alee Ibn Abee Taalib fourth in the khilaafah, then do not speak to him and do not marry to him."²²⁰

(E): HIS PROHIBITION FROM KALAAM AND CONTROVERSIES IN THE RELIGION:

1. Ibn Battah relates from Abee Bakr al-Marwazee who said, 'I heard Abaa 'Abdullaah saying, 'Whoever is given to kalaam will not succeed, and whoever is given to kalaam will not be free from becoming Jahmee.'²²¹

2. And Ibn 'Abdul-Barr mentions in Jaami' Baynaanul-Ilm wa Fadlihi, from Ahmad who said, "Verily a person of kalaam will never succeed, ever. And you will never see anyone looking into kalaam, except that there is corruption in his heart."²²²

3. And al-Harawee relates from 'Abdullaah Ibn Ahmad Ibn Hanbal who said, 'My father wrote to 'Ubaydullaah Ibn Yahyaa Ibn Khaaqaan,²²³ I am not a person of kalaam, nor do I hold the view of kalaam in anything from this, except what is found in the Book of Allaah and the hadeeth of the Messenger of Allaah (Sallahhaahu-'alaihi-Wa-salam). So as for other than that, then speaking about it is not praiseworthy.'²²⁴

4. Ibnul Jawzee relates from Moosaa Ibn 'Abdullaah at-Tarsoosee who said, 'I heard Ahmad Ibn Hanbal saying, 'Do not sit with the people of kalaam, even if they are defending the Sunnah.'²²⁵

5. And Ibn Battah relates from Abul-Haarith as-Siyaagh who said, 'Whoever loves kalaam, then it will not come out from his heart, and you will not see a person of kalaam succeeding.'²²⁶

6. And Ibn Battah relates from 'Ubaydullaah Ibn Hanbal who said, 'My father informed us saying: I heard Abaa 'Abdullaah saying, 'Hold firmly to the Sunnah and the hadeeth and Allaah will benefit you with it. And beware of dispute, quarreling and argumentation, since a person who loves kalaam will not succeed. And whoever invents new kalaam, his affair does not end in anything except innovation, because kalaam does not call to goodness. And I do not like kalaam, nor dispute, nor argumentation. So hold firmly to the sunan and the aathaar (narrations) and the fiqh that will benefit you. And leave alone the quarrelling and the kalaam of the people of deviation and argumentation. We know the people and they did not know this, and they stayed away from the people of kalaam. And the end result of kalaam is not good. We seek refuge with Allaah and beware of the fitnah and may we be safe and aware of every form of destruction.'²²⁷

7. And Ibn Battah mentions in al-Ibaanah from Ahmad who said, "If you see a man loving kalaam, then warn against him."²²⁸

So these are his - may Allaah bestow mercy upon him - statements in regards to the issues pertaining to usoolud-Deen, and this is his position in regards to 'ilmul-kalaam.

²¹⁸ as-Sunnah (p. 235)

²¹⁹ Manaaghibul-Imaam Ahmad (p. 163).

²²⁰ Tabagaatul-Hanaabilah (1/45)

²²¹ Al-Ibaanah (2/538)

²²² Jaami' Bayaanul-Ilm wa Fadlihi (2/95)

²²³ He is Abul-Hasan 'Ubaydullaah Ibn Yahyaa Ibn Khaaqaan at-Turkee, then al-Baghdaadee, adh-Dhahabee said about him, "The great minister ...a minister for the representative and the ambassador. He obtained favour from the representative and he was very generous." And Ibn Abee Yahyaa said, 'He quoted things from our imaam, from them is that he said, 'I heard Ahmad saying: I denied myself the help of the ruler, but it was not unlawful.' He died in the year 263H. Siyar A'laamun-Nubalaa` (9/13), Tabagaatuul-Hanaabilah (1/204)

²²⁴ Dhammul-Kalaam (baa/216/qaaf)

²²⁵ Manaaghibul-Imaam Ahmad (p. 205)

²²⁶ al-Ibaanah (2/539) of Ibn Battah

²²⁷ Al-Ibaanah (2/539) of Ibn Battah

²²⁸ al-Ibaanah (2/540) of Ibn Battah

SECTION SEVEN: BIOGRAPHIES OF THE FOUR IMAAMS

ABOO HANEEFAH²²⁹

He is the imaam, the faqeeh, the Scholar of al-'Iraq, Aboo Haneefah an-Nu'maan Ibn Thaabit Ibn Zawtaa at-Taymee al-Koofee, the master of Banee Taymullaah Ibn Tha'labah, it was said that he was from the sons of al-Faras. He was born in the year 80H during the lifetime of the younger Companions, and he saw Maalik Ibn Anas when he came to them in al-Koofah. However, not a single letter from them has been confirmed from him.

Ahmada al-'Ijlee said, "Aboo Haneefah at-Taymee was from a group of oil dealers, he used to buy and sell silken fabrics."

And 'Umar Ibn Hamaad Ibn Abee Haneefah said, "As for Zawtaa, then he is from the people of Kaabil and he was born firm upon Islaam. And Zawtaa was in possession of the tribe of Taymullaah Ibn Tha'labah. So he was old and his allegiance was to them, then to the tribe of Qifl." He said, "And Aboo Haneefah was a fabrics merchant, and his shop was known in Daar 'Amr Ibn Hareeth."

And Nadr Ibn Muhammad al-Marwazee said, "From Yahyaa Ibn Nadr who said, "The father of Abee Haneefah was from Nisaa."

And Sulaymaan Ibnur-Rabee' relates from al-Haarith Ibn Idrees who said, "The origin of Aboo Haneefah is from Tirmidh."

And Aboo 'Abdur-Rahmaan al-Muqree said, "Aboo Haneefah was from the people of Baabil."

And Aboo Ja'far Muhammad Ibn Ishaq Ibnul-Bahloul relates from his father, from his grandfather who said, "Thaabit, the father of Aboo Haneefah was from the people of al-Anbaar."

From Mukrim Ibn Ahmad al-Qaadee who said, Ahmad Ibn 'Abdullaah Ibn Shaadhaan al-Marwazee informed us from his father, from his grandfather: I heard Ismaa'eel saying, Ismaa'eel Ibn Hamaad Ibn Abee Haneefah an-Nu'maan Ibn Thaabit Ibnul-Marzabaan informed us from the sons of Faaris al-Ahraar, by Allaah softness never fell upon us. "My grandfather was born in the year 80H, and Thaabit went to 'Alee whilst he was young. So he supplicated for his blessing and for his offspring, and we hope that this supplications from Alee was answered through us."

Muhammad Ibn Sa'd al-'Awfee said, "I heard Yahyaa Ibn Ma'een saying, 'Aboo Haneefah was reliable (thiqah), and he did not relate any hadeeth, except those that he had memorized, and he did not relate those that he had not memorized.'"

And Saalih Ibn Muhammad said, "I heard Yahyaa Ibn Ma'een saying, 'Aboo Haneefah was thiqah in hadeeth.' And Ahmad Ibn Muhammad Ibnul-Qaasim Ibn Mahraz relates from Ibn Ma'een, 'There was no problem in Aboo Haneefah.' And he said another time. 'He was from the people of truthfulness according to us, and he was not faulted with lying.' Indeed Ibn Hubayrah left the judiciary to him, so my father used to be a judge."

From Shu'ayb Ibn Ayyoob as-Sarefeene, Aboo Yahyaa al-Himaanee informed us, "I heard Abaa Haneefah saying, 'I saw a dream that terrified me. I saw that I was digging up the grave of the Prophet (Sallahhaahu-'alaihi-Wa-salam). So I came to al-Basrah, so I commanded a man to ask Muhammad Ibn Seereen, so he asked him. So he said, 'This man is digging up the narrations of the Messenger of Allaah (Sallahhaahu-'alaihi-Wa-salam).'"

The muhaddith, Mahmood Ibn Muhammad al-Marwazee said, Haamid Ibn Aadam informed us, Aboo Wahb Muhammad Ibn Mujaahim informed us saying, "I heard 'Abdullaah Ibnul-Mubaarak saying, 'If Allaah had not aided me through Abee Haneefah and Sufyaan, I would have been like the rest of the people.'"

From Ahmad Ibn Zubayr, Sulaymaan Ibn Abee Shaykh informed us, Hujr Ibn 'Abdul-Jabbaar informed me saying, "It was said to al-Qaasim Ibn Ma'n, 'Are you pleased to be from amongst the boy servants of Aboo Haneefah?' He said, 'The people have not sat in circle more beneficial than that of Abee Haneefah.' So al-Qaasim said to him, 'Come with me to him.' So when he came to him, he stuck to him, and he said, 'I have not seen the likes of this.'"

²²⁹ The following biography is taken from Siyar A'laamun-Nubalaa (6/394-403), slightly adapted. For biographies of Aboo Haneefah, refer to: Tabaaqatul-Khaleefah (no. 176-327), Taareekhul-Bukhaaree (8/81), Taareekhus-Sagheer (2/43), al-Jarh wa-Ta'deel (8/449-450), Kitaabul-Majrooheen (3/61), Taareekh Baghdad (13/323-324), al-Kamil fit-Taareekh (5/549, 585), Wafiyatul-A'yaan (5/415-423), Tahdheebul-Kamaal (no. 1414-1417), Tahdheebul-Tahdheeb (1/98/4), Tadhkiratul-Huffaadh (1/168), Meezaanul-I'tidaal (4/265), al'Ibr (1/314), Maraatul-Jinaan (1/309), al-Bidaayah wan-Nihaayah (10/107), Taqreebut-Tahdheeb (10/449-452), an-Nujoomuz-Zaahirah (2/12), al-Jawaahirul-Mudee'ah (1/26-32), Khilaasah Tahdheebul-Kamaal (no. 402), Shadhamatudh-Dhahab (1/227-229).

And Bishr Ibnul-Waleed relates from al-Qaadee Aboo Yoosuf who said, 'Once when I was walking with Aboo Haneefah, I heard a man saying to another, 'This Aboo Haneefah does not sleep at night.' So Aboo Haneefah said, 'By Allaah, do not relate from me that which I do not do.

'Abdur-Rahmaan Ibn Muhammad Ibnul-Mugheerah said, 'I saw Aboo Haneefah pronouncing verdicts for the people at a mosque in al-Koofah, upon his head was a long black hood."

And Ibnul-Mubaarak said, 'I have not seen a man more dignified in his gathering, nor having better' manners and mildness than Aboo Haneefah.'

Yazeed Ibn Haaroona said, "I have not seen anyone more easy going than Aboo Haneefah."

Wakee' said, 'I heard Abee Haneefah saying, 'Urinating in the mosque is better than some analogical deduction (qiyaas)."

And from Mu'aawiyah ad-Dareer who said, "Loving Abee Haneefah is from the Sunnah."

And from Mugheeth Ibn Badeel who said, 'Aboo Haneefah was called by al-Mansoor to the judiciary, so he refused. So he said, 'Do you desire that which we have?' So he said, "No, I am not appropriate." He said, 'You have lied.' He said, "So the Leader of the Believers has ruled that I am not appropriate. Since I am a liar, then I am not appropriate. And if I was truthful, I would have informed you that I was not appropriate." So he was detained. And Ismaa'eel Ibn Abee Uways relates something similar from ar-Rabee' al-Haajib, and in it Aboo Haneefah said, "By Allaah, I am not safe from pleasure, so how could I be safe from anger? So I am not appropriate for that." So al-Mansoor said, 'You have lied. Rather, you are appropriate.' So he said, 'How is it lawful for you to give authority to one who lies?' And it was said that Aboo Haneefah worked for him. So he judged in one affair and remained for two days, then he complained for six days and died.'

And the faqeeh, Aboo 'Abdullaah as-Saymaree said, "He did not accept the position of judge. So he was beaten and detained and he died in jail.' And Hayyaan Ibn Moosaa al-Marwazee said, 'Ibnul-Mubaarak was asked, 'Is Maalik better in fiqh, or Aboo Haneefah?' He said, 'Aboo Haneefah." And al-Khuryabee said, 'No one finds fault with Aboo Haneefah, except one who is jealous, or an ignoramus.'

And Yahyaa Ibn Sa'eed al-Qattaan said, "We do not lie in front of Allaah. We have not heard anything better than the opinion of Abee Haneefah. And indeed we have taken many of his statements."

And 'Alee Ibn 'Aasim said, "If the knowledge of Imaam Aboo Haneefah was weighed against the knowledge of the people of his era, he would have outweighed them."

And Hafsa Ibn Ghiyaath said, The speech of Abee Haneefah in fiqh is more intricate than poetry. No one finds fault with it except an ignorant person.

And Jareer said, 'Mugheerah said to me, 'Sit with Aboo Haneefah to gain fiqh, since if Ibraaheem an-Nakha'ee was living, he would sit with him.' And Ibnul-Mubaarak said, "Aboo Haneefah had more fiqh than the rest of the people."

He is the Shaykh of Islaam, the evidence of the Ummah, the Imaam of Daarul-Hijrah (i.e. al-Madeenah), Aboo 'Abdullaah Maalik Ibn Anas In Maalik Ibn Abee 'Aamir Ibn 'Amr Ibnul-Haarith Ibn Ghaymaan Ibn Khuthayl Ibn 'Amr Ibnul-Haarith - and he is Dhoo Asbah In 'Awf Ibn Maalik Ibn Zayd Ibn Shaddaad Ibn Zur'ah. And he is Himeer al-Asghar al-Himeeree, then al-Asbahee al-Madane, an ally from the tribe of Taym from Quraysh. So they were the allies of 'Uthmaan the brother of Talhah Ibn 'Ubaydullaah, one of the ten (guaranteed Paradise). And his mother is 'Aaliyah Bint Shareek al-Azdiyyah. And his maternal uncles are Aboo Suhayl Naafi' and Uways, and ar-Rabee' and an-Nadr, the children of Abee 'Aamir.

Abul-Hasan Alee Ibn 'Abdul-Ghane al-Mu'dal informed us, 'Abdul-Lateef Ibn Yoosuf informed us, Ahmad Ibn Ishaq informed us, Muhammad Ibn Abil-Qaasim al-Khateeb informed us, saying, Abul-Fath Muhammad Ibn 'Abdul-Baaqee informed us, Alee Ibn Muhammad Ibn Muhammad al-Anbaaree informed us, 'Abdul-Waahid Ibn Muhammad Ibn 'Abdullaah Ibn Mahdee informed us, Muhammad Ibn Makhlad informed us, Aboo Yahyaa Muhammad Ibn Sa'eed Ibn Ghaalib al-'Attaar informed us, Ibn 'Uyaynah informed us from Ibn Khurayj, from Abuz-Zubayr, from Abee Saalih, from Abee Hurayrah reaching the Prophet (Sallahhaahu- 'alaihi-Wa-salam) who said, "The people will mount the backs of camels in search of knowledge. So they will not find a Scholar more knowledgeable than a Scholar in al-Madeenah."²³¹

And Abul-Mugheerah al-Makhzoomee said that it means the people will keep seeking knowledge. They will not find anyone more knowledgeable than a Scholar in al-Madeenah. So this could be Sa'eed Ibnul-Musayyib, then whoever is after him from the teachers of Maalik, then Maalik, then whoever comes after him in knowledge, and he was the most knowledgeable of his contemporaries.

I say, the Scholar of al-Madeenah after the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam) and his Companions was Zayd Ibn Thaabit, and 'Aa'ishah, then Ibn 'Umar, then Sa'eed Ibnul-Musayyib, then az-Zuhree, then 'Ubaydullaah Ibn 'Umar, then Maalik.

And Taahir Ibn Khaalid al-Aylee relates from his father, from Ibn 'Uyaynah who said, 'Maalik did not convey a hadeeth, except that it was authentic, and he did not relate except from one who was thiqah (reliable). And I have only seen al-Madeenah waste away after his death,' meaning in terms of knowledge.

Ibnul-Madeene said, 'I heard 'Abdur-Rahmaan Ibn Mahdee saying, Wuhayb - and he was from the most perceptive of people in hadeeth and narrators - informed me that he arrived in al-Madeenah.' He said, 'So I did not see anyone, except that he was being commanded and prohibited, except for Maalik and Yahyaa Ibn Sa'eed al-Ansaaree.'²³²

'Abdur-Rahmaan said, 'No one has preceded Maalik in the authenticity of hadeeth.'

Ibn Mahdee said, 'The imaams of the people in their time were four: ath-Thawree, Maalik, al-Awzaa'ee and Hamaad Ibn Zayd.' And he said, 'I have not seen anyone more intelligent than Maalik.'²³³

And from Maalik who said, 'The shield of the Scholar is, 'I do not know,' so if he neglects it, his statement is attacked.'²³⁴

And al-Haytham Ibn Jameel said, 'I heard Maalik being asked about eighty-four issues. So he answered thirty two of them with, 'I do not know.'" And from Khaalid Ibn Khadaash who said, 'I came to Maalik with forty issues. So he did not answer me anything except for five issues.

²³⁰ Taken from Siyar A'laumin-Nubalaa (8/47-130), slightly adapted. For biographies of Imaam Maalik, refer to: Jamaa'ul-Ilm (no. 242) of ash-Shaafi'ee, Taareekh Khaleefah Ibn Khayaat (1/423, 2/179), Tabaqaat Khaleefah (no. 275), al-Ma'aarif (no. 498-499) of Ibn Qutaybah, al-Muntakhib (no. 106-107) of at-Tabaree, Mashaahir 'Ulamaa'ul-Amsaar (no. 1110), al-Hilyah (6/316), Ansaabul-Arab (1/435-436) of Ibn Hazm, Tarteebul-Madaarik (1/102-154), al-Mubhamaat fil-Hadeeth (2/34) of an-Nawawee, Tadhkiratul-Huffaadh (2/49) of Ibn 'Abdul-Hadee, Sifatul-Safwah (2/177-180), al-Kaamil (6/147) of Ibnul-Atheer, Tahdheebul-Asmaa' wal-Lughaat (2/75-79) of an-Nawawee, Wafiyaatul-A'yaan (4/135-139), al-Ibr (1/272) of adh-Dhahabee, Maraatal-Jinaan (1/373-377), al-Bidaayah wan-Nihaayah (10/174-175), ad-Deebajul-Madhhab (1/55-139), Tahdheebul-Tahdheeb (10/5), at-Taareekhul-Kabeer (7/310), at-Taareekhus-Sagheer (2/220), Sharhul-Bukhaaree (1/6) of al-Qalshaanee, Miftaahus-Saadah (2/12), Shadhamatudh-Dhahab (2/12-15), al-Kaashif (3/112), Taareekh Ibn Ma'een (2/543-546), al-Ansaab (1/287), al-Lubaab (1/69), Muroojudh-Dhahab (3/350), Taareekhul-Khamees (2/333) and Tabaqaatul-Qiraa' (2/35)

²³¹ Related by Ahmad (2/299), at Tirmidhee (no. 2682), Ibn Hibbaan (no. 2308), al-Haakim (1/91) and al-Bayhaqee (1/286). So at-Tirmidhee declared it hasan and it was authenticated by Ibn Hibbaan and al-Haakim, and adh-Dhahabee agreed.

²³² From the introduction to al-Jarh wat-Ta'deel (1/13)

²³³ From the introduction to al-Jarh wat-Ta'deel (1/13)

²³⁴ Al-Intiqaa (p. 38)

Ibn Wahb relates from Maalik, that he heard 'Abdullaah Ibn Yazeed Ibn Hurmuz saying, 'It is befitting for the Scholar that he passes on to his students the statement, 'I do not know,' until that becomes the foundation that they flee to.'

Ibn 'Abdu-l-Barr said, 'It is authentically related from Abud-Dardaa` that 'I do not know,' is half of knowledge.'²³⁵

Muhammad Ibn Rumh said, 'I saw the Prophet (Sallahhaahu- 'alaihi-Wa-salam) [in a dream], so I said, 'O Messenger of Allaah, verily Maalik and al-Layth differ, so from which of the two should I take?' He said, 'Maalik, Maalik.'²³⁶

Muhammad Ibn Jareer said, 'Indeed Maalik was beaten with the whip, and there was differing in regards to the reason for that. So al-'Abbaas Ibnul-Waleed related to me, Ibn Dhakwaan related to us from Marwaan at-Tataaree that ja'far prohibited Maalik from the hadeeth, "There is no divorce for the one who is forced."²³⁷ Then lie plotted to ask him about it, so he related it to the leaders of the people. So he was beaten with the whip.

And al-'Abbaas informed us, Ibraaheem Ibn Hamaad informed us that he used to look at Maalik when he stood for his gathering. He would carry one hand with the other.

From Ibn Sa'd who said, al-Waaqidee informed us, saying, 'When Maalik was called and consulted, and heard from and accepted from, people became jealous of him. And they treated him unjustly in everything. So when he worked with Ja'far Ibn Sulaymaan, they went to him quickly, and many who came to him were against Maalik. So they said, 'Your right-hand worker does not see this bay'ah (oath of allegiance) of yours as anything, and he takes the hadeeth related by Thaabit Ibnul Ahnaf about the divorce of the one who is forced. It is permissible according to him.' He said, 'So Ja'far became angry, so he called Maalik. So he established the proof in regards to what had been raised about him. So he commanded that he be disrobed, then he beat him with the whip. And his arms were pulled until they became dislocated from his shoulders. And the affair that he undertook was grave. So by Allaah, Maalik never ceased after that to be held in high esteem.'

I say, this is the result of a praiseworthy trial, and it elevates the status of the servant amongst the Believers. And whatever the case, it is what our own hands have earned, and Allaah pardons a very great deal. "Whosoever Allaah intends good for, He brings misfortune and calamity upon him."²³⁸ The Prophet (Sallahhaahu- 'alaihi-Wa-salam) also said, "Everything decreed for the Believer is good for him."²³⁹ And Allaah the Exalted said,

﴿وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ
الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ﴾

**"And We shall try you until We have tested those who strive hard from amongst you
and are patient, and We shall test your facts."
[Soorah Muhammad 47:31]**

And He also revealed in His statement,

﴿أَوَلَمَّا أَصَابَتْكُمْ مُّصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا
قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾

**"When a single disaster struck you, whereas you struck them with a disaster twice as great,
do you then ask, 'From where did this come?' Say, it is from yourselves."
[Soorah Aali- 'Imraan 3:165]**

²³⁵ Refer to Tarteebu Wadamik (1/ 144) and Jaami' Bayaanul-Ilm wa Fadhi (1/54).

²³⁶ Al-Intiqaa' (p. 38)

²³⁷ It has been mentioned in marfoo' (raised) form, it is only mawqoof (stopped) upon Ibn 'Abbaas. It is related by Ibn Abee Shaybah in al-Musannaf (5/48) by way of Hasheem, from 'Abdullaah Ibn Talhah al-Khuzaa'ee, from Abee Yazeed al-Madeene, from 'Ikrimah, from Ibn 'Abbaas who said, "There is no divorce for the one who is forced, nor the one who is oppressed." And al-Bukhaaree (9/343) related it in mu'allaq (suspended) form.

²³⁸ Related by al-Bukhaaree (no. 5645).

²³⁹ Related by Muslim (no. 2999) from Suhayb (radhiyallaahu anhu) and by Ahmad in his Musnad (5/24) from Anas Ibn Maalik (radhiyallaahu anhu).

And Allaah says,

﴿وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ﴾

**"And whatever misfortune befalls you,
it is because of what your own hands have earned.
And Allaah pardons and forgives much."**

[SooratushShooraa42:30]

So the Believer - when he is tried - patiently perseveres, takes admonition, seeks the forgiveness of Allaah, and does not pre-occupy himself with blaming the one who has mistreated him, since Allaah is just in His Judgement. So he praises Allaah that his Religion has remained secure, knowing that the punishment suffered in this world is lighter and better for him.

And al-Qa'nabee said, "I heard them saying, 'Maalik's age was eighty nine years, he died in the year one hundred and seventy nine.'"

And Ismaa'eel Ibn Abee Uways said, "Maalik became sick, so I asked some of our people about what he said at the time of his death. They said, 'He recited the tashahhud (testification of faith), then he recited,

﴿الْأَمْرُ
مِن قَبْلُ وَمِنْ بَعْدُ﴾

"Their affair is for Allaah, before and after."

[Sooratur-Room 30:4]

And he died on the fourteenth of Rabee'ul-Awwal, in the year one hundred and seventy nine. So the leader, 'Abdullaah Ibn Muhammad In Ibraaheem Ibn Muhammad Ibn 'Alee Ibn 'Abdullaah Ibn 'Abbaas al, Haashimee prayed over him.

And Aboo Mus'ab az-Zuhree said, "He died after the tenth of Rabee'ul-Awawal, after ninety years." Muhammad Ibn Sahnoon said, "He died upon the thirteen of Rabee'ul-Awwal."

He is Muhammad Ibn Idrees Ibnul-'Abbaas Ibn 'Uthmaan Ibn Shaafi' Ibnus-Saa'ib Ibn 'Ubayd Ibn 'Abd Yazeed Ibn Haashim Ibnul-Muttalib Ibn 'Abd Manaaf Ibn Qusee Ibn Kilaab Ibn Murrah Ibn Ka'b Ibn Lu'ee Ibn Ghaalib, the Imaam, the Scholar of his era, the protector of Hadeeth, the Faqeeh of the Religion, Aboo 'Abdullaah al-Qurashee, then al-Muttalibee ash-Shaafi'ee al-Makkee, al-Ghazziyee by birth, a relative of the Messenger of Allaah (Sallahhaahu- 'alaihi- Wa-salam) by marriage, and the descendant of his paternal uncle. So al-Muttalib is the brother of Haashim who is the father of 'Abdul-Muttalib.

It is agreed that the Imaam was born in Ghazzah, and his father, Idrees, died as a youth. So Muhammad grew up as an orphan under the guardianship of his mother. So she feared the [effect of the] land upon him so she took him to his place of origin whilst he was a boy of two years. So he grew up in Makkah and he began to throw arrows until he excelled over his contemporaries. And he was able to hit nine out of ten targets. Then he began to study the Arabic language and poetry, so he became proficient in that. Then he fell in love with fiqh, so he became the master of the people in his era in it.

And al-Muzanee said, 'I have not seen anyone with a better face than ash-Shaafi'ee - may Allaah bestow mercy upon him - and whenever he took hold of his beard, then there was nothing more excellent than his taking hold of it.'

And ar-Rabe' al-Mu'adhdhin said, 'I heard ash-Shaafi'ee saying, 'I used to shoot arrows until the doctor said to me, 'I fear that you will contract pulmonary tuberculosis due to the amount of time you spend in the heat.' He said, 'And I used to hit nine out of ten targets.'²⁴¹

Ahmad Ibn Ibraaheem at-Taa'ee al-Aqtaa' said, al-Muzanee informed us that ash-Shaafi'ee said, 'I memorized the Qur'aan when I was eight years old, and I memorized al-Muwatta' when I was ten years old.'

And there occurs in Manaaqibush-Shaafi'ee of al-Aaburee²⁴², 'I heard az-Zubayr Ibn 'Abdul-Waahid al-Hamdhaanee saying that Alee Ibn Muhammad Ibn 'Eesaa informed us, I heard ar-Rabee' Ibn Sulaymaan saying, 'Ash-Shaafi'ee was born upon the day that Aboo Haneefah died, may Allaah bestow mercy upon both of them.'

And from ash-Shaafi'ee who said, 'I came to Maalik when I was thirteen years old - and it is as he says, even though he seemed as if he was twenty three years old - he said, 'So I came with the son of my uncle to al-Madeenah. So Maalik spoke, so he said, 'I seek someone to read for you.' I said, 'I will read,' so I read to him. So whenever he would ask me about something which he had already passed, 'Count it,' then I would relate it from memory. So it was as if he was amazed. Then he asked me about an issue, so I answered, then another issue. So he said, 'You would love to be a judge!'²⁴³

Aboo 'Ubayd said, "I have not seen anyone more intelligent than ash-Shaafi'ee," and likewise, Yoonus Ibn 'Abdul-A'laa said, "If the Ummah was gathered up, his intelligence would be more than what they put forth."

²⁴⁰ The following is a summarized translation of Siyar A'laamun-Nubalaa' (10/5-99). For more biographies of Imaam ash-Shaafi'ee, refer to: Taareekhul-Kabeer (1/42), at-Taareekhus-Sagheer (2/302), al-Jarh wat-Ta'deet (7/201), Hilyatul-Awliyaa' (9/63-161), Taareekh Baghdaad (2/56-73), Tabaqaatul-Hanaabilah (1/280), Tarteebul-Madaarik (2/382), al-Ansaab (7/251-254), Taareekh Ibn 'Asaakir (14/395-418, 15/-25), Sifatus-Safwah (2/95), Mu'jamul-Ubada' (17/281-327), Tahdheebul-Asmaa' wal-Lughaat (1/44-67), Wafiyaatul-A'yaan (4/163-169), al-Mukhtasar fee Akhbaanul-Bashr (2/28-29), Taareekhul-Islam (11/29), Tadhkiratul-Huffaadh (1/361-363), al-Kaashif (3/17), al-Waafee bil-Wafiyyaat (2/171-181), Maraatul-Jinaan (2/1328), al-Bidaayah wan-Nihaayah (10/251-254), ad-Deebaajul-Madhhab (2/156-161), Ghaayatun-Nihaayah (2/95), Tabaqaatun-Nihaat (1/21) of Ibn Qaadee Shahbah, Tahdheebut-Tahdheeb (9/25), an-Nujoomuz-Zaahirah (2/176), Husnul-Muhaadirah (1/303-304), Tabaqaatul-Mufasssireen (2/98), Miftaahus-Sa'adah (2/88-94), Taareekhul-Khamees (2/335), Shadharaudh-Dhahab (2/9-11) and Sharh Ihya' 'Uloomud-Deen (1/191-201).

²⁴¹ Al-Manaaqib (2/128) of al-Bayhaqee

²⁴² He is Abul-Hasan Muhammad Ibnul-Husayn Ibn Ibraaheem al-Aaburee as-Sijistaanee (d.363H), refer to at-Tabaqaat (1/344) of as-Subkee.

²⁴³ at-Taareekh (14/402) of Ibn 'Asaakir

And az-Zubayr al-Istiraabaadhee said, Muhammad Ibn Yahyaa Ibn Aadam of Egypt informed us, Ibn 'Abdul-Hakam informed us, 'I heard ash-Shaafi'ee saying, 'If the people knew what was contained in kalaam from desires they would have fled from it just as one would flee from a lion.'

Yoonus as-Sadafee said, "I have not seen anyone more intelligent than ash-Shaafi'ee. I debated with him one day about an issue, then we parted ways. When we met again, he took me by my hand, then he said, "O Abaa Moosaa, is it not correct that we be brothers, even though we do not agree upon an issue?" I say, this shows the completeness of this imaam's intellect and his understanding of his self; since debaters never cease to differ."

Aboo Ja'far at-Tirmidhee: Abul-Fadl al-Waashjirdee informed us, 'I heard 'Abdullaah as-Saaghaanee say, 'I asked Yahyaa Ibn Aktham about Abee 'Ubayd and ash-Shaafi'ee: Which of them is more knowledgeable? He said, "Aboo 'Ubayd used to come to us often. He was a man, who if he had the good fortune of receiving books, he would improve the form of their writing. He would organize them with beautiful phrases due to his high aptitude in the Arabic language. As for ash-Shaafi'ee, then we were with Muhammad Ibnul-Hasan for many discussions, and he was a man who was Qurashee in his understanding and intellect, he was quick in correction. And if he had not heard anymore hadeeths, he would have been sufficient for the Ummah of Muhammad (Sallahhaahu- 'alaihi-Wa-salam) over the other fuqahaa'(jurists)."

Ma'mar Ibn Shabeeb said, 'I heard al-Ma'moon saying, 'Indeed I tested Muhammad Ibn Idrees in everything, so I found him to be complete."

Ahmad Ibn Muhammad Ibn Bintush-Shaafi'ee said, "I heard my father and my uncle saying, 'Whenever a man came to Sufyaan Ibn 'Uyaynah with something of tafseer or fataawaa, he would pass it onto ash-Shaafi'ee and say, "Deal with this."

Indeed,²⁴⁴ ash-Shaafi'ee (rahimahu Allah) was from the most knowledgeable of the people with respect to the meanings of the Book and the Sunnah and from the severest of people with regards to holding firmly to the two of them. He was from the most excellent of people with regards to giving attention to knowledge and hoping for goodness. He used to say, 'I desired that the people would learn this knowledge, and nothing from it would ever be attributed to me. So they would receive rewards and I would not be praised.'

He used to say, 'If I say something: then something is authenticated from the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam) in contradiction to my statement, then that has more right to be followed and do not blindly follow me.' And he said, 'If I relate an authentic hadeeth from the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam) and I do not act upon it, then bear witness that my intellect has left.' And he said to Ahmad Ibn Hanbal (rahimahu Allah) 'You are more knowledgeable about the authentic narrations than us. So if there is an authentic narration, then inform me of it; whether it has come from Koofah, Basrah, or Shaam.'

And his strict adherence to the Sunnah reached the point that he used to advise his companions to stick to it, so he used to say, 'Stick to the people of Hadeeth, since they are the most correct from amongst the people.' And he said, 'If I see a man from amongst the people of Hadeeth, then it is as if I have seen a man from the Companions of the Prophet (Sallahhaahu- 'alaihi-Wa-salam). May Allaah reward them with good, they preserved the foundations for us, so they have an excellence over us.'²⁴⁵ And he recited the following verses of poetry,

'All forms of knowledge besides the Qur'aan are a pre-occupation;
Except for the Hadeeth and knowing the fiqh (jurisprudence) of the Religion;
Knowledge is that which contains, 'He said...' or 'He informed us...'
Anything other than that is from the whisperings of the Devil.'²⁴⁶

Indeed, more than one from amongst the major scholars have praised ash-Shaafi'ee. From them is 'Abdur-Rahmaan Ibn Mahdee and he asked him to write a book about the usool for him. So he wrote a book for him, and it became the first book written about this science. So after that, Ibn Mahdee used to supplicate for him in the Prayer. And from those who praised him in a similar fashion is his Shaykh, Maalik Ibn Anas and Qutaybah Ibn Sa'eed. And he said, 'He is an Imam.'

And from those who praised him are: Sufyaati Ibn 'Uyaynak, Yahyaa Ibn Sa'eed al-Qattaan, Aboo 'Ubayd Ibn Sallaam, and he said, 'I have not seen anyone more eloquent, nor intelligent, nor more abstemious than ash-Shaafi'ee.' And from amongst those who praised ash-Shaafi'ee are: Yahyaa Ibn Aktham al-Qaadee, Ishaq Ibn Rahaawayh Muhammad Ibnul-Hasan.

²⁴⁴ The following section is taken from Wasiyyatuh-Imaamush-Shaafi'ee (p. 14-22) with the checking of Sa'dud-Deen Ibn Muhammad al-Kibbee.

²⁴⁵ Refer to al-Bidaayah wan-Nihaayah (10/254) of Ibn Katheer, and Siyar A'laamun-Nubalaa'(10/60) of Imaam adh-Dhahabee.

²⁴⁶ These verses of poetry have been confirmed upon ash-Shaafi'ee as is found in al-Bidaayah (10/256) and Deewaanush-Shaafi'ee (p. 88)

Ahmad Ibn Hanbal supplicated for him in his Prayer for the span of forty years, and he used to say about the hadeeth that is related by Aboo Daawood, from the hadeeth of Abee Hurayrah from the Prophet (Sallahhaahu-'alaihi-Wa-salam), "Verily Allaah sends for this Ummah at the head of every one hundred years one who revives its Religion for them."²⁴⁷ He said, 'So 'Umar Ibn 'Abdul-'Azeez came at the head of the first one hundred years and ash-Shaafi'ee came at the head of the second one hundred years.' Ahmad used to say, 'Ash-Shaafi'ee was like a sun for the world and like a pardon for the people.' Aboo Thawr said, "I have not seen the likes of ash-Shaafi'ee, nor has he seen the likes of himself."

And ar-Rabee' said, 'Ash-Shaafi'ee died on Thursday and we performed his Funeral Prayer on Thursday night. So we saw the moon of Sha'baan in the year two hundred and four, and he was seventy two years old.'"²⁴⁸

²⁴⁷ Related by Aboo Daawood (no. 4291), al-Haakim (4/522), al-Khateeb al-Baghdaadee in Taareekh Baghdaad (2/61), Ibn 'Adee in al-Kaamil (1/123), al-Bayhaqee in Ma'rifatus-Sunan wal-Aathaar (1/137). It was authenticated by Imaam Ahmad, as is found in Siyar A'laamun-Nubalaa' (10/46), and by al-Haakim and adh-Dhahabee as is found in Faydul-Qader,,(2/282). It was also authenticated by Shaykh al-Albaanee in Saheeh Sunan Abee Dawood (no. 3606).

²⁴⁸ Refer to al-Bidaayah wan-Nihayah (10/251) of Ibn Katheer.

IMAAM AHMAD IBN HANBAL

He is the true Imaam, and the Shaykhul-Islaam, Aboo 'Abdullaah Ahmad Ibn Muhammad Ibn Hanbal Ibn Hilaal Ibn Asad Ibn Idrees Ibn 'Abdullaah Ibn Hayyaan adh-Dhuhlee ash-Shaybaanee al-Marwazee, then al-Baghdaadee, one of the outstanding Imaams. His father was from the soldiers of Marw, he died as a youth, and Ahmad was raised as an orphan. And it is said that his mother departed from Marw and took him with her. He was born in Rabee'ul-Awwal in the year 164H.

The teacher, the Imaam, the Shaykhul-Islaam, Aboo 'Uthmaan Ismaa'eel Ibn 'Abdur-Rahmaan as-Saaboonnee an-Naysaaboonnee - may Allaah be pleased with him - informed us as he came to us in Damascus, in Rajab of the year 432H, he said, 'Aboo, Muhammad al-Hasan Ibn Ahmad ash-Shaybaanee, commonly known as al-Makhadee, may Allaah be pleased with him, said in the year 387H, 'Aboo Bakr 'Abdullaah Ibn Muhammad Ibn Muslim al-Isfaraayeennee informed us; reading: Abul Fadl Saalih Ibn Ahmad Ibn Hanbal said, 'I heard my father saying, 'I was born in the year 164H, in the beginning of Rabee'ul-Awwal."

He said: I heard saying, 'My father said, 'I studied hadeeth when I was sixteen years old."

This biography is mainly taken from Seeratul-Imaam Ahmad Ibn Hanbal by Saalih Ibn Ahmad Ibn Hanbal (d.266H). For biographies of Imaam Ahmad, refer to: at-Taareekhul-Kabeer (2/5), the Tabaaqaat (7/354-355) of Ibn Sa'd, at-Taareekhus-Sagheer (2/375), Taareekhul-Fasawee (1/212), al-Jarh wat-Ta'deel (1/292-33, 2/68), Hikatul-Awliyaa' (9/161, 233), Taareekh Baghdaad (4/412), TabaaqaatuI-Hanaabilah (1/4, 20), Tahdheebul-Asmaa' wal-Lughaat (1/110-112) m Wafiyaatul-A'yaan (1/63-65), Tadhkiratul-Huffaadh (2/431), al-Ibr (1/435), Tahdheebul-Tahdheeb (1/22), al-Wafee bil-Wafiyaat (6/363-369), Maraatul-Jinaan (2/132), Tabaaqaatush-Shaafi'iyyah (2/26-36) of as-Subkee, al-Bidaayah wan-Nihaayah (10/320343), Ghaayatun-Nihaayah fee Tabaaqaatul-Qiraa' (1/ 112), an-Nujoomuz-Zaahirah (2/304-306), Tabaaqaatul-Mufasssireen (1/70) and Shadhamatudh-Dhahab (2/96-98). "This was taken from Mukhtasar SiyarA'laamun-Nubalaa' (1/426).

My father said, "And Hushaym died whilst I was a youth of twenty years. And I had memorized what I had heard from him. So people came to the door of Ibn 'Uyaynah, and with him were the books of Hushaym. So he placed them in front of me and I said, 'The isnaad for this is such and such.' So al-Mu'aytee came, and he used to memorize, so I said to him, 'I have answered him about what has come, and I know from his hadeeth what I have not yet heard (being read by Ibn 'Uyaynah). And I left for al-Koofah in the year in which Hushaym died, the year 183H. It was the first year in which I traveled. And 'Eesaa Ibn Yoonus arrived in al-Koofah after me in the same year, and he did not perform Hajj after that."

He said, "And the first trip that I undertook was to al-Basrah, in the year 186H. I said to him, 'In which year should I go to Sufyaan Ibn 'Uyaynah?' He said, 'In the year 187H.' So we arrived, and Fudayl Ibn 'Iyaad had already died, and it was the first year in which I performed Hajj.' And Waleed Ibn Muslim performed Hajj in the year 191H, and in the year 196H. And I performed it in the year 197H, and I left in the year 198H. And I stayed with 'Abdur-Razzaaq in the year 199H, and the deaths of Sufyaan and Yahyaa Ibn Sa'eed and 'Abdur-Rahmaan In Mahdee died in the year 198H."

My father said, "If I had fifty dirhams with me, I would always travel to Jareer Ibn 'Abdul-Hameed in ar-Rayyee. So some of our companions left and it was not possible for me to go, since I did not have anything with me."

My father said, "And I left for al-Koofah. So I had milk in the house below my head. So I heated it and returned to my mother, may Allaah have mercy upon her, and I had not sought her permission."

I heard Saalih saying, 'I said to my father, 'A hadeeth could state 'The Messenger of Allaah - may the prayers and peace of Allaah be upon him - said...' However, a person may write, 'The Prophet - may the prayers and peace of Allaah be upon him - said...' He said, 'I do not see a problem in it."

I heard Saalih saying, "When my father wanted to make ablution for the Prayer, he would not refuse anyone who wished to drink his water. He would drink with his hand. And I used to hear him reciting Sooratul-Kahf often. And whenever I felt ill, he used to take water in a drinking bowl, then he would recite over it. Then he used to say to me, 'Drink from it and wash your face and hands from it.' And whenever he went out to do the groceries, he would buy a bundle of wood and something else and he would carry it."²⁴⁹

Imaamash-Shaafi'ee(d.204H) (rahimahu Allah) said, "I left Baghdaad, and I did not leave behind me a man better, having more knowledge, or greater fiqh (understanding), nor having greater taqwaa (piety) than Ahmad Ibn Hanbal."

²⁴⁹ The above section has been taken from Seeratul-Imaam Ahmad Ibn Hanbal.

Aboo Daawood (d.257H) (rahimahu Allah) "The lectures of Ahmad were sittings of the Hereafter. He would not mention in them anything of the worldly affairs; and I never saw him mention this world."

'Alee Ibnul-Madeeneh(d.234H) (rahimahu Allah) said, "Indeed Allaah aided this Religion through Aboo Bakr as-Siddeeq on the day of the apostasy; and through Ahmad Ibn Hanbal on the day of the trial."²⁵⁰

Qutaybah Ibn Sa'eed (d.240H) (rahimahu Allah) said, "If you see a man loving Ahmad, then know that he is a person of the Sunnah."

And Abul-Hasan al-Ash'aree(d.324H) (rahimahu Allah) said, "Our statement which we hold and take as our Religion is: Clinging to the Book of Allaah, our Lord the Mighty and Majestic, and to the Sunnah of our Prophet, Muhammad (Sallahahu- 'alaihi-Wa-salam), and what is narrated from the Companions, the Taabi'een and the Imaams of Hadeeth. This is what we cling to, and also that to which Aboo 'Abdullaah Ahmad Ibn Muhammad Ibn Hanbal - may Allaah enlighten his face, raise up his rank and grant him a magnificent reward - used to say, distancing ourselves from those who oppose his statement. Since he was the noble and complete Imaam, by whom Allaah made the truth clear, and removed the misguidance, and made the minhaaj (methodology) clear, and through whom Allaah annihilated the innovation of the innovators, the deviation of the deviant and the doubts of the doubters. So may Allaah have mercy upon him, the foremost Imaam."²⁵¹

Taajud-Deen as-Subkee (d.770H) (rahimahu Allah) said, "Abul-Hasan al-Ash'aree is the foremost of Ahlus-Sunnah and Ahmad Ibn Hanbal..."²⁵²

Ibraaheem al-Harbee (d.285H) (rahimahu Allah) said, "I saw Aboo 'Abdullaah, and it was as if Allaah had gathered for him the knowledge of the earlier people and the later people."²⁵³

Abul-Fadl said, 'And he presented to me the following will,

"With the Name of Allaah, the Merciful, the Bestower of Mercy,

This is what I - Ahmad Ibn Muhammad Ibn Hanbal - leave as a will. I testify that there is no true deity worthy of worship besides Allaah alone, without any partner. And that Muhammad is His servant and Messenger. He sent him (Sallahahu- 'alaihi-Wa-salam) with the guidance and the true Religion so that it may overtake all other religions, even though the disbelievers may dislike it. And he should advise those who obey him from his family and his close relatives that they worship Allaah as worshippers, and praise him as those who praise, and that they sincerely advise the community of the Muslims. And I am indeed pleased with Allaah as a Lord, and with Muhammad (Sallahahu- 'alaihi-Wa-salam) as a Prophet. And 'Abdullaah Ibn Muhammad, commonly known as Booraan, I gave him fifty deenaars, and he is truthful in what he says. So his money is to be paid by me from the proceeds of the house, if Allaah wills. So if I die, it will be given by my sons: Saalih and 'Abdullaah Ibn Ahmad Ibn Muhammad Ibn Hanbal. So they will give everything mentioned and eleven daraahim after my death towards whatever I have for Ibn Muhammad.

Witnesses: Aboo Yoosuf, Saalih and 'Abdullaali, sons of Aliniad Ibn Muhammad Ibn Hanbal."

Abul-Fadl said, "And he used to exert himself in fasting and he would not eat fat. And before that, I would buy fat for him with one dirham, and he would eat from that for one month. So he left off eating the fat. And he continued to fast and work, and I thought he was putting that upon his body because he was safe."

'My father was carried to al-Mutawakkil in the year 237H and he stayed there until the year 241H. And he was not there for long before a messenger of al-Mutawakkil came to him. So it was in the first day of Rabee'ul-Awwal in the year 241H, my father came down with a fever on Tuesday night. So I entered upon him on Tuesday and he was feverish and breathing hard. And I knew of his sickness when he became weak. So I said to him, 'O father, what did you break your fast with last night?' He said, 'With water, then I wanted to observe the Night Prayer.' So he said, 'Take my hand,' so I took his hand. So he came into an empty space and his legs became weak, until he had to lean upon me. He was attended to by more than one doctor; all of them were Muslims. So, 'Abdur-Rahmaan said to him, 'You should heat a gourd and drink its water,' and this took place on Wednesday. And he was dying on Friday, so he said, 'O Saalih!' I said, 'At your service.' He said, 'Do not heat anything at your place, nor in the place of your brother 'Abdullaah.'

²⁵⁰ Tadhkiratul-Huffaadh (2/432)

²⁵¹ al-Ibaanah an-Usoolid-Diyaanah (no. 24) of Abul-Hasan al-Ash'aree

²⁵² Tabaqaatush-Shaafi'iyyatul-Kubraa (2/250)

²⁵³ The above narrations were taken from Siyar A'Laamun-Nubalaa' (11/177-358)

So al-Fath Ibn Sahl came to the door to visit him, so I hid him. And Alee Ibnul-Ja'd and many other people came, so I hid him. So I said, 'O father, indeed the people are many.' He said, 'So what do you see fit?' I said, 'To seek your permission for them, then to call them to you.' He said, 'Seek the help of Allaah in choosing.'

So the people entered upon him in large numbers, until the house was filled. So they asked him and called upon him, then they left, and another large group entered. And the people were many, and the street was filled, and then we closed the door. And a man from amongst our neighbours came, so he entered upon him, so he said, 'Verily I have seen this man revive something from the Sunnah, so I have become happy.' So he entered and called to him and addressed him and all of the Muslims. And a man came, so he said, 'Would you be so kind as to allow me to enter upon him?' So I said to him, 'Keep insisting upon him until he says: enter.' So I allowed him to enter, so he stood in front of him and he began to cry. And he said, 'O Abaa 'Abdullaah, I was from amongst those who attended your beating. So indeed I have come to you because I would love to be pardoned. So I am in front of you, and if you see it fit to free me, then do so.' So he said, 'Do you agree to not come back to the likes of that?' He said, 'Yes.' He said, 'Verily I pardon you.' So he left crying and whosoever remained from amongst the people cried also.²⁵⁴

And Ibn Doorah said, 'Ahmad used to be a person of fiqh, memorization and knowledge of hadeeth and fiqh, and piety and abstemiousness (zuhd) and patience. Indeed, Imaam Ahmad was tested by the statement of the creation of the Qur'aan. And he was taken to Baghdaad, shackled, and he was detained. And he used to pray with the people of the jail whilst he was shackled. So when Ramadaan occurred in the year 217 H, and that was fourteen years after the death of al-Ma'moon, he moved to the house of Ishaq Ibn Ibraaheem, the governor of Baghdaad. Then al-Mu'tasim ordered the freeing of Imaam Ahmad after his punishment and debate. And it was said that al-Mu'tasim was regretful and bewildered until the affair was rectified. Then al-Mu'tasim and his son joined al-Waathiq. So there emerged whatever emerged from the trial, and al-Waathiq ordered that he must not meet with Imaam Ahmad, nor should he live in a land or town where the Caliph is. So the Imaam went into a state of hiding for the rest of the life of al-Waathiq.

And during the khilaafah of al-Mutawakkil, Allaah made the Sunnah manifest. And the Caliph wrote ordering the raising of the trial. And al-Mutawakkil ordered in the year 237 H, that the Imaam be brought to him. And until Imaam Ahmad died, not a day would pass by, except that the messenger of al-Mutawakkil would come to him.

The Imaam died in the year 241H, on Friday on the twelfth of Rabee'ulAwwal. So the people shouted and the voices were raised with weeping, to the extent that it seemed that the world shook, and the sidewalks and the streets were full. And the funeral procession went out after the people left from the Friday Prayer. So the people at his funeral manifested the Sunnah and cursed the people of innovations. So Allaah made easy upon the Muslims through that whatever they had of troubles, when they saw the majesty and high rank of Islaam and the suppression of the people of deviance.²⁵⁵

²⁵⁴ This section was taken and summarized from the latter part of Seeratul-Imaam Ahmad Ibn Hanbal

²⁵⁵ This part was taken from Mukhtasar Siyar A'laamun-Nubalaa` (1/426-427)

**APPENDIX ONE:
THE POSITION OF AHLUS-SUNNAH
IN REGARDS TO THE ISSUES OF EEMAAN**

It is related by Aboo Bakr al-Khallaal (d.311 H) (rahimahu Allah) in as-Sunnah (no. 959, 960-961) and by al-Aajurree in ash-Sharee'ah (no. 340) from Imaam Ahmad Ibn Hanbal - rahimahullaah - that he was asked about the Murji'ah, so he said, "The one who says that eemaan is statement (only)!"

And it is related by al-Laalikaa'ee (d.418H) (rahimahu Allah) in as-Sunnah (no. 1837), and by al-Aajurree in ash-Sharee'ah (no. 342) from Imaam Wakee' Ibnul-Jarraahar - Ru`oosee (d.197H) (rahimahu Allah) that he said, "The people of the Sunnah say that eemaan (faith) is statement and action; and the Murji'ah say that eemaan is statement (only); and the Jahmiyyah say that eemaan is knowledge (ma'rifah)."

And Imaam al-Aajurree (d.360H) (rahimahu Allah) said after narrating these aathaar (narrations) and other than them, "Be warned - may Allaah bestow mercy upon you - of the statement of the one who says that his eemaan is like the eemaan of Jibreel! And the one who says, 'I am a Believer (mu'min) with Allaah,' and, 'I am a perfect Believer!' All of this is the madhhab of the people of irjaa'."²⁵⁶

And Imaam al-Barbahaaree (d.329H) (rahimahu Allah) said in his marvelous book, Sharhus-Sunnah (p. 132), "And whosoever says that eemaan is statement and action, and that it increases and decreases, then indeed he has left irjaa' completely, from its beginning to its end."

And there occurs in al-Mukhtaarfee Usoolis-Sunnah (p. 89) of Ibnul-Bannaa (d.471), where Imaam Ahmad was asked about the one who says that eemaan increases and decreases. So he said, "This person is free from irjaa'."

Imaam Ishaq Ibn Raahawayh (rahimahu Allah) related from Shaybaan Ibn Faarookh who said, "I said to 'Abdullaah Ibnul-Mubaarak, 'What do you say about the one who fornicates and drinks intoxicants and commits other similar actions. Is he a believer?' Ibnul-Mubaarak said, 'I do not expel him from eemaan.' So Shaybaan said, 'In old age have you become a Murjiyee?!' So Ibnul-Mubaarak said, 'O Abaa 'Abdullaah, the Murji'ah do not even come close to me. I say that eemaan increases and the Murji'ah do not say that.'"²⁵⁷

As for the words of Shaykhul-Islam Ibn Taymiyyah (d.728) - in explanation of the 'aqeedah (creed) of the Murji'ah and making their evil apparent, then they are very many, from them is his statement, "And the Salaf were severe in their rejection of the Murji'ah when they took actions outside of eemaan (faith), and they said that people are the same with respect to eemaan. And there is no doubt that their statement about the eemaan of all the people being the same is the most abhorrent of errors."²⁵⁸

He also said, "And the Murji'ah - those who say that eemaan is attestation of the heart and a statement upon the tongue, but actions are not part of it - there was a group from them from the jurists (fuqahaa') and worshippers of Koofah, yet their statement cannot be like the statement of Jahm. So they know that a man cannot be a Believer if he does not speak with faith (eemaan), despite his having the ability for it. And they know that Iblees and Fir'aawn, and other than these two, were disbelievers, despite the tasdeeq (attestation) in their hearts. However, if they do not enter actions of the heart into eemaan, then the statement of Jahm is binding upon them, and if they enter them into eemaan, it is binding upon them to enter the actions of the limbs also. So one is indispensable to the other."

Then he said, "And they say, 'We accept that eemaan increases, with the meaning that occurred whenever Allaah revealed an aayah obligating tasdeeq (attestation) in it. So this attestation is connected to the attestation that came before it. However, after the completion of what Allaah had revealed, eemaan did not remain increasing amongst them. Rather, the faith (eemaan) of all of the people was the same, whether it was the eemaan of the first predecessors such as Aboo Bakr and 'Umar, or the eemaan of the most sinful people such as al-Hajjaaj, and Abee Muslim al-Khuraasaanee, and other than them. And the Murji'ah - the Scholars and jurists (fuqahaa') from amongst them - say: actions are labeled as metaphorical faith (eemaan majaaz), because the action is a fruit and a necessary result of eemaan, and because it is a proof for it. And they say, his (Sallahaahu - 'alaihi-Wa-salam) statement, "Faith has seventy odd branches; the most excellent of them is the statement that there is no deity worthy of worship besides Allaah, and the lowest of them is to remove something harmful from the road,"²⁵⁹ is metaphorical."

And the Murji'ah are of three views: those who state that eemaan is found in the heart only. Then from amongst them are those who entered actions of the heart into it, and they comprise of the majority of the sect of the Murji'ah - as was mentioned by way of their own statements from Abul-Hasan al-Ash'aree in his book,²⁶⁰ and he

²⁵⁶ ash-Sharee'ah (1/312).

²⁵⁷ Musnad Ishaq (3/670)

²⁵⁸ Majmoo'ul-Fataawaa (7/555-556)

²⁵⁹ Related by al-Bukhaaree (3/170) and Muslim (1/146).

²⁶⁰ Refer to Maqaalaatul-Islaamiyyeen (1/213-214)

mentioned many sects²⁶¹ in a lengthy discourse. However, we have mentioned their statements generally.²⁶² And from them are those who do not enter them into eemaan, such as Jahm, and like his followers such as as-Saalihee - and this is the one who aided him alongside many of his companions.

And the second statement is the one who says: It is a statement upon the tongue only, and this was not known from anyone before the Karraamiyyah. And the third statement is that it is attestation (tasdeeq) of the heart and a statement upon the tongue. And this is well-known from the people of fiqh (jurisprudence) and the worshippers from amongst them. And they are incorrect from a number of angles:

Firstly, they think that it is the right of the servants that the eemaan that Allaah pre-ordained for them be the same amongst all of them, and that the eemaan which has been made obligatory upon an individual, it has been made obligatory upon every individual, yet the affair is not like that. So Allaah obligated upon the previous Prophets from eemaan what He did not obligate upon the Ummah of Muhammad, and He obligated upon the Ummah of Muhammad, what He did not obligate upon other than them. And the eemaan that was obligated before the revelation of the Qur'aan is not the same as that which was obligated after the revelation of the Qur'aan. And the eemaan that is obligatory upon the one who has detailed knowledge is not the same as the one who has general knowledge of what he (Sallahhaahu- 'alaihi-Wa-salam) informed of..."

Then he (rahimahu Allah) said, "The second angle from which the Murji'ah are incorrect is that they think that whatever is in the heart from eemaan is attestation only, in exclusion to the actions of the heart, as has preceded from the Jahmiyyah and the Murji'ah.

The third is that they think that the eemaan which is in the heart can be complete without anything of actions. So due to this, they make actions the fruits and end results of eemaan, just like a link between the cause and the originator of that cause, and they do not make them (actions) binding for it.

So it is certain that the complete eemaan in the hearts inevitably makes outward actions incumbent in accordance to it, and it is prohibited for the heart to have perfect eemaan (faith) without²⁶³ outward actions. So due to this, they conceive of matters that cannot possibly occur due to the established connection that exists between the body and the heart. Such as when they say, 'A man has the same eemaan in his heart as that which was found in the heart of Abee Bakr and 'Umar,' yet he does not make a single prostration to Allaah, nor does he fast in Ramadaan, and he fornicates with his mother and his sister, and he drinks wine during the nights of Ramadaan. They say that he is a Believer (mu'min) with perfect faith!"²⁶⁴

The Guardian of the Sunnah Abul-Qasim Ismaa'eel Ibn Muhammad al-Asbahaanee(d.535H) (rahimahu Allah) said in explanation of the beliefs of the people of the Sunnah in regards to the issues pertaining to eemaan,²⁶⁵ "Faith (eemaan) according to the legislative usage refers to all acts of obedience, inward and outward. And the Ash'ariyyah say that eemaan is attestation (tasdeeq) and that actions and statements are from its outward signs, not from eemaan itself.

So the benefit of this difference is that the one who is devoid of actions, and he carries out the prohibited matters, he will not be given the name, 'Believer' unrestrictedly. So it is to be said that he is deficient in eemaan, because he is devoid of some of it. So according to them (the Ash'ariyyah), he must be given the name, 'Believer' unrestrictedly, because its usage involves tasdeeq (attestation), and he has fulfilled that. Our proof is the statement of Allaah the Exalted,

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

"Verily the Believers are those, whose hearts tremble when Allaah is mentioned..."

[Sooratul-Anfaal 8:2]

Up until His statement,

²⁶¹ Refer to al Farq baynal-Firaq (p. 202)

²⁶² For more detail, refer to al-Milal wan-Nihal (1/139) of ash-Shahrastaanee, and al-Fisal (5/73) of Ibn Hazm, and Sharh Usoolul-Itiqaad (5/988) of al-Laalikaa'ee.

²⁶³ "Shaykhul-Islam Ibn Taymiyyah said in al-Eemaan (p. 27), "And the Murji'ah - along with their variant sects - say, 'Committing major sins and abandoning outward duties does not cause anything from eemaan to go away. If something from it went away, nothing would remain, so it must be one solid entity; and the disobedient one and the righteous one are the same in regards to it.' However, the texts from the Messenger (saw) and his Companions prove that some of it can go, and some of it can remain."

²⁶⁴ This section was derived mainly from Sayhatun-Nadheer (p. 24-27) of 'Alee Hasan al-Halabee, slightly adapted.

²⁶⁵ Taken from Sharh 'Aqeedah Ahlus-Sunnah (1/403), slightly adapted. Refer to the checking of the treatise which was done by Muhammad Ibn Rabee' Ibn Haadee al-Madkhalee.

﴿أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا﴾

"...and they are the Believers in truth."

[Sooratul-Anfaal 8:4]

So He described them with true eemaan due to the presence of these actions. And Allaah the Exalted said,

﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾

"And never would Allaah cause your eemaan to be lost."

[Sooratul-Baqarah 2:143]

Meaning, 'your Prayer,' so the name of eemaan was used to refer to the Prayer, yet it is an action. And the proof for this is found in what Aboo Hurayrah (radhiyallaahu anhu) related, when he said, 'The Messenger of Allaah (Sallahhaahu- 'alaihi- Wa-salam) said, 'Faith (eemaan) consists of seventy odd branches...' And in a narration, he stated, "...sixty odd branches; the most excellent part is the statement that there is no deity worthy of worship besides Allaah, and its lowermost part is removing something harmful from the road, and modesty (hayaa) is from faith."²⁶⁶ This is because it is correct to enter the one who is compelled into eemaan, so if eemaan was specifically for the heart, it would be correct to enter him into it, because it is not possible for that to be reached by the one who is compelled. So it can only be reached by way of the outward actions and statements, and because eemaan is the Religion of the Believers. And the Religion refers to all acts of obedience, and likewise is eemaan, which is an attribute of his, and because it is not to be used unrestrictedly upon the one who abandons fasting and giving zakaat (obligatory charity), and the one who commits obscene acts, that he is perfect in eemaan.

ISSUE: THE INCREASE AND DECREASE OF EEMAAN:

And it is permissible for eemaan to increase and decrease, and it increases by acts of obedience, and it decreases by leaving them off and by carrying out acts of disobedience. This is in opposition to the one who says that eemaan is merely knowledge and attestation of the heart, and that these two are indicative matters from amongst the indicative matters, and that increase and decrease cannot occur with indicative matters.

It is related from Ibn 'Abbaas and Abee Hurayrah and Aboo-Dardaa that eemaan increases and decreases. So when he leaves off some of it and commits the prohibited acts, then indeed he leaves off some of its actions. So it is permissible for it to be described with an increase and a decrease.

ISSUE: IS THE EEMAAN OF THOSE UNDER OBLIGATION EQUAL?

So the eemaan of all of those under obligation from the Angels and the Prophets, and those below them from the martyrs and the truthful is not equal. Rather, they increase in accordance to their performance of acts of obedience, contrary to the one who says that eemaan is tasdeeq (attestation) in the heart (only)! So indeed we have mentioned that the acts of obedience are from eemaan. So it is known that people excel by way of acts of obedience, so some of them excel over others, so it is obligatory that they acquire superiority in regard to that.

ISSUE: THE DIFFERENCE BETWEEN ISLAAM AND EEMAAN:

Faith (eemaan) and Islaam are two names with two meanings. So Islaam is a term that refers to the shahaadatayn (two testimonies of faith) along with tasdeeq (attestation) in the heart. And eemaan is a term that refers to all of the acts of obedience²⁶⁷, contrary to the one who says that Islaam and eemaan are the same, if that is how peace of mind can be attained. So the proof for the difference between the two is the statement of Allaah the Exalted,

﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

"Verily the Muslims, men and women; and the Believers, men and women..."

[Sooratul-Ahzaab 33:36]

So He made eemaan lean upon Islaam, and a thing does not lean upon itself. So it becomes known that eemaan has a meaning that extends over Islaam. And the proof for this is the hadeeth of 'Umar Ibnul-Khattaab (radhiyallaahu anhu), and the statement of Jibreel (\$), 'Inform me about Islaam,' then he said, 'So what about eemaan?'²⁶⁸ So this is proof of the difference between the two. There is additional proof in what is related by 'Amr Ibn Sa'd Ibn Abee Waqqaas that the Prophet (Sallahhaahu- 'alaihi-Wa-salam)

²⁶⁶ Related by Muslim (1/46)

²⁶⁷ Refer to al-Eemaan (p. 309) of Shaykhul-Islaam Ibn Taymiyyah, and Uqoodud-Duniyyah (p. 98) of al-Haafidh Ibn 'Abdul-Haadee.

²⁶⁸ Related by Muslim (1/1-3), and refer to Majmoo'ul-Fataawaa war-Rasaa'il (3/143) of Shaykh Muhammad Ibn Saalih al-'Uthaymeen for a more detailed explanation.

gave to a group of men, but he left out a man from amongst them. So he said, 'O Messenger of Allaah! You give to them, yet you left out so and so? And by Allaah, I see him as being a Believer!' So the Messenger of Allaah (Sallahhaahu- 'alaihi- Wa-salam) said, "Or as a Muslim?" So he differentiated between eemaan and Islaam. So indeed we have mentioned that eemaan is a term referring to all acts of obedience, and Islaam refers to the shahaadatayn, along with the reassurance of the heart. So since the affair is like that, it is obligatory to differentiate between the two of them.

ISSUE: EXCEPTION FROM EEMAAN:

So it is disliked for the one who has reached eemaan, that he should say, 'I am a true Believer,' and, 'A Believer with Allaah.' Rather, he should say, 'I hope I am a Believer,' or, 'A Believer if Allaah wills, or he should say, 'I believe in Allaah, and His Angels, and His Books, and His Messengers.' And this does not imply doubt in his eemaan, rather, it means that he cannot be absolutely sure that he has offered everything that he was commanded with, and that he has left off everything that he was prohibited from. This is in opposition to the one who says that if he knows about himself that he is a Believer; it is then possible for him to say that he is a true Believer in Allaah!

And the proof for the impossibility of making this unrestricted claim and making exception in the consensus of the Salaf. It was said to Ibn Mas'ood (radhiyallaahu'anh) that this individual claims that he is a Believer. So he said, "Ask him: Will he be in Paradise, or in the Fire?" So they asked him, so he said, 'Allaah knows best.' So 'Abdullaah (Ibn Mas'ood) said to him, "If only you had entrusted the present (to Allaah), as you have entrusted the Hereafter!" So because it has been established that eemaan consists of all acts of obedience, and the abandonment of prohibited matters, and in such a condition, a person cannot be absolutely certain that he has carried out that which was required of him, and that he - has left off all that is prohibited upon him ...So it is not possible for him to know that he is a Believer deserving of reward."

**APPENDIX TWO:
THE CREED OF MUHAMMAD ZAAHID AL-KAWTHAREE²⁶⁹**

THE POSITION OF AL-KAWTHAREE TO THE 'AQEEDAH OF THE SALAF:

The Salaf are those who traverse the methodology of the Companions, and those who followed them in goodness by holding onto the Book and the Sunnah, and biting onto it with their molar teeth, and giving precedence to the two of them over any other statement or guidance, whether it is in beliefs, acts of worship, dealings or manners. So they affirm the foundations of the Religion and its subsidiary affairs (furoo') upon what came in the Book and the Sunnah.²⁷⁰

So al-Kawtharee views this 'aqeedah to be an 'aqeedah of Shirk and idolatry, and he called this 'aqeedah, 'idolatry of the idiots,' and 'the first idolatry,' and 'clear idolatry,' and idolatry within Islaam,' and 'idolatry after Islaam,' and 'idolatry disguised as the Sunnah,' and 'a warning to the Ummah against the callers to idolatry,' and 'nomadic theology and idolatry,' and the likes of that.²⁷¹

THE POSITION OF AL-KAWTHAREE TO THE BOOKS THAT AFFIRM THE 'AQEEDAH OF THE SALAF:

The Salaf from the Scholars of the Sunnah wrote many books in confirmation of the creed of the Book and the Sunnah, and in refutation of the people of desires and innovations. Many of them - and the praise is for Allaah - have been published and have become from amongst those affairs that increase al-Kawtharee in ignominy. So he took to labeling those books with evil words, so he said about as-Sunnah of 'Abdullaah Ibn Ahmad In Hanbal, 'a book of deviation, tajseem (ascribing a jism (body) to Allaah) and tashbeeh (resemblance).' Likewise, he said, "And perhaps there is more than meets the eye in this portion of the Book and the Sunnah from which we have drunk. And I do not think that a Muslim who received an Islaamic upbringing would incline towards attesting to the likes of these pagan fables."²⁷² And he said about the book at-Tawheed by Imaam Ibn Khuzaymah (d.311 H), "And according to the people of knowledge, it is a book of Shirk, and that is because he clung to the opinions of idolatry."²⁷³

And he said in rebuke, "His - Ibn Khuzaymah's - book, at-Tawheed was labeled by ar-Raazee a book of Shirk."²⁷⁴ And he said about Imaam Ibn Khuzaymah, "He used to be involved in 'ilmul-kalaam, then he left it long ago. So along with this ignorance, he wrote the book at-Tawheed. So he did harm to himself, and some from amongst the people of knowledge said about it that it is a book of Shirk."²⁷⁵

And he said about the book ar-Radd 'alal-Jahmiyyah by Imaam Aboo 'Abdur-Rahmaan Ibn Abee Haatim ar-Raazee, "And he mentioned in his book ar-Radd 'alal-Jahmiyyah that which seemed correct to his intellect ...so Allaah the Glorified separated the intellects, snaking him ignorant of 'ilmul-kalaam."²⁷⁶ And he said, "And along with that, you see him entering into the narrow straits of the knowledge of usoolud-Deen

²⁶⁹ The following is taken from Bayaan Mukhaalifatul-Kawtharee li-Itiqaadus-Salaf (p. 57-83) of Dr. Muhammad Ibn 'Abdur-Rahmaan al-Khumayyis, with some additions from the translator. Indeed, we deemed it necessary to include this refutation, since Imaam Aboo 'Uthmaan as-Saaboonee (d.449H) said, "And along with that they (the Salaf unanimously agreed with their saying about the Ahlul-Bid'ah, that they should be subdued, humiliated and disgraced, banished and driven away. Indeed 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 Ashaabut Hadeeth (p. 112). And Zaa'idah Ibn Qudaamah said, "I said to Mansoor Ibnul-Mu'tamir: When I am fasting can I revile the Ruler? He said: No. I then said: Then can I revile the People of Desires? He said: Yes." Refer to al-Hilyah(5/41-42) of Aboo Nu'aym and as-Samt wa Aadaabul-Lisaan (p. 145) of Ibn Abee Dunyaa.

²⁷⁰ Refer to Makaanah Ahlul-Hadeeth (p. 10), of Shaykh Rabee' Ibn Haadee al-Madkhalee, slightly adapted, and refer to al-Aqaa'idus-Salafiyyah of Ibn Hajar.

²⁷¹ Refer to Kitaab Tabdeedudh-Dhalaam (p. 41, 154), and the notes of al-Kawtharee upon al-Asmaa' was-Sifaat (p. 407, 443-444), and the notes of al-Kawtharee upon Tabyeen Kadhibil-Muftaree (p. 18). And refer to Maqaalaatul-Kawtharee (p. 287, 290, 301, 306, 315, 327, 330, 334, 338).

²⁷² Refer to Maqaalaatul-Kawtharee (p. 324, 320, 301, 307, 325, 329, 332, 337)

²⁷³ Maqaalaatul-Kawtharee (p. 330).

²⁷⁴ at-Ta'neeb (p. 108).

²⁷⁵ From al-Kawtharee's notes upon al-Asmaa' was-Sifaat (p. 267) of al-Bayhaquee

²⁷⁶ Taleeqaatul-Kawtharee alaa' Kitaabul-Asmaa was-Sifaat (p. 269)

(foundations of the Religion), instead of tafweed (relegation) and tanzeeh (rejection).²⁷⁷ And he said about Imaam Ibn Abee Shaybah, the writer of the book al'Arsh, "And Muhammad Ibn Abee Shaybah, the writer of the book al'Arsh, was a liar."²⁷⁸

HIS POSITION TOWARDS THE SCHOLARS OF THE SUNNAH:

Before we explain the position of al-Kawtharee towards the Scholars of the Sunnah, it is inescapable that we pass over his speech concerning the Companions. It is apparent that his belief concerning the Companions is the belief of the Maaturediyyah, which is not in agreement with the way of Ahlus-Sunnah²⁷⁹. Indeed al-Kawtharee oppressed and had enmity towards some of the Companions of the Prophet (Sallahhaahu- 'alaihi-Wa-salam), and his blind bigotry towards his madhhab. And the following clarifies that:

[1]: He cursed Anas Ibn Maalik (radhiyallaahu anhu) with senility and lack of understanding, as is found in at-Ta'neeb.²⁸⁰

[2]: He cursed the Noble Companion, Mu'aawiyah Ibn Abil-Hakam, the narrator for the hadeeth of the slave-girl with what follows: [i] He is not a person of understanding; [ii] He used to speak during the Prayer; [iii] He was largely a narrator by meaning.²⁸¹

And al-Kawtharee states that the narrator must be a faqeeh of the principles of the Hanafiyyah. So he rejects the narrations of the one who is not a faqeeh.²⁸² And this points to the abandonment of the narrations of some of the Companions, such as Aboo Hurayrah and Anas Ibn Maalik.

So the result of this is cursing the Companions of the Prophet (Sallahhaahu- 'alaihi-Wa-salam) and objection towards their honour, and portraying them as innovators. Ibnus-Sam'aanee said, "Objecting to the honour of the Companions is a sign of forsakenness for the one who does it. Rather, he is a misguided innovator."²⁸³

HIS VILIFICATION OF THE SCHOLARS:

The Scholars of the Sunnah have been severely maligned and vilified by al-Kawtharee, and he has charged them with Shirk, idolatry and tasjeem (attributing a body to Allaah); and all of this is an old weapon of the Jahmiyyah used (in their attacks upon Ahlus-Sunnah) and example shall follow.

²⁷⁷ Refer to at-Ta'neeb (p. 167-168)

²⁷⁸ at-Ta'neeb (p. 110)

²⁷⁹ Imaam Muhammad Ibn Saalih al-'Uthaymeen (d.1420H) (rahimahu Allah) said in Sharhul'Aqeedatul-Waasitiyah (1/123), "So - foreexample - the Ash'arees and the Maatureedees are not considered from Ahlus-Sunnah wal-Jamaa'ah in this particular matter (i.e. concerning the Names and Attributes of Allaah). Rather, they oppose what the Prophet (saw) and his Companions were upon with regards to accepting the Attributes of Allaah - the Most Perfect - upon their haqeeqah (real meaning). This is why, whoever says that Ahlus-Sunnah are three groups: the Salafees, the Ash'arees and the Maatureedees - then such a person is indeed mistaken. Rather we say: How can all three be considered Ahlus-Sunnah and they differ with each other? What is there after Truth, except misguidance. How can they all be Ahlus-Sunnah, whilst each one of them refutes the other - this is not possible - except if it is possible to reconcile the opposites. There is no doubt however, that one of them is truly Ahlus-Sunnah - but which one? Is it the Ash'arees, the Maatureedees or the Salafees? Whichever of them agrees with the Sunnah is considered to be Ahlus-Sunnah, whilst whichever of them opposes it is not. So we say: The Salaf are Ahlus-Sunnah wal-Jamaa'ah, and this description cannot be true for anyone else other than them. So how can those who oppose the Sunnah be called Ahlus-Sunnah - this is not possible. How is it possible to say Ahlus-Sunnah are of three differing groups, but we -say that they are in agreement? So where is the agreement and consensus? Rather, Ahlus-Sunnah wal-Jamaa'ah are those who hold on to what the Prophet (saw) and his Companions were upon, and to the 'aqeedah (creed) of the Salaf - until the Day of judgement - and they are the Salafees."

²⁸⁰ Refer to at-Ta'neeb (p. 117), at-Targheeb (p. 332), and refer to the refutation upon him in Talee'atut-Tankeel (1/65-66)

²⁸¹ Refer to the notes of al-Kawtharee upon al-Asmaa' was-Sifaat (p. 421-423), Kitaab Tabdeedudh-Dhalaam (p. 94-96) and Maqaalaatul-Kawtharee (p. 349).

²⁸² at-Ta'neeb (p. 223)

²⁸³ Fathul-Baaree (4/365) Aboo Sa'eed (radhiyallaahu anhu) relates that the Prophet (saw) said, "Do not abuse my Companions, for if any of you were to spend gold equal to Uhud in charity, it would not equal a handful of one of them, or even half of that." Related by al-Bukhaaree (no. 318) and Muslim (no. 6087) Imaam al-Laalikaa'ee relates in Sharh Usoolul'Iqaaad (no. 2359), that Imaam Ahmad said, "If you see anyone speaking ill of the Companions of the Messenger of Allaah (saw), then doubt his Islaam." Indeed al-Fudayl Ibn Iyaad said, "Indeed, I love those whom Allaah loves, they are those from whom the Companions of the Messenger of Allaah (saw) are safe. I hate those whom Allaah hates, they are the people of deviant sects and innovations." Al-Hilyah (8/103)

Firstly, His Allegation and Ruling upon them of Idolatry and Kufr: So indeed he said the following statements with regards to them: 'The idolaters,' and 'the people of idolatry,' and 'the worthless ones (al-Hashawiyyah), deeply rooted in idolatry,' and 'callers to idolatry,' and 'a warning to the Ummah against the callerstoidolatry.'²⁸⁴

Secondly, He Describes Them with Ignorance: He described them with ignominy and lack of intellect and Religion, and from the likes of that are his statements: 'The group of contemptible ignoramus,' and 'the despicable and vulgar group,' and 'those who live in the past,' and 'those with no school of thought (laa madhhabiyah),' and 'the deceived ignoramus,' and 'they are between the ignoramus who settled into his ignorance, and the knowledgeable one who stubbornly rejects the truth,' and 'their intellects are meagre,' and 'how many of them have been stricken in their intelligence and their Religion, without having any understanding, nor intellect,' and 'all of them possess only a little understanding and a little of the Religion,' and 'those who have gone insane,' and 'the farthest of the people from insight,' and 'the rabble, the riffraff.'²⁸⁵

HIS STATEMENTS CONCERNING SHAYKHUL-ISLAAM IBN TAYMIYYAH:

Indeed, al-Kawtharee performed takfeer upon Shaykhul-Islam Ibn Taymiyyah- (d.728H) when he charged him with heresy (zandaqah)²⁸⁶, hypocrisy²⁸⁷, blasphemy (ilhaad)²⁸⁸, apostasy (murooq)²⁸⁹, treason (khiyaanah)²⁹⁰, plotting²⁹¹, disgraceful falsification²⁹², hidden falsification²⁹³, being proficient in misrepresentation²⁹⁴, deception,²⁹⁵ defamation of the Salaf²⁹⁶, slandering the Salaf²⁹⁷, clearly lying and speaking with vulgarity²⁹⁸, fabricating narrations²⁹⁹, deficiency in the Religion and the intellect³⁰⁰, and inventing innovations in the foundations of the creed³⁰¹ and other than that from his blameworthy mentionings.³⁰²

HIS STATEMENTS CONCERNING IMAAM IBNUL-QAYYIM:

Likewise, he charged Ibnul-Qayyim with disbelief³⁰³, and hidden heresy³⁰⁴, apparent heresy³⁰⁵, blasphemy³⁰⁶, opening the door of heresy³⁰⁷, finding fault with the Sharee'ah³⁰⁸, weakness towards the

²⁸⁴ Maqaalaatul-Kawtharee (p. 332, 3.27, 126, 307, 301, 325, 336), Ta'leeqaatul-Kawtharee 'alaa KitaabulAsmaa' was-Sifaat (p. 325, 356, 419, 407)

²⁸⁵ Refer to Kitaab Tabdeedudh-Dalaam (p. 15, 5, 55, 122, 154, 45, 171, 151)

²⁸⁶ Kitaabudh-Dhalaam (p. 81) of al-Kawtharee, and Muqaddimatul-Kawtharee lir-Rasaa'ilus-Subkiyyah (p. 27-28)

²⁸⁷ Kitaabudh-Dhalaam (p. 81) and Muqaddimatul-Kawtharee lir-Rasaa'ilus-Subkiyyah (p. 34)

²⁸⁸ Maqaalaatul-Kawtharee (p. 320) and Kitaabudh-Dhalaam (p. 74)

²⁸⁹ Kitaabudh-Dhalaam (p. 5) and Muqaddimatul-Kawtharee lir-Rasaa'ilus-Subkiyyah (p. 52)

²⁹⁰ at-Ta'neeb (p. 109) and Kitaabudh-Dhalaam (p. 80, 91)

²⁹¹ Muqaddimatul-Kawtharee lir-Rasaa'ilus-Subkiyyah (p. 46)

²⁹² Muqaddimatul-Kawtharee fir-Rasaa'ilus-Subkiyyah (p. 12)

²⁹³ Kitaabudh Dhalaam (p. 50)

²⁹⁴ Maqaalaatul-Kawtharee 'alaa Dheewool Tadhkiratul-Huffaadh (p. 188)

²⁹⁵ Kitaabudh-Dhalaam (p. 80, 140) and Muqaddimatul-Kawtharee lir-Rasaa'ilus-Subkiyyah (p. 21)

²⁹⁶ Kitaabudh Dhalaam (p. 50, 55-56)

²⁹⁷ Kitaabudh-Dhalaam (p: 54, 60)

²⁹⁸ Kitaabudh Dhalaam (p. 50, 63, 82, 140, 143)

²⁹⁹ Kitaabudh-Dhalaam (p. 50, 63, 82, 140, 143)

³⁰⁰ Kitaabudh-Dhalaam (p. 93)

³⁰¹ Kitaabudh-Dhalaam (p. 16, 81, 105, 116)

³⁰² Indeed, al-Haafidh al-Bazaar said, depicting the opponents of Ibn Taymiyyah, "You would not see a scholar opposing him, dissuading from him, filled with hatred for him, except that he was the most greedy of them in gathering the worldly goods, the most cunning of them in acquiring them, the most ostentatious of them, the most desirous for reputation, and the most prolific of them in having lies on his tongue." al-A'laamul-Uliyyah (p. 82) Muhammad Ibn 'Abdul-Barr as-Subkee said, "By Allaah, no one hates Ibn Taymiyyah except for an ignoramus or the possessor of desires which have diverted him from the truth after he has come to know it," Raddul-Waafir (p. 95) of Ibn Naasirud-Deed. The Scholar of the Hanafiyyah, Badrud-Deen al-'Aynee said, "Whosoever says Ibn Taymiyyah is a disbeliever, then he is in reality himself a disbeliever, and the one who accuses him of heresy is himself a heretic. How is this possible when his works are widely available and there is no hint of deviation or dissension contained therein," Raddid-Waafir (p. 245).

³⁰³ Kitaabudh-Dhalaam (p. 24, 28, 30, 66, 170)

Religion, abandoning the obligations³⁰⁹, and other than that from amongst the atrocious allegations that he has made.³¹⁰

HIS POSITION TOWARDS JA'D IBN DIRHAM³¹¹ AND JAHM IBN SAFWAAN³¹² - THE TWO IMAAMS OF TA'TEEL:

Indeed, al-Kawtharee defended jahm Ibn Safwaan and ja'd Ibn Dirham and supported them. Rather, he showed great zeal in defending the two of them, so he said in defense of jahm Ibn Safwaan, "And opinions have been ascribed to jahm, yet he did not ascribe a sect to himself. What was ascribed to him was mainly from a people who wished to use nicknames to discredit the man between sects. And these opinions of his were spread by them in accordance to their insight, but they were not what jahm believed in every case. They were opinions followed by the people."³¹³

And he said about Khaalid Ibn 'Abdullaah al-Qasaree who slaughtered Ja'd Ibn Dirham, "He slaughtered ja'd Ibn Dirham upon the day of 'Eedul- Adhaa as a sacrifice from himself...and the Scholars had to remain silent in front of his destruction of an apparent sign from the apparent signs of the Religion."³¹⁴

EXAMPLES OF AL-KAWTHAREE DISTORTING STATEMENTS FROM THE SCHOLARS OF THE SALAF:

No one from amongst the people of innovation has been known to be more treacherous, and more open in distorting the authentic texts, and more despicable in distorting the Islaamic beliefs and lying upon and slandering Ahlus-Sunnah, then the likes of al-Kawtharee. And in front of you are some clear examples of his open distortions:

[1]: So indeed, Imaam Aboo Haneefah openly declared the 'uluww (ascension) of Allaah above His Throne, and His fawqiyyah (being high above) over his servants, and he openly declared takfeer upon whosoever doubts in that. However, al-Kawtharee distorted the words of Aboo Haneefah with vile tahreef (distortion).³¹⁵

[2]: Imaam Aboo Haneefah and his companions openly declared the Qur'aan to be the Speech of Allaah, and that whoever said it was created was a disbeliever. However, al-Kawtharee distorted their texts to mean spiritual speech (kalaam nafsee).³¹⁶ Likewise, he changed the speech of Imaam Ahmad with regards to this issue by his own words to mean spiritual speech. This is distortion, because the innovation of spiritual

³⁰⁴ Kitaabudh-Dhalaam (p. 82)

³⁰⁵ Kitaabudh Dhalaam (p. 182)

³⁰⁶ Kitaabudh Dhalaam (p. 55, 74)

³⁰⁷ Kitaabudh-Dhalaam (p. 55)

³⁰⁸ Ibid

³⁰⁹ Kitaabudh-Dhalaam (p. 47)

³¹⁰ Ibn Hajar al-'Asqalaanee said in his endorsement of Raddul-Waafir, "If there were no virtues of Shaykh Taqiyyud-Deen except for his famous student Shaykh Shainsud-Deen Ibnul-Qayyim al jawziyyah, the writer of many works, from which both his opponents and supporters benefited from then this would be a sufficient indication of his great position." Mullaa Alee al-Qaaree said, "It will become clear to the one who studies Madaarij-Saalikeen (of Ibnul-Qayyim) that these two (Ibn Taymiyyah and Ibnul-Qayyim) are from the greatest of Ahlus-Sunnah wal-Jamaa'ah, and from the awliyaa' of this nation." Mirqaatul-Mafaateeh (8/251-252).

³¹¹ Imaam adh-Dhahabee said about him, 'He is Mu'dab Marwaan al-Himaar. He was the first one to invent the idea that Allaah did not take a khaleel (close friend), nor did He speak to Moosaa, and that such an action is impermissible for Allaah. So al-Madaanee said, 'He was a heretic. Indeed, Wabb said to him, 'I think you will be from amongst those who are destroyed, if you do not say to us that Allaah has a Hand, and that He has an Eye.'" Mukhtasar Siyar A'laamun-Nubalaa (1/206-207)

³¹² Imaam adh-Dhahabee said, "He is Aboo Muhraz ar-Raasibee as-Samarqandee, the writer and speaker. He was a founder of misguidance possessing intellect and the ability to argue. He wrote to the leader, Haarith Ibn Surayj at Tameemee. He used to deny the Attributes, and he would even deny the Creator through his allegations. He used to speak of the creation of the Qur'aan, and he used to say that Allaah was in every place." Mukhtasar Siyar A'laamun-Nubalaa (1/212)

³¹³ Muqaddimatul-Kawtharee li-Tabyeen Kadhbul-Muftaree (p. 12)

³¹⁴ at-Ta'neeb (p. 91)

³¹⁵ Refer to the clear text of Abee Haneefah and the distortion of al-Kawtharee in his notes upon al-Fiqhul-Absat (p. 49-52).

³¹⁶ Maqaalatu al-Kawtharee (p. 27) and at-Tarheeb (p. 301)

speech could not have existed at that time. The first one to invent this innovation was Ibnul-Kulaab, after the fitnah with regards to the creation of the Qur'aan, and Allaah is the One through Whom aid is sought.

[3]: Many of the Scholars of Islaam, such as Imaam Muhammad Ibnul-Hasan and Imaam Ahmad and other than them, affirmed the Attributes without takyeef (asking how), nor tamtheel (making a likeness), nor ta'weel (figurative explanation); and they are not to be explained by the explanation of the Jahmiyyah, nor by their ta'weels. However, al-Kawtharee distorted their texts to mean tafweed.³¹⁷

³¹⁷ Bulooghul-Amaanee (p. 53-54) and Kitaab Tabdeedudh-Dhalaam (p. 53, 136, 171) As for the people of tafweed (relegation), then they are those "who relegate the knowledge of the meaning of the Attributes (to Allaah), and they claim that this was the way of the Salaf. However, the Salaf were free from this way." From the words of Ibnul-'Uthaymeen in al-Qawaa'idul-Muthlaa (p. 77). Shaykhul-Islaam Ibn Taymiyyah said in Dar'ut-Ta'aarudul-'Aql wan-Naql (1/116-118), "As for tafweed (relegation), then it is known that Allaah has commanded us to contemplate upon the Qur'aan, and He has incited us to comprehend it and understand it. So how is it possible, along with all of that, that He would discourage us from understanding, realizing and comprehending it?" He went on to say, "So therefore, it could be that whatever Allaah has described Himself with in the Qur'aan, or much of what Allah has described Himself with, was not known to the Prophets in terms of meaning. Rather, they said words whose meanings they did not comprehend." Then he said, "it is known that it would be a calumny of the Qur'aan and the Prophets if Allaah had revealed the Qur'aan and He informed that He made it a guidance and clarification for the people, and He commanded the Messenger to convey it plainly and to explain to the people what had been revealed to them, and He commanded contemplation and comprehension of the Qur'aan; yet along with this, He did not inform about the Attributes of the Lord. No one knows their meanings. So no one is to comprehend, nor to contemplate, nor did the Messenger clarify to the people what had been revealed to them. With this implication, whatever any heretic or innovator says from his intellect or opinion - without knowledge - Is the truth, and there is nothing in the texts to invalidate that. This is because those texts are now problematic and unclear, and no one knows their meaning, and it is not permissible to seek proof from that whose meaning no one knows. So such speech aims to close the door to the guidance of the Prophets, and it opens the door for those who oppose them and say, 'The guidance and clarification is our way, not the way of the Prophets, because we know what we are saying and we clarify it with intellectual proofs. And the Prophets did not even know what they were saying, let alone attempting to explain their meanings.' So be upon clarity with regards to the statement of the people of tafweed, which is the most evil of statements from the statements of the people of innovations and heresy, from those who claim to be followers of the Sunnah and the Salaf."

As for the position of the Salaf towards the Attributes of Allaah, then their view could not possibly have been that of tafweed, since they affirmed meanings for the Attributes, as can be seen in the following examples: Rabee'atur-Ra'ee (d.136H) said, "Al-Istiwa' is not unknown, and how (it occurs) is not comprehensible, and from Allaah is the Message, upon the Messenger is to convey, and upon us is to affirm." Related by al-Bayhaqee in al-Asmaa' was-Sifaat (no. 516) and al-Laalikaa'ee in Sharh Usoolul-I'tiqaad Ahlus-Sunnah wal Jamaa'ah (no. 665). Ibn Taymiyyah said in Majmoo'ul-Fataawaa (5/365), "It is established from Rabee'ah." He also said in al-Hamawiiyyah (p. 80), "Al-Khallaal narrated it with an isnaad (chain of narrators), all of whom are thiqaat (precise and reliable)."

Imaam al-Khattaabee (d.388H) said, "The madhhab (way) of the Salaf with regards 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 Mukhtasarul-Uluww (no. 137). Imaam at-Talamankee (d.429H) said, "There is ijmaa' (consensus) from Ahlus-Sunnah that Allaah ascended over His Throne bi-Dhaatihi (by His Self)... There is ijmaa' (consensus) from Ahlus-Sunnah that Allaah ascended over His Throne 'alaa haqeeqah (in a real sense), not 'alal-majaaz (metaphorically)." Related by adh-Dhahabee in Siyar A'laamun-Nubalaa' (17/566) And al-Qaadee Aboo Ya'laa (d.458H) said, "It is not permissible to repel these narrations - as is the way of a group from amongst the Mu'tazilah. Nor to become pre-occupied with ta'weel - as is the way of the Ash'ariyyah. It is obligatory to carry them upon their dhaahir meaning; and that the Attributes of Allaah do not resemble anyone from 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 Shaykh and our Imaam, Aboo 'Abdullaah Ahmad Ibn Muhammad Ibn Hanbal, and other Scholars of Ashaabul-Hadeeth," Ibtalaat-Ta'weelaat (p. 4). al-Khateeb al-Baghdaadee (d.463H) said, "As for Speech about the Attributes, that which is authentically related about them in the Sunnah, then the Salaf - may Allaah be pleased with them all - was to affirm them all as they are, 'alaa dhaahir (upon their apparent meaning); negating any tashbeeh (resemblance) to Allaah, and not asking how they are. We do not say that al-Yad (the Hand of Allaah) means His Power, nor that as-Sama' (Allaah's Hearing) and al-Basr (Allaah's Sight) meaning His Knowledge, nor do we say that He has jawaarih (limbs)." Al-Kalaam 'alas-Sifaat (p. 19-20) Ibn 'Abdul-Barr (d.463H) said, "Ahlus-Sunnah are agreed in affirming all the Sifaat (Attributes) which are related in the Qur'aan and the Sunnah, havingeemaan (faith) in them and understanding them 'alal-haqeeqah (upon their real meaning), not 'alal-majaaz (metaphorically)," at-Tamheed (7/145). Shaykh 'Abdul-Qaadir al jeelaanee (d.561H) said, "It is essential to carry the Attribute of al-Istiwa' by His Dhaat (Essence) over the Throne. Istiwa' does not mean sitting and touching - as the Mujassimah and Karraamiyyah say; nor does it mean 'uluww (highness) - as the Ash'ariyyah say; nor does it mean isteela' (conquering or dominating over) - as the Mu'tazilah say. None of this is related in the Sharee'ah. Neither has this been related from any of the Salafus-Saalih, from the Companions and the Taabi'een, nor from the Ashaabul-Hadeeth (Scholars of Hadeeth). Rather, it is related from them that they carried al-Istiwa' with its apparent meaning," al-Ghunyatut-Taalibeen (1/50). Imaam al-Qurtubee (d.671H) said, "Not a single person from the Salafus-Saalih denied Istiwa' over the Throne to be haqeeqah (in a real sense) ...The reality of its kayfiyyah (how He ascends) is not known. Imaam Maalik said that al-Istiwa' is known, how is not known, and to ask questions concerning it is an innovation." Al-Jaami' li-Ahkaamil-Qur'aan (18/216).

[4]: Texts from the Salaf and texts from the four Imaams in particular openly declare the fawqiyah (being high above) of Allaah over His servants, and His 'uluww (highness) above His Throne. However, al-Kawtharee distorted their texts and declared that affirming al-Uluww is disbelief according to the four imaams.

And al-Kawtharee has made many other distortions, some of them were mentioned by al-'Allaamah 'Abdur-Rahmaan al-Mu'allimee (d.1386H) (rahimahu Allah) in Talee'atut-Tankeel (p.48-51).

A COMPARISON BETWEEN THE 'AQEEDAH OF IMAAM ABOO HANEEFAH AND AL-KAWTHAREE CONCERNING TAWHEED AND EEMAAN:

[I]: Imaam Aboo Haneefah and His companions were not known to perform ta'weel of the Attributes. Rather, Aboo Haneefah declared that ta'weel of the Attributes was nullification of them, and it was the way of the Mu'tazilah. So indeed he said, "It is not to be said that His Hand is His Power, nor His Bounty; because that is a nullification of the Attribute, and it is the statement of the people of al-Qadar and al-Itizaal."³¹⁸

So making ta'weel of the Attribute of the Hand to mean Power, or Bounty gives way to denying the texts that display this Attribute with a meaning outside its context. So therefore denial occurs by ta'weel, it negates the meaning with which it (the Attribute) came and affirms another meaning for the texts, which is neither apparently understood, nor written as such. So from that, he did not call to ta'weel of the Attribute of the Hand, nor other than it, by changing its meaning from the apparent sense. This is how Imaam Aboo Haneefah adhered to and applied his methodology. So he rejected making ta'weel of the Hand to Power or Bounty, nor did he hold His Pleasure to be Reward,³¹⁹ nor His Anger to be Punishment.³²⁰ This is from one angle, and from another angle, Imaam Aboo Haneefah declared that making ta'weel of the Attributes takes one outside of the fold of Ahlus-Sunnah wal-Jamaa'ah. Rather, it is the way of the Mu'tazilah, as is proven by his statement, "It is the way of the people of al-Qadar and al-Itizaal."³²¹ However, al-Kawtharee opposed him, so he spoke out with this ta'weel, which in reality is denial of the Attributes and distortion of their texts. So he went against the way of the Salaf.

[2]: Indeed Imaam Aboo Haneefah (rahimahu Allah) affirmed the 'uluww of Allaah over his creation, and declared takfeer upon whoever denied the 'uluww (highness) of Allaah the Exalted, or doubted it.³²²

So al-Kawtharee negated the Attribute of 'uluww over His creation and fawqiyah (being high above) His servants for Allaah the Exalted. So he believed that Allaah was neither inside of the world, nor outside of it.³²³ So he distorted the texts concerning the Attributes of 'uluww to mean highness in magnificence (adhmah) and Honour ('izzah), or highness in force (qahr) and subjugation (ghalbah), or high status.³²⁴

[3]: Imaam Aboo Haneefah (rahimahu Allah) affirmed the istiwa' of Allaah above His Throne, and His 'uluww over His creation, and this is proven by his statement, "And we affirm that Allaah the Exalted has ascended (istiwa') over His Throne, without being in need of anything."³²⁵ And Mullaa 'Alee al-Qaaree said after mentioning the statement of Imaam Maalik, "Al-Istiwa' is known, and how is unknown," he said, "it is the choice of our great Imaam. Likewise, he chose this view for whatever is mentioned in the aayaat and the ahaadeeth about the Hand, the Eye and the Face and the likes of them from the Attributes."³²⁶ However, al-Kawtharee denied the Attribute of al-Istiwa' and distorted its texts to mean subjugation and

³¹⁸ Al-Fiqhul-Akbar (p. 302)

³¹⁹ al-Fiqhul-Absat (p. 56)

³²⁰ ibid

³²¹ al-Fiqhul-Akbar (p. 302)

³²² al-Fiqhul-Absat (p. 49-52)

³²³ Kitaab Tabdedudh-Dhalaam (p: 35, 78)

³²⁴ Ta'eeqaatul-Kawtharee 'alaa Kitaabul-Asmaa' was-Sifaat (p. 406) and Tabdeedudh-Dhalaam (p. 35, 78)

³²⁵ Sharhul-Wasiyyah (p. 10)

³²⁶ Sharhul-Wasiyyah (p. 31)

conquering.³²⁷ He did not suffice with that, instead he went on to distort the famous statement of Imaam Maalik concerning al-Istiwa.³²⁸

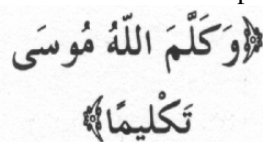
[4]: Imaam Aboo Haneefah (rahimahu Allah) affirmed the Attribute of nuzool (descent) for Allaah the Exalted, to the lowest heaven, without takyeef, nor tahreef, nor ta'teel. So he used to say, "He descends, without inquiry into the modality."³²⁹ Rather, some of the older Hanalyyah performed takfeer upon the one who denied one Attribute from amongst the Attributes.³³⁰ Despite this, al-Kawtharee denied the Attribute of nuzool and distorted its texts to mean the descent of His Rule (malak), or the descent of His Command.³³¹ And he distorts any hadeeth that comes with the verb: yanzil (He descends).³³²

[5]: Imaam Aboo Haneefah (rahimahu Allah) affirmed two real Hands for Allaah, the Exalted. They do not resemble any hands from the creation, this is proven by His statement, "And He has a Hand and a Face, as Allaah the Exalted has affirmed in the Qur'aan by mentioning the Face and the Hand. So He has these Attributes, without inquiry into the modality."³³³ However, al-Kawtharee denied the Attribute of the two Hands and distorted their texts to mean Power (qudrah)³³⁴ and Concern ('inaayah).³³⁵

[6]: Imaam Aboo Haneefah declared that the Qur'aan was sent down, it was not created. So he said, "And the Qur'aan is not created."³³⁶ And he also said, "And we affirm that the Qur'aan is the Speech of Allaah the Exalted, it is not created."³³⁷ However, al-Kawtharee said that the Qur'aan was created and that there was no difference between him and the Mu'tazilah with regards to its nature being created.³³⁸

[7]: Imaam Aboo Haneefah (rahimahu Allah) has not been known to speak of spiritual speech. Rather, it is not possible that he could have spoken of it, because the first one to invent the statement of spiritual speech was Ibn Kulaab during the time of Imaam Ahmad Ibn Hanbal. So al-Kawtharee denies the Attribute of Speech and distorted its texts to mean spiritual speech,³³⁹ so he said, "The Speech is spiritual speech."³⁴⁰

[8]: Imaam Aboo Haneefah - - declared that Moosaa heard the Speech of Allaah the Exalted,



"And Allaah spoke to Moosaa directly."

[Sooratun-Nisaa'4:164]

"And Moosaa (\$) heard the Speech of Allaah the Exalted, as Allaah the Exalted said, "And Allaah spoke to Moosaa directly." Indeed Allaah was the Speaker and Moosaa (\$) could not have been speaking.³⁴¹

³²⁷ Ta'leeqaatul-Kawtharee 'alaa Kitaabul-Asmaa' was-Sifaat (p. 405-406) and Kitaab Tabdeedudh Dhalaam (p. 111-112)

³²⁸ Ibid

³²⁹ Itiqaadus-Salaf Ashaabul-Hadeeth (p. 42) and Jalaa'ul-A'yaan (p. 353)

³³⁰ Itiqaadus-Salaf Ashaabul-Hadeeth (p. 49)

³³¹ Kitaab Tabdeedudh-Dhalaam (p. 112-113)

³³² Ta'leeqaatul-Kawtharee 'alaa Kitaabul-Asmaa' was-Sifaat (p. 449-450) Aboo 'Abdullaah Ibn Abee Hafs al-Bukhaaree said in his book: Ibraaheem Ibnul-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 to His place (yanzilu 'alaa makaanihi),' then say, "I believe in a Lord who does whatever He wills."

'Aqeedatus-Salaf wa Ashaabul-Hadeeth (p. 50) and Usoolul-Ftiqaad (no. 775) of al-Laalikaa'ee. 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.'" Usoolul-Ftiqaad of al-Laalikaa'ee (no. 776). And Hammaad In Salamah said, "Abuse whosoever you see rejecting this (i.e. the Descent of Allaah to the Lowest Heaven)." al-Arba'een fee Sifaatillaah (no. 49)

³³³ Al-Fiqhul-Akbar (p. 302)

³³⁴ Ta'leeqaatul-Kawtharee 'alaa Kitaabul-Asmaa' was-Sifaat (p. 314)

³³⁵ Ta'leeqaatul-Kawtharee 'alga KitaabuLAsmaa' was-Sifaat (p. 317)

³³⁶ al-Fiqhul-Akbar (p. 301)

³³⁷ Sharh Wasiyyatul-Imaam Abee Haneefah (p. 10)

³³⁸ Ta'leeqaatul-Kawtharee 'alaa Kitaabul-Asmaa' was-Sifaat (p. 251)

³³⁹ Refer to at-Ta'neeb (p. 96-97, 107) and Muqaddimatul-Kitaab Tabyeen Kadhibul-Muftaree (p. 15)

³⁴⁰ at-Ta'neeb (p. 96-97)

³⁴¹ al-Fiqhul-Akbar (p. 302)

However, al-Kawtharee does not deem it permissible to hear the Speech of Allaah the Exalted, because according to him, the Speech of Allaah does not occur with letters, nor with a voice. Rather, it is spiritual speech.³⁴²

[9]: Imaam Aboo Haneefah and some of his followers have prohibited the various types of Shirk, major or minor; such as: supplication and seeking aid from other than Allaah,³⁴³ prostration to other than Allaah,³⁴⁴ taking oaths by other than Allaah,³⁴⁵ sacrificing for other than Allaah.³⁴⁶ And he (al-Kawtharee) believed that the saints have the power to change things in the universe, along with Allaah,³⁴⁷ and he believed that one may come to know the Unseen (ghayb),³⁴⁸ and swearing by other than Allaah.³⁴⁹ Additionally, al-Kawtharee adopted some of the superstitions, innovations and Shirk of the Qubooriyyah (those who frequent the graves). So he deems it permissible to seek aid from the dead in order to bestow the blessings and to remove the calamities.³⁵⁰ And he feels that the dead souls have an effect upon the situations in this world. So they are the ones who manage the affairs.³⁵¹ And he deems it permissible to visit the graves of the saints that are decorated with many lights, as the people with eyes have witnessed,³⁵² and he believes that these souls remain wrapped around their bodies, and that the knowledge of the Unseen was unveiled for them. And he sees it permissible to build graves over mosques, since it is an inherited affair.³⁵³

Likewise, it is permissible, according to him, to perform the Prayer in a mosque, which contains the grave of a pious man, with the intention being to seek blessings through his remnants, and to have the supplication answered there. And it is permissible according to him, to visit the graves in order to seek blessings through them and to supplicate with them, so it will be answered through them.³⁵⁴ According to him, it is permissible to light lamps and candles upon the graves in order to extol the souls that are in them, so as to make its body radiant over the dirt, just as the sun is radiant over the earth. So this is supposed to notify the people as to where the soul is, so that they may seek blessings from it and supplicate to it, so that it will answer them."³⁵⁵

[10]: Imaam Aboo Haneefah has spoken of the legislated tawassul (seeking a means of approach to Allaah), and it is that whose permissibility has been established through proofs from the Sharee'ah, as is found in his statement, "And it is not befitting for anyone to call upon Allaah, except by the permitted and commanded supplications, as can be seen in the statement of Allaah the Exalted,

³⁴² Ta'leeqaatul-Kawtharee 'alaa Kitaabul-Insaaf (p. 95) of al-Baaqilaanee

³⁴³ Refer to Roohul-Ma'aanee (11/98, 6/129)

³⁴⁴ Refer to Bahrur-Raa'iq (2/24), Roohul-Ma'aanee (17/213) and al-Mirqaat Sharhut-Mishkam (2/202)

³⁴⁵ Refer to the Haashiyah (2/439-440) of Ibn 'Aabideen and al-Bahrur-Raa'iq (2/298)

³⁴⁶ Tuhfatul-Fuqahaa' (3/67)

³⁴⁷ Al-Bahrur-Raa'iq (2/298)

³⁴⁸ Al-Fataawaa al-Hindiyyah (6/323-326) and al-Bahrur-Raa'iq (2/88, 5/124)

³⁴⁹ Al-Bahrur-Raa'iq (5/124)

³⁵⁰ Kitaab Tabdeedudh-Dhalaam (p. 162) and Maqaalaatul-Kawtharee (p. 385)

³⁵¹ Kitaab Tabdeedudh-Dhalaam (p. 162)

³⁵² Kitaab Tabdeedudh-Dhalaam (p. 162) and Maqaalaatul-Kawtharee (p. 385)

³⁵³ Jundub Ibn 'Abdullaah al-Bajalee said that he heard the Prophet (saw) say - five days before he died, "Verily those before you took the graves of their Prophets and righteous people as places of worship, so do not take the graves as places of worship. Indeed I forbid you from this!" Related by Muslim (2/67-68), Aboo 'Awaanah (1/104) and others. From Aboo Hurayrah that the Messenger of Allaah (saw) said, "O Allaah, do not turn my grave into an idol. May the curse of Allaah be upon those who take the graves of their Prophets as places of worship." Related by Ahmad (no. 7352), Ibn Sa'd (2/241-242) and others. Its chain of narrators is authentic. 'Abdullaah Ibn Sharjeel Hasanah said, "I saw 'Uthmaan Ibn 'Affaan order the leveling of the graves. So it was said to him, 'This is the grave of Umm 'Amr the daughter of 'Uthmaan!' However, he commanded that it too should be leveled." Related by Ibn Abee Shaybah in al-Musannaf (4/138) and Aboo Zur'ah in at-Taareekh (22/2) with an authentic chain of narrators. From Abul-Hayyaaj al-Asadee who said, "'Alee Ibn Abee Taalib said to me, 'Shall I not send you for what the Messenger of Allaah (saw) sent me? That you deface all statues and pictures and that you level all elevated graves.'" Related by Muslim (3/61), Aboo Daawood (3/70), an-Nisaa'ee (1/285) and others. Aboo Burdah said, "Aboo Moosaa al-Ash'aree advised us before he died, saying, 'You should hasten with my janaazah...and do not put in my lahad (a cleavage in the side of the grave where the body is placed) anything that will come between me and the earth, nor build anything over my grave. So bear witness that I am free of those women who shave their heads, tear their clothes or beat their cheeks.' They said, 'Did you hear anything about this?' He said: 'Yes, from the Messenger of Allaah (saw)!'" Related by Ahmad (4/397) with a strong chain of narrators.

³⁵⁴ Maqaalaatul-Kawtharee (p. 156-158)

³⁵⁵ MaqaalaatuL-Kawtharee (p. 156-157)

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي
أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾

**"And Allaah has Beautiful Names, so call upon Him by them,
and leave those who deviate with regards to His Names.
They shall be fully recompensed for what they used to do."**

[Sooratu l-A'raaf 7:180]...³⁵⁶

And a prohibition against the non-legislated tawassul has occurred in his words, it is that which has no proof from the Book, nor the Sunnah. So indeed, he says, "It is not permissible for anyone to call upon Allaah, except by Him, and it is detested that he say, 'By the jointure of Majesty from Your Throne,' or 'By the Right of Your creation.'³⁵⁷ And he said, 'It is detested for the supplicator to say, 'I ask You by the right of so and so,' or, 'By the right of Your Prophets and Messengers, and by the right of the Sacred House and the Sacred Sanctuary.'³⁵⁸ However, according to al-Kawtharee, tawassul in the language and the Sharee'ah is tawassul through the person himself, and it can be done by the person in his presence, or in his absence after his death.³⁵⁹ So they (according to al-Kawtharee) hear the calls after their death,³⁶⁰ but tawassul by the supplication of the living and requesting supplication from someone who is living is not from tawassul, neither in the language, nor in the Sharee'ah.³⁶¹ It is permissible to call upon the Messenger (Sallahhaahu- 'alaihi-Wa-salam) after his death to remove anxieties, and differentiating between tawassul with the Prophet (Sallahhaahu- 'alaihi-Wa-salam) during his life and after his death was taken from the Jews.³⁶²

[11]: According to Imaam Aboo Haneefah, eemaan is tasdeeq (attestation) and affirmation. So indeed he affirmed the pillars of eemaan (faith) with the tongue.³⁶³ As for al-Kawtharee, then according to him, it is a binding argument³⁶⁴ and actions are outside the reality of eemaan.³⁶⁵ With this, he is in agreement with Imaam Aboo Haneefah, but he opposes him by placing affirmation outside of eemaan.

[12]: Imaam Aboo Haneefah (rahimahu Allah) used to praise the Scholars of the Salaf, and he did not curse, slander, nor defame them. When 'Ataa' Ibn Abee Rabaah asked him, 'From which one of the groups are you?' So he answered, "I am from amongst those who do not curse the Salaf, and those who believe in Qadar (Pre-Decree), and I do not perform takfeer upon anyone due to major sins." So 'Ataa' said to him, 'You know, so stick to it.'³⁶⁶ However, al-Kawtharee has charged the Salaf with faults, his statements and his position towards the Scholars has preceded, so refer back to it.

So after this disparagement, we come to the conclusion that not everyone who ascribes himself to Imaam Aboo Haneefah is not in agreement with him in terms of creed.

³⁵⁶ ad-DurrulManthoor(6/396-397)

³⁵⁷ Sharhul-Fiqhul-Akbar (p. 198)

³⁵⁸ Sharhul-Aqedatut-Tahaawiyyah (p. 234), Ithaafifs-Saadatut-Muttaqeen (2/285), Sharhul-Fiqhul-Akbar (p. 198)

³⁵⁹ Maqaalaatul-Kawtharee (p. 378-379, 386)

³⁶⁰ Maqaalaatul-Kawtharee (p. 380)

³⁶¹ MaqaalaatuL-Kawtharee (p. 378-379,386)

³⁶² Kitaabudh-Dhalaam (p. 155-156)

³⁶³ Sharhul-Aqedatut-Tahaawiyyah (p. 42) with the notes of al-Albaanee

³⁶⁴ at-Ta`neeb (p. 60-66)

³⁶⁵ at-Ta`neeb (p. 60), Ta'leeqaatul-Kawtharee 'alaa Kitaabut-Tanbeeh (p. 48) and al-Farq baynal-Firaq (p. 123)

³⁶⁶ Taareekh Baghdaad (3/3 31)

APPENDIX THREE: THE PATH IS ONE³⁶⁷

Know - may Allaah have mercy upon you - that the path which will guarantee the bounty of Islaam for you is one, not numerous paths; because Allaah has written success for one party (hizb) only. So He said,

﴿أَوَلَيْكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾

"They are the Party of Allaah. Indeed the Party of Allaah is successful."

[Sooratul-Mujaadilah58:22]

And He has written victory for this party alone, so He said,

﴿وَمَنْ يَتَوَلَّ اللَّهَ

وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ﴾

**"And whosoever takes Allaah, His Messenger and the Believers as protectors,
then verily the Party of Allaah is successful."**

[Sooratul Maa'idah5:56]

So regardless of how much you search in the Book of Allaah and in the Sunnah of His Messenger (Sallahahu- 'alaihi-Wa-salam), you will not find anything permitting splitting the Ummah up into jamaa'at (groups), and splitting it up into ahzaab (parties) and blocks, except that it is blameworthy. Allaah the Exalted said,

﴿وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ {٣١} مِنَ الَّذِينَ فَرَّقُوا

دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾

**"And do not be from amongst the disbelievers,
those who split up their Religion and became sects;
every party being pleased with what is with it."**

[Sooratur-Room30:31-32]

And how could our Lord the Mighty and Majestic affirm division for the Ummah after He had safeguarded it with His Rope and freed His Prophet from it when it became like that; and after He had threatened it by saying,

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتُ

مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ﴾

**"Verily those who split up their Religion and become sects,
you have nothing to do with them in the very least.**

**Verily their affair is only with Allaah,
they shall be informed of what they used to do."**

[Sooratul - An'aam6:159]

From Mu'aawiyah In Abee Sufaan who said, `Verily the Messenger of Allaah stood amongst us and said, `Verily before you, the People of the Book split up into seventy-two sects, and verily this Religion shall split up into seventy-three sects. Seventy-two of them will be in the Fire and one will be in Paradise, and it is the

³⁶⁷ The following is taken from Sittu Durar min Usool Ahlil-Athar (p. 51-61) of Shaykh 'Abdul-Maalik Ramadaanee al-jazaa'iree.

Jamaa'ah.³⁶⁸ So al-Ameeras Sam'aanee (rahimahu Allah) said, "Mentioning the number (in the hadeeth) does not fully describe those who are destroyed, it only expounds upon the wide range of misguided paths and their offshoots, in comparison to the one true path. That is what the Scholars of Tafseer (explanation of the Qur'aan) have mentioned in regards to the statements of Allaah,

﴿وَلَا تَتَّبِعُوا السُّبُلَ
فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾

**"And do not follow the other paths,
since they will separate you from His Path."
[Sooratul-An'aam6:153]**

So He gathered together all of the prohibited paths along with their followers in order to explain the abundance of the paths to misguidance and their wide range, and He singled out the path to guidance and the truth and its lack of plurality.³⁶⁹ From Ibn Mas'ood (radhiyallaahu anhu) who said, 'The Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam) drew a line for us, then he said, 'This is the Path of Allaah,' then he drew lines branching off from its right and its left. Then he said, 'These are (other) paths, and upon each one of them is a devil calling to them.' Then he recited,

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ
فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾

**"And verily this is My Straight Path, so follow it,
and do not follow other paths, since they will separate you from His Path."
[Sooratul-An'aam6:153]³⁷⁰**

So this hadeeth proves through its text that the path is one. Ibnul-Qayyim (d.751H) said, "And this is because the path that takes one to Allaah is one, and it is what He sent His Messengers and revealed His Books with, and nothing can take one to Allaah, except this one path. And even if the people were to come from every path, and they entered through every door, then all of these paths would be obstructed for them and all of those doors would be closed for them, except this one path; since it is the one that takes one to Allaah.³⁷¹ I say however, that the one who is unstable upon it will encounter doubt and feebleness. And the one who deviates only deviates to the sect due to numbers and fears being alone and hastily proceeds to the destination and cowers away from the long trip. Ibnul-Qayyim said, "Whoever makes the path long, his walk will become weak.³⁷² And Allaah is the One from Whom aid is sought.

KNOWING THE PATH:

From the speech of Ibnul-Qayyim, the path is first explained and the intended meaning of path here, is the second pillar from the pillars of Tawheed. So after the testification that there is no deity worthy of worship besides Allaah, comes the testification that Muhammad is the Messenger of Allaah. And this is also the second pillar from the pillars of action and acceptance. Therefore, an action is not accepted - as is known - except by the fulfillment of two conditions:

[1]: Making the Religion sincerely for Allaah

³⁶⁸ Saheeh: Related by Ahmad (4/102), Abou Daawood (no. 4597), ad-Daarimee (2/241), at-Tabaraanee (9/376, 884-885) and al-Haakim (1/28). It was authenticated by al-Albaanee in Silsilatul-Ahaadeethus-Saheehah (no. 203).

³⁶⁹ Hadeeth Iftiraaqul-Ummah ilaa Nayyif wa Sab'een Firqah (p. 67-68)

³⁷⁰ Saheeh: Related by an-Nisaa'ee (no. 184) and Ahmad (1/435) and this wording is by him. It is also related by ad-Daarimee (1/67-68) and at-Tabaree in Jami'ul-Bayaan (8/65).

³⁷¹ at-Tafseerul-Qayyim (p. 14-15)

³⁷² al-Fawaa'id (p. 90)

[2]: Placing the Messenger of Allaah as an example to be followed

And I will not focus upon the derivation of this great principle right now, because the goal of this section is to explain the Prophetic path without which, it is not possible to reach Allaah. So, ignorance of the path and its signs and the intended goal, necessitates much toil for little benefit.³⁷³ So it should be clear that this path is one. It does not exceed the advices of the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam) by calling to the Path of Allaah, being as numerous as the souls of the human beings and other than them, from that which is known to have been nullified by the Religion of Allaah which came to unite its people, not to divide them. Indeed Allaah the Exalted said,

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا
وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ
فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا﴾

**"And hold onto the Rope of Allaah altogether and do not be divided.
And remember the bounty of Allaah upon you when you were enemies.
So He united your hearts, so you became brothers through His Blessing."**
[Soorah Aali-Imraan:103]

Indeed this trustworthy rope which has gathered the Muslims together has been explained as being the Book of Allaah. Ibn Mas'ood (radhiyallaahu anhu) said, "This path is inhabited, the devils occupy it calling out, 'O servant of Allaah, come on! This- is the Path,' in order to discourage them from the Path of Allaah."³⁷⁴ So they hold firmly to the Path of Allaah, so the Path of Allaah is the Book of Allaah." So there are two benefits found in this narration:

Firstly, that the path is one, and the devils only surround it for the purpose of dividing the people away from it. So they do not find a better way to divide them, than calling them to increase the number of the path! So whoever wishes to misguide the people by claiming that the truth is not contained entirely in one path, then he is surely a devil. Indeed Allaah the Exalted said,

﴿فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ﴾

"So what is after the truth except falsehood?"
[Soorah Yoonus 10:32]

Secondly, the Path of Allaah - which it is obligatory upon all of the Muslims to hold onto - is explained as the Book of Allaah. And this does not contradict the statement of Ibn Mas'ood (radhiyallaahu anhu), "The Straight Path is what the Messenger of Allaah (Sallahhaahu- 'alaihi- Wa-salam) left us upon."³⁷⁵ And that is because the Messenger of Allaah (Sallahhaahu- 'alaihi- Wa-salam) left them upon the Book and the Sunnah, as he himself said, "I have left you upon that which, if you hold firmly to it, you will never go astray after me; the Book of Allaah and my Sunnah."³⁷⁶ This is so, because the Sunnah is like the Book of Allaah in its nature, it is revelation, then it is an explanation of the Book of Allaah. Rather, the best person to explain the

³⁷³ Al-Fawa'id (p. 223)

³⁷⁴ Saheeh: Related by Aboo 'Ubayd in Fadaa'ilul-Qur'aan (p. 75), ad-Daarimee (2/433), as-Sunnah (no. 22) of Ibn Nasr, Fadaa'ilul-Qur'aan (p. 74) of Ibn Darees, and Ibn Jareer in his Tafseer (no. 7566), at-Tabaraanee (9/9031), ash-Sharee'ah (no. 16) of al-Aajuree, at-Ibaanah (no. 135) of Ibn Battah.

³⁷⁵ Saheeh: Related by at-Tabaraanee (10/10454), al-Bayhaquee in ash-Shu'ab (4/1487). And the likes of it has been related by Ibn Jareer in his Tafseer (8/88-89).

³⁷⁶ Hasan: Related by Ibn Nasr in as-Sunnah (no. 69), Ibnul-Waddaah in al-Bida' (no. 76), al-Haakim (1/93), and al-Albaanee declared it authentic in his notes to al-Mishkaat (no. 186).

Speech of Allaah from His creation is the Messenger of Allaah (Sallahhaahu- 'alaihi- Wa-salam), as Allaah the Glorified said,

﴿وَأَنْزَلْنَا إِلَيْكَ
الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾

**"And We have revealed to you the Remembrance,
so that you may explain to the people what has been revealed to them."**

[Sooratun-Nahl 16: 44]

And 'Aa'ishah (radhiyallaahu anhu) said, "His character was the Qur'aan."³⁷⁷ So due to this, the Prophet (Sallahhaahu- 'alaihi- Wa-salam) commanded his Ummah to hold firmly to his Sunnah when division creeps into it, so he said, "And whomsoever from amongst you lives, then he shall see much differing. So adhere strictly to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me. Hold onto it with your molar teeth and beware of newly invented affairs, since every newly invented affair is an innovation..."³⁷⁸ Ibn Battah(d.387H) (rahimahu Allah) said in explanation of the unity of the word of the Salaf upon one creed, "So the first generation did not cease to be upon this, their hearts were united as well as their madhaahib; the Book of Allaah and the Sunnah of al-Mustafaa was their guide. They did not act upon opinions, nor did they rush towards desires. So the people will not cease to remain upon that and the hearts will be safeguarded and protected by their master, and the souls will remain protected from their desires, along with their concern being focused.",³⁷⁹ So he - may Allaah bestow mercy upon him - has spoken truthfully, since the Religion of Allaah is one, not variant. Allaah the Glorified said,

﴿وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا
فِيهِ اخْتِلَافًا كَثِيرًا﴾

**"And if it was from other than Allaah,
you would have seen in it much differing."**

[Sooratun-Nisaa' 4:82]

So this is the path that we call the people to, it is the clearest, fully explained, most sufficient and most complete of paths. So from al'Irbaad Ibn Saariyah (radhiyallaahu anhu) who said, 'The Messenger of Allaah (Sallahhaahu- 'alaihi- Wa-salam) said, 'Indeed I have left you upon a clear white path, its night is like its day. No one deviates from it after me, except that he is destroyed.'³⁸⁰ So when a person changes or alters it with something that the Messenger of Allaah (Sallahhaahu- 'alaihi- Wa-salam) and his Companions did not do, then this only brings about splitting into various paths. Rather, it leads to the valley of destruction, and this is what the Messenger of Allaah (Sallahhaahu- 'alaihi- Wa-salam) called, 'the misguided innovation.' So due to this, the Salaf were extreme in their opposition to the one who introduces something into the Religion, or the one who intrudes upon it with his opinion. 'Umar Ibnul-Khattaab (radhiyallaahu anhu) said, "Beware of sitting with the people of opinion, since they are the enemies of the Sunnah. They retain the Sunnah in order to memorize it, and they forget (and in a narration, "...and it slips away from them...") the ahaadeeth that they have memorized. So they are asked about that which they do not know, and they are shy to say, 'We do not know.' So they give rulings by their opinions, so they go astray and they lead many others astray. So they go astray from the Straight Path. Verily Allaah did not take your Prophet until the Revelation had left no room for opinion. If the opinion took precedence over the Sunnah, then wiping over the bottom

³⁷⁷ Related by Muslim (no. 746) and Ahmad (6/91, 163)

³⁷⁸ Saheeh: Related by Aboo Daawood (no. 4607) and atTirmidhee (no. 2676)

³⁷⁹ Al-Ibaanah (1/237) of Ibn Battah al-'Akbaree

³⁸⁰ Saheeh: Related by Ahmad (4/126), Ibn Maajah (no. 5, 43), as-Sunnah (no. 48-49) of Ibn Abee 'Aasim and al-Haakim (1/96). It was authenticated by al-Albaanee in Dhilaalul-Jannah fee Takhreejis-Sunnah (1/27).

of the socks would take precedence over the tops."³⁸¹ That is because the Religion is built upon following (ittibaa'), not invention and opinion in most cases; because the intellect alone cannot guide one to most of the affairs of the Religion, especially since the intellects contrast in their perceptions and realizations, and the opinion has already been mentioned."³⁸²

And Ibn Mas'ood said, "Follow and do not innovate, for indeed you have been sufficed. Hold onto the ancient affair."³⁸³ And 'Abdullaah Ibn 'Umar said, "Every innovation is misguidance, even if the people see it as something good."³⁸⁴ So as long as I am mentioning the effects of innovation in cutting off the way to the Straight Path for the seeker, then verily I must mention the narration of Ibn 'Abbaas concerning that. It shows the vast knowledge of the Companions. So from 'Uthmaan Ibn Haadir who said, 'I entered upon Ibn 'Abbaas, so I said, 'Will you advise me?' So he said, 'Yes! Adhere strictly to the fear of Allaah and steadfastness and the narration. Follow and do not innovate."³⁸⁵ So reflect upon this, he gathered two affairs in it, they are:

[i] The taqwaa (fear, reverence) of Allaah, and it means ikhlaas (sincerity) here, because it is attached to ittibaa' (following).

[ii] And al-Ittibaa' which refers to the Straight Path, as has preceded.

Then he warned him against that which opposes that, which is innovation. So this is how the Speech of the Salaf used to be; collective in meaning, yet concise. Indeed the Salafus-Saalih were extremely harsh in pushing forth the statements of men in order to shove aside the rulings of the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam), regardless of whatever high status or nobility these men may have. There is no problem in having good manners with the people of knowledge and loving them and giving precedence to them over others and being doubtful of a person who places his own opinion along with theirs in a matter of great importance. However, this is one thing, and giving precedence to the text from the two forms of Revelation is another thing. 'Urwah said to Ibn 'Abbaas, "Woe to you! Do you misguide the people? You have permitted 'Umrah in the first ten days (of Muharram), yet there is no 'Umrah in them!" So he said, "O 'Urwah! Verily Abaa Bakr and 'Umar do not say that, yet they are more knowledgeable and better in following the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam) than you." So he said, "From there you have come! We come with the Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam), and you come with Abee Bakr and 'Umar?!" [And in a narration, "Woe to you! Are the two of them to be related from, according to you, or what is found in the Book of Allaah and the Sunnah of His Messenger of Allaah (Sallahhaahu- 'alaihi-Wa-salam) for his Companions and his Ummah?!"] And in a narration, "I see that they will be destroyed. I say, 'The Prophet (Sallahhaahu- 'alaihi-Wa-salam) said,' and it is said, 'Aboo Bakr and 'Umar forbade."³⁸⁶

Shaykh 'Abdur-Rahmaan Ibn Hasan (d.1258H) (rahimahu Allah) said after quoting this narration, "And in the speech of Ibn 'Abbaas is that which proves that taqleed (blind-following) towards an imaam is not to be done by the one whom the proof has reached. So it is obligatory to oppose him severely due to his

³⁸¹ Related by Ibn Zamneen in Usoolus-Sunnah (no. 8) and al-Laalikaa'ee in Sharh Usoolul I'tiqaad (no. 201), al-Khateeb al-Baghdaadee in al-Faqeeh wal-Mutafaqqih (p. 476-480), Jaami' Bayaanul-'Ilm wa Fadlihi (no. 2001, 2003-2005), Ibn Hazm in at-Ihkaam(6/42-43), and al-Bayhaqee in al-Madkhal (no. 213) and Qiwaamus-Sunnah (1/205)

³⁸² For a detailed explanation of this, refer to Flaamul-Muwaqqi'een (1/63)

³⁸³ Saheeh: Related by Wakee' in az Zuhd (no. 315), 'Abdur-Razzaaq (no. 20456), Aboo Khaythamah in al-Ilm (no. 54), Ahmad in az Zuhd (p. 62), ad-Daarimee (1/69), Ibnul-Waddaah in al-Bida' (no. 60), Ibn Nast in as-Sunnah (no. 78, 85), at-Tabaraanee (9/8770, 8845), Ibn Battah in al-Ibaanah (no. 168-169), al-Laalikaa' ee in Sharh Usoolul I'tiqaad (no. 104-108), al-Bayhaqee in al-Madkhal (no. 387-388), al-Khateeb in al-Faqeeh wal-Mutafaqqih (1/43). It was authenticated by al-Albaanee in Kitaabul-'Ilm of Abee Khaythamah.

³⁸⁴ Saheeh: Related by Ibn Nasr in as-Sunnah (no. 82), al-Laalikaa'ee in Sharh Usoolul I'tiqaad (no. 126) and al-Bayhaqee in al-Madkhal (no. 191).

³⁸⁵ Related by ad-Daarimee (1/53), Ibn Waddaah in al-Bida' (no. 61), Ibn Nasr in as-Sunnah (no. 83), Ibn Battah in al-Ibaanah (no. 200-206), and al-Khateeb in al-Faqeeh wal-Mutafaqqih (1/83).

³⁸⁶ Hasan: Related by Ishaq Ibn Raahwayh, as is found in al-Matlabul-Aaliyah (no. 1306), Ibn Abee Shaybah (4/103) and by at-Tabaraanee (24/92) by way of him. And it is related by Ahmad (1/252, 323, 337) and by at-Tabaraanee also in al-Awsat (1/42) and by al-Khateeb al-Baghdaadee in al-Faqeeh wal-Mutafaqqih (no. 379-380) and by Ibn 'Abdul-Barr in is Jaami' (no. 2378-2381). It was authenticated by Ibn Hajar in al-Matlab, and it was declared hasan by al-Haythamee in al-Majma' (3/234) and by Ibn Muflih in al-Aadaabush-Shar'iyyah (2/66).

opposition to the proof."³⁸⁷ He also said, "Indeed it has become a general necessity with this evil, especially from the one who ascribes himself to knowledge, that they have set up obstacles to obstruct taking from the Book and the Sunnah and they have prevented the following of the Prophet (Sallahhaahu - 'alaihi-Wa-salam) along with the exaltation of his command and prohibition. So from that is their statement, 'The Book and the Sunnah cannot be used as a proof, except by the mujtahid (one who is qualified to extract rulings from the Revelation), and ijtihaad has already been closed off.' And they say, 'This is a case in which the one whom you are making taqleed of is more knowledgeable than you about hadeeth and its abrogater and abrogated.'

So the likes of these statements, whose goal is to leave off following the Messenger (Sallahhaahu - 'alaihi-Wa-salam), who does not speak from his own desire, and to place reliance upon one who could be mistaken. And other than him from the Scholars may oppose him and prohibit his statement with proof. So there is no scholar, except that he has some knowledge, but not all of it. So it is obligatory upon everyone under obligation, that if the proof reaches him from the Book of Allaah and the Sunnah of His Messenger. So the (correct) understanding is that he must act upon it, even though he will be opposing whoever he will be opposing, as Allaah the Exalted said,

﴿اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ
مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ﴾

**"Follow that which has been revealed to you from your Lord,
and do not follow protectors other than Him; yet you remember little."**

[Sooratul-A'raaf7:3]

And He said,

﴿يُنْتَلَىٰ عَلَيْهِمْ إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ
يُؤْمِنُونَ﴾

**"Is it not sufficient for them that We revealed to you the Book,
which is recited to them? Verily in it is a mercy
and a reminder for a people who believe."**

[Sooratul-'Ankaboot29:51]

Indeed an ijmaa' (consensus) has already been mentioned concerning that, and it has been explained that the muqallid (blind-follower) is not from the people of knowledge. Indeed a consensus has already been mentioned concerning that by Aboo 'Umar Ibn 'Abdul-Barr and other than him."³⁸⁸

³⁸⁷ Fathul-Majeed Sharh Kitaabut-Tawheed (p. 338).

³⁸⁸ Fathul-Majeed (p. 339-340)

**CONCLUSION:
THE LATTER PART OF THIS UMMAH
WILL NOT BY RECTIFIED,
EXCEPT BY THAT WHICH RECTIFIED
IT'S FIRST PART**

Imaam Maalik Ibn Anas (d.159H) (rahimahu Allah) said, "Whosoever introduces into Islaam an innovation, and holds it to be something good, has indeed alleged that Muhammad (Sallahhaahu- 'alaihi-Wa-salam) has betrayed his message. Read the saying of Allaah - the Most Blessed, the Most High,

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ
عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

**"This day I have perfected your Religion for you,
completed My favour upon you and
I have chosen for you Islaam as your Religion."**

[Sooratul Maa'idah 5:3]

So that which was not part of the Religion at that time, cannot be part of the Religion today. And the last part of this Ummah cannot be rectified, except by that which rectified its first part.³⁸⁹

When the Noble Scholar, Shaykh 'Abdul-'Azeez Ibn 'Abullaah Ibn Baaz (d.1420H) (rahimahu Allah) was asked, 'What is the obligation upon the Muslim scholars with regards to facing the trials and calamities that have befallen the Islaamic world,' he said, "From that which there is no doubt about is that sins, and being far removed from the correct Islaamic 'aqeedah (beliefs) - in both sayings and actions - are from the greatest reasons for bringing about crisis and calamities that have befallen the Muslims. Allaah - the Mighty and Majestic - said,

﴿مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ﴾

**"Whatever of good reaches you, it is from Allaah,
and whatever of evil befalls you, it is from yourself."**

[Sooratun-Nisaa` 4:79]

Allaah - the Most Perfect, the Most High - also said,

﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا
كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ﴾

**"And whatever of misfortune befalls you,
it is because of what your hands have earned.
Yet He pardons much."**

[Soorah- Shooraa 42:30]

So Allaah is Most Forgiving and the Most Merciful to His servants, sending to them clear signs and warnings, in order that they may turn back to Him in tawbah (sincere repentance) and that He may forgive them. So when a person turns to Allaah and draws closer to Him by an arm's length, then Allaah draws closer to him by two arms length. For indeed Allaah - the Most High - loves those of His servants who turn to Him in tawbah (sincere repentance) and is happy with that, whilst He, the Majestic, Most High, remains absolutely self-sufficient of His servants. The obedience of the obedient ones does not benefit Him, nor do the sins of the sinful ones harm Him. Rather, He is Most Kind, Ever Merciful to His servants. And He grants

³⁸⁹ Related by al-Qaadee 'Iyaad in ash-Shifaa' (2/676).

them the ability to do acts of obedience and to leave acts of disobedience. So these crisis and calamities are none other than a warning to His servants, in that they should turn back to Allaah in repentance and obedience, and He informs them of this by way of testing them. Allaah - the Most High - said,

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ
وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ﴾

"And certainly We shall test you with something of fear, hunger, loss of wealth, lives and fruit. But give glad tidings to those who have sabr (patience); those who, when afflicted with a calamity, say: Indeed to Allaah we belong, and to Him we shall return. They are those for whom are the salawaat (blessings and forgiveness) from their Lord, and His Mercy, and it is they who are the guided ones."

[Sooratul-Bacaarah2:155]

And Allaah - the One free from all defects - said,

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ
أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾

"Evil has appeared upon the land and the sea, because of what the hands of men have earned. That Allaah may make them taste a part of that which they have done, in order that they may return to Allaah in repentance."

[SoorahRoom30:41]

And Allaah - the Most High - said,

﴿وَنَبْلُوَنَّكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ﴾

"And We shall test you by way of evil and good, and to Us you will return."

[Sooratul-Ambiyaa'21:35]

And Allaah - the Most Perfect - said,

﴿وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ
وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ﴾

"And We tested them with good blessing and evil calamities, in order that they may return to the obedience of Allaah."

[Sooratul-A'raaf7:168]

So the obligation upon the leaders of the Muslims - the Scholars, rulers, and other than them - is to have concern for the various afflictions and calamities that occur, and to remind and admonish the people, and to explain to them what they have fallen into. Also, those in authority - from the Scholars and rulers - should set a good example of righteous conduct, and should discuss the reasons as to why Allaah is angered and gives retribution; and they should seek to cure this with tawbah (repentance), istighfaar (seeking Allaah's forgiveness) and correcting their affairs. The rest of the Ummah will then follow them in this, since the guidance of the Scholars, and the wisdom of the rulers - and both being correct and upright - has one of the greatest affects with regards to the fulfillment of responsibilities. The Prophet (Sallahhaahu- 'alaihi- Wasalam) said, "Each of you is a guardian, and is responsible for those whom he is in charge of. So the ruler is the guardian and is responsible for his subjects; a man is the guardian of his family and is a guardian for those under his care; a woman is a guardian of her husband's home and is responsible for those under her care; a servant is the guardian of his master's wealth and is responsible for what is under his care. So each

one of you is a guardian for what is under his care. So each one of you is a guardian and is responsible for what he is entrusted with."³⁹⁰

However, when the Muslims become accustomed to sinning and being content with it, and those who wield authority and power do not try to prevent them, then the anger of Allaah will quickly descend upon the Ummah. And when His anger occurs, and His punishment takes place, then it covers both the sinful and obedient, and the protection of Allaah is sought from this. About this Allaah - the Most High - said,

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

**"And beware of the fitnah (trial and discord)
that does not affect only those amongst you who are wrong-doers in particular."
[Sooratul-Anfaal 8:2]**

Likewise, the Prophet (Sallahhaahu- 'alaihi-Wa-salam) said, "When the people see an evil, and they do not try to change it, then Allaah will cover them all with punishment from Himself"³⁹¹ Allaah - the Most Perfect-said,

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾

**"Indeed Allaah will not change the condition of a people
until they change the condition of themselves."
[Sooratur-Ra'd 13:11]**

So the Scholars will be thoroughly questioned in front of Allaah with regards to them giving knowledge and guidance to the people, and explaining to them what is correct and what is wrong, and also clarifying the beneficial from the harmful.

So we ask Allah that He favours all the Muslims and grants them the ability to be obedient to their Lord, and to cling to the guidance of their Prophet Muhammad (Sallahhaahu- 'alaihi-Wa-salam), and that He grants their leaders the ability to fulfill their duties, and that He reaches their Scholars through the ways of guidance, so that this all may traverse its path and direct the Ummah to it, and that He guides the misguided Muslims and corrects their affairs. Indeed He is the Guardian over this, and the one having power to do this.³⁹²

The great Scholar of hadeeth, Muhammad Naasirud-Deen al-Albaanee (d.1420) (rahimahu Allah) said, "So the return to the Religion is the return to the Book and the Sunnah, because that is the Religion, by agreement of the Scholars. And it is protected from deviation and from falling into misguidance and due to that, the Prophet (Sallahhaahu- 'alaihi-Wa-salam) said, "I have left you upon two things: the Book of Allaah and my Sunnah. And these two will not part, until they are returned to me at the Pond."³⁹³

If we wish to possess honour from Allaah the Blessed and Exalted, and if we want Him to raise the humiliation from us and to aid us against the enemy, then we must follow what we have pointed to with regards to the correction of understandings and eliminating the opinions which have been given precedence over the Sharee'ah proofs with the people of knowledge and with the people of fiqh especially.

³⁹⁰ Related by al-Bukhaaree (13/100) and Muslim (no. 1829), from 'Umar (radhiyallaahu anhu)

³⁹¹ Saheeh: Related by at-Tirmidhee (no. 2168), who authenticated it. The hadeeth was related from Abou Bakr as-Siddeeq

³⁹² Majmoo'ul-Fataawaa wa Maqaalaatul-Mutanawwi'ah (4/134)

³⁹³ Saheeh: Related by Maalik (2/899), it was authenticated by Shaykh al-Albaanee in Saheehul-Jaami' (no. 3391).

Indeed another thing is very important - as an essential principle - for the correction of the understandings. Indeed it is the action, because knowledge is a way for action. So if a man has pure and unadulterated knowledge, yet he does not act upon it, it would not be expected for this knowledge to bear fruit. Then it is inevitable that this knowledge be connected to action.³⁹⁴

It is obligatory upon the people of knowledge to carry out this educational upbringing upon the new Muslims in light of what has been confirmed from the Book and the Sunnah. So it is not permissible for us to merely leave the people alone to inherit understandings and mistakes; some of it being clear falsehood by the agreement of the Scholars, and some of it having various problems in it from ijtihaad (analogical reasoning) and opinion, and some of this ijtihaad and opinions oppose the Sunnah.

So after purifying (tasfiyah) these affairs and clarifying what is obligatory to proceed upon it, it becomes necessary to cover the educational upbringing (tarbiyah) upon this correct knowledge. So this education (tarbiyah) is that which shall bear fruit for the pure Islaamic society, through which the Islaamic State will

³⁹⁴ Shaikh Saalih Ibn Fawzaan al-Fawzaan says, "So verily the soundness of the 'aqeedah (creed) is the primary basis, because testifying that there is no deity worthy of worship besides Allaah, and that Muhammad is the Messenger of Allaah, is the first pillar of Islaam. So the first thing that the Prophets called their peoples to was the soundness (islaah) of the 'aqeedah, due to the fact that all of the deeds, acts of worship, and movements are built upon that, and without the correct 'aqeedah, there is no benefit in any actions. Allaah the Exalted said,

﴿وَلَوْ أَشْرَكُوا لَحَبَطَ عَنْهُمْ مَا كَانُوا
يَعْمَلُونَ﴾

**"But if they had associated partners with Allaah,
whatever they were doing would have become worthless for them."**
[Sooratul-An'aam 6:88]

That is to say, that their actions would have become nullified. Allaah the Glorified and Exalted said,

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ
الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

**"Verily whoever associates others with Allaah,
then indeed Allaah has prohibited Paradise upon him,
and his dwelling place shall be the Fire.
And the transgressors will not have any helpers."**
[Sooratul-Maa'idah 5:72]

Allaah the Exalted said,

﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ
أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

**"And indeed We revealed to you, and to those before you,
that if you committed Shirk, then your actions would have become worthless,
and you would be from the losers."**
[Sooratuz-Zumar 39:65]

It becomes clear from these texts and other than them, that the soundness of 'aqeedah is the most important matter in Revelation, and it is the utmost priority in da'wah (calling to Allaah). So the first thing that must be established in the da'wah is the correct 'aqeedah. So indeed the Prophet (saw) remained in Makkatul-Mukarramah for thirteen years after being sent, calling the people to the rectification of the 'aqeedah and to Tawheed, and the obligatory duties were not revealed to him, except in al-Madeenah. Yes, the Prayer was revealed to him in Makkah before the hijrah (migration to al-Madeenah), according to that which proves that actions are not to be pursued except after having attained the correct 'aqeedah. So this person who says that it is sufficient for him to have eemaan (faith), without giving attention to 'aqeedah, then this statement is self-contradictory, because eemaan cannot truly be eemaan, except with the correct 'aqeedah. If you are not upon the correct 'aqeedah, then there is no eemaan (faith), nor Religion," Muraaji'aat fee Fiqhil-Wa'aaqi' (p. 42-43) of Dr. 'Abdullaah Ibn Muhammad ar-Rifaa'ee.

be established for us.³⁹⁵ So without these two premises, 'correct knowledge' and 'correct education upon this correct knowledge' it will become possible - in my belief - to establish Islaam, or the Islaamic rule, or the Islaamic state.³⁹⁶

³⁹⁵ When Shaykh Saalih Ibn Fawzaan al-Fawzaan was asked, 'How is the 'aqeedah related to the day to day life of the Muslim and his actions.' He answered, "As I have explained, when the 'aqeedah is correct, the deeds will become righteous, because the correct 'aqeedah directs the Muslim to do righteous deeds, and it directs him towards goodness and praiseworthy actions. This is because when he testifies that there is no deity worthy of worship besides Allaah, it is a testification built upon knowledge and yaqeen (certainty of faith), and recognition of its meaning. It directs him to righteous deeds, because the testification that there is no deity worthy of worship besides Allaah is not merely a statement uttered upon the tongue. Rather, it is an open proclamation of belief and action, and this testification will not be correct, nor beneficial, until it is followed up by righteous deeds. So carrying out the pillars of eemaan (faith), and whatever is an increase upon that from the commandments of the Religion and its duties, and the sum total of its supererogatory deeds." Muraaji'at fee Fiqhil-Waaqi' (p. 43)

And Shaykh Muhammad Naasirud-Deen al-Albaanee (rahimahu Allah) said, "Therefore, we believe with certainty, that every group that does not establish itself upon the foundation of the Book and the Sunnah and the manhaj (methodology) of the Salafus-Saalih - having extensively and comprehensively studied the rulings of Islaam, the large and the small, the principles and the branches - then this group will not be from the Saved-Sect; the Sect which proceeds upon the Straight Path which was indicated by the Messenger (saw) in the authentic hadeeth. And if we imagined that there are separate groups in the Islaamic lands, upon this manhaj (methodology), then they will not be considered as being parties, rather they are a single group, with a single manhaj and its path is a single one. Though they are separated by land, they are not, however, separated in thoughts, 'aqeedah (beliefs), or manhaj. Rather this separation is only due to a physical separation in land - as opposed to the various groups and parties, which may even be in a single land, yet despite this, each party is pleased only with that which it possesses. As for these types of parties, we do not believe that they are upon the Straight Path. Rather we state with certainty, that they are upon those paths - at the head of each one is a devil calling the people to it. And hopefully this contains an answer for what has preceded." Fataawaa Shaykh al-Albaanee (p. 113-114) And the Imaam of Ahlus-Sunnah, Muhammad Ibn Saalih al-'Uthaymeen (d.1421H) (rahimahu Allah) said, "And some people say: It is not possible for the da'wah (call) to be strong unless it is done within the framework of a party! We say to that: This is incorrect! Rather, the da'wah will be strong whenever the person is under the Book of Allaah and the Sunnah of His Messenger (saw) - following the narrations of the Prophet (saw) and that of his Companions." From a cassette entitled Majmoo' Kalaamul-'Ulamaa fee 'Abdur-Rahmaan 'Abdul-Khaaliq (side two).

³⁹⁶ at-Tasfiyah wat-Tarbiyah wa Haajatul-Muslimeen ilayhaa (p. 29-31), slightly adapted

Glossary

A

Aayah: (pl. aayaat) "sign," a verse of the Qur'aan.

Ahaad: a narration which is narrated through one chain only.

Ahaadeeth: see Hadeeth.

'Alayhis-salaam: "may Allaah protect and preserve him." It is said after the name of a Prophet of Allaah or after the name of an Angel.

Ansaar: "helpers;" the Muslims of al-Madeenah who supported the Muslims that migrated from Makkah.

Arsh: Throne of Allaah.

Asr: the afternoon Prayer.

Awliyaa': see Walee.

B

Bid'ah: Heresy (any innovated practice).

Buraaq: An animal bigger than a donkey and smaller than a horse on which the Prophet went for the Miraaj.

D

Daa'ee: one engaged in da'wah, caller.

Da'eef: "weak," unauthentic narration.

Da'wah: invitation, call to Allaah.

Deen: a completed way of life prescribed by Allaah.

Dhikr: (pl. adhkaar) remembrance of Allaah.

E

Eemaan: faith, to affirm all that was revealed to the Prophet.

F

Faahish: one who talks evil.

Fard Kifaayah: collective obligation - if fulfilled by a part of the community then the rest are not obligated.

Fatwaa: (pl. fataawaa) religious verdicts.

Faqeeh: A scholar who can give religious verdicts.

Fiqh: Islaamic jurisprudence, understanding.

Fitnah: (pl. fitan) Trials, persecution, conflicts and strifes among the Muslims.

Fitrah: the natural disposition that one is born upon.

G

Ghuloo: going to an extreme.

Ghusl: A ceremonial bath necessary for the one who is in a state of Janaabah.

H

Hadeeth: (pl. ahaadeeth) the saying, actions and approvals accurately narrated from the Prophet

Halaal: lawful.

Haneef: pure Islaamic Monotheism (worshipping Allaah alone and nothing else).

Haraam: unlawful and forbidden.

Hasan: fine, good; a term used for an authentic hadeeth, which does not reach the level of Saheeh.

Harj: killing.

Al-Harooriyyah: a special unorthodox religious sect that branched off from the Khawaarij.

Hijrah: migration from the land of Shirk to the land of Islaam.

Hukm: a judgment of legal decision (especially by Allaah).

I

Ibaadah: worship, worship of Allaah.

Ihsaan: worshipping Allaah as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmaa': consensus, a unified opinion of scholars regarding a certain issue.

Ijtihad: exertion of effort; the process of arriving at a reasoned decision by a scholar on an issue.

Imaam: leaders; leaders in Prayer, knowledge in fiqh, leader of a state.

Isnaad: the chain of narrators linking the collector of the saying to the person quoted.

Istikhaarah: a Prayer consisting of two units (raka'at) asking Allaah for guidance.

Istiwa': ascending; the ascending of Allaah above the Throne (in the manner that befits His Majesty).

J

Janaabah: State of a person after having sexual intercourse or sexual discharge.

Janaazah: (pl. jana'iz): Funeral.

Jihad: striving, struggling and fighting to make the Word of Allaah supreme.

Jumu'ah: Friday.

Jinn: invisible creation, created by Allaah from smokeless fire.

Junub: a person who is in the state of janaabah.

K

Ka'bah: a square stone building in al-Masjidul-Haram (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

Al-Kabaa'ir: the major sins.

Khaarij: (pl. Khawaarij): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

Khaleefah: (pl. khulafaah: the head of the Islaamic government to whom the oath of allegiance is given.

Khilaafah: an Islaamic state.

Khutbah: (person khateeab), religious talk (sermon).

Kufr: (person kaafir) act of disbelieve in the Religion of Islaam.

M

Madhhab: position or opinion of a scholar; school of Islaamic jurisprudence.

Makrooh: not approved of, undesirable from the point of view of Religion, although not punishable.

Manhaj: way; method; methodology.

Marfoo': raised; a narration attributed to the Prophet (Sallahahu- 'alaihi- Wa-salam).

Masjid: mosque.

Mawbiquat: great destructive sins.

Mudallis: one who practices tadlees.

Muhaajir: (pl. muhaajiroon, muhaajireen) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allaah.

Muhaddith: scholar of the science of hadeeth.

Muftee: one who gives fataawaa.

Mujaahid: (pl. mujahidoon): a Muslim warrior in Jihad.

Mujtahid: one who is qualified to pass judgment using ijtihad.

Munkar: "rejected;" a narration which is inauthentic itself and contradicts authentic narrations.

Muqallid: one who practices taqlid.

Mushrik: (pl. mushrihoon) polythesists, pagans and disbelievers in the oneness of Allaah and His Messenger (Sallahahu- 'alaihi- Wa-salam).

Mustahabb: recommended; an action if left not punishable and if done it is rewardable.

Muttaqoon: those who are pious.

Mutawaatir: a hadeeth which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.

Muwahhid: (pl. muwahhidoon) one who unifies all of his worship and directs it to Allaah alone.

Mawdoo': fabricated; spurious; invented (narration).

Mawqoof: stopped; a narration from a companion (not going back to the Prophet)

Mawsool: "connected;" a continuous isnaad (can be narrated back to the Prophet).

N

Naafilah: (pl. nawaafil) Optional practice of worship.

Niyyah: intention from the heart.

Nusuk: a sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allaah has ordained for his creation.

Qiblah: the direction the Muslims face during prayer.

Qiyaas: analogical deduction of Islaamic laws. New laws are deduced from old laws based of similarity between their causes.

Qunoot: "devotion;" a special supplication while standing in the Prayer.

Quraysh: one of the greatest tribes in Arabia in the pre-Islaamic period of Ignorance. The Prophet (Sallahhaahu- 'alaihi-Wa-salam) belonged to this tribe.

R

Raafidee: the correct title for the extreme Shee'ah.. Those who exhibit malice and hold grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the Qur'aan which the Muslims have is neither complete nor preserved from corruption.

Ramadaan: the ninth month of Islaamic calander, in which Muslims fast.

S

Sahaabah: (pl. sahaabah) Muslims who met the Prophet (Sallahhaahu- 'alaihi-Wa-salam) believing in him and died believing in him.

Saheeh: authentic, the highest rank of classification of authentic ahaadeeth.

Salaf/Salafus-Saaliheen: pious predecessors; the Muslims of the first three generations: the companions, the successors and their successors.

Salafee: one who ascribes oneself to the salaf and follows their way.

Seerah: the biography of the Prophet (Sallahhaahu- 'alaihi-Wa-salam).

Sharee'ah: the divine code of law in Islaam.

Shawwaal: the month after Ramadaan.

Shaytaan: Satan

Shee'ah: (see Raafidee) a collective name for various sects claiming love for Ahlul-Bayt.

Shirk: associating partners with Allaah directly or indirectly; compromising any aspects of Tawheed.

Soorah: a chapter of the Qur'aan

Sunnah: "example, practice;" the Prophet's (Sallahhaahu- 'alaihi-Wa-salam) way of life, consisting of his words, actions and silent approvals. The Sunnah is contained in various ahaadeeth.

T

Taabi'ee: (pl. taabi'een) the generation after the Companions of the Prophet

Tafseer: explanation of the Qur'aan.

Taaghoot: anything worshipped other than Allaah (i.e. false deities).

Tahajjud: voluntary, recommended Prayer between the compulsory prayers of 'Ishaa' and Fajr.

Takhreej: to reference a hadeeth to its sources and analyze its asaaneeed.

Taqleed: blind following; to follow someone's opinion (madhhab) without evidence.

Taqwaa: acting in obedience to Allaah, hoping for His mercy upon a light from Him and taqwaa is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: notes about a reporter of Hadeeth.

Tawwaaf: the circumambulation of the Ka'bah.

Tawheed: Islaamic Monotheism. The Oneness of Allaah. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well-known mountain in al-Madeenah. One of the greatest battles in Islaamic history came at its foot. This is called Ghazwah Uhud.

'Ulamaa': (singular: 'aalim) scholars.

Umm: mother of, used as an identification.

Ummah: "nation", the Muslims as a whole.

Umrah: a visit to Makkah during which one performs the Tawwaaf around the Ka'bah and the Sa'ee betweenas-Safaa and al-Marwah. It is referred to as the lesser Hajj.

Usool: the fundamentals

W

Wahyee: the revelation or inspiration of Allaah to His Prophets.

Wahdatul-Wujood: the belief that everything in existence is intact with Allaah. This deviant belief is held by many Soofees.

Wakeel disposer of affairs.

Witr: "odd;" the last Prayer at the night, which consists of an odd number of raka'at (units).

Waleemah: the wedding feast.

Waseelah: the means of approach or achieving His closeness to Allaah by gaining His favours.

Wudoo': an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqeen: perfect absolute faith.

Yathrib: one of the names of al-Madeenah.

Z

Zakaat: charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakaatul-Fitr: an obligatory charity by the Muslims to be given to the poor before the 'EedulFitr Prayer.

Zamzam: the sacred water inside the haram (the grand mosque) at Makkah.

Zanaadiqah: an athiest.