

The 'Aqeedah Of Imaam
al-Bukhari

عقيدة الإمام البخاري

Died 256H

His Life
His Creed
His Teachers
His Methodology

THE CREED OF THE
IMAAM OF HADEETH

Abu 'Abdullaah Muhammad ibn Ismaa'eel

A L - B U K H A R I

(Died 256 Years after the migration of the Messenger)

AND OF THE GREAT SCHOLARS FROM WHOM HE NARRATES

Translated by

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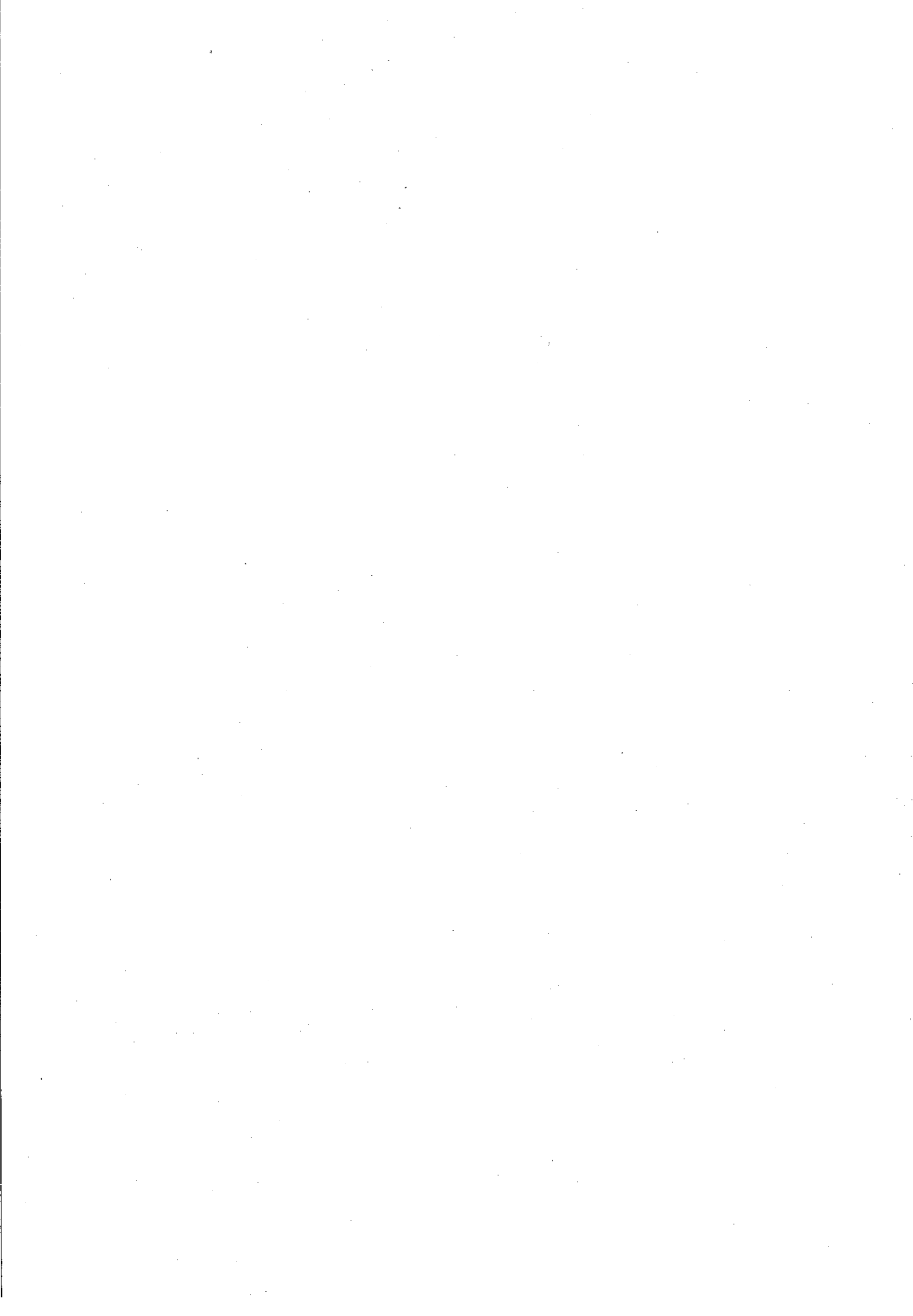
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A BRIEF BIOGRAPHY OF IMAAM AL-BUKHAAREE

He is Muhammad ibn Ismaa'eel ibn Ibraaheem ibn al-Mugheerah al-Bukhaaree, Aboo 'Abdullaah, he was born in Shawwaal, 194H. His Shaykh's include:

In Balkh:

Makkee ibn Ibraaheem (126-214H).

In Marw:

'Adnaan ibn 'Uthmaan al-'Atakee (145-221H), 'Alee ibn al-Hasan ibn Shaqeeq (137-215H), Sadaqah ibn al-Fadl (c. 150-223H).

In Neesaaboer:

Yahyaa ibn Yahyaa ibn Bakr al-Muqri (142-226H).

In Rayy:

Ibraaheem ibn Moosaa ibn Yazeed ar-Raazee (d.>230H).

In Baghdaad (at the end of 210H):

Muhammad ibn 'Eesaa ibn at-Tabbaa (d. 224H), Suraij ibn an-Nu'maan (d. 217H), Muhammad ibn Saabiq (d. 214H), 'Affaan ibn Muslim al-Baahilee (d. 220H).

In Basrah:

Aboo 'Aasim an-Nabeel (122-212H), Muhammad ibn 'Abdullaah ibn al-Muthanna al-Ansaaree (118-215H), 'Abdur-Rahmaan ibn Hamaad ash-Shu'aythee (d. 212H), Muhammad ibn 'Ar'arah (d. 212H), Hajjaaj ibn Minhaal (d. 217H), Badl ibn al-Muhabbir al-Yarboo'ee (d. 215H), 'Abdullaah ibn Rajaa al-Ghudaanee (d. 220H).

In Koofah:

'Ubaydullaah ibn Moosaa (c. 120-213H), Aboo Nu'aym al-Fadl ibn Dukayn (130-219H), Khaalid ibn Makhlad (d. 213H), Talq ibn Ghannaam an-Nakha'ee (d. 211H), Khaalid ibn Yazeed al-Muqri (d. 215H).

In Makkah:

'Abdullaah ibn Yazeed al-Muqri (d. 120-213H), Khallaad ibn Yahyaa as-Sulamee (d. 213H), Hassaan ibn Hassaan al-Basree (d. 213H), Abul-Waleed Ahmad ibn Muhammad al-Azraquee (d. 217H), 'Abdullaah ibn az-Zubayr al-Mumaydee (d. 229H).

In al-Madeenah:

'Abdul-'Azeez al-Uwaysee (-), Ayyoob ibn Sulaymaan ibn Bilaal (d. 224H), Ismaa'eel ibn Abee Uways (139-226H).

In Egypt:

Sa'eed ibn Abee Maryam (144-224H), Ahmad ibn Ishkaab (d. 218H), 'Abdullaah ibn Yoosuf at-Tinneesee (d. 215H), Asbagh ibn al-Faraj (d. 225H).

In Shaam:

Abul-Yamaan al-Hakam ibn Naafi' (138-221H), Aadam ibn Abee Iyaas al-'Asqalaanee (d. 220H), 'Alee ibn 'Ayyaash al-Alhaanee (d. 219H), Bishr ibn Shu'ayb al-Himsee (d. 213H), Abul-Mugheerah 'Abdul-Quddoos ibn al-Hajjaaj (d. 212H), Ahmad ibn Khaalid al-Wahbee (d. 214H), Muhammad ibn Yoosuf al-Firyaabee (120-212H) and Aboo Mushir 'Abdul-A'laa ibn Mushir (140-218H).

His scribe, Muhammad ibn Abee Haatim, said, "I heard him say a month before his death, 'I have written narrations from a thousand and eighty men, none of them was other than a companion of *hadeeth*. They used to say, '*Eemaan* is speech and action, it increases and decreases.'"

Those who narrated from him were very many in number, from amongst them were:

Aboo 'Eesaa at-Tirmidhee (d. 279H), Aboo Haatim (d. 277H), Aboo Bakr ibn Abid-Dunyaa (d. 281H), Aboo Bakr ibn Abee 'Aasim (d. 257H), Saalih ibn Muhammad Jazarah (d. 293H), Muhammad ibn 'Abdullaah al-Hadramee Mutayyan (d. 297H), Muhammad ibn Ishaaq ibn Khuzaimah (d. 311H), Yahyaa ibn Muhammad ibn Saa'id (d. 318H), Muhammad ibn Nasr al-Marwazee (d. 294H), Muhammad ibn Yoosuf al-Firabree (narrator of the *Sabeeh* d. 301H), Aboo Bakr ibn Abee Daawood (d. 316H), Ibraaheem ibn Ishaaq al-Harbee (d. 285H), Muslim Ibn al-Hajjaaj (d. 261H), and the last of them was al-Husayn ibn Ismaa'eel al-Mahaamilee (d. 330H).

Imaam Bukhaaree began seeking *hadeeth* at the age of ten in the year 205H. He himself said, "I compiled my book, 'The *Sabeeh*,' over sixteen years, and extracted it from six hundred thousand *hadeeth*—and made it an evidence between myself and Allaah, the Most High."

Muhammad ibn Abee Haatim said, "I heard al-Bukhaaree say, 'I entered Baghdaad for the eighth and last time, and each time I would sit with Ahmad ibn Hanbal. So he said to me the final time he bade

farewell to me, 'O Aboo 'Abdullaah, will you leave the knowledge and the people and go off to Khuraasaan?' He said, 'I now recall his saying.'"

Al-Bukhaaree said, "When I wrote *abaadeeth* I would not do so in the manner of others. When I was to write a narration from a man I would first ask him his name, his *Kunyab*, his descent/origin, and how he had conveyed the *hadeeth*, (and) if he was a person of sound comprehension. If not then I would ask him to bring out his original manuscript copy."

Ja'far ibn Muhammad al-Qattaan said, "I heard Muhammad ibn Ismaa'eel say, 'I wrote narrations from over a thousand Shaykhs, from each of them ten thousand narrations at the very least—and I do not have any *hadeeth* except that I can remember its chain of narration.'"

Ibn 'Adiyy said, "I heard a number of Shaykhs relating that when Muhammad ibn Ismaa'eel came to Baghdaad and the companions of *hadeeth* heard of him, they gathered together and (as a test) they took a hundred *hadeeth* and mixed up their chains of narrations and texts, giving the text of one the chain of narration of another, and the chain of narration of one a different text.

Then they divided them between ten people for them to ask al-Bukhaaree about them in the gathering. So the people gathered, and one of them began by asking al-Bukhaaree about one of his ten *hadeeth*, so he replied, 'I do not know it,' and he asked him about another and he said, 'I do not know it,' this continued until he completed the ten. So the people of knowledge began looking at

one another and saying, 'The man understands well.' But the people who did not know thought that al-Bukhaaree was incapable. Then the second began and did the same as the first and al-Bukhaaree kept saying, 'I do not know it.' Then the third and so on until all ten had asked him, and he did not say anything more than, 'I do not know it.'

Then when he knew that they had finished he turned to the first of them and said, 'As for your first *hadeeth* then it should be like this, and the second like this, and the third like this ...' right upto the tenth, restoring each text to its true chain of narration. He did the same with all of the others, so the people attested to his memorisation."

Abul-Azhar said, "There were four hundred students of *hadeeth* in Samarqand and they came together for a week and hoped to find Muhammad ibn Ismaa'eel make a mistake. So they entered the chains of narration of Shaam upon those of 'Iraq, and the chains of Yemen upon those of Makkah and al-Madeenah, but they could not find a single mistake from him in any chain of narration or any text."

Aboo Ja'far al-'Uqaylee said, "When al-Bukhaaree compiled the book, *The Saheeh*, he showed it to 'Alee ibn al-Madeenee, Ahmad ibn Hanbal, Yahyaa ibn Ma'een and others. They declared it to be good, and they testified that it was all authentic, except for four *abaadeeth*." Al-'Uqaylee said, "And the correct saying about those (four) is the saying of al-Bukhaaree—they are authentic."

The Scholars Praise of al-Bukhaaree

Nu'aym ibn Hammaad said, "Muhammad ibn Ismaa'eel is the *Faqeeh* of this *Ummah*."

Ishaaq ibn Raahawaih said, "Write narrations from this young man (meaning al-Bukhaaree), because if he had lived in the time of al-Hasan the people would have had need of him due to his knowledge of *hadeeth* and its understanding."

Aboo Bakr ibn Abee Shaybah and Muhammad ibn 'Abdullaah ibn Numayr both said, "We have not seen anyone like Muhammad ibn Ismaa'eel."

Ahmad ibn Hanbal said, "Khuraasaan has not brought out the like of Muhammad ibn Ismaa'eel."

Aboo 'Ammar al-Husayn ibn Huraith praised al-Bukhaaree and said, "I am not aware that I have seen anyone the like of him, it is as if he had been created solely for the *hadeeth*."

Muhammad ibn Bashshaar said, "The great memorisers of the world are four: Aboo Zur'ah in Rayy, ad-Daarimee in Samarqand, Muhammad ibn Ismaa'eel in Bukhaaraa and Muslim in Neesaaboor."

Ibn Khuzaymah said, "I have not seen under the sky anyone having more knowledge of and better memorisation of the *hadeeth* of Allaah's Messenger (ﷺ) than Muhammad ibn Ismaa'eel."

His Excellence and Piety

Muhammad ibn Abee Haatim said, "I heard al-Bukhaaree say, 'I have never backbitten anybody since I knew that backbiting harms its people.'"

Muhammad ibn Abee Haatim said, "I saw that one day he lay upon his back, we were in Firabr and he was compiling the Book of *Tafseer*. He had tired himself out that day and exerted himself in sorting out the *abaadeeth*, so I said to him, 'I have seen that you say, 'I have not taken any stand since I reached the age of discernment, except upon knowledge,' so what is the reason for your reclining?' He said, 'We have tired ourselves out today and this is a battle-front, and I feared that the enemy would make some assault. So I wished to rest and prepare myself so that if the enemy attacks unexpectedly we will be able to act.'"

Al-Husayn ibn Muhammad as-Samarqandee said, "Muhammad ibn Ismaa'eel had three particular characteristics along with the rest of his praiseworthy qualities: he would not talk except a little, he had not used to desire that which the people possessed and he had not used to occupy himself with the affairs of the people. He was fully occupied with knowledge."

Sulaym ibn Mujaahid said, "For sixty years I have not seen anyone with better knowledge, more pious and more withholding from this world than Muhammad ibn Ismaa'eel."

Muhammad ibn Abee Haatim said, "He used to often ride out to practice archery and I do not recall, despite the length of time that I accompanied him, that his arrow ever missed the target except

twice. Rather he always hit the mark and would not be preceded in that. So one day we went out for archery in Firabr and we went out on the road that leads towards the river. We began shooting arrows and an arrow from Aboo 'Abdullaah struck a support of the bridge over the river and split it. So when he saw what had happened he dismounted and took out the arrow from the support and stopped shooting arrows. Then he said to us, 'Go back,' so we returned.

He said to me regretfully, 'O Aboo Ja'far, could you fulfil a need for me?' I said, 'Yes.' He said, 'Go to the owner of the bridge and say that we have damaged the support, so we wish that you will give us permission to replace it, or that you should take its cost from us and excuse us for what we have done.' The owner of the bridge was Humayd ibn al-Akhdar and his reply to me was, 'Give my greeting of *salaam* to Aboo 'Abdullaah and say to him and tell him that he is absolved of any blame and all my wealth is at his disposal to do with as he wishes.' So when I informed him his face brightened and he became very happy, and on that day he gave charity of three hundred *dirhams* and narrated five hundred *hadeeth*."

Muhammad ibn Abee Haatim said, "I heard him say to Aboo Ma'shar ad-Dareer, 'Please forgive me, O Aboo Ma'shar.' So he said, 'For what?' He said, 'One day you narrated a *hadeeth* and I looked at you and could see that you were very happy with the *hadeeth*, and you were moving your head and your hands, and I smiled at that.' He said, 'You are forgiven, may Allaah have mercy upon you, O Aboo 'Abdullaah.'"

Muhammad ibn Mansoor said, "We were in the gathering of Aboo 'Abdullaah al-Bukhaaree and a man took a speck of something from his beard and threw it upon the ground. So I saw Muhammad ibn Ismaa'eel looking at it and at the people. Then when the people were not noticing he stretched out his hand and picked it up and entered it into his sleeve. Then when he left the mosque I saw him take it out and throw it on the ground - so it was as if he tried to keep the mosque clean from that which he kept his beard clean from."

Ibn 'Adiyy said, "I heard 'Abdul-Quddoos ibn 'Abdul-Jabbaar as-Samarqandee say, 'Muhammad ibn Ismaa'eel came to Khartank, a village about six miles from Samarqand, and he had relatives there, and stayed with them. So one night I heard him supplicate after finishing prayer during the night, 'O Allaah, the earth has become restricted for me despite its extensiveness, so take me to Yourself.' And the month was not complete before he died, and his grave is in Khartank."

Muhammad ibn Abee Haatim said, "I heard Aboo Mansoor Ghaalib ibn Jibreel, and it was with him that Aboo 'Abdullaah was staying, say, 'He stayed with us for some days and fell ill and the illness increased in severity and messengers were sent asking that he should be brought to Samarqand. So when he agreed he prepared to travel and wore his leather socks and his turban, but he had only taken about twenty steps or so - and I and another man were holding him by the arms taking him to the horse for him to ride - when he said, 'Let me go, as I have become weak.' So he supplicated with some supplications and lay down and died رَحِمَهُ اللهُ تَعَالَى."

Ibn 'Adiyy said, "I heard al-Hasan ibn al-Husayn al-Bazzaaz al-Bukhaaree say, 'Al-Bukhaaree died on the night prior to Saturday, the night of *'Eidul-Fitr* at the time of *'Isbaa*, and he was buried after the *Zubr* Prayer on the day of *'Eidul-Fitr*, in the year 256H. He lived for thirteen days less than sixty two years."¹

¹ Taken from *Siyar A'laamin-Nubalaa* of adh-Dhahabee (12/391-471), *Taareekh-Baghdaad*, (2/4-33) and *Hadyus-Saaree Muqaddimah Fathil-Baaree*, of Ibn Hajr al-'Asqalaanee.

THE CHAIN OF NARRATION

Al-Laalikaa'ee¹ (d. 418H) said in his *Sharh Usool I'tiqaad Ablus-Sunnah* (2/172):

*'The Creed of Aboo 'Abdullaah Muhammad ibn Ismaa'eel al-Bukhaaree
and the Group from the Salaf from whom he narrates*

Ahmad ibn Muhammad ibn Hafs al-Harwee said: Muhammad ibn Ahmad ibn Salamah narrated to us, saying: Abul-Husayn Muhammad ibn 'Imraan ibn Moosaa al-Jarjaanee narrated to us saying: I heard Aboo Muhammad 'Abdur-Rahmaan ibn Muhammad ibn 'Abdur-Rahmaan al-Bukhaaree - from ash-Shaash - saying ...

¹ Refer to Chapter One for his biography.

THE TEXT OF THE TREATISE

I heard Aboo 'Abdullaah Muhammad ibn Ismaa'eel al-Bukhaaree saying:¹

«I met more than a thousand men amongst the people of knowledge from the people of al-Hijaz, al-Makkah, al-Madeenah, al-Koofah, al-Basrah, Waasit, Baghdaad, Shaam and Egypt. I met them numerous times, generation after generation and then generation after generation.² I met them while they were ample and widespread for over forty-six years. The people of ash-Shaam, Egypt and al-Jazeera twice, (the people of) al-Basrah four times in a number of years. (Those of) al-Hijaz (over a period) of six years and I cannot enumerate how many times I entered (upon the people of) al-Koofah and Baghdaad along with the *mubaddithoon* of Khuraasaan, amongst them: al-Makkee ibn Ibraaheem, Yahyaa ibn Yahyaa, 'Alee ibn al-Hasan ibn Shaqeeq, Qutaibah ibn Sa'd and Shihaab ibn Ma'mar.

And in ash-Shaam: Muhammad ibn Yoosuf al-Firyabee, Aboo Mushir 'Abdul-'Alaa ibn Mushir, Abul-Mugheerah 'Abdul-Quddoos ibn al-Hajjaaj, Abul-Yamaan al-Hakam ibn Naafi' and those who came after them, (I met them) numerous times.

¹ Please note that whatever appears between « » are the words of Imaam Bukhaaree. Text outside these speech marks are not the words of the Imaam but are the explanation of his speech, the start of which is denoted by the word, 'Notes.'

² By 'generation' (*qarn*), he means, 'A group of scholars in one era, age.'

And in Egypt: Yahyaa ibn Katheer (or Yahyaa ibn Bukayr), Aboo Saalih - the scribe of al-Layth ibn Sa'd, Sa'eed ibn Abee Maryam, Asbagh ibn al-Faraj and Nu'aym ibn Hammaad.

And in Makkah: 'Abdullaah ibn Zaid al-Muqri and al-Humaydee, Sulaymaan ibn Harb - the *qaadee* of Makkah and Ahmad ibn Muhammad al-Azraqee.

And in al-Madeenah: Ismaa'eel ibn Abee Uwais, Mutarrif ibn 'Abdullaah, 'Abdullaah ibn Naafi' az-Zubairee, Ahmad ibn Abee Bakr Aboo Mus'ab az-Zuhree, Ibraaheem ibn Hamzah az-Zubairee and Ibraaheem ibn al-Mundhir al-Hizaamee.

And in al-Basrah: Aboo 'Aasim ad-Dahhaak ibn Makhlad ash-Shaybaanee, Abul-Waleed Hishaam ibn 'Abdul-Maalik, Hajjaaj ibn al-Minhaal and 'Alee ibn 'Abdullaah ibn Ja'far al-Madeenee.

And in al-Koofah: Aboo Nu'aym al-Fadl ibn Dukayn, 'Ubaydullaah ibn Moosaa, Ahmad ibn Yoonus, Qabeesah ibn 'Uqbah, Ibn Numayr, and 'Abdullaah and 'Uthmaan, the two sons of Aboo Shaybah.

And in Baghdaad: Ahmad ibn Hanbal, Yahyaa ibn Ma'een, Aboo Ma'mar, Aboo Khaithamah and Aboo 'Ubaid al-Qaasim ibn Sallaam.

And from the people of al-Jazeera: 'Amr ibn Khaalid al-Harraanee.

And in Waasit: 'Amr ibn 'Awn and 'Aasim ibn 'Alee ibn 'Aasim.

And in Marw¹: Sadaqah ibn Fadl and Ishaq ibn Ibraaheem al-Hanzalee.

And we are content with the naming of these people (alone) so that (this discourse) may be brief and concise and that it may not be lengthened. And I never saw a single one amongst them differ with respect to the following matters ...»

¹ A town called Marw ash-Shaahijaan, and it is one of the well-known towns of Khuraasaan, (*Mu'jamul-Buldaan*, 5/12).

SPEECH AND ACTION

«That the religion consists of (both) speech and action and this is due to the saying of Allaah:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ
لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ

And they were commanded not but that they should worship Allaah, and make their worship exclusively for Him alone, being *Hunafaa* (abstaining from ascribing partners to Him), and perform *As-Salaah* (*Iqaamat-us-Salaah*) and give *Zakaah* and that is the right religion.»

Soorah al-Bayyinah (99):5



Notes The *Murji'ah* are a sect who uphold the belief of *Irjaa'* - to hold that sins major or minor, do not affect faith and that faith neither increases nor decreases. The first to call to this belief was Gheelaan ibn Abee Gheelaan, the *Qadariyy*. He was executed in 105H. They claim that actions are not part of faith, that people do not vary in faith, that faith does not increase or decrease and that one should declare himself a Believer without saying, 'If Allaah wills.' The *Murji'ah* are divided into three groups, as Shaykhul-Islam Ibn Taymiyyah has mentioned:

i Those who claim that faith is a condition of the heart only.

ii Those who claim that faith is merely verbal affirmation (i.e., the *Karraamiyyah*).

iii Those who claim that faith is only affirmation with the heart and tongue and that action does not enter into it.

Al-Laalikaa'ee (d. 418H) reports in his *Sbarh Usool Ftiquaad Ablus-Sunnab* (5/958) that 'Abdur-Razzaq (as-San'aanee) said, "I met sixty two Shaykhs, amongst them were: Ma'mar, al-Awzaa'ee, ath-Thawree, al-Waleed ibn Muhammad al-Qurashee, Yazeed ibn as-Saa'ib, Hammaad ibn Salamah, Hammaad ibn Zaid, Sufyaan ibn 'Uyainah, Shu'ayb ibn Harb, Wakee' ibn al-Jarraah, Maalik ibn Anas, Ibn Abee Laylah, Ismaa'eel ibn Ayyaash, al-Waleed ibn Muslim and those I have not named, all of them saying, 'Faith consists of speech and action, it increases and decreases.'"

Al-Laalikaa'ee also reports in *Sbarh Usool Ftiquaad Ablus-Sunnab* (4/848) from Yahyaa ibn Saleem that he said, "I asked ten amongst the *Fuqahaa* about faith and they said, 'Speech and action.' I asked Sufyaan ath-Thawree and he said, 'Speech and action.' I asked Ibn Juraij and he said, 'Speech and action.' I asked Muhammad ibn 'Abdullaah ibn 'Amr ibn 'Uthmaan and he said, 'Speech and action.' I asked al-Muthnee ibn as-Sabaah and he said, 'Speech and action.' I asked Naafi' ibn 'Umar ibn Jameel and he said, 'Speech and action.' I asked Muhammad ibn Muslim at-Taa'ifee and he said, 'Speech and action.' I asked Maalik ibn Anas and he said, 'Speech and action,' and I asked Sufyaan ibn 'Uyainah and he said, 'Speech and action.'"

Shaykh Saalih al-Fawzaan in his *Sharh Aqeedatil-Waasitiyyah* (p. 135) says, "And his (Ibn Taymiyyah's) saying, 'And among the fundamentals of *Ablus-Sunnah wal-Jamaa'ah* ...' means the principles and rules upon which their creed is built, '... is that the religion ...' which is whatever Allaah has commanded, '... and faith ...,' which means belief, '... is speech and action: The speech of the heart and tongue and the action of the heart, the tongue and the limbs.' This is the meaning of faith with *Ablus-Sunnah wal-Jamaa'ah*. It is (both) speech and action. Speech is of two kinds: The speech of the heart and that is its belief (*I'tiqaad*) and the speech of the tongue and that is speaking with the word of Islaam. And action is of two types: the action of the heart and that is the intention and sincerity and the action of the limbs such as prayer, *Hajj* and *Jibaad*."

Ibn al-Qayyim (d. 751H) said in *Al-Madaarij* (1/120-121), "The speech of the heart: It is belief in what Allaah, the Most Perfect, has informed about Himself, upon the tongue of His Messengers concerning His Names, His Attributes, His Actions, His Angels and the meeting with Him.

The speech of the tongue: It is to inform and convey about Allaah with that (i.e., the above), to call to it, defend it, to explain the false innovations which oppose it, to perform His remembrance and to convey His orders.

The action of the heart: Such as love for Him, reliance upon Him, having fear and hope in Him, making the *deen* purely and sincerely for Him, having patience upon what He orders and prohibits, having

patience with what He decrees and being pleased with it, having allegiance and enmity for His sake, humbling oneself in front of Him, having humility in front of Him, becoming tranquil with Him and other than this from among the actions of the heart whose obligation is more binding than (and precedes) the actions of the limbs. And (likewise) whose recommended actions are more loved by Allaah than the recommended actions of the limbs. And the actions of the limbs without the action of the heart is either of no benefit at all or of little benefit.

The action of the limbs: Such as prayer and *Jibaad*, attending the *Jumu'ah* (the Friday Prayer) and congregational prayer, aiding those who are unable, displaying goodness to the creation and other such things." Hence, actions are from the reality of *eemaan* and *Ablus-Sunnah* differ from the *Murji'ah* in the following matters:

1 That *eemaan* is both speech and action, in accordance with the explanations already preceded.

2 That *eemaan* increases and decreases.

3 That it is permissible to except oneself from having complete *eemaan* with the phrase, "If Allaah wills."

4 That there is a link between the actions of the heart and the actions of the limbs, and their increase and decrease are tied together.

5 That *kufur* - the opposite of *eemaan* - occurs by belief, speech and action.

6 That *kufur* is of various types, such as *juhood* (rejection), *takdheeb* (repudiation), *'inaad* (stubborn opposition), *shakk* (doubt), *i'raad* (turning away), *nifaaq* (hypocrisy), *istikbaar* (arrogance) - and is not restricted to *juhood* or *takdheeb*.

THE QUR'AAAN

«And that the Qur'aan is the Speech of Allaah, not being created due to His saying:

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا
وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ

Indeed your Lord is Allaah, Who created the heavens and the earth in Six Days, and then He *Istawaa* (rose over) the Throne (in reality, in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon and the stars are subjected to His Command ...

Aboo 'Abdullaah Muhammad ibn Ismaa'eel said: Ibn 'Uyainah said, "So Allaah made distinct the creation (*khalq*) from the command (*amr*) (in the remainder of the *aayah*):

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

... Surely, His is the Creation (*khalq*) and the Command (*'Amr*). Blessed be Allaah, the Lord of the *'Aalameen* (mankind, jinns and all that exists).»

Soorah al-Araaf (7):54



Notes The Imaam of *Ablus-Sunnab*, al-Barbahaaree (d. 329H) said in *Sharbus-Sunnab*, "The Qur'aan is the Speech of Allaah, His Revelation and Light. It is not created, since the Qur'aan is from Allaah and that which is from Allaah is not created. This was what Maalik ibn Anas, Ahmad ibn Hanbal and the scholars before and after them said and debating about it is disbelief."

One of the attributes of Allaah is His Speech. Since His Attributes have been with Him eternally, His Speech cannot be created and therefore, the Qur'aan is not created. Imaam Maalik (d. 179H) said, "The Qur'aan is the Speech of Allaah, it is not created." Reported by Al-Laalikaa'ee in *As-Sunnab* (no. 414).

Imaam Ahmad (d. 241H) was asked about the one who says that the Qur'aan is created, so he said, "(He is) a disbeliever." Reported by Al-Laalikaa'ee in *As-Sunnab* (no. 449).

Al-Laalikaa'ee (d. 418H) reports from Ahmad ibn 'Abdillaah ibn al-Khidr al-Muqri that Aboo Muhammad Yahyaa ibn Khalf al-Muqri said, "I was with Maalik ibn Anas in the year 68H, and a man came to him and said, 'O Aboo 'Abdullaah what do you say about the one who says, 'The Qur'aan is created?'" He said, 'A disbeliever, heretic, kill him.' The man then said, 'I am just quoting these words which I heard.' Then he (Maalik) said, 'I have not heard them from anyone else, I have heard them from you.' Aboo Muhammad said, 'Then that was a bit tough on me so I went to Egypt and I met al-Layth ibn Sa'd and said, 'O Abul-Haarith, what do you say about the one who says, 'The Qur'aan is created?' And then I narrated to him the words

said to Maalik, and then he (also) said, '(Such a one is) a disbeliever.' Then I met Ibn Lahee'ah and I said to him the equivalent of what I said to al-Layth ibn Sa'd and I narrated to him the words, he said, 'A disbeliever.' And in another narration from 'Abbaas al-Azhar there continues, 'And then I came to Makkah and met Sufyaan ibn 'Uyainah and narrated to him the words of the man (who came to Maalik ibn Anas) and he said, 'A disbeliever.' Then I went to Koofah and I met Aboo Bakr ibn Iyaash and I said to him, 'What do you say about the one who says the Qur'aan is created?' And I narrated to him the words of the man. He said, 'He is a disbeliever and whoever does not say he is a disbeliever is himself a disbeliever.' Then I met 'Alee ibn 'Aasim and Hasheem and I said to them both the same and narrated to them the words of the man and they both said, 'A disbeliever.' Then I met 'Abdullaah ibn Idrees, Aboo 'Usaamah, 'Ubdah ibn Sulaimaan al-Kallaabee, Yahyaa ibn Zakariyyaa and Wakee' and I narrated to them and they said, 'A disbeliever.' Then I met Ibn al-Mubaarak, Aboo Ishaaq al-Fazaaree and al-Waleed ibn Muslim, so I narrated to them the words and they said—all of them, 'A disbeliever.'" Reported in *As-Sunnah* of al-Laalikaa'ee (2/2 49-250)

Al-Bukhaaree said in *Khalq Af'aalil-Ibaad*, p. 11: Al-Hakam ibn Muhammad ibn at-Tabaree, I wrote down from him in Makkah, said, "Sufyaan ibn 'Uyainah said, 'I have met with our Shaykhs for seventy years, amongst them 'Amr ibn Deenaar (all of them saying), 'The Qur'aan is the Speech (*kalaam*) of Allaah and it is not created.'"

Imaam al-Barbahaaree (d. 329H) said, "Know that whoever says that his recitation of the Qur'aan is created is an innovator. Whoever remains silent and will neither say created or uncreated, he too is a *Jahmee*. This was the saying of Ahmad ibn Hanbal." *Sbarbus-Sunnab* (no. 98).

The saying of the *Salaf* is that the Qur'aan which is written in the *Mushaf*, memorised in the heart and recited upon the tongue is the uncreated Speech of Allaah. However, due to the fact that the human voice and movement of one's tongue are created actions, the innovators innovated the ambiguous statement, 'My recitation of the Qur'aan is created.' This saying leads to the previous saying that the Qur'aan itself is created. Therefore, the scholars such as Imaam Ahmad warned against this. Also, refer to *Khalq Af'aalil-Ibaad* (nos. 217 and 540) of Imaam al-Bukhaaree.

Al-Aajurree (d. 360H) said in *Asb-Sharee'ah*, "May Allaah have mercy upon us and you. Know that the saying of the Muslims whose hearts have not deviated from the truth and those who were guided to what is correct in the past and the present is that the Qur'aan is the Speech of Allaah, the Mighty and Majestic. It is not created since the Qur'aan is from the Knowledge of Allaah, the Most High. The Knowledge of Allaah, the Mighty and Majestic is not created. High is Allaah, the Mighty and Majestic above that. This is proven by the Qur'aan, the *Sunnab*, the sayings of the Companions رَضِيَ اللهُ عَنْهُمْ and the sayings of the scholars of the Muslims. It is not denied except by a filthy *Jahmee*. In the view of the scholars, the *Jahmiyyah* are disbelievers.'

A *Jahmee* is one who denies Allaah's attributes, following in the way of al-Jahm ibn Safwaan and his teacher al-Ja'd ibn Dirham, both of whom were executed for their wicked and heretical teachings. The correct belief with regard to the attributes of Allaah is the belief of *Ablus-Sunnah wal-Jamaa'ah*. That is, we have faith in all of Allaah's attributes without denying them or their meanings (*ta'teel*), without interpreting them and changing their meanings (*tabreef*), without explaining how they are (*takyeef*) or likening them to those of the creation (*tamtheel*). See *Al-'Aqeedatul-Waasitiyyah* of Shaykhul-Islaam Ibn Taymiyyah.

THE PRE-DECREE

«And that good and evil is by the pre-ordainment (*qadar*) of Allaah due to His saying:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ

Say, 'I seek refuge with (Allaah) the Lord of the daybreak. From the evil of what He has created.'

Soorah al-Falaq (113):1-2.

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

While Allaah created you and whatever you make!

Soorah as-Saaffaat (37):96.

And due to His saying:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

Verily, We have created all things with *Qadar* (Divine Pre-ordainments of all things before their creation, as written in the Book of Decrees, *al-Lawh al-Mahfooz*).»

Soorah al-Qamar (54):49.



Notes In reference to the *badeeth* of the Messenger (ﷺ) in which he used to declare his Lord free from evil in one of the opening

supplications of the prayer, saying, "*I am here and happy to serve You. All good is in Your Hands, and evil is not ascribed to You.*" Reported by Muslim, Aboo Daawood, Ahmad and others.

Ibn al-Qayyim (d. 751H) explains (saying), "So Allaah is Blessed and Exalted from that evil should be ascribed to Him. Rather, everything that is ascribed to Him is good. Evil only becomes evil when it ceases to be attributed and ascribed to Him, for if it was ascribed to Him it would not be evil and He, free is He from all imperfection, is the Creator of good and evil. However, the evil exists in some of His creatures, not in His act of creation or in His actions. His act of creating, His action, His decree and His apportionment, all of it is good and this is why He, free is He from all imperfection, is cleared of any *dhulm* (oppression), the reality of which is to place something in other than its proper place. So He does not place things except in their proper places, which befit them. This is (what constitutes) good, all of it. Evil is to put something in other than its proper place, for when it is put in its proper place it is no longer evil. It is then known that evil is not attributable to Him and His Beautiful Names testify to that."

He also said, "For His Beautiful Names prevent the ascription of evil and oppression to Him along with the fact that He, free is He from all imperfection, is the Creator of every single thing. So He is the Creator of the servants, their actions, their movements and their sayings, and when a servant does a repulsive deed which is forbidden, he has done evil and the Lord, free is He from all imperfection, is the One who made him engage upon that action. This (making the

servant do the reprehensible deed) on His behalf, is justice, wisdom and (constitutes what is) correct. His making him do the action is something which (in itself) is good, however that which is done (i.e., the action) is evil and repugnant. And He, free is He from all imperfections, by making him do this action has put something in its proper place on account of the far-reaching wisdom that He has in doing so and on account of which He is praised. So His (making the servant do such an action) is good, wise and something beneficial, even if its occurrence by the servant is a fault, a deficiency and something evil." Ibn al-Qayyim's *Shifaa'ul-Aleel* (pp. 364-366).

ON TAKFEER

«And none of them used to declare anyone from among the people of the *qiblah* a disbeliever on account of committing a sin, due to His saying:

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

Verily, Allaah forgives not that partners should be set up with Him in worship, but He forgives other than that to whom He pleases.»

Soorah an-Nisaa (4):48



Notes The Prophet (ﷺ) said, “He who says to his brother, O Kaafir, then it returns upon one of them,” reported by al-Bukhaaree (10/514) and Muslim (2/49). And he (ﷺ) said, “And he who accuses a Believer of Kufir, then it is like killing him,” reported by al-Bukhaaree (10/514). Ash-Shawkaanee (d. 1251H) said, “Judging that a Muslim has left Islaam and entered into *kufir* is something that it is not fitting for a Muslim who believes in Allaah and the Last Day to do, except with a proof (*burbaan*) which is clearer than the day-time sun. Since it is established in the authentic *hadeeth*, reported by a group of the Companions that he who says to his brother, “O Kaafir! Then it returns back to one of them ...” and in another wording, “Whoever addresses a man

with kufir, or says 'Enemy of Allaah' and he is not, then it returns back upon him ..." reported by al-Bukhaaree (10/514), Muslim (2/49) and others."

The explainer of *'Aqeedah at-Tabaawiyyah*, Ibn Abil-'Izz (d. 792H) said (p. 378), "We do not say about a specific individual from among the people of the *qiblah* that he is of the people of Paradise or of the people of Hellfire, except he about whom the truthful (ﷺ) has informed about, that he is among the people of Paradise, such as the ten who were given tidings of Paradise, may Allaah be pleased with them. And if we say, 'That whomsoever Allaah wills to enter the Hellfire from among the people who commit the major sins will by necessity enter the Hellfire and that he will be brought out of the Hellfire on account of the intercession of those entitled to intercede,' then we would refrain from (saying such a thing) about a specific individual. So we do not testify for him that He will enter Paradise, nor that he will enter Hellfire except due to knowledge because the reality is hidden and what a person dies upon cannot be encompassed by us. However we do have hope for those who do good and we fear for those who do evil."

The *Khawaarij* were the first to introduce the destructive and repugnant innovation of *Takfeer bil-Kaba'ir* (declaring Muslims to be disbelievers on account of sins that they commit).

THE COMPANIONS AND THEIR HONOUR

«And I never saw amongst them anyone who would take something from (the honour of) the Companions of Muhammad (ﷺ). 'Aa'ishah, may Allaah be pleased with her, said, "They were commanded to seek forgiveness for them due to His saying:

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

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

Soorah al-Hashr (69):10



Notes That is by backbiting, reviling, casting aspersions or doubts about them or censuring them in any manner. The Prophet (ﷺ) said, "Whoever abuses my Companions, upon them is the curse of Allaah, the angels and the people." Reported from Ibn 'Abbaas and Ibn 'Umar by at-Tabaraanee. The *hadeeth* is *basan* as declared by al-Albaanee in

As-Sabeehah (no. 2340). Al-Laalikaa'ee (d. 418H) reports in *As-Sunnah* (no. 2359) that Imaam Ahmad said, "If you see anyone speaking ill of the Companions of the Messenger of Allaah (ﷺ), doubt his Islaam."

Imaam al-Barbahaaree (d. 329H) said in his *Sharbus-Sunnah*, "If you see a man criticising the Companions of the Messenger of Allaah (ﷺ) know that he is a person of wicked speech and desires, since the Messenger of Allaah (ﷺ) said, "When my Companions are mentioned then withhold." Reported by at-Tabaraanee from Ibn Mas'ood and it is *sabeeh*, see *Silsilatul-Ahaadeethis-Sabeehah* (no. 34) of Shaykh al-Albaanee.

Imaam al-Barbahaaree also said, "Do not discuss about their slips or wars, nor that of which you have no knowledge. Do not listen to such talk from anyone, for if you do, your heart will not remain safe and sound." *Sharbus-Sunnah* (p. 84).

Ibn al-Qayyim says in his book *Haadiyul-Arwaah ilaa Bilaadil-Afraah*, "And we shall quote their concensus (i.e. that of the *Salaf*) just as Harb, the companion of Imaam Ahmad, has quoted from them in his own wording in his well known *Al-Masaa'il*. He said:

"This is the *madbhab* of the People of Knowledge, the *Ashaabul-Athar* (People of the Narrations), *Ablus-Sunnah wal-Jamaa'ah*, those who stick fast to it [*Ablus-Sunnah*] and who seek to guide themselves by [them i.e., the *Ablus-Sunnah*] from among those in the presence of the Messenger of Allaah (ﷺ) up until this day of ours. And I met whomever I met from among the Scholars of the people of Hijaz and Shaam and others besides them. Whoever differs with and opposes a single matter

from the *madbaabib* [of these People of Knowledge] or contests and defames them or criticises the one who speaks [by what they speak with], then he is a *mukhaalif* (opposer), a *mubtadi'* (an innovator) and one who has left the *Jamaa'ah*, who has ceased to be upon the *manhaj* of the *Sunnah* and the Path of Truth.

And this [i.e. the path of the People of Knowledge] is the *madhhab* of Ahmad, Ishaq bin Ibraaheem, Abdullaah ibn Zubair al-Humaidee, Sa'eed ibn Mansoor and others besides them amongst those with whom we have sat and taken knowledge from ..." And then he lists the points of their *'aqeedah*, amongst them:

'... And the mentioning of the good qualities and deeds of the Companions of the Messenger of Allaah (ﷺ) and refraining from mentioning their shortcomings and mistakes, those which occurred between them. Whoever reviles the Companions of the Messenger of Allaah (ﷺ), or a single one amongst them, or reduces [their worth and status] or insults them or exposes their faults or criticises a single one amongst them then he is a *mubtadi'* (an innovator), a *raafidee* (an extreme *shi'ite*), a *khabeeth* (vile and repugnant) and a *mukhaalif* (an opposer) and Allaah will not accept from him any of his efforts nor his fair dealings. Rather loving them is a *sunnah*, supplicating for them is nearness (to Allaah), taking them as a model for guidance is a means (of nearness to Allaah) and accepting and taking from their narrations is an excellence."

Ibn al-Qayyim referred here to Harb ibn Ismaa'eel al-Kirmaanee (one of the companions of Imaam Ahmad) who summarised the creed

of the *Ablus-Sunnah*. This creed is contained in the book, *Masaad'il Harb ibn Ismaa'eel al-Kirmaanee 'ani-Imaam Ahmad*, regarding which adh-Dhahabee (d. 748H) said, "It is one of the most precious of the books of the *Hanaabilah*."

INNOVATIONS

«And they used to forbid innovations: whatever the Messenger (ﷺ) and his Companions رَضِيَ اللهُ عَنْهُمْ were not upon due to His saying:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا^٤

And hold fast, all of you together, to the Rope of Allaah (i.e., this Qur'aan), and be not divided among yourselves.

Soorah Aali-'Imraan (3):103

and due to His saying:

وَأِنْ تَطِيعُوهُ تَهْتَدُوا^٤

And if you obey him, you shall be on the right guidance.»

Soorah Noor (24):54



Notes The Messenger of Allaah (ﷺ) said, “Every innovation is misguidance and going astray.” Reported by Aboo Daawood, no. 4607 and it is *sabeeh*. The Messenger (ﷺ) also warned against the people of innovation, from befriending, supporting or taking from them, saying, “Whoever innovates or accomodates an innovator then upon him is the curse of Allaah, His Angels and the whole of mankind.” Reported by Bukhaaree (12/41) and Muslim (9/140).

And in his (ﷺ) footsteps we find the Noble Companions and the *Taabi'een* after them warning from the danger of innovations upon the *Ummah*, its people and their unity. Ibn 'Abbaas (d. 68H) said, "Indeed the most detestable of things to Allaah are the innovations." Reported by al-Bayhaqee in *As-Sunan al-Kubraa* (4/316). Ibn 'Umar (d. 84H) said, "Every innovation is misguidance, even if the people see it as something good." Reported by Aboo Shaamah (no. 39).

Sufyaan ath-Thawree (d. 161H) said, "Innovation is more beloved to Iblees than sin, since a sin may be repented from but innovation is not repented from." Reported by al-Laalikaa'ee (no. 238). Al-Fudayl ibn 'Iyaad (d. 187H) said, "I met the best of people, all of them people of the *Sunnab* and they used to forbid from accompanying the people of innovation." Reported by al-Laalikaa'ee (no. 267).

Al-Hasan al-Basree (d. 110H) said, "Do not sit with the people of innovation and desires, nor argue with them, nor listen to them." Reported by ad-Daarimee in his *Sunan* (1/121). Ibraaheem ibn Maysarah (d. 132H) said, "Whoever honours an innovator has aided in the destruction of Islaam." Reported by al-Laalikaa'ee (1/139).

Sufyaan ath-Thawree (d. 161H) said, "Whoever listens to an innovator has left the protection of Allaah and is entrusted with the innovation." Reported by Aboo Nu'aym in *Al-Hilyah* (7/26) and Ibn Battah (no. 444). Imaam Maalik (d. 179H) said, "How evil are the people of innovation, we do not give them *salaam*." Reported by al-Baghawee in *Sbarbus-Sunnab* (1/234).

Imaam ash-Shaafi'ee (d. 204H) said, "That a person meets Allaah with every sin except *Shirk* is better than meeting Him upon any one of the innovated beliefs." Reported by al-Bayhaqee in *Al-Itiqaad* (p. 158). Al-Fudayl ibn 'Iyaad (d. 187H) said, "Whoever sits with a person of innovation, then beware of him and whoever sits with a person of innovation has not been given wisdom. I (would) love that there was a fort of iron between me and a person of innovation. That I eat with a Jew and a Christian is more beloved to me than that I eat with a person of innovation." Reported by al-Laalikaa'ee (no. 1149).

Al-Layth ibn Sa'd (d. 175H) said, "If I saw a person of desires (i.e., innovations) walking upon the water I would not accept from him." So Imaam ash-Shaafi'ee then said, "He has fallen short—if I saw him walking in the air I would not accept from him." Reported by as-Suyooti in *Al-'Amr bil-'Ittibaa' wan-Nahee 'amil-Ibtidaa'*.

FOLLOWING THE MESSENGER

«And they used to urge (people) to (follow) what the Messenger (ﷺ) and his Companions رضي الله عنهم were upon due to His saying:

وَأَنْ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السَّبِيلَ
فَنَفَرَقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become *Al-Muttaqoon* (pious).»

Soorah al-An'aam (6):153



Notes And this is where the source of the salvation of every Muslim lies: in clinging to the *Sunnah* upon the way of the Companions of the Messenger (ﷺ) in all matters. The texts supporting and requiring this are numerous and amongst them are:

On the authority of Aboo Naajih al-Irbaad ibn Saariyah, who said, “The Messenger of Allaah gave us a sermon by which our hearts were filled with fear and tears came to our eyes. We said, “O Messenger of

Allaah, it is as though this is a farewell sermon, so counsel us.” He said, *“I counsel you to fear Allaah and to give absolute obedience even if a slave becomes your leader. Verily he among you who lives (long) will see great controversy, so you must keep to my Sunnah and the Sunnah of the rightly-guided Khaleefahs, bite onto it with your molar teeth. Beware of newly invented matters, for every invented matter is an innovation and every innovation is a going astray, and every going astray is in Hellfire.”* Reported by Aboo Daawood and at-Tirmidhee, who said that it was *hasan saheeh*.

The Prophet (ﷺ) said, *“He who turns away from my Sunnah is not from me.”* Reported by al-Bukhaaree and Muslim. Aboo Hurairah said that Allaah’s Messenger (ﷺ) said, *“All of my Ummah will enter Paradise except those who refuse.”* It was said, *“Who will refuse?”* He replied, *“Whoever obeys me enters Paradise and whoever disobeys me has refused.”* Reported by al-Bukhaaree.

The Prophet (ﷺ) said, *“Indeed this Ummah will split into seventy three sects and all of them are in the Fire except for one, and that is the Jamaa’ah.”* Reported by Ibn Abee ’Aasim in *Al-Kitaab was-Sunnah* (1/3 3), al-Albaanee said, *‘Hadeeth Saheeh.’* He (ﷺ) also said, *“And this Ummah will split into seventy-three sects, seventy-two will be in the Fire and one in Paradise and that is the Jamaa’ah.”* Reported by Aboo Daawood in his *Sunan* in the ‘Book of Sunnah’ (no. 4597).

Aboo Umaamah reports that the Prophet (ﷺ) said, *“My Ummah will split up into seventy-three sects, seventy-two in the Fire and one in Paradise.”* We

said, 'Describe them to us.' He said, "*As-Suwaad al-Adham (the Main Body)*." Reported by al-Laalikaa'ee in *Sbarh Usoolil-I'tiqaad* and Ibn Abee 'Aasim in *As-Sunnab*. 'The Main Body' here does not refer to the great majority of people in every age and era, rather this is specific for the era of the Companions and the *Taabii'een*. And furthermore, that person is from the *Jamaa'ab* who agrees and conforms to the truth. 'Abdullaah Ibn Mas'ood (d. 32H) said, "The *Jamaa'ab* is whatever (agrees) with the Truth—even if you are alone." Reported by Ibn Asaakir in *Taareekh-Dimashq* with an authentic chain of narration.

Ishaaq ibn Raahawaih (d. 238H), the teacher of Imaam al-Bukhaaree, said, "If you were to ask the ignorant people about the Main Body they would say, 'The majority of people.' They do not know that the *Jamaa'ab* is the Scholar who clings to the narrations from the Prophet (ﷺ) and his way. So whoever is with him (the scholar) and follows him, then he is *al-Jamaa'ab*." Reported by Aboo Nu'aym in *Hilyatul-Awliyaab*.

In the era of the Companions and their Followers, the *Taabii'een*, the Main Body in that time were upon the Truth. This was due to the fact that people were in nearness to the time of the Messenger (ﷺ) and the Messenger (ﷺ) attested to the credibility of the best of generations.

As for those who came after them then the fact that they are many is not to be considered due to the generality of the texts which give evidence that evil will increase and spread amongst the people, the *Ummab* will split into seventy-three sects and that Islaam will return as something strange.

Imaam az-Zuhree (d. 125H) said, "The people of knowledge who came before us used to say, 'Salvation lies in clinging to the *Sunnab*.'" Reported by ad-Daarimee (no. 96). Imaam Maalik (d. 179H) said, "The *Sunnab* is like the Ark of Noah. Whoever embarks upon it reaches salvation and whoever refuses is drowned." Quoted by Shaykhul-Islam Ibn Taymiyyah in *Majmoo'ul Fataawaa* (4/57).

And in his book, *Al-'Amr bil-'Ittibaa' wan-Nabee 'anil-Ibtidaa'*, Al-Haafiz as-Suyooti quotes the following narrations from the *Salaf*:

Abul-'Aaliyah (d. 90H) said, "You must stick to the original state of affairs which they were upon, before they divided." 'Abdullaah ibn Mas'ood (d. 32H) said, "Moderation upon the *Sunnab* is better than exertion in innovation." Al-Awzaa'ee (d. 158H) said, "Have patience upon the *Sunnab*, and stop where the people (i.e., the Companions) stopped and speak with what they spoke and hold back from what they held back and travel upon the path of the *Salafus-Saalib*, for verily, what sufficed them will suffice you." Sufyaan ath-Thawree (d. 161H) said, "No word or action will be correct until it conforms with the *Sunnab*."

DEALING WITH THE RULERS

«And that we do not contend with or attempt to take away the command from those assigned with it (i.e., the rulers) due to the saying of the Messenger (ﷺ), “There are three things towards which the heart of a Muslim never shows hatred or rancour: making ones action sincerely for the sake of Allaah, giving obedience to the rulers (*wulaatul-amr*) and sticking to their group (*jamaa’ah*). For verily, their supplication encompasses those who are behind them (i.e., those whom they rule over).” Then this is confirmed in His saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

O you who believe! Obey Allaah and obey the Messenger, and those of you (Muslims) who are in authority.»

Soorah an-Nisaa (4):59



Notes The *hadeeth* mentioned above has been reported from a group among the Companions, see *Sunan at-Tirmidhee* (no. 2657) and *Al-Musnad* (4/80, 82 and 183),

RAISING THE SWORD AGAINST THE UMMAH

«And that the sword is not to be raised against (any of) the *Ummah* of Muhammad (ﷺ).

And al-Fudayl said, “If I had a supplication that would be answered, I would not make it except for the leader (Imaam) because when the leader becomes righteous, the towns and the servants become safe and secure.”

Ibn al-Mubaarak said (in reference to the above saying of al-Fudayl), “O teacher of goodness, who would show boldness towards this besides you?”»

THE END



Notes Imaam al-Barbahaaree (d. 329H) said, “Whoever rebels against a Muslim ruler is one of the *Khawwarij*, has caused dissent within the Muslims, has contradicted the narrations and has died the death of the days of ignorance.” *Sharbus-Sunnah*, (p. 42).

The *Khawwarij* are a group who first appeared in the time of 'Alee رضي الله عنه. They split from his army and began the grave innovation

of *takfeer* (declaring Muslims, rulers or the ruled, in their view guilty of major sins, to be disbelievers). The Prophet (ﷺ) warned against them in many authentic *abaadeeth*, “The *Khawaarij* are the dogs of Hellfire,” reported by Ahmad and it is authentic. He (ﷺ) also informed us that they would continue to appear until the end of this world, saying, “A group will appear reciting the *Qur’aan*, it will not pass beyond their throats, every time a group appears it will be cut off, until the *Dajjaal* appears within them.” Reported by Ibn Maajah and it is *basan*.

Al-Barbahaaree (d. 329H) also said, “It is not permissible to fight the ruler or rebel against him even if he oppresses. This is due to the saying of the Messenger of Allaah to Aboo Dharr al-Ghifaairee, “Have patience even if he is an Abyssinian slave ...” reported by Muslim, and his (ﷺ) saying to the *Ansaar*, “Have patience until you meet me at the Pool ...” reported by Bukhaaree from Usayd ibn Hudayr. There is no fighting against the ruler in the *Sunnab*. It causes destruction of the Religion and the worldly affairs.” *Sharbus-Sunnab* (p. 43).

Aboo Bakr al-Aajurree (d. 360H) said in *Ash-Sharee’ah* (p. 28), “It is not fitting for the one who sees the uprising of a *khaarijee* who has revolted against the Imaam, whether he is just or oppressive - so this person has revolted and gathered a group behind him, has pulled out his sword and has made lawful the killing of Muslims - it is not fitting for the one who sees this, that he becomes deceived by this person’s recitation of the *Qur’aan*, the length of his standing in the prayer, nor his constant fasting or his good and excellent words in knowledge when (it is clear to him that) this person’s way and methodology (*madhbab*) is that of the *Khawaarij*.”

And Ibn al-Qayyim (d. 751H) said in *Miftaah Daaris-Sa'aadah* (1/119), "And as for Imaam Maalik, then Ibn al-Qaasim said, 'I heard Maalik say, 'Indeed there are a people who desire worship but squander the knowledge (being deprived of it) so they revolt against the *Ummah* of Muhammad (ﷺ) with their swords. And if they had followed the knowledge, then it would have prevented them from doing that.'"

And Shaykh 'Abdul-'Azeez ibn Baaz, may Allaah have mercy on him, was asked, "Is it from the methodology of the *Salaf* to criticise the Rulers from the pulpit? And what is the methodology of the *Salaf* with respect to advising the Rulers?" He responded:

"It is not from the methodology of the *Salaf* to publicise the faults of the Rulers and to mention such things from the pulpit because that leads to confusion/disorder and the absence of hearing and obeying the ruler in what is good. It also results in (the people) becoming engrossed (with these matters, arguing and debating) which causes harm and produces no benefit. The followed path with the *Salaf* however, is to give advice (*naseebah*) with respect to the matters which are between themselves and the leader, writing to him, or by reaching him through the scholars who keep in touch with him (to advise him) until the ruler is directed towards the good. Repelling the evil occurs without mentioning the doer of the evil. So fornication, drinking of intoxicants and the taking of usury are curbed without mentioning the one who does such things. Warding off the evil and warning the people against it is sufficient without it being mentioned that such and such a person does it, whether he is a ruler or other than the ruler.

And when the *fitnah* occurred in the time of 'Uthmaan some of the people said to 'Usamah ibn Zaid رَضِيَ اللهُ عَنْهُ, "Will you not speak to 'Uthmaan?" So he replied, "You think that I will not talk to him without letting you know about it (also)? Indeed, I will certainly talk to him regarding that which concerns me and him without initiating a matter which I do not love to be the first to initiate."

And when they (the *Kharwaarij*) opened up the evil in the time of 'Uthmaan رَضِيَ اللهُ عَنْهُ and rejected 'Uthmaan openly—the *fitnah*, the killing and the mischief, which has not ceased to affect the people to this day, was brought about. And this caused the *fitnah* to occur between 'Alee and Mu'aawiyah and 'Uthmaan was killed for these reasons.

(Furthermore) a large number of Companions and others besides them were killed due to this open rebellion and the open proclamation of the faults (of the ruler), until the people began to hate the one charged with authority over them and killed him. We ask Allaah for success." End of the words of the Shaykh, may Allaah have mercy upon him. Taken from *Al-Ma'loom min Waajibil-'Ilaaqah bainal-Haakim wal-Mahkoom*, (pp. 22-23).

It is authentically reported from the Messenger (ﷺ) in the *hadeeth* of 'Iyaad ibn Ghunm who said, "The Messenger of Allaah (ﷺ) said, 'Whoever desires to advise the one with authority then he should not do so openly, rather he should take him by the hand and take him into seclusion (and then advise him). And if he accepts (the advice) from him then (he has achieved his objective) and if not then he has fulfilled that which was a duty upon him.'" Reported by Ahmad (3/403) and Ibn Abee 'Aasim (2/521) with an authentic chain of narration.

CHAPTER ONE

A BRIEF BIOGRAPHY OF IMAAM AL-LAALIKAA'EE

He is Abul-Qaasim Hibatullaah ibn al-Hasan ibn Mansoor ar-Raazee, at-Tabaree, al-Laalikaa'ee. The author of the encyclopaedia of the *'aqeedah* of the *Salaf* called *Sharh Usool I'tiqaad Ahlis-Sunnah wal Jamaa'ah*. He lived in a time of great confusion and political strife and division. A time when innovations were widespread and were propagated by their propounders and followers, including the *Mu'tazilah*, the *Qadariyyah*, the *Khawarij*, the *Murji'ah*, the *Rawaafid* and others besides them. (See Chapter Six for definitions of these names)

Around his time many of the scholars of *Ahli-Sunnah wal-Jamaa'ah* stood to author books in defence of the *'aqeedah* of the Companions, the *Taab'een* and the *Salaf* after them and to warn against the widespread innovations. However, the book of al-Laalikaa'ee is the most comprehensive of all those books and its reader can delight in the abundance of knowledge and guidance contained therein. He reports from more than one hundred and eighty people and this indicates the large number of Shaykhs he learnt from.

Amongst his students was the famous al-Khateeb al-Baghdaadee who said about him in his *Taareekh Baghdaad* (14/70), "We wrote from him and he used to understand and memorise (well)." Ibn Katheer

said about him in *Al-Bidaayah* (12/24), "He used to understand and memorise and he (was always) concerned and anxious about *hadeeth*." He was known for his precision and his perspicacity in *hadeeth*.

One of al-Laalikaa'ee's students saw him after his death in a good dream. Al-Khateeb al-Baghdaadee mentions this and those after him narrate it from him, 'Alee ibn al-Hasan ibn Jadaa al-'Akbaree said, "I saw Abul-Qaasim at-Tabaree (i.e., al-Laalikaa'ee) in a dream and I said to him, 'What has Allaah done with you?' He said, 'He has forgiven me.' I said, 'For what reason?' And it was as if he said in a word in a lowered, subdued voice, 'The *Sunnah*.'"

He died in the year 418H whilst he was middle-aged, before he became famous for his knowledge and his works, may Allaah have mercy upon him.

Refer to the introduction to *Sharh Usoolil-Itiqaad* (1/65-101) by Ahmad Sa'd Hamdaan for more details.

CHAPTER TWO

BOOKS CONTAINING AN EXPOSITION OF THE 'AQEEDAH OF THE SALAF

The Messenger of Allaah (ﷺ) said, *“Indeed the Children of Israa’eel split up into seventy-one sects and my Ummah will split up into seventy-three, all of them are in the Fire except one.”* It was said, ‘What is the one?’ He said, *“That which I and my Companions are upon.”*¹

The Messenger of Allaah (ﷺ) also said, *“This ‘Ilm (Deen) will be carried by the trustworthy ones of every generation. They will remove from it the alterations (tabreef) of the ones going beyond bounds, the false assumptions of the liars and the false interpretations (ta’weel) of the ignorant.”*²

And so in every age and era there arose Scholars and People of Knowledge, clinging to what has been transmitted from the Companions and their Successors, authoring books, advising the Ummah, seeking to preserve this Noble Deen. The foundation and central pillar of this Deen, no doubt, is its ‘Aqeedah, that which is held onto by the hearts, and by which the hearts, bodies and actions of the servants are determined, purified, and corrected.

¹ Reported by at-Tirmidhee (no. 2792), al-Haakim (1/128-129) al-Laalika’ee (no. 147) and others from ‘Abdullaah ibn ‘Amr ibn al-‘Aas رضي الله عنه.

² Reported by Ibn ‘Asaakir, Aboo Nu’aym and Ibn ‘Adee from Ibraaheem ibn ‘Abdur-Rahmaan al-‘Udhree and it is authentic.

And amongst the books in which the *'aqeedah* of the *Salaf* has been preserved through the ages are the following:

Kitaabul-Eemaan - The Book of Eemaan of al-Qaasim ibn Salaam (d. 224H).

Kitaabul-Eemaan - The Book of Eemaan of al-Haafiz al-'Udnee (d. 234H).

Kitaabul-Eemaan - The Book of Eemaan of Imaam Ibn Abee Shaybah (d. 235H).

Ar-Radd 'alaz-Zinaadiqah wal-Jahmiyyah - The Refutation of the Heretics and the Jahmites and *Usoolus-Sunnah - The Foundations of the Sunnah* by the Imaam of *Ablus-Sunnah wal-Jamaa'ah* Imaam Ahmad ibn Hanbal (d. 241H).

Ar-Radd 'alal-Jahmiyyah - The Refutation of the Jahmites of Imaam al-Bukhaaree (d. 256H).

Khalq Afaalil-'Ibaad - The Creation of the Servants' Actions of Imaam al-Bukhaaree (d. 256H).

As-Sunnah - The Sunnah by the student of Imaam Ahmad ibn Hanbal, Aboo Bakr al-Athram (d. 272H).

Al-Ikhtilaaf fil-Lafdh war-Radd 'alal-Jahmiyyah wal-Mushabbibah - The Difference Pertaining to al-Lafdh and a Refutation of the Jahmites and the Mushabbibah of Ibn al-Qutaybah (d. 276H).

Ar-Radd 'alal-Jahmiyyah - The Refutation of the Jahmites of ad-Daarimee (d. 280H).

Ar-Radd 'alal-Mareesee - The Refutation of al-Mareesee of ad-Daarimee (d. 280H).

As-Sunnah - The Sunnah of Ibn Abee 'Aasim (d. 286H).

As-Sunnah - The Sunnah of 'Abdullaah the son of Imaam Ahmad (d. 290H).

As-Sunnah - The Sunnah of al-Marwazee (d. 294H).

As-Sunnah - The Sunnah of al-Khallaal (a student of Imaam Ahmad, d. 31H).

Kitaabut-Tawbeed - The Book of Tawbeed of Ibn Khuzaimah (d. 311H).

'Aqeedatut-Tabaawiyyah - The Creed of at-Tabaawi by the Imaam Aboo Ja'far at-Tahaawee (d. 321H).

Al-Ibaanah 'anil-Usoolid-Diyaanah - The Explanation of the Foundations of Religiosity of Abul-Hasan al-Ash'aree (d. 324H).

Kitaab Sharbus-Sunnah - Explanation of the Sunnah of Imaam al-Barbahaaree (d. 329H).

Asb-Sharee'ah - The Sharee'ah of al-Aajurree (d. 360H).

Asb-Sharh wal-Ibaanah - The Explanation and Clarification of Ibn Battah (d. 387H).

Sharh Usool I'tiqaad Ahlis-Sunnah wal-Jamaa'ah - An Explanation of the Foundations of Belief of Ahlus-Sunnah wal-Jamaa'ah of al-Laalikaa'ee (d. 428H).

Al-I'tiqaad - Belief by Aboo Nu'aym al-Asbahaanee (d. 430H).

Risaalah fee Ithbaatil-Istiwaa - A Treatise on the Affirmation of al-Istiwaa by Imaam Aboo Muhammad al-Juwaynee (d. 438H).

'Aqeedatus-Salaf Ashaabul-Hadeeth - The Creed of the Salaf and the Ashaabul-Hadeeth of Aboo Ismaa'eel as-Saaboonnee (d. 449H).

Dhammut-Ta'weel - Censure of Theological Speculation of Ibn Qudaamah al-Maqdisee (d. 620H).

The Books of Shaykhul-Islaam Ibn Taymiyyah (d. 728H) such as *At-Tadmuriyyah*, *Al-Waasitiyyah*, *Al-Hamawiyyah - The Creed of Tadmuriyyah*, *The Creed of al-Waasitiyyah*, *The Creed of al-Hamawiyyah*, *Majmoo'ul-Fataawaa* (vols. 1-9), *Minhaajus-Sunnah - The Methodology of the Sunnah* and others.

As-Sawaa'iq al-Mursilah 'alal-Jahmiyyah al-Mu'attilah - The Lightning Bolts Sent Forth upon the Jahmites and Mu'attilites of Ibn al-Qayyim (d. 751H).

Sharh al-'Aqeedatit-Tabaawiyyah - An Explanation of the Creed of at-Tabawi of Ibn Abil-'Izz (d. 792H).

“Indeed, having knowledge of the foundations of things and its fundamental principle, and having knowledge of the *Deen* and its fundamentals and the principles which emanate from it—is the greatest and most beneficial knowledge. Since, if a person does not encompass the knowledge of the reality of things, of which he is in need, he keeps thorns in his heart.”¹

¹ *Majmoo'ul-Fataarwaa* (10/354-368) of Ibn Taymiyyah.

CHAPTER THREE

WISE SCHOLARS AND IMPATIENT WORKERS

A group of Muslims came to al-Hasan al-Basree (d. 110H) seeking a verdict to rebel against al-Hajjaaj.¹ So they said, "O Aboo Sa'eed! What do you say about fighting this oppressor who has unlawfully spilt blood and unlawfully taken wealth and did this and that?" So al-Hasan said, "I hold that he should not be fought. If this is a punishment from Allaah, then you will not be able to remove it with your swords. If this is a trial from Allaah, then be patient until Allaah's judgement comes, and He is the best of judges." So they left al-Hasan, disagreed with him and rebelled against al-Hajjaaj—so al-Hajjaaj killed them all.

About them al-Hasan used to say, "If the people had patience, when they are being tested by their unjust ruler, it will not be long before Allaah will give them a way out. However, they always rush for their swords, so they are left to their swords. By Allaah! Not even for a single day did they bring about any good."²

¹ He was ath-Thaqafee, and is well known. Adh-Dhahae said in *Siyar A'lamin-Nubalaa* (4/343) at the end of his biography, "We revile him and do not love him, rather we hate him for Allaah. He had some good deeds, but they are drowned in the ocean of his sins, and his affair is for Allaah!"

² Related by Ibn Sa'd in *Tabaqaatul-Kubraa* (7/163-165).

CHAPTER FOUR

PAVING THE WAY FOR VICTORY¹

“Therefore, the key to a return of the glory of Islaam is: implementation of beneficial knowledge and establishing righteous and correct actions, and this is a very great affair which the Muslims cannot reach, except through the methodology (*manhaj*) of *tasfiyah* (purification and correction) and *tarbiyah* (education and cultivation). These being two very great obligations. By the first of these (i.e., *tasfiyah*), the following is intended:

- i Purifying the Islamic *'aqeedah* from that which is alien to it, such as *shirk*², *ta'teef*³, *ta'weel*⁴, refusing authentic *abaadeeth* because they are connected to matters of *'aqeedah* and their like.
- ii Purifying the Islamic *fiqh* from erroneous judgements which are contrary to the Qur'aan and *Sunnah*, freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.
- iii Purifying the books of *tafseer*, *fiqh* and *raqaad'iq*⁵ and other than that from *abaadeeth* which are weak and fabricated, or the unsupported narrations from the people of the Book, and the reprehensible narrations.

¹ Taken from *Fiqbul-Waaqi'* of Shaykh Muhammad Naasirud-Deen al-Albaanee, pp 49-51, may Allaah have mercy upon him.

² Associating partners with Allaah in those things that are particular to Him.

³ Rejection of Allaah's Attributes.

⁴ Twisting the meanings of Allaah's Attributes.

⁵ Matters concerning the heart.

As regards the second obligation (i.e., *tarbiyah*), then by it I mean: cultivating the young generation upon this Islaam, purified from all that we have mentioned, giving to them a correct Islamic education from the start—without any influence from the disbelieving western education.

There is no doubt that bringing these two obligations about requires huge efforts and sincere cooperation between all Muslims, individuals and groups, from all those who are truly concerned with establishing the desired Islamic society, each one working in his own field and speciality.”

CHAPTER FIVE

A BRIEF HISTORY OF THE INNOVATED SECTS

The Shaykh of Islaam Ibn Taymiyyah (d. 728H) said, “And know that most of the innovations connected to *'uloom* (sciences) and acts of worship occurred in this *Ummah* at the end of the period of the rightly-guided *Khaleefahs*. Just as the Prophet (ﷺ) informed, when he said, “Those of you who live long after me will see a great deal of differences. So hold fast to my *Sunnah* and the *Sunnah* of the Rightly-guided *Khaleefahs* after me ...”

So when the period of the rightly-guided *Khaleefahs* had passed and the rule of kingship appeared, deficiencies appeared in the leaders, and therefore deficiency spread also to the people of knowledge and deen. So during the end of the rule of 'Alee رضي الله عنه the innovation of the *Khaawarij*¹

¹ The *Khaawarij* were the first sect in Islaam to split from the way of the Prophet (ﷺ) and his Companions. They arose during the *Khilaafah* of 'Alee, making rebellion (*kburooj*) against him, before the arbitration between him and Mu'aawiyah رضي الله عنه. From their false *'aqeedah* (beliefs) is: allowing rebellion against the legitimate Muslim ruler, whether pious or wicked, and declaring a Muslim to be a *kaafir* (disbeliever) due to commission of a major sin. They were described by the Prophet (ﷺ) as the “*Dogs of Hellfire*.” Refer to *Maqaalaatul-Islaamiyyeen* (1/168) of Abul-Hasan al-Ash'aree, *Al-Bidaayah* (8/22-24) of Ibn Katheer and *Fatbul-Baaree* (12/282-302) of Ibn Hajr.

and *Raafidah*¹ appeared.

This being connected to the issue of leadership and *khilaafah*, and that was connected to this from actions and *Sharee'ah* rulings.

The kingship of Mu'aawiyah رضي الله عنه was a kingship of mercy, so when it passed, the rule of Yazeed came and *fitnah* (trials and discord) took place within it: the killing of al-Husayn in 'Iraaq, the *fitnah* of the people of Hurrah in Madeenah and the siege of Makkah when 'Abdullaah ibn Zubair made his stand. Then Yazeed passed away and the *Ummah* split up. Ibn Zubair in Hijaaz, Banoo Hakam in Shaam (Syria, Jordan and Palestine) and the jump to power of Mukhtaar ibn Abee-'Ubayd and others in 'Iraaq. All of this took place at the end of the era of the Companions, when there only remained the likes of 'Abdullaah ibn 'Abbaas, 'Abdullaah ibn 'Umar, Jaabir ibn 'Abdullaah, Aboo Sa'eed al-Khudree and others.

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

The innovation of the *Qadariyyah*¹ and the *Murji'ah*² then occurred and it was refuted by those Companions who remained, as they had along with others, refuted the innovations of the *Khawaarij* and the *Raafidab*. Indeed the status of the first three generations, by agreement of the majority, is the best and most just generations.

That which the *Qadariyyah* mostly spoke about was related to the actions of the servants, as did the *Murji'ah*. Their speech was concerned with issues of obedience and disobedience, the believer and the sinful one and other similarly related matters such as the names and the judgements, and promises and threats. Until then they had not spoken about their Lord, nor about His Attributes, except in the last period of the lesser *Taabi'oon*, this being the last period of the *Umayyah* rule, when the third generation, the *Atbaa'ut-Taabi'oon*, began, and by which time most of the *Taabi'oon* had already passed away.

¹ The *Qadariyyah* are the followers of Ma'bad ibn al-Juhanni, and from their false beliefs are: that Allaah has no prior knowledge of anything until it comes into existence; that it is people, and not Allaah, who are the creators of their own actions; denying *'aqeedab* (belief) in the Punishment of the Grave and denying that the authentic *badeeth* is an evidence for the *'aqeedab* unless it is related in *mutawaatir* form. Refer to *Al-Milal wan-Nihal* (1/72) of ash-Shahrastanee and *Sawnul-Muntaq wal-Kalaam* of as-Suyootee.

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

So the majority of the Companions had passed away by the end of the rule of the four rightly-guided *Khulafaa*, until none remained from the people of Badr except a few. The majority of the *Taabi'oon* had passed away in the last period of the younger Companions, during the reign of Ibn az-Zubair and 'Abdul-Malik. The Majority of the third generation passed away in the last part of the Umayyah rule, at the beginning of the 'Abbaasee rule.

It then occurred that many of the offices of authority and power started to be occupied by the non-Arabs, whilst at the same time, many of the Arabs left the offices of power. Some of the non-Arab books were translated into Arabic: the books of the Persians, the Indians (Hindus) and the Romans. Thus, what the Prophet (ﷺ) said appeared, "*Then lies will become widespread, to such an extent that a person will testify and will not have been asked to do so, and will take an oath without being asked to do so.*"

Then three matters occurred: opinion (*ra'ee*), philosophical speech and theology (*kalaam*) and sufism (*tasawwuf*). The innovation of the *Jahmiyyah*¹ also occurred, which is negating and denying the Attributes of Allaah."

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

CHAPTER SIX

BIOGRAPHIES OF THE SCHOLARS WHOM IMAAM AL-BUKHAAREE MENTIONS

FROM KHURAASAAN

AL-MAKKEE IBN IBRAAHEEM, ABUS-SAKAN, AT-TAMEEMEE,
AL-HANZALEE, AL-BALKHEE - he was born in 126H.

Those whom he narrates from include:

Ibn Juraij, Aboo Haneefah, Hishaam ad-Dastawaa'ee, Maalik ibn Anas, Bahz ibn Hakeem and others.

Those who narrate from him include:

Ahmad ibn Hanbal, al-Bukhaaree, Yahyaa ibn Ma'een and others.

Imaam Ahmad said about al-Makkee, "Reliable." 'Abdus-Samad ibn al-Fadl said, "I witnessed al-Makkee say, 'I made *Hajj* sixty times, and I married sixty women, and I lived in the precincts of the House (the *Ka'bah*) for ten years, and I wrote narrations from ten *Taabi'ees* and if I knew that the people would have need of me I would not have written from anyone less than the *Taabi'een*.'"

Adh-Dhahabee said, "Al-Bukhaaree did not meet anyone greater than him in Khuraasaan." He died in the year 214H in Balkh.¹



¹ *Siyar A'laamin-Nubalaa*, vol. 9, pp. 549-553.

YAHYAA IBN YAHYAA IBN BAKR, ABOO ZAKARIYYAA, AT-TAMEEMEE, AN-NEESAABOOREE - he was born in 142H.

Those whom he narrates from include:

Katheer ibn Sulaym, Maalik, Shareek al-Qaadee, al-Layth ibn Sa'd, Yazeed ibn Zurai' and others.

Those who narrate from him include:

Al-Bukhaaree, Muslim, Muhammad ibn Nasr al-Marwazee, 'Uthmaan ibn Sa'eed ad-Daarimee, Muhammad ibn Yahyaa adh-Dhuhlee and others.

Yahyaa ibn Muhammad ibn Yahyaa said, "I heard Ishaq ibn Raahawaih say, 'I have not seen the like of Yahyaa ibn Yahyaa, and I do not think he has seen the like of himself.'" Ishaq ibn Ibraaheem said, "On the day Yahyaa ibn Yahyaa died he was the Imaam of the people of the earth."

Imaam Ahmad said, "Yahyaa ibn Yahyaa did not see anyone the like of himself, and the people have not seen the like of him." He also said, "Yahyaa ibn Yahyaa was to me an Imaam, and if I had possessed sufficient money I would have travelled to him."

Yahyaa ibn Ma'een said, "Defending the *Sunnah* is more excellent than *Jibaad* in Allaah's cause." So I said to Yahyaa ibn Yahyaa, "A man spends his wealth, tires himself out and fights *Jibaad*, and this one (who defends the *Sunnah*) is more excellent than him?!" He said, "Yes, by a great deal." He died in 226H.¹



¹ *Siyar Alaamin-Nubalaa*, vol. 10, pp. 512-519.

'ALEE IBN AL-HASAN IBN SHAQEEQ, ABOO 'ABDUR-RAHMAAN, AL-MARWAZEE - he was born in 137H.

Those whom he narrates from include:

Aboo Hamzah Muhammad ibn Maymoon as-Sukkaree, Hamaad ibn Zayd, Israa'eel ibn Yoonus, Shareek al-Qaadee, Ibraaheem ibn Sa'd, Ibn al-Mubaarak and Sufyaan ibn 'Uyainah.

Those who narrate from him include:

Ahmad ibn Hanbal, al-Bukhaaree, Yahyaa ibn Ma'een, Aboo Khaithumah, Aboo Bakr ibn Abee Shaybah and Ibraaheem ibn Ya'qoob al-Jawzijaanee.

Imaam Ahmad said, "There was nothing wrong with him, except that people spoke about him concerning *Irjaa*, but he reverted from that." He died in 215H.¹



QUTAIBAH IBN SA'EED, ABOO RAJAA, ATH-THAQAFEE, AL-BAGHLAANEE - he was born in 149H.

Those whom he narrates from include:

Maalik, al-Laith, Shareek al-Qaadee, Hamaad ibn Zayd, Aboo Awaanah, Ibn Lahee'ah, Ibn al-Mubaarak, Fudayl ibn 'Iyaad, Yazeed ibn Zurai' and Ibn 'Uyainah. Aboo Daawood said, "Qutaibah came to Baghdaad in the year 216H, and Ahmad and Yahyaa (i.e., Ibn Ma'een) came to him."

¹ *Siyar A'laamin-Nubalaa*, vol. 10, pp. 349-352.

Those who narrate from him include:

Al-Bukhaaree, Muslim, Aboo Daawood, an-Nasaa'ee, at-Tirmidhee, Aboo Zur'ah, Aboo Haatim and Ahmad ibn Hanbal.

Qutaibah said, "At a young age I began to seek opinion (*ra'ee*), but then I saw in a dream that a bucket was let down from the sky and I saw the people trying to take water from it, but being unable to reach it. So I came and looked into it, and I saw what was between the east and the west. Then, when I awoke in the morning I came to Mikhda' al-Bazaar, who was proficient in interpreting dreams, and I told him about my dream. So he said, 'O my son, cling to the narrations, since opinion does not reach the east nor the west, rather that is only reached by the narrations.' So I abandoned opinion, and took to the narrations."

He also said, "This is the saying of the Imaams in Islaam, and the *Ablus-Sunnah wal-Jamaa'ab*: 'We know our Lord, the Mighty and Majestic, by the fact that He is above the seventh Heaven, upon His Throne, as He, the Most High, says:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

The Most Merciful ascended above the Throne."¹

He travelled to Makkah, al-Madeenah, 'Iraq, Shaam and Egypt. He died in the year 240H in Balkh.²



¹ Soorah Taa-Haa (20):5.

² *Siyar A'laamin-Nubalaa*, vol. 11, pp. 13-14.

SHIHAAB IBN MU'AMMAR IBN YAZEED, ABUL-AZHAR, AL-'AWFEE, AL-BALKHEE - he was originally from Basrah.

Those he narrated from include:

Hammaad ibn Salamah, Sawaadah ibn Abil-Aswad, Furaat ibn as-Saa'ib and Bakr ibn Sulaymaan al-Aswaaree.

Those who narrated from him include:

Al-Bukhaaree, Aboo Qudaamah as-Sarkhusee and 'Abdullaah ibn 'Abdul-Wahhaab al-Khawaariznee.

Ibn Hibbaan said of him, "He was alert and of good memory in *hadeeth*."¹



¹ *Tabdbeebut-Tabdbee.*

FROM SHAAM

MUHAMMAD IBN YOOSUF AL-FIRYAABEE, ABOO 'ABDULLAAH, AD-DABBEE, *mawlaabum*, he settled in Caesaria on the coast of Palestine. He was born in 120H.

Those he narrated from include:

Yoonus ibn Abee Ishaq, al-Awzaa'ee, ath-Thawree, Fudayl ibn Marzooq, Waraqaa and Naafi' ibn 'Umar.

Those who narrated from him include:

Ahmad ibn Hanbal, al-Bukhaaree and Ahmad ibn 'Abdullaah al-'Ijlee.

Ahmad said, "He was a righteous man who was a companion of Sufyaan (i.e. ath-Thawree), I wrote narrations from him in Makkah." Ibn Zanjawaih said, "I did not see anyone more pious than al-Firyabee." Al-Bukhaaree said, "I saw some people enter upon Muhammad ibn Yoosuf al-Firyabee and it was said to him, 'These people are *Murj'ees*.' So he said, 'Expel them.' They repented and returned."

Al-Firyabee was one of the most senior Shaikhs of al-Bukhaaree, and al-Bukhaaree said, "He was one of the most excellent people of his time." He died in the year 212H.¹



¹ *Siyar A'laamin-Nubalaa*, vol. 10, pp. 114-118.

ABOO MUSHIR 'ABDUL-'A'LAA IBN MUSHIR, AL-GHASSAANEE, AD-DIMASHQEE - he was born in 140H.

He recited the Qur'aan from:

Ayyoob ibn Tameem, Sadaqah ibn Khaalid and Suwayd ibn 'Abdul-'Azeez, they having recited it from Yahyaa adh-Dhimaaree. He also recited the Qur'aan from Sa'eed ibn 'Abdul-'Azeez.

Those he narrates from include:

Maalik ibn Anas, Ismaa'eel ibn 'Ayyaash, Khaalid ibn Yazeed al-Murree and Sufyaan ibn 'Uyaynah.

Those who narrated from him include:

Yahyaa ibn Ma'een, Ahmad ibn Hanbal, Duhaym, Muhammad ibn Yahyaa adh-Dhuhlee, al-Bukhaaree and Aboo Haatim ar-Raazee.

Ibn Sa'd said, "Aboo Mushir was the narrator of recitation from Sa'eed ibn 'Abdul-'Azeez and was lead from Damascus to be placed before al-Ma'moon in ar-Raqqah. So he asked him about the Qur'aan, Aboo Mushir said, 'It is the speech of Allaah,' and he refused to say, 'Created.' So al-Ma'moon called for an execution mat and a sword to behead him. So when he saw that he said, 'Created.' So (al-Ma'moon) did not execute him, but he said, 'If you had said that before the sword appeared I would have accepted it from you, but now you will go out and say, 'I said that fearing the sword.' So he (al-Ma'moon) ordered that he be imprisoned in Baghdaad in *Rabee'ul-Aakhir* in the year 218H, and he died shortly after that in prison at the beginning of *Rajab* of that year, and many people of Baghdaad were present at his funeral."

A version of Asbagh adds that when he was brought for questioning the body of one who had been beheaded before him was upon the ground, and that when Aboo Mushir refused to say, 'Created,' he was laid down upon the mat to be beheaded, so he said, 'Created.' So he was allowed to get up, and he retracted the word, and so he was laid down again and so he said the word again. Then he was imprisoned until he died.

Yahyaa ibn Ma'een said, "All those from Shaam who accept Aboo Mushir are themselves acceptable." Aboo Daawood as-Sijistaanee said, "He was one of the reliable people, may Allaah have mercy upon Aboo Mushir. He had a place of importance in Islaam. He was compelled in the trial, but refused to comply. He was subjected to the sword, so he stretched out his head. Then the sword was unsheathed, but he refused to comply. So when they saw that from him he was taken to the prison where he died." He died in *Rajab* in 218H, at the age of seventy-nine.¹



ABUL-MUGHEERAH 'ABDUL-QUDDOOS IBN AL-HAJJAAJ,
AL-KHAWLAANEE AL-HIMSEE, he was born around 130H.

Those he narrated from include:

Safwaan ibn 'Amr, Aboo Bakr ibn Abee Maryam, al-Awzaa'ee, 'Abdah bint Khaalid ibn Ma'daan, Yazeed ibn 'Ataa' al-Yashkuree and Sa'eed ibn 'Abdul-'Azeez.

¹ *Siyar A'laamin-Nubalaa*, vol. 10, pp. 228-238.

Those who narrated from him include:

Ahmad ibn Hanbal, al-Bukhaaree, Ibn Ma'een, adh-Dhuhlee, Aboo Muhammad ad-Daarimee and Ishaq al-Kawsaj.

Al-'Ijlee said of him, "Reliable." Ibn Zanjawaih said, "I have not seen anyone having more fear of Allaah than Ishaq ibn Sulaymaan; nor have I seen anyone having more awe than Abul-Mugheerah; nor having a better memory than Yazeed ibn Haroon; nor having a better mind than Aboo Mushir nor anyone more pious than al-Firyabee." Al-Bukhaaree said, "Abul-Mugheerah died in the year 212H and Ahmad ibn Hanbal lead the funeral prayer over him."¹



ABUL-YAMAAN AL-HAKAM IBN NAAFI', AL-BAHRAANEE, AL-HIMSEE, he was born in 138H.

Those he narrated from include:

Safwaan ibn 'Amr, Aboo Bakr ibn Abee Maryam, Ismaa'eel ibn 'Ayyaash and Hareez ibn 'Uthmaan.

Those who narrated from him include:

Ahmad ibn Hanbal, al-Bukhaaree, Ibn Ma'een, adh-Dhuhlee, 'Uthmaan ad-Daarimee, Aboo Haatim, Aboo Zur'ah ad-Dimashqee and at-Tirmidhee.

Aboo Haatim said, "He was the 'Scribe of Ismaa'eel ibn 'Ayyaash,' just as Aboo Saalih was called the 'Scribe of al-Layth,' and he was honourable, truthful, reliable." He died in *Dhul-Hijjah* in Hims in 221 or 222H.²

¹ *Siyar A'laamin-Nubalaa*, vol. 10, p. 223.

² *Ibid.*, vol. 10, pp. 114-118 and *Al-Jarh wat-Ta'deel*, 3/129.

FROM EGYPT

YAHYAA IBN 'ABDULLAAH IBN BUKAYR, ABOO ZAKARIYYAA AL-QURASHEE, AL-MAKHZOOMEE, their freed slave, al-Misree, he was born in 155H and died in 231H.

Those he narrated from include:

Maalik, al-Layth ibn Sa'd, Ibn Lahee'ah, Hamaad ibn Zayd and Ibn Wahb.

Those who narrated from him include:

Al-Bukhaaree, Yahyaa ibn Ma'een, Muhammad ibn 'Abdullaah ibn Numayr, Yoonus ibn 'Abdul-'Alaa, Aboo Zur'ah ar-Raazee, Baqee' ibn Makhlad and Aboo Haatim.

Baqee' ibn Makhlad narrated that Yahyaa ibn Bukayr heard the *Muwatta* from Maalik seventeen times. Adh-Dhahabee said, "He was one of the receptacles of knowledge possessing truthfulness and trustworthiness." Ibn 'Adee said, "He was a neighbour of al-Layth ibn Sa'd and he was the most reliable of people in reporting from him."¹



¹ *Siyar Alaamin-Nubalaa*, vol. 10, pp. 612-615, I, vol. 2, p. 181 and *Tabdbeebut-Tabdbee*.

ABOO SAALIH, 'ABDULLAAH IBN SAALIH IBN MUHAMMAD, AL-MISREE, AL-JUHAANEE, the scribe of al-Layth ibn Sa'd, their freed slave, he was born in 137H.

Those he narrated from include:

Moosaa ibn 'Alee ibn Rabaah, Mu'aawiyah ibn Saalih, 'Abdul-'Azeez ibn al-Maajishoon, al-Layth ibn Sa'd, Sa'eed ibn 'Abdul-'Azeez ad-Dimashqee, Naafi' ibn Yazeed and Ibn Wahab.

Those who narrated from him include:

His teacher al-Layth, Yahyaa ibn Ma'een, al-Bukhaaree, Aboo Haatim, Aboo Ishaaq al-Jawzijaanee, Ismaa'eel Sammooyah, 'Uthmaan ad-Daarimee, Aboo Zur'ah ad-Dimashqee, at-Tirmidhee and the last of them was Muhammad ibn 'Uthmaan ibn Abis-Sawwaar al-Misree who died in 297H.

Ismaa'eel ibn 'Abdullaah said, "Abdullaah ibn Saalih said, 'I accompanied al-Layth for twenty years.'" Al-Fadl ibn Muhammad ash-Sha'raanee said, "I never saw 'Abdullaah ibn Saalih except that he was narrating *abaadeeth* or saying *tasbeeh*."

Ya'qoob al-Fasawee said, "The righteous man Saalih ibn 'Abdullaah narrated to us." Muhammad ibn 'Abdullaah ibn 'Abdul-Hakam said, "I heard my father when asked about 'Abdullaah ibn Saalih say, 'You ask me about the closest of the people to al-Layth? A man who was with him night and dawn, on journeys and when resident, and was usually alone with him. Then is it that he is to be criticised for the like of him to report a great deal from al-Layth?'"

Ibn Hibbaan said, "Very reprehensible in narrating, since he reports things from reliable narrators which are not from the narrations

of reliable narrators, but he was trustworthy himself. I heard Ibn Khuzaimah say, 'He had a neighbour who bore enmity towards him (i.e., Khaalid ibn Najeeh), and he used to fabricate *abaadeeth* and cause them to be attributed to the Shaikh 'Abdullaah ibn Saalih. He would write them upon parchments in the handwriting of 'Abdullaah, then throw these amongst the papers in his house. These would be found by 'Abdullaah who would narrate them thinking that they had been written by him.'"

'Abdullaah ibn Ahmad said, "I asked my father about him, so he said, 'In the beginning he was fully sound, then he was spoiled later in life until he was of no value (with regard to narrating *abaadeeth*).'" Aboo Ahmad ibn 'Adee said, "Aboo Saalih was, in my view upright, in narrating *abaadeeth* except that errors are to be found in his narrations, but he did not deliberately lie." He died on the Day of *'Aasboora* 223H.¹



¹ *Siyar A'laamin-Nubalaa*, vol. 10, pp. 405-416 and *Tabdbeebut-Tabdbee*.

SA'EEB IBN ABEE MARYAM, ABOO MUHAMMAD AL-JUHMEE, THEIR FREED-SLAVE, AL-MISREE, he was born in 144H.

Those he narrated from include:

Naafi' ibn 'Umar al-Juhmee, Aboo Ghassaan Muhammad ibn Mutarrif, Maalik, al-Layth, Usaamah ibn Zayd ibn Aslam and Hammaad ibn Zayd.

Those who narrated from him include:

Al-Bukhaaree, adh-Dhuhlee, Aboo Bakr as-Saaghaanee, Ahmad ibn 'Abdullaah al-'Ijlee, Ismaa'eel Sammooyah, Humayd ibn Zanjawaih, Aboo Haatim, al-Fasawee, Ibn Ma'een and Muhammad ibn 'Abdullaah al-Barqee.

Aboo Daawood said, "Ibn Abee Maryam is in my view a proof." Al-'Ijlee said, "Reliable; he had a large entrance hall, and a man would come to him and stop and give him *salaam*, and he would reply, 'May Allaah not send peace upon you, not protect you, and may He do so and so with you.' So I would say, 'What is wrong with him?' He would say, 'He is a *Qadaree*.' Another would come and he would say the same, so I would say, 'What is wrong with him?' He would say, 'He is a filthy *Jahme*.' Another would come and he would say the same, so I would say, 'What is wrong with him?' So he would say, 'He is a *Raafidee*.' And it would not be thought except that he had replied to his greeting of *salaam*. He was a person having intellect, and I did not see anyone in Egypt having better intellect than him and 'Abdullaah ibn 'Abdul-Hakam." He died in 224H.¹



¹ *Siyar A'laamin-Nubalaa*, vol. 10, pp. 327-330 and *Tabdbeebul-Kamaal*.

ASBAGH IBN AL-FARAJ, ABOO 'ABDULLAAH, AL-AMAWEE, THEIR FREED-SLAVE, AL-MISREE, AL-MAALIKEE, he was born after 150H.

Those he narrated from include:

'Abdul-'Azeez ad-Daraawardee, Usaamah ibn Zayd ibn Aslam, 'Abdullaah ibn Wahb and Ibn al-Qaasim.

Those who narrated from him include:

Al-Bukhaaree, Ibn Ma'een, Ahmad ibn al-Furaat, ar-Rabee' ibn Sulaymaan al-Jeezee, Ya'qoob al-Fasawee, adh-Dhuhlee, Aboo Haatim, Ismaa'eel Sammooyah and Yahyaa ibn 'Uthmaan ibn Saalih.

Ibn Ma'een mentioned him and said, "He was one of the most knowledgeable of Allaah's creation about the opinions of Maalik. He would know each single question, when Maalik said it and whoever disagreed with him about it." Ahmad ibn 'Abdullaah said, "Asbagh was reliable, a person of *Sunnah*." Aboo Haatim said, "He was the finest of the students of Ibn Wahb."

Aboo Nasr al-Faqeeh said, "I heard al-Muzaanee and ar-Rabee' say, 'We used to come to Asbagh, before ash-Shaafi'ee came to us, and we would say, 'Teach us from that which Allaah, the Most High, has taught you.'" Ibn Qudayd said, "Al-Mu'tasim wrote ordering that Asbagh should be brought to him for the trial (i.e. concerning the Qur'aan, to affirm that it is created), so he رَجِمَهُ اللهُ تَعَالَى fled and went into hiding in Halwaan."

Aboo 'Alee ibn as-Sakan said, "Reliable, reliable." He died in Halwaan, 225H.¹



¹ *Siyar A'laamin-Nubalaa*, vol. 10, pp. 656-658 and *Tabdbeebut-Tabdbee*.

NU'AYM IBN HAMMAAD IBN MU'AAWIYAH, ABOO 'ABDULLAAH AL-KHUZAA'EE, AL-MARWAZEE, author of various works.

Those he narrated from include:

Aboo Hamzah as-Sukkaree, who was his most senior teacher; Hushaym, Aboo Bakr ibn 'Ayyaash, Ibraaheem ibn Tahmaan, Khaarijah ibn Mus'ab, 'Abdullaah ibn al-Mubaarak, 'Eesaa ibn 'Ubayd al-Kindee, Fudayl ibn 'Iyaad, Sufyaan ibn 'Uyaynah, Ibraaheem ibn Sa'd, Jareer ibn 'Abdul-Hameed, Baqeeyah ibn al-Waleed, Mu'tamir ibn Sulaymaan, Aboo Mu'aawiyah, Rishdeen ibn Sa'd, Hafs ibn Ghiyaath, Ibn Wahb, Yahyaa al-Qattaan, al-Waleed ibn Muslim, Wakee', Ibn Idrees, 'Abdur-Razzaaq and Aboo Daawood at-Tayaaleesee. He sought knowledge with many scholars in Khuraasaan, Makkah, al-Madeenah, 'Iraaq, Shaam, Yemen and Egypt.

Those who narrated from him include:

Al-Bukhaaree, Aboo Daawood, at-Tirmidhee, Yahyaa ibn Ma'een, adh-Dhuhlee, Muhammad ibn 'Awf, ar-Ramaadee, Aboo Muhammad ad-Daarimee, Sammooyah, Abud-Dardaa 'Abdul-'Azeez ibn Muneeb, Aboo Haatim, Ya'qoob al-Fasawee, Abul-Ahwas al-'Ukbaree, Bakr ibn Sahl ad-Dimyaatee and ad-Daarimee.

The last to die of those who narrated from him was a youth who was with him in the prison and wrote from him, who was, Hamzah ibn Muhammad ibn 'Eesaa al-Baghdaadee.

Al-Marroodhee said, "I heard Aboo 'Abdullaah (i.e., Ahmad ibn Hanbal) say, 'Nu'aym ibn Hammaad came to us whilst we were at the door of Hushaym memorising and revising the sayings of the Companions and *Taabi'een*, so he (Nu'aym) said, 'Have you gathered the *hadeeth* of Allaah's Messenger (ﷺ)?' So we gave great importance to that from that day."

Al-Maymoonee reported that Ahmad said, "The first person that we know to have compiled a *Musnad* was Nu'aym ibn Hammaad." Ahmad said, "Nu'aym was a scribe for Aboo 'Ismah, meaning Nooh, and he (Nooh) was severe in refutation of the *Jahmees* and people of the innovated sects, and Nu'aym learned from him."

Saalih ibn Mismaar said, "I heard Nu'aym ibn Hammaad say, 'I used to be a *Jahmees*, therefore I know their saying, but when I sought *hadeeth*, I realised that their affair is merely *ta'teel* (denial of Allaah and His attributes)." Yoosuf ibn 'Abdullaah al-Khawaarizmee said, "I asked Ahmad ibn Hanbal about Nu'aym ibn Hammaad, so he said, 'He was one of the reliable.'"

Al-'Abbaas ibn Mus'ab said, "Nu'aym ibn Hammaad al-Faaridee wrote books in refutation of Aboo Haneefah, and he refuted Muhammad ibn al-Hasan, and he wrote thirteen books in refutation of the *Jahmeeyah* and he was the most knowledgeable of people about the laws of inheritance."

Aboo Bakr at-Tarasoosee said, "Nu'aym ibn Hammaad was held in the trial (*al-Mihnab*) in the year 233H or 234H, and they threw him into prison, and he died in the year 239H. He left instructions that he should be buried in his chains, and he said, 'I am one who will contend (with the perpetrators on the Day of Resurrection).'"

At-Tirmidhee said, "I heard Nu'aym ibn Hammaad say, 'Whoever declares Allaah to be like His creation has become an Unbeliever, and whoever denies whatever Allaah has described Himself with has become an Unbeliever. And there is no likeness to the creation in that which Allaah described Himself with, nor in what His Messenger described Him with.'"

Muhammad ibn Makhlad al-'Attaar said: ar-Ramaadee narrated to us (that), "I asked Nu'aym ibn Hammaad about the Saying of Allaah, the Most High:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

And He is with you wheresoever you may be.¹

He said, 'Its meaning is that not any slight or hidden thing remains hidden from His Knowledge. Do you not see His Saying:

الَّذِينَ تَرَىٰ أَنَّهُ يَلْعَلُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ
 مِنْ نَجْوَىٰ ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ
 وَلَا آدَنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُم
 بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Have you not seen that Allaah knows whatsoever is in the heavens and whatsoever is in the earth? There is no secret counsel of three, but He is their fourth, nor of five but He is their sixth, nor of less than that or more, but He is with them wheresoever they may be. And afterwards on the Day of Ressurrection He will inform them of what they did. Verily, Allaah is the All-Knower of everything."²

¹ Soorah al-Hadeed (57):4.

² Soorah al-Mujaadilah (58):7.

Muhammad ibn Sa'd said, "Nu'aym sought after *abaadeeth* a great deal in 'Iraq and the Hijaz, then he settled in Egypt. He remained there until he was taken away in the *Khilaafah* of Aboo Ishaq, meaning al-Mu'tasim. He was questioned about the Qur'aan, so he refused to give any answer which they desired from him, so he was kept in prison in Saamarraa. Then he remained in prison until he died in the year 228H." Ibn Yoonus said, "He was seized but refused to respond as they wished so he was imprisoned. So he died in Baghdaad on the day of 'Sunday', on the 13th of *Jumaadal-Oolaa*, and he had good understanding of *hadeeth*, but he narrated reprehensible reports from reliable narrators."

Niftawaih said, "He died in the year 229H and he was chained up in prison due to his refusal to declare that the Qur'aan is created. So he was dragged in his chains and thrown into a hole, and he was not shrouded, nor was he prayed over. This was done to him by the companion of Ibn Abee Duwaad (i.e., al-Mu'tasim)."¹



¹ *Siyar A'laamin-Nubalaa*, vol. 10, pp. 595-612.

FROM MAKKAH

'ABDULLAAH IBN YAZEED AL-MUQRI, ABOO 'ABDUR-RAHMAAN AL-'ADAWEE, the freed-salve of the family of 'Umar, he was born around 120H.

Those he narrated from include:

Kahmas ibn al-Hasan, Moosaa ibn 'Abee ibn Rabaah, Aboo Haneefah, Ibn 'Awn, Sa'eed ibn Abee Ayyoob, 'Abdur-Rahmaan ibn Ziyaad ibn An'um, al-Layth, Ibn Lahee'ah, Hurmulah ibn 'Imraan and Shu'bah.

Those who narrated from him include:

Al-Bukhaaree, Ahmad ibn Hanbal, Ishaq ibn Raahawaih, 'Alee ibn al-Madeenee, Aboo Khaithamah, Aboo Bakr ibn Abee Shaybah, Aboo Qudaamah, 'Abd ibn Humayd, Muhammad ibn 'Abdullaah ibn Numayr, Yahyaa ibn Moosaa al-Balkhee, 'Ubaydullaah ibn 'Umar al-Qawaareere, Ahmad ibn Nasr an-Neesaabooree, Muhammad ibn 'Abdullaah ibn 'Abdul-Hakam and adh-Dhuhlee.

An-Nasaa'ee said, "Reliable." Muhammad ibn 'Abdullaah ibn Yazeed al-Muqri said, "Ibn al-Mubaarak when he was asked about my father said, 'Gold struck purely.'" Muhammad ibn 'Aasim al-Asbaanee said, "I heard al-Muqri say, 'I am between ninety and a hundred years old and I have taught the recitation of the Qur'aan in Basrah for thirty-six years, and here in Makkah for thirty-five years.'" He died in 213H.¹



¹ *Tabdbeebut-Tabdbee.*

AL-HUMAYDEE, 'ABDULLAAH IBN AZ-ZUBAYR IBN 'EESAA, ABOO BAKR AL-QURASHEE, AL-ASADEE, AL-MAKKEE, compiler of his *Musnad*.

Those he narrated from include:

Ibraaheem ibn Sa'd, al-Fudayl ibn 'Iyaad, Sufyaan ibn 'Uyaynah, al-Waleed ibn Muslim, Marwaan ibn Mu'aawiyah, Wakee' and ash-Shaafi'ee.

Those who narrated from him include:

Al-Bukhaaree, adh-Dhuhlee, Ya'qoob al-Fasawee, Ismaa'eel Sammooyah, Muhammad ibn 'Abdullaah al-Barqee, Aboo Zur'ah al-Raazee, and Aboo Haatim.

Ahmad ibn Hanbal said, "Al-Humaydee is with us an Imaam." Aboo Haatim said, "The most reliable of people in narrating from Ibn 'Uyaynah is al-Humaydee, and he was the head of the students of Ibn 'Uyaynah, and he is reliable, an Imaam."

Al-Humaydee said, "I sat with Sufyaan ibn 'Uyaynah for nineteen years or thereabouts." Ya'qoob al-Fasawee said, "Al-Humaydee narrated to us, and I have not met anyone more sincere towards Islaam and its people than him."

Ishaaq ibn Raahawaih said, "The Imaams in our time are ash-Shaafi'ee, al-Humaydee and Aboo 'Ubayd." Al-Bukhaaree said, "Al-Humaydee is an Imaam in *hadeeth*." Al-Firabree said: Muhammad ibn al-Muhallab al-Bukhaaree narrated to us: al-Humaydee narrated to us, saying, "By Allaah, that I should fight against those who reject the *ahaadeeth* of Allaah's Messenger (ﷺ) is more beloved to me than that I should fight against a like number of Turks." He died in 229H.¹

¹ *Siyar A'laamin-Nubalaa*, vol. 10, pp. 616-621.

SULAYMAAN IBN HARB, THE JUDGE OF MAKKAH, ABOO AYYOOB AL-WAASHIHEE, AL-AZDEE, AL-BASREE - he was born in 140H.

Those he narrated from include:

Shu'bah, Mubaarak ibn Fadaalah, Hamaad ibn Salamah, as-Saree ibn Yahyaa, Jareer ibn Haazim, Sulaymaan ibn al-Mugheerah and Muhammad ibn Talhah ibn Mutarrif.

Those who narrated from him include:

Al-Bukhaaree, Aboo Daawood, al-Humaydee (who died before him), 'Amr ibn 'Alee al-Fallaas, Muhammad ibn Yahyaa adh-Dhuhlee, Ahmad ibn Sa'eed ad-Daarimee, 'Abbaas ad-Dooree, 'Abd ibn Humayd, Aboo Zur'ah, Muhammad ibn ad-Durays, and Yahyaa ibn Sa'eed al-Qattaan and Ahmad ibn Hanbal.

Aboo Haatim ar-Raazee said, "Sulaymaan ibn Harb was pleased with only a very few of the Shaikhs, so if you see that he narrates from a Shaikh, then know that he is reliable."

Ahmad ibn Sinaan said: al-Mis'aree narrated to us saying, "A man came to Sulaymaan ibn Harb and said, 'Your *mawlaa* so and so has died and has left the value of twenty-thousand dirhams.' So he said, 'So and so is more closely related to him than myself, the wealth is for him and not me.' He said, 'And at that time he was in need of a *dirham*.'" An-Nasaa'ee said, "Reliable, trustworthy." He died in Basrah, in *Rabee'ul-Aakbir*, 224H.¹



¹ *Siyar A'laamin-Nubalaa*, vol. 10, pp. 330-334.

AHMAD IBN MUHAMMAD AL-AZRAQEE, ABUL-WALEED OR ABOO MUHAMMAD AL-GHASSAANEE

Those he narrated from include:

'Amr ibn Yahyaa as-Sa'dee, Maalik, Ibn 'Uyaynah, ash-Shaafi'ee and Fudayl ibn 'Iyaad.

Those who narrated from him include:

Al-Bukhaaree, Aboo Haatim, his grandson Abul-Waleed, Ya'qoob al-Fasawee and 'Abdullaah ibn Ahmad ibn Abee Maysarah.

Aboo Haatim and Aboo 'Awaanah said of him, "Reliable," and Ibn Sa'd said, "Reliable, he narrated many *hadeeth*." He died in 222H.¹



¹ *Tabdbeebut-Tabdbee* and *Tabdbeeul-Kamaal*.

FROM AL-MADEENAH

ISMAA'EEL IBN ABEE UWAYS, ABOO 'ABDULLAAH AL-ASBAHEE, AL-MADANEE - he was born in 139H.

Those he narrated from include:

His father 'Abdullaah ibn Uways, his brother Aboo Bakr, and his maternal uncle Maalik ibn Anas, and 'Abdul-'Azeez ibn 'Abdullaah ibn al-Maajishoon, Sulaymaan ibn Bilaal, Katheer ibn 'Abdullaah ibn 'Amr ibn 'Awf, and 'Abdur-Rahmaan ibn Abiz-Zinaad.

Those who narrated from him include:

Al-Bukhaaree, Muslim, 'Uthmaan ibn Sa'eed ad-Daarimee, Ya'qoob al-Fasawee, Muhammad ibn Ismaa'eel at-Tirmidhee, al-Hasan ibn 'Alee as-Suree.

Adh-Dhahaabee said, "He was the scholar and the *mubaddith* of al-Madeenah in his time, despite some deficiency in his memory and precision ..." Ahmad ibn Hanbal said, "He was allright," he mentioned him once and declared him reliable and said, "During the trial (*mibnah*) he took a praiseworthy stance." He died in 226H.¹



MUTARRIF IBN 'ABDULLAAH, ABOO MUS'AB AL-YASAAREE, AL-HILAALEE, AL-MADANEE - he was born in 137H.

Those he narrated from include:

His maternal uncle Maalik ibn Anas, Ibn Abee Dhi'b, 'Abdur-Rahmaan ibn Abiz-Zinaad, 'Abdullaah ibn Zayd ibn Aslam.

¹ *Siyar A'laamin-Nubalaa*, vol. 10, pp. 391-395.

Those who narrated from him include:

Al-Bukhaaree, adh-Dhuhlee, Haaron al-Hammaal, ar-Rabee' al-Muraadee, Aboo Zur'ah ad-Dimashqee, Aboo Zur'ah ar-Raazee, Aboo Haatim and Bishr ibn Moosaa.

Ad-Daaraqutnee said, "Reliable." Ibn Abee Haatim said, "I asked my father about him, so he said, 'Somewhat contradictory in *hadeeth*, trustworthy.'" Ibn Hajr said in *At-Tagreeb*, "Reliable, Ibn 'Adee was not correct in declaring him weak." Adh-Dhahabee said in *Meezaanul-F'tidaal*, "He was one of the major scholars." He died in 220H.¹



'ABDULLAAH IBN NAAFI', AZ-ZUBAYREE, AL-QURASHEE, AL-ASADEE, AL-MADANEE, THE GRANDSON OF THAABIT IBN 'ABDULLAAH IBN AZ-ZUBAYR IBN AL-'AWAAM. KNOWN AS 'ABDULLAAH IBN NAAFI' AS-SAGHEER - he was born in 140H.

Those he narrated from include:

His brother 'Abdullaah ibn Naafi' al-Kabeer, Maalik, and 'Abdul-'Azeez ibn Abee Haazim.

Those who narrated from him include:

Adh-Dhuhlee, Haaron al-Hammaal, Ya'qoob ibn Shaybah, 'Abbaas ad-Dooree, Ahmad ibn al-Mu'adhdhal al-Faqeeh, Aboo 'Utbah al-Himsee.

Yahyaa ibn Ma'een said, "Trustworthy," and al-Bukhaaree said, "His *ahaadeeth* are well-known." He was declared reliable by Aboo Bakr al-Bazaar and Ahmad ibn Saalih. He died in 216H.²

¹ *Tabdbeebut-Tabdbee*, *Taqreebut-Tabdbee* and *Meezaanul-F'tidaal*.

² *Tabdbeebut-Tabdbee*.

AHMAD IBN ABEE BAKR, ABOO MUS'AB, AL-QURASHEE, AZ-ZUHREE, AL-MADANEE, JUDGE OF AL-MADEENAH - he was born in 150H.

He studied at length under Maalik ibn Anas, learned *fiqh* from him and heard the *Muwatta* from him, reporting it precisely.

Those whom he narrated from include:

Al-'Attaaf ibn Khaalid, Yoosuf ibn al-Maajishoon, Muslim ibn Khaalid az-Zanjee, Husayn ibn Zayd ibn 'Alee, Ibn Abee Haazim, Muhriz ibn Haaroon, Ibraaheem ibn Sa'd, Muhammad ibn Ibraaheem ibn Deenaar and 'Abdul-'Azeez ibn Muhammad ad-Daraawardee.

Those who narrated from him include:

Al-Bukhaaree, Muslim, Aboo Daawood, at-Tirmidhee and an-Nasaa'ee, Ismaa'eel al-Qaadee, Baqee' ibn Makhlad, Aboo Zur'ah ar-Raazee and Mutayyan.

Az-Zubayr ibn Bakkaar said, "He is the undisputed scholar of the people of al-Madeenah." 'Abdullaah ibn Muhammad ibn al-Fadl as-Saydaawee said, "Some people came to Aboo Mus'ab az-Zuhree and said, 'There is in our area in Baghdaad a man who says that his recital of the Qur'aan is created.' So he said, "This is a foul saying of the Nabatheans."

Aboo Zur'ah and Aboo Haatim both said about him, "Trustworthy," and Aboo Ishaq said in his *Tabaqaat*, "Aboo Mus'ab was one of the most knowledgeable of the people of al-Madeenah." He died in 242H.¹



¹ *Siyar A'laamin-Nubalaa*, vol. 11, pp. 436-440.

IBRAAHEEM IBN HAMZAH, ABOO ISHAAQ, AZ-ZUBAYREE, AL-ASADEE, AL-MADANEE. THE GREAT GREAT GRANDSON OF THE CHIEF OF THE BELIEVERS, 'ABDULLAAH IBN AZ-ZUBAYR

Those he narrated from include:

Ibraaheem ibn Sa'd, Yoosuf ibn al-Maajishoon, 'Abdul-'Azeez ibn Abee Haazim, Haatim ibn Ismaa'eel and ad-Daraawardee.

Those who narrated from him include:

Al-Bukhaaree, Aboo Daawood, Ismaa'eel al-Qaadee, Muhammad ibn Nasr as-Saa'igh, al-'Abbaas ibn al-Fadl al-Asfaatee and Hammaad ibn Ishaq al-Qaadee.

Aboo Haatim said, "Trustworthy," and Muhammad ibn Sa'd said, "Reliable, trustworthy in *hadeeth*. He comes to ar-Rabadhah often for trade, and stays there, but is present for the two 'Eids in al-Madeenah." He died in 230H.¹



IBRAAHEEM IBN AL-MUNDHIR AL-HIZAAMEE, ABOO ISHAAQ, AL-QURASHEE, AL-ASADEE, AL-MADANEE

Those he narrated from include:

Sufyaan ibn 'Uyaynah, al-Waleed ibn Muslim, 'Abdullaah ibn Wahb, Ma'an ibn 'Eesaa, Muhammad ibn Fulaih, Aboo Damrah and Ibn Abee Fudayk.

¹ *Siyar Alaamin-Nubalaa*, vol. 11, pp. 6061.

Those who narrated from him include:

Al-Bukhaaree, Ibn Maajah, Baqee' ibn Makhlad, Aboo Bakr ibn Abid-Dunyaa, Tha'lab and al-Hasan ibn Sufyaan, Aboo Zur'ah, Aboo Haatim and Mutayyan.

Saalih Jazarah said, "Trustworthy," as did Aboo Haatim. He died in 236H, in al-Madeenah in the month of *Mubarram*, having just returned from *Hajj*.¹



¹ *Siyar A'laamin-Nubalaa*, vol. 10, pp. 689-691 and *Tabdheebut-Tabdheeb*.

FROM BASRAH

ABOO 'AASIM AD-DAHHAAK IBN MAKHLAD, ASH-SHAYBAANEE, AL-BASREE, HIS MOTHER WAS FROM THE FAMILY OF ZUBAYR - he was born in 122H—and his mother was twelve years old at the time.

Those he narrated from include:

Yazeed ibn Abee 'Ubayd, Ayman ibn Naabil, Bahz ibn Hakeem, Sulaymaan at-Taymee, Ibn 'Ajlaan, Haywah ibn Shuraih, Jareer ibn Haazim, Ja'far as-Saadiq, Ibn 'Aws, Ibn Jurayj, 'Abbaad ibn Mansoor, Shu'bah, al-Awzaa'ee, Ibn Abee 'Aroobah, Sufyaan and Maalik.

Those who narrated from him include:

Al-Bukhaaree (and Aboo 'Aasim was the most senior and most excellent of his Shaikhs), Jareer ibn Haazim, his teacher, al-Asma'ee, al-Khuraybee, Ishaaq ibn Raahawaih, 'Alee ibn al-Madeenee, Ahmad, Aboo Khaithumah, Muhammad ibn Bashshaar (Bundaar), Ibn Muthannaa, Mahmood ibn Ghaylaan, adh-Dhuhlee, al-Fallaas, Ibn Waarah, al-Jawzajaanee, al-Kudaymee, 'Abbaas ad-Dooree, ... and the last of his students to die was Muhammad ibn Hubbaan al-Azhar al-Qattaan (d. 301H).

He was declared reliable by Yahyaa ibn Ma'een. Ahmad al-'Ijlee said, "Reliable, he narrates many *abaadeeth* and possesses *fiqh*." 'Umar ibn Shabbah said, "Aboo 'Aasim an-Nabeel narrated to us, and by Allaah, I have not seen the like of him." Ibn Sa'd said, "Aboo 'Aasim was reliable, a scholar."

Aboo Ya'laa al-Khaleelee said about him, "They are agreed upon his abstemiousness (*zuhd*), his knowledge and his precision."

Al-Bukhaaree said, "I heard Aboo 'Aasim say, 'Since I have known backbiting to be forbidden I have never backbitten anyone.'" And Muhammad ibn 'Eesaa az-Zajjaaj said, "I heard Aboo 'Aasim say, 'Whoever seeks *hadeeth* has sought the highest of affairs, so he must be the best of the people.'"

He never narrated except from memory, he died on the 14th of *Dhul-Hijjah* 212H.¹



HISHAAM IBN 'ABDUL-MAALIK, ABUL-WALEED, AT-TAYAALEESSEE, AL-BAAHILEE, THEIR MAWLAA, AL-BASREE - he was born in 133H.

Those he narrated from include:

'Ikrimah ibn 'Ammaar, 'Umar ibn Abee Zaa'idah, Shu'bah, Hishaam ad-Dastuwaa'ee, Daawood ibn Abil-Furaat, Israa'eel, Zaa'idah, Jareer ibn Haazim, Ibn al-Maajishoon, Maalik, al-Layth and Mahdee ibn Maymoom.

Those who narrated from him included:

Al-Bukhaaree, Aboo Daawood, Ishaaq ibn Raahawaih, Muhammad ibn Sa'd, Bundaar, Muhammad ibn Muthannaa, adh-Dhuhlee, Ishaaq al-Kawsaj, Aboo Ishaaq al-Jawzajaanee, Ahmad ibn Sinaan, Aboo Muhammad ad-Daarimee, Ahmad ibn al-Furaat, 'Abd ibn Humayd, Aboo Zur'ah, Aboo Haatim, Aboo Waarah, Muhammad ibn Ayyoob ibn Durays, 'Uthmaan ibn 'Umar ad-Dabbee, Aboo Bakr ibn Abee 'Aasim, and the last of them was Aboo Khaleefah, al-Fadl ibn al-Hubaab.

¹ *Siyar Alaamin-Nubalaa*, vol. 9, pp. 480-485.

Ahmad ibn Hanbal said, "Abul-Waleed is precise," and he said, "He is older than Ibn Mahdee by three years, Abul-Waleed is the Shaykh of Islaam today. Today I do not give precedence to any of the narrators of *hadeeth* over him." Ibn Abee Haatim said, "I heard Aboo Zur'ah say, when Abul-Waleed was mentioned, 'He reached half of Islaam, and he was an Imaam in his time, having great standing with the people.'"

Ahmad ibn 'Abdullaah al-'Ijlee said, "Abul-Waleed was a reliable and sound narrator of *hadeeth* in Basrah. He narrated from seventy women, and students used to travel to him after (the death of) Aboo Daawood at-Tayaaleesee."

Muhammad ibn Muslim ibn Waarah said, "I heard Abul-Waleed say, 'Whilst I was writing down the *ahaadeeth* which Shu'bah was narrating he saw me and said, 'You are writing?' So I put down the pages and instead looked at him.'" Adh-Dhahabee said, "It is as if he disliked for him to write, since he had the ability to memorise without it." He died in 227H.¹



AL-HAJJAAJ IBN MINHAAL, ABOO MUHAMMAD, AL-BASREE, AL-ANMAATEE

Those he narrated from include:

Qurrah ibn Khaalid, Shu'bah, Juwayriyah ibn Asmaa, Hamaam ibn Yahyaa, Yazeed ibn Ibraaheem at-Tusturee, Hamaad ibn Zayd, Hamaad ibn Salamah, 'Abdul-'Azeez ibn Maajishoon and Maalik.

¹ *Siyar Alaamin-Nubalaa*, vol. 10, pp. 341-347.

Those who narrated from him include:

Al-Bukhaaree, adh-Dhuhlee, Ishaaq al-Kawsaj, Aboo Muhammad ad-Daarimee, 'Abd ibn Humayd, Ahmad ibn al-Furaat, Aboo Muslim al-Kajjee, Ishaaq ibn Ibraaheem Shaadhaan, 'Alee ibn 'Abdul-'Azeez, Hilaal ibn al-'Alaa ar-Raqqee and Ismaa'eel al-Qaadee.

Aboo Haatim said, "Reliable, noble," and Khalaf Kurdoos said, "Hajjaaj was a person of the *Sunnah*, he manifested it openly." He died in 217H.¹



'ALEE IBN 'ABDULLAAH IBN JA'FAR AL-MADEENEE, ABUL-HASAN, ('ALEE IBN AL-MADEENEE) AS-SA'DEE, THEIR MAWLAA, AL-BASREE - he was born in 161H in Basrah.

Those he narrated from include:

His father 'Abdullaah ibn Ja'far as-Sa'dee, Hammaad ibn Zayd, Ja'far ibn Sulaymaan, Yazeed ibn Zurai', 'Abdul-Waarith, Hushaim ibn Basheer, 'Abdul-'Azeez ad-Daraawardee, Mu'tamir ibn Sulaymaan, Sufyaan ibn 'Uyaynah, Jareer ibn 'Abdul-Hameed, al-Waleed ibn Muslim, Bishr ibn al-Mufaddal, Ghundar (Muhammad ibn Ja'far), Yahyaa ibn Sa'eed al-Qattaan, Ibn Wahb and 'Abdur-Razzaaq.

Those who narrated from him include:

Ahmad ibn Hanbal, Aboo Yahyaa Saa'iqah, az-Za'faraanee, Aboo Bakr as-Saaghaanee, al-Bukhaaree, Aboo Haatim, Hanbal ibn Ishaaq, adh-Dhuhlee, 'Alee ibn Ahmad ibn an-Nadr, his son 'Abdullaah ibn 'Alee, Aboo Daawood, Humayd ibn Zanjawaih, Saalih ibn

¹ *Siyar A'laamin-Nubalaa*, vol. 10, pp. 352-354.

Muhammad Jazarah, Ismaa'eel al-Qaadee, Aboo Muslim al-Kajjee, Aboo Ya'laa al-Mawsulee, Muhammad ibn Muhammad al-Baaghandee, Abul-Qaasim al-Baghawee and 'Abdullaah ibn Muhammad ibn Ayyoob al-Kaatib - the last of those to narrate *abaadeeth* from him. And from his teachers Ibn 'Uyaynah narrated from him.

Adh-Dhahabee said, "He excelled in this field, and compiled and gathered, and surpassed the memorisers in knowledge of hidden defects in transmission (*Ilal*), and it is said that he wrote two hundred works." Aboo Haatim ar-Raazee said, "Ibn al-Madeenee was a sign amongst the people in his knowledge of *hadeeth* and hidden defects in transmission, and Ahmad ibn Hanbal had not used to call him by his name, but rather use his *kunyah* out of respect for him. I never heard Ahmad use his name."

Khalaf ibn al-Waleed al-Jawharee said, "Ibn 'Uyaynah came out to us one day, when 'Alee ibn al-Madeenee was with us, so he said, 'If it were not for the presence of 'Alee I would not come out to you.'"

Ibn Mahdee said, "Alee ibn al-Madeenee is the most knowledgeable of the people of the *abaadeeth* of Allaah's Messenger (ﷺ), and of the *abaadeeth* of Ibn 'Uyaynah in particular." His teacher Yahyaa ibn Sa'eed al-Qattaan said, "The people criticise me for sitting to study under 'Alee, but I learn from him more than he learns from me."

Yahyaa ibn Ma'een said, "Alee is one of those who narrates the most from Yahyaa al-Qattaan. I think that he has more than ten thousand *abaadeeth* which he narrates from. He narrates more from him than Musaddad, and Yahyaa used to be close to 'Alee and was a friend of his." Al-Bukhaaree said, "I have not held myself to be slight in the presence of anyone, except with 'Alee ibn al-Madeenee."

Ya'qoob al-Fasawee said, "Alee ibn al-Madeenee said, 'I compiled *Al-Musnad*, going to great lengths in making it complete, then I left it in my house and went on a journey, and insects of the soil destroyed it. And I was unable to gather it again.'" Aboo Yahyaa Muhammad ibn 'Abdur-Raheem said, "When 'Alee came to Baghdaad, he would be at the head of the gathering. Ibn Ma'een, Ahmad ibn Hanbal and al-Mu'aytee came, and the people were watching. So if they differed about anything it was 'Alee who spoke."

Yahyaa ibn Ma'een said, "When 'Alee ibn al-Madeenee came to us he would make the *Sunnah* apparent, and when he went to Basrah he would make love of 'Alee apparent." Adh-Dhahabee said, "I say: he would manifest the virtues of 'Alee in Basrah because of their partisanship to 'Uthmaan alone and their dislike of 'Alee." 'Alee ibn al-Madeenee said, "Attaining knowledge of the meaning of the *abaa'deeth* is half of the knowledge, and knowledge of the narrators is half of the knowledge."

Aboo 'Ubayd said, "The knowledge has ended up with four people: Aboo Bakr ibn Abee Shaybah is the one who best ordered it; Ahmad ibn Hanbal is the one who best understood the *fiqh* of it; 'Alee ibn al-Madeenee is the one having best knowledge of it and Yahyaa ibn Ma'een is the one who wrote down the most of it."

Saalih ibn Muhammad (Jazarah) said, "The most knowledgeable of those I met with regard to *hadeeth* and their hidden defects in transmission was 'Alee ibn al-Madeenee, and the one who knew the *fiqh* of *hadeeth* best was Ahmad, and the most proficient of them in *hadeeth* was Sulaymaan ash-Shaadhakoonee."

Ibn 'Ammar al-Mawsilee said in his *Taareekh*, "Alee ibn al-Madeenee said to me, 'What prevents you from declaring the *Jahmiyyah* to be Unbelievers?' And at the beginning I had not used to declare them to be Unbelievers. Then when 'Alee consented to their saying in the trial (concerning the Qur'aan) I wrote to him reminding him of his saying to me, and I reminded him of Allaah. Then later a man informed me about him that he had wept when he had read my letter. Then I later saw him and he said to me, 'There is nothing in my heart of what I said with my tongue, (i.e., in response to the trial concerning the Qur'aan) and I responded because I feared that I should be killed, and you are aware of my weakness, which is such that if I had been lashed a single time I would have died.'"

Al-Marroodhee said, "I heard a man from the people of the army say to Aboo 'Abdullaah (Ahmad), 'Ibn al-Madeenee sends the greeting of *salaam* to you.' So he remained silent. So I said to Aboo 'Abdullaah, "Abbaas al-'Anbaree said to me: 'Alee ibn al-Madeenee said, when he had mentioned a person and spoken against him, and I said to him, "They will not accept your saying, rather they will only accept from Ahmad ibn Hanbal." So he said, "Ahmad was able to withstand lashing, whereas I could not withstand it." And Ibn 'Ammar also said, "Alee kept the trial of Ibn Abee Duwaad away from me, and interceded for me, and he kept it away from a number of the people of Mawsil because of me. So he did not consent out of belief in that, but merely through fear."

Aboo Yoosuf al-Quloosee said to 'Alee ibn al-Madeenee, "The like of you consented to the like of what you responded to?" So 'Alee said, "O Aboo Yoosuf, how trifling the sword seems to you." Ibn Makhlad

al-'Attaar said, "Muhammad ibn 'Uthmaan narrated to us, 'I heard 'Alee ibn al-Madeenee say two months before he died, 'The Qur'aan is the Speech of Allaah, uncreated, and whoever says that it is created is an Unbeliever.'"

'Abdur-Rahmaan ibn Abee Haatim said, "Aboo Zur'ah abandoned narrating from 'Alee due to what occurred from him during the trial, but my father used to narrate from him since 'Alee disassociated himself from what he had done (i.e., under duress). My father said, "Alee was a sign amongst the people with regard to knowledge of *hadeeth* and hidden defects of transmission."

Adh-Dhahabee said, "Some people report from 'Abdullaah ibn Ahmad that his father withheld from narrating from 'Alee ibn al-Madeenee, but I do not see that. Rather *abaadeeth* are reported from him in his *Musnad*, and there are a great number of *abaadeeth* from him in *Sabeeh* al-Bukhaaree." He died two days before the end of *Dhul-Qa'dah*, 234H, in Saamarraa.¹



¹ *Siyar A'laamin-Nubalaa*, vol. 11, pp. 41-60.

FROM KOOFAH

AL-FADL IBN DUKAYN AL-KOOFEE, ABOO NU'AYM, AL-MULAA'EE, AT-TAYMEE, AT-TALHEE, AL-QURASHEE, THEIR MAWLAA - he was born in 130H.

Those he narrated from include:

Sulaymaan al-A'mash, Zakariyyaa ibn Abee Zaa'idah, Ja'far ibn Burqaan, Maalik ibn Mighwal, Yoonus ibn Abee Ishaaq, Sufyaan ath-Thawree, Shu'bah, al-Hasan ibn Saalih, Israa'eel, Shareek, Khaalid ibn Tahmaan, al-Mas'oodee, Jareer ibn Haazim, Aboo Haneefah and Ibn Abee Laylaa.

Those who narrated from him include:

Al-Bukhaaree (who narrated a great deal from him and he was one of the most senior Shaikhs of al-Bukhaaree), Ahmad ibn Hanbal, Ishaaq, Ibn Ma'een, Aboo Khaithamah, 'Abdullaah ibn Abee Shaybah, 'Uthmaan ibn Abee Shaybah, adh-Dhuhlee, Aboo Muhammad ad-Daarimee, 'Abd ibn Humayd, 'Abbaas ad-Dooree, Aboo Zur'ah ar-Raazee, Aboo Zur'ah ad-Dimashqee, Muhammad ibn Sanjar, Aboo Haatim, Ibn al-Furaat, 'Alee ibn 'Abdul-'Azeez al-Baghawee, Ismaa'eel ibn Sammawayh, at-Tirmidhee and Ahmad ibn al-Haythum ibn Khaalid al-Bazzaar.

Aboo Zur'ah ad-Dimashqee said, "I heard Yahyaa ibn Ma'een say, 'I have not seen anyone more reliable than two men, Aboo Nu'aym and 'Affaan.'" Ya'qoob al-Fasawee said, "Our companions are agreed that Aboo Nu'aym was at the limit of precision."

Ahmad ibn Abil-Hasan at-Tirmidhee and others reported from Aboo Nu'aym that he said, "The Qur'aan is the Speech of Allaah, it is not created." Abul-'Abbaas as-Sarraaj reported from al-Kudaymee who said, "When Aboo Nu'aym entered upon the governor to be tried in the trial (regarding the Qur'aan), Yoonus and Aboo Ghassaan and others were present, so the first one to be tried was a certain person and he consented. Then it was said to Aboo Nu'aym, 'This person has consented, so what is your saying?' So he said, 'By Allaah, I have not ceased accusing his grandfather of severe heresy. Yoonus ibn Bukayr informed me that he heard this persons grandfather say, 'There is no harm in stoning the Pillars (*Jamaraa*) with glass bottles.' I came to Koofah and it contained more than seven hundred Shaikhs, al-A'mash and those lesser than him, all of them saying, 'The Qur'aan is the Speech of Allaah,' and my neck is of less consequence to me than this button (and he tore it off)." So Ahmad ibn Yoonus stood up to him and kissed his head, and there had previously been ill-feeling between them, and he said, 'May Allaah reward you with good ...'"

At-Tabaraanee said, "I heard Sulayhah bint Abee Nu'aym say, 'I heard my father say, 'The Qur'aan is the Speech of Allaah, uncreated, and whoever says that it is created is an Unbeliever.'"

Ahmad ibn Hanbal said, "There are two Shaikhs about whom the people used to speak and whom they used to make mention of, and we received treatment from the people with regard to their affair such as is known to Allaah. They stood for Allaah's sake with a matter which no others, or very few others, stood to support—'Affaan and Aboo Nu'aym." Al-Khateeb al-Baghdaadee said, "Aboo 'Abdullaah was referring by that to their refusal to consent to the saying that the Qur'aan is created, when they were tried."

Al-Marroodhee reported from Ahmad ibn Hanbal that he said, "Allaah raised up 'Affaan and Aboo Nu'aym by their truthfulness, till they were praised greatly by the people." Muhammad ibn 'Abdul-Wahhaab al-Farraa said, "We used to have awe for Aboo Nu'aym greater than our awe of the ruler."

Al-'Ijlee said of him, "Reliable, sound in *hadeeth*," and Aboo Haatim said, "I asked 'Alee (ibn al-Madeenee), 'Who is the most reliable of the students of ath-Thawree?' He said, 'Yahyaa, and 'Abdur-Rahmaan, and Wakee' and Aboo Nu'aym.'" He died on the 30th *Sha'baan*, 219H, in Koofah.¹



'UBAYDULLAAH IBN MOOSAA, ABOO MUHAMMAD AL-'ABSEE, THEIR MAWLAA, AL-KOOFEE - he was born around 120H.

Those he narrated from include:

Hishaam ibn 'Urwah, Sulaymaan al-'A'mash, Ibn Juraij, al-'Awzaa'ee, Mis'ar, Shu'bah, Sufyaan, Shaybaan, Israa'eel, and al-Hasan ibn Hayy.

Those who narrated from him include:

Ahmad ibn Hanbal (who narrated only a little from him as Ahmad used to hate him for an innovation found in him), Ishaaq, Ibn Ma'een, 'Abd ibn Humayd, Muhammad ibn 'Abdullaah ibn Numayr, 'Alee ibn Muhammad at-Tanaafisee, Mahmood ibn Ghaylaan, adh-Dhuhlee, Aboo Haatim, 'Abbaas ad-Dooree, Ahmad ibn 'Abdullaah al-'Ijlee, Ya'qoob al-Fasawee and al-Bukhaaree.

¹ *Siyar A'laamin-Nubalaa*, vol. 10, pp. 142-157.

He was declared reliable by Ibn Ma'een and a group, and Aboo Haatim said about him, "Reliable, trustworthy, good in *badeeth*." Al-'Ijlee said, "Reliable, a leader with regard to the Qur'aan, a scholar of it. I never saw him raising his head up, and he was never seen laughing."

Al-Aajurree narrates that Aboo Daawood said, "He was an ardent *Shee'ee*, his *abaadeeth* are allowable." He was the first one to compile a Musnad arranged Companion-wise in Koofah, and he was a memoriser of *badeeth* and reciter of the Qur'aan. He recited under Hamzah az-Zayyaat, 'Eesaa ibn 'Umar al-Hamdaanee and 'Alee ibn Saalih ibn Hayy.

Adh-Dhahabee said, "He was a person of worship ... he was a companion of Hamzah (az-Zayyaat) and took on his manners, except with regard to the unfortunate characteristics of *Shee'ism* (i.e., ardent preference for 'Alee), which he took from the people of his land which was built upon that innovation."

He narrated: Maalik ibn Mighwal narrated to us: from 'Awn ibn Abee Juhayfah: from his father who said, 'Alee رَضِيَ اللَّهُ عَنْهُ said, "The best of us after our Prophet was Aboo Bakr and 'Umar رَضِيَ اللَّهُ عَنْهُ." Adh-Dhahabee said, "So the fact that 'Ubaydullaah narrated the like of this shows that he gave precedence to the two Shaikhs, however he used to attack those who were adversaries of 'Alee."

Ibn Mandah said, "Ahmad ibn Hanbal used to point 'Ubaydullaah out to the people, and he was well known for *Rafd* (extreme partisanship for 'Alee), and he would not let anyone enter his house who was called 'Mu'aawiyah.' Mu'aawiyah ibn Saalih al-Ash'aree

entered upon him and he said, 'What is your name?' He said, 'Mu'aawiyah.' He said, 'By Allaah, I will not narrate to you, nor will I narrate to a people whom you live amongst.' He died in 213H.¹



AHMAD IBN 'ABDULLAAH IBN YOONUS, ABOO 'ABDULLAAH AT-TAMEEMEE, AL-YARBOO'EE, AL-KOOFEE (AHMAD IBN YOONUS) - he was born in 132H.

Those he narrated from include:

His grandfather Yoonus ibn 'Abdullaah ibn Qays al-Yarboo'ee, Ibn Abee Dhi'b, Sufyaan ath-Thawree, Israa'eel, al-Hasan ibn Saalih, Zaa'idah ibn Qudaamah, 'Abdul-'Azeez ibn al-Maajishoon and Aboo Bakr ibn 'Ayyaash.

Those who narrated from him include:

Al-Bukhaaree, Muslim (and he was one of the most senior of Muslim's Shaikhs), 'Abd ibn Humayd Aboo Zur'ah ar-Raazee, Ibraaheem al-Harbee, Ya'qoob al-Fasawee, Aboo Haatim, Ahmad ibn Yahyaa al-Halwaanee, Aboo Husayn al-Waadi'ee, Ibraaheem ibn Shareek, Aboo Bakr ibn Abee Shaybah and Sammooyah.

Aboo Haatim said, "He was reliable, precise," al-'Ijlee said, "Reliable, a person of the *Sunnah*," and Ibn Sa'd said, "He was reliable, trustworthy, a person of the *Sunnah* and the *Jamaa'ah*."

¹ *Siyar A'laamin-Nubalaa*, vol. 9, pp. 553-557.

Al-Fadl ibn Zayd said, "I heard Ahmad ibn Hanbal, when a man asked him who shall I write narrations from, saying, 'Travel to Ahmad ibn Yoonus, since he is the Shaikh of Islaam.'" Aboo Daawood said, "I asked Ahmad ibn Yoonus, so he said, 'Do not pray behind those who say that the Qur'aan is created, they are Unbelievers.'"

Aboo Haatim said, "He was one of the righteous people of Koofah, and their *Sunnis*." He died in 134H.¹



**QABEESAH IBN 'UQBAH IBN RABEE'AH, ABOO 'AAMIR, AS-SUWAA'EE,
AL-KOOFEE**

Those he narrated from include:

'Eesaa ibn Tahmaan, Maalik ibn Mighwa, 'Aasim ibn Muhammad al-'Umaree, Yoonus ibn Abee Ishaq, Mis'ar, Shu'bah, Warqaa, Hamzah az-Zayyaat, Israa'eel, Sufyaan ath-Thawree (whom he narrated a great deal from), Safwaan ibn Abis-Sahbaa, Wahb ibn Ismaa'eel and Abul-Ashhab al-'Utaaridee.

Those who narrated from him include:

Ahmad ibn Hanbal, 'Uthmaan ibn Abee Shaybah, Aboo Bakr ibn Abee Shaybah, al-Bukhaaree, adh-Dhuhlee, Hannaad, Mahmood ibn Ghaylaan, Haaroon al-Hammaal, Aboo Qudaamah as-Sarkhusee, Aboo Zur'ah ar-Raazee, Aboo Umayyah at-Tarasoosee, 'Abbaas ad-Duwaree, Ahmad ibn Sulaymaan ar-Ruhaawee, Hanbal ibn Ishaq, and 'Uqbah ibn Qabeesah, his son.

¹ *Siyar Alaamin-Nubalaa*, vol. 10, pp. 457-459 and *Tabdbee*b.

Yahyaa ibn Ma'een said, "Qabeesah is reliable in everything except with regard to the *abaadeeth* of Sufyaan, where he is not that strong, since he heard from him when he was very young."

Aboo Zur'ah was asked about Qabeesah and Aboo Nu'aym and said, "Qabeesah was the most excellent of the two men, and Aboo Nu'aym was the most precise of the two. I have not seen any of the scholars of *hadeeth* memorising and narrating the *hadeeth* exactly word for word, not changing any word except Qabeesah and Aboo Nu'aym with regard to the *abaadeeth* of ath-Thawree, and Yahyaa al-Himmaanee with regard to the *abaadeeth* of Shareek, and 'Alee ibn al-Ja'd in his *abaadeeth*."

Ishaaq ibn Sayyaar said, "I have not seen amongst the Shaikhs anyone memorising better than Qabeesah." Hafs ibn 'Umar said, "I have not seen the like of Qabeesah. I have never seen him smiling. He was from the righteous worshippers of Allaah." He died in 215H.¹



MUHAMMAD IBN 'ABDULLAAH IBN NUMAYR, ABOO 'ABDUR-RAHMAAN AL-HAMDAANEE, THEN AL-KHAARIFEE, THEIR MAWLAA, AL-KOOFEE - he was born around 160-170H.

Those he narrated from include:

His father 'Abdullaah ibn Numayr, al-Mutallab ibn Ziyaad, 'Umar ibn 'Ubayd at-Tanaafisee, Aboo Khaalid al-Ahmar, Aboo Mu'aawiyah, Ibn Fudayl, Marwaan ibn Mu'aawiyah, Sufyaan ibn 'Uyaynah, Ibn 'Ulayyah, Wakee', Yazeed ibn Haaron, al-Muhaaribee and Aboo 'Aasim.

¹ *Siyar A'laamin-Nubalaa*, vol. 10, pp. 130-135.

Those who narrated from him include:

Al-Bukhaaree, Muslim, Aboo Daawood, Ibn Maajah, adh-Dhuhlee, Aboo Haatim, Aboo Zur'ah, Ya'qoob ibn Shaybah, Ya'qoob al-Fasawee, Baqee' ibn Makhlad, Ahmad ibn Mulaa'ib, Mutayyan, 'Abdullaah ibn Ahmad ibn Hanbal and Aboo Ya'laa al-Mawsilee.

At-Tirmidhee said, "Ahmad ibn Hanbal used to have very great respect for Muhammad ibn 'Abdullaah ibn Numayr, and would say, 'What a fine young man he is!'" Ahmad said, "Muhammad ibn 'Abdullaah ibn Numayr is the pearl of 'Iraq." 'Alee ibn al-Husayn ibn Junayd said, "Ahmad and Ibn Ma'een used to say about the Shaikhs whatever Ibn Numayr said about them," meaning they would say whatever he said about the narrators of his land.

Ibn al-Junayd said, "I did not see in Koofah anyone the like of Muhammad ibn 'Abdullaah ibn Numayr. He was a man who gathered knowledge, understanding, *Sunnah* and abstemiousness (*zuhd*) and he was poor." Ahmad ibn Sinaan al-Qattaan said, "I did not see from the young men of Koofah anyone more excellent in my view than Ibn Numayr. He used to lead us in the Obligatory Prayers, and his father would pray behind him. He came to us (i.e., in Waasit) in the days of Yazeed ibn Haaroon."

Al-'Ijlee said, "A reliable narrator of Koofah who is counted as one of the Companions of *Hadeeth*." Aboo Haatim ibn Hibbaan said, "He was one of the precise memorisers and the people of piety in the Religion." He died in 234H.¹



¹ *Siyar A'laamin-Nubalaa*, vol. 11, pp. 455-458.

'ABDULLAAH IBN MUHAMMAD IBN ABEE SHAYBAH, ABOO BAKR AL-'ABSEE, THEIR MAWLAA, AL-KOOFEE, the brother of 'Uthmaan ibn Abee Shaybah.

Those he narrated from include:

Shareek al-Qaadee, Abul-Ahwas Sallaam ibn Sulaym, 'Abdus-Salaam ibn Harb, 'Abdullaah ibn al-Mubaarak, Jareer ibn 'Abdul-Hameed, Aboo Khaalid al-Ahmar, Sufyaan ibn 'Uyaynah, 'Alee ibn Mushir, 'Abdul-'Alaa ibn 'Abdul-'Alaa, Wakee' ibn al-Jarraah, Yahyaa al-Qattaan, Ismaa'eel ibn 'Ayyaash, Ismaa'eel ibn 'Ulayyah.

Those who narrated from him include:

Al-Bukhaaree, Muslim, Aboo Daawood, Ibn Maajah, Muhammad ibn Sa'd al-Kaatib, adh-Dhuhlee, Ahmad ibn Hanbal, Aboo Zur'ah, Aboo Bakr ibn Abee 'Aasim, Baqee' ibn Makhlad, Muhammad ibn Waddaah, al-Hasan ibn Sufyaan, Aboo Ya'laa al-Mawsilee, Ja'far al-Firyaabee, Saalih Jazarah and Abul-Qaasim al-Baghawee. The last to narrate from him was Aboo 'Amr Yoosuf ibn Ya'qoob an-Neesaabooree who died between 320 and 330H.

He sought knowledge as a boy and his most senior Shaikh was Shareek al-Qaadee. He was the compiler of *Al-Musnad*, *Al-Musannaf* and *At-Tafseer*. Yahyaa ibn 'Abdul-Hameed al-Himmaanee said, "The sons of Ibn Abee Shaybah are from the people of knowledge, they used to vie with us with regard to every narrator of *hadeeth*," and al-'Ijlee said, "Aboo Bakr was reliable, a great memoriser of *hadeeth*." Al-Fallaas said, "I have not seen a better memoriser than Aboo Bakr ibn Abee Shaybah, he came to us along with 'Alee ibn al-Madeenee, and he read out four hundred *ahaadeeth* for ash-Shaybaanee from memory, and then left."

'Abdaan al-Ahwaazee said, "Aboo Bakr used to sit by the pillar and his brother and 'Mushkudaanah' (i.e., 'Abdullaah ibn 'Umar ibn Muhammad al-Amawee, their *mawlaa*), and 'Abdullaah ibn al-Barraad and others would be sitting. All of them would be silent except for Aboo Bakr who spoke." Ibn 'Adee said, "It was the pillar which Ibn 'Uqbah used to sit by."

Ibn 'Uqbah said, "This is the pillar of 'Abdullaah ibn al-Mas'ood, after him 'Alqamah sat by it and after him Ibraaheem, and after him Mansoor, and after him Sufyaan ath-Thawree, and after him Wakee', and after him Aboo Bakr ibn Abee Shaybah, and after him Mutayyan."

Saalih Jazarah said, "The most knowledgeable of those I met with regard to *badeeth* and hidden defects of transmission was 'Alee ibn al-Madeene; and the most knowledgeable of them about errors in wording by the Shaikhs was Yahyaa ibn Ma'een; and the best memoriser when narrations were read was Aboo Bakr ibn Abee Shaybah."

Ibraaheem Niftawayh said, "In the year 234H al-Mutawakkil assembled the scholars of *fiqh* and *badeeth*, and amongst them was Mus'ab ibn 'Abdullaah az-Zubayree, Ishaq ibn Abee Israa'eel, Ibraaheem ibn 'Abdullaah al-Harawee, and Aboo Bakr and 'Uthmaan, the two sons of Aboo Shaybah, and they were from the great memorisers. So gifts were distributed amongst them, and al-Mutawakkil ordered them to narrate in public those *abaadeeth* which were a refutation of the *Mu'tazilah* and the *Jabmiyyah*." He said, "So 'Uthmaan sat in the city of al-Mansoor and about thirty thousand

people gathered to hear him, and Aboo Bakr sat in the mosque of ar-Rusaafah and he had precedence over his brother, and about thirty thousand gathered to hear him.” He died in *Muharram* of 235H.¹



'UTHMAAN IBN ABEE SHAYBAH, ABUL-HASAN, AL-'ABSEE, THEIR MAWLAA, AL-KOOFEE - he was born in 156H.

Those he narrated from include:

Shareek, Abul-Ahwas, Jareer ibn 'Abdul-Hameed, Hushaym ibn Basheer, Sufyaan ibn 'Uyaynah, Humayd ibn 'Abdur-Rahmaan, 'Abdullaah ibn al-Mubaarak, 'Alee ibn Mushir, 'Abdah ibn Sulaymaan, Ismaa'eel ibn 'Ulayyah, Aboo Mu'aawiyah, Wakee', Ibn Fudayl, Yahyaa ibn Aadam, 'Affaan, Aboo Nu'aym and Yazeed ibn Haaroon.

Those who narrated from him include:

Al-Bukhaaree, Muslim, Aboo Daawood, Ibn Maajah, Aboo Haatim, al-Fasawee, Ibraaheem al-Harbee, Baqee' ibn Makhlad, 'Abdullaah ibn Ahmad, Aboo Bakr Ahmad ibn 'Alee al-Marwazee, Zakariyyaa (*Khayyat-us-Sunnah*), Aboo Ya'laa al-Firyaabee, al-Baghawee, Mutayyan, his son the haafiz Muhammad ibn 'Uthmaan.

Ahmad ibn Hanbal was asked about him and praised him and said, "I know nothing but good about him," and Yahyaa ibn Ma'een said, "Reliable, trustworthy." He died in 239H.²



¹ *Siyar Alaamin-Nubalaa*, vol. 11, pp. 122-127.

² *Ibid.*, vol.11, pp. 151-154 and *Tabdheebut-Tabdheeb*.

FROM BAGHDAAD

AHMAD IBN MUHAMMAD IBN HANBAL, ABOO 'ABDULLAAH, THE IMAAM, THE SHAIKH OF ISLAAM, ADH-DHUHLEE, ASH-SHAYBAANEE, AL-MARWAZEE, THEN AL-BAGHDAADEE - he was born in 164H, and he began seeking knowledge at the age of fifteen.

Those he narrated from include:

Ibraaheem ibn Sa'd, Hushaym ibn Basheer, 'Abbaad ibn 'Abbaad al-Muhallabee, Mu'tamir ibn Sulaymaan at-Taymee, Sufyaan ibn 'Uyaynah al-Hilaalee, 'Umar ibn 'Ubayd at-Tanaafisee, Yoosuf ibn al-Maajishoon, Jareer ibn 'Abdul-Hameed, Bishr ibn al-Mufaddal, Aboo Bakr ibn 'Ayyaash, 'Abdah ibn Sulaymaan, Aboo Khaalid al-Ahmar, Aboo Mu'aawiyah ad-Dareer, Marwaan ibn Mu'aawiyah, Ghundar, Ibn 'Ulayyah, Hafs ibn Ghiyaath, al-Waleed ibn Muslim, Yahyaa ibn Sulaym, Yazeed ibn Haaroon, 'Alee ibn 'Aasim, Wakee' ibn al-Jarraah, Yahyaa al-Qattaan, 'Abdul-'Alaa as-Saamee, 'Abdur-Rahmaan ibn Mahdee, 'Abdullaah ibn Numayr, Zayd ibn al-Hubaab, Muhammad ibn Idrees ash-Shaafi'ee, Aboo 'Aasim, 'Abdur-Razzaaq, Aboo Nu'aym, 'Affaan, Yahyaa ibn Aadam, Aboo 'Abdur-Rahmaan al-Muqri, Hajjaaj ibn Muhammad, 'Abdus-Samad ibn 'Abdul-Waarith, Rawh ibn 'Ubaadah, Wahb ibn Jareer. The number of Shaikhs he narrated from in *Al-Musnad* is over 280.

Those who narrated from him:

Al-Bukhaaree (a single *hadeeth*), Muslim, Aboo Daawood, his son Saalih ibn Ahmad, his son 'Abdullaah ibn Ahmad, his paternal cousin Hanbal ibn Ishaq, and his teachers 'Abdur-Razzaaq, al-Hasan ibn Moosaa al-Ashyab, and Aboo 'Abdullaah ash-Shaafi'ee. Also: 'Alee

ibn al-Madeenee, Yahyaa ibn Ma'een, Duhaym, Muhammad ibn Yahyaa adh-Dhuhlee, Ahmad ibn al-Furaat, Ahmad ibn Ibraaheem ad-Dawraquee, 'Abbaas ad-Dooree, Aboo Zur'ah, Aboo Haatim, Ishaaq al-Kawsaj, Aboo Bakr al-Athrum, Ibraaheem al-Harbee, Aboo Bakr al-Marroodhee, Aboo Zur'ah ad-Dimashquee, Baqee' ibn Makhlad, Muhammad ibn 'Abdullaah Mutayyan, Ibraaheem ibn Haanee an-Neesaabooree, Muhannaa ibn Yahyaa ash-Shaamee.

Ibraaheem al-Harbee said, "I saw Aboo 'Abdullaah and it was as if Allaah had gathered for him the knowledge of the earlier and later people together." Ibn Raahawaih said, "I used to sit with Ahmad and Ibn Ma'een, and we would revise *abaadeeth*. I would say, 'What is the *fiqh* of it? What is its explanation?' And they would be silent except Ahmad."

Yahyaa al-Qattaan said, "No one has come to us the like of these two: Ahmad and Yahyaa ibn Ma'een, and no one has come to me from Baghdaad more beloved to me than Ahmad ibn Hanbal." 'Abdur-Rahmaan ibn Mahdee mentioned the companions of *badeeth* and said, "The most knowledgeable of them regarding the *abaadeeth* of ath-Thawree is Ahmad ibn Hanbal." Then Ahmad entered and Ibn Mahdee said, "Whoever wishes to see (the knowledge) that was held between the shoulders of ath-Thawree, then let him look at this man."

Ibn Mahdee said, "I have not looked at Ahmad except that he caused me to remember Sufyaan." Ahmad ibn Sinaan al-Qattaan said, "I have not seen Yazeed (ibn Haaroon) having greater respect for anyone than he had for Ahmad ibn Hanbal nor did he behave more generously and graciously than he did with him. He would sit him at his side, give him respect, and he would not joke with him."

'Abdur-Razzaaq said, "I have not seen anyone having better knowledge and understanding, nor more pious than Ahmad ibn Hanbal." Adh-Dhahabee adds, "He said this having seen the like of ath-Thawree, Maalik and Ibn Jurayj." Qutaybah ibn Sa'eed said, "The best of the people of our time is 'Abdullaah ibn al-Mubaarak, and then this young man (meaning Ahmad ibn Hanbal). And if you see a man who loves Ahmad, then know that he is a person of the *Sunnah*. If he had reached the time of ath-Thawree, al-Awzaa'ee and al-Layth, he would have been the one having precedence amongst them." So it was said to Qutaybah, "You would mention Ahmad along with the *Taabi'een*?" So he said, "With the greater *Taabi'een*."

Qutaybah said, "If it were not for ath-Thawree piety would die out, and if it were not for Ahmad they would innovate in the Religion. Ahmad is the Imaam of the world."

Hurmulah said, "I heard ash-Shaafi'ee say, 'I left Baghdaad and I did not leave behind in it a man more excellent, nor more knowledgeable, nor better in *fiqh*, nor having more *taqwaa* than Ahmad ibn Hanbal.'"

Muhammad ibn Ishaq ibn Raahawaih said, "My father narrated to me, saying, 'Ahmad ibn Hanbal said to me, 'Come with me and let me show you someone the like of whom is not to be seen.' So he took me to ash-Shaafi'ee.' My father said, 'And ash-Shaafi'ee did not see the like of Ahmad ibn Hanbal, and were it not for Ahmad and how he sacrificed himself, meaning on the day of the trial concerning the Qur'aan, then Islaam would have departed.'"

'Alee ibn al-Madeenee said, "In my view Ahmad is more excellent than Sa'eed ibn Jubayr in his time, since Sa'eed had equals." He also said, "Allaah honoured and strengthened this Religion with as-Siddeeq on the day of Apostacy, and with Ahmad on the day of the trial (*al-Mibnah*)."

Ibn Ma'een said, "I have not seen the like of Ahmad," and he also said, "They wanted that I should be like Ahmad, by Allaah I will never be like him." Aboo Thawr said, "Ahmad is more knowledgeable in *fiqh* than ath-Thawree."

Hajjaaj ibn ash-Shaa'ir said, "I have not seen anyone more excellent than Ahmad. I would love that I should have been killed fighting in Allaah's cause if it meant that I should miss having prayed the Funeral Prayer for Ahmad. By Allaah he reached a position as Imaam greater than that of Sufyaan and Maalik."

'Amr an-Naaqid said, "If Ahmad ibn Hanbal agrees with me about a *hadeeth* then I do not care about those who disagree with me." Aboo Haatim was asked who was the greater memoriser, 'Alee ibn al-Madeenee or Ahmad ibn Hanbal? So he said, "They were close to each other in memorisation, and Ahmad had better comprehension. If you see someone loving Ahmad, then know that he is a person of the *Sunnah*."

Aboo Zur'ah said, "Ahmad ibn Hanbal was greater than, and had better comprehension than Ishaq. I have never seen anyone more complete than Ahmad." Aboo 'Umayr an-Nuhaas ar-Ramlee mentioned Ahmad and said, "May Allaah have mercy upon him. None had more patience than him in resisting this world. None more

closely resembled those of the past than him. None was more fitting to be in the company of the righteous than him. This world was presented to him and he refused it, and innovations were presented before him so he refuted them.”

An-Nasaa’ee said, “Ahmad ibn Hanbal gathered knowledge of *hadeeth*, *fiqh*, piety, abstemiousness (*zuhd*) and patient forbearance (*sabr*).” Aboo Daawood said, “The gatherings of Ahmad were gatherings of the Hereafter, nothing of the affairs of this world would be mentioned, and I never saw him mention this world.”

’Alee ibn Khalaf said, “I heard al-Humaydee say, ‘As long as I remain in the Hijaz, and Ahmad in ’Iraq, and Ibn Raahawaih in Khuraasaan, nobody will overcome us.” Ibn Waarah said, “Ahmad ibn Hanbal in Baghdaad, Ahmad ibn Saalih in Egypt, Aboo Ja’far an-Nufaylee in Harraan and Ibn Numayr in Koofah—they are the supports of the Religion.”

Aboo Yahyaa an-Naaqid said, “We were with Ibraaheem ibn ’Ar’arah and they mentioned Ya’laa ibn ’Aasim, so a man said, ‘Ahmad ibn Hanbal declares him weak.’ So a man said, ‘And how will that affect him if he is reliable?’ So Ibn ’Ar’arah said, ‘By Allaah if Ahmad were to speak about ’Alqamah and al-Aswad (i.e., two of the greater *taabi’een*) it would affect them.”

Al-Husayn al-Karaabeesee said, “The example of those who speak against Ahmad ibn Hanbal is like the example of a people who come up to the mountain of Aboo Qubays intending to demolish it with their shoes.” ’Abdullaah ibn Ahmad said, “I heard my father say concerning this world, ‘A little of it suffices, and a great deal of it does not suffice.”

Al-Marroodhee said, "I entered a Christian upon Aboo 'Abdullaah and he (i.e., the Christian) said to him (i.e., Imaam Ahmad), 'I have wished to see you for some years. Your presence is not just beneficial for Islaam alone, but rather for all creation, and there is no one from our companions except that he is pleased with you.' So I said to Aboo 'Abdullaah, 'I hope that supplication is made for you in all towns.' So he said, 'O Aboo Bakr, when a man knows his own self, speech of the people is of no benefit to him.'"

'Abbaas ad-Dooree said, "Alee ibn Fazaarah our neighbour narrated to us, saying, 'My mother had been unable to walk for about twenty years, then one day she said to me, 'Go to Ahmad ibn Hanbal and ask him to supplicate for me.' So I went to him and knocked his door and he was in his entrance-hall. So he said, 'Who is there?' So I said, 'A man whose mother has asked me to ask you to supplicate for her and she is crippled.' So I heard him reply as if he was angry, 'We have more need that she should supplicate for us.' So I left and then an old woman came out and said, 'You have left him and he is supplicating for her.' So when I came to our house, and knocked the door my mother came out to me walking.'" Adh-Dhahabee said, "This event is reported from 'Abbaas by two reliable narrators."

Al-Marroodhee said, "When Aboo 'Abdullaah remembered death, remembrance of it would take hold of him severely, and he would say, 'Fear prevents me from food and drink, and when I remember death all the affairs of this world become insignificant. It is just a matter of a small amount of food, sufficient clothing and a few limited days. I do not hold anything equal to poverty, and if I was able I would go off so that people would not mention me.'" And he said, "I wish I could live unknown in the mountain-passes of Makkah. I have been tested with fame. Indeed I wish for death day and night."

Ahmad said, "One who takes up theological rhetoric (*kalaam*) will not prosper, and will not be free from becoming *Jahmee*."

Al-Marroodhee said, "I have not seen the poor honoured more highly than in the gathering of Ahmad. He would favour them, and be less inclined to the worldly people. He displayed gentleness/forbearance, and was not a hasty person. He was a person of great modesty and characterised by calmness and dignified bearing. When he sat in a gathering to deliver verdicts after *'Asr* he would not speak until he was asked a question, and when he went out to his mosque he would not put himself in front of the people."

Aboo Bakr al-Marroodhee said, "Aboo 'Abdullaah would not behave ignorantly and if anyone treated him ignorantly then he would have patience and overlook it, and say, 'Allaah suffices.' He was not a person who bore grudges and was not hasty. He was very modest and of good character. He would always have a cheerful countenance and was gentle and affable, and not coarse and harsh. He would love for Allaah's sake and hate for Allaah's sake. If something pertained to the Religion he would become very angry, and he would put up with the harm caused by neighbours."

Saalih ibn Ahmad said, "I often heard my father recite *Sooratul-Kahf*, and I often heard him say, 'O Allaah keep us safe, keep us safe.'" Al-Marroodhee said, "I saw Aboo 'Abdullaah standing in Prayer with his due portion of recitation for about half of the night, until close to dawn, and I saw him praying in the time between *Maghrib* and *'Ishaa*."

'Abbaas ad-Dooree said, "I heard Ja'far al-Anbaaree say, 'When Ahmad was taken off to al-Ma'moon I heard of it, so I crossed the Euphrates and came to him, and found him sitting in a small room, so I greeted him with *salaam* and he said, 'O Aboo Ja'far, you have troubled yourself.' So I said, 'You are today a head whom the people follow. So, by Allaah, if you consent to the saying that the Qur'aan is created, then the rest of the people will consent to it. But if you refuse, then many people will refuse, and even if the man does not kill you then you will still die, and death is certain, so fear Allaah and do not consent.' So Ahmad began to weep, and say, 'Just as Allaah wills.' Then he said, 'O Aboo Ja'far, repeat it to me.' So I repeated it to him, and he was saying, 'Just as Allaah wills.'"

Muhammad ibn Ibraaheem al-Booshanee said, "In ar-Raqqah they began to remind Aboo 'Abdullaah about the allowance of verbally affirming to save oneself, and the reports about that, so he replied, 'What will you do with the *hadeeth* of Khabbaab? '*Amongst those who came before you a man would be sawn in half, but that would not cause him to abandon his Religion.*'¹ So we gave up hope regarding him." And he said, "I do not mind about imprisonment, since it and my house are the same, nor about being beheaded, but rather I fear the trial of the whip." So a fellow prisoner heard him and said, 'Don't be concerned, O Aboo 'Abdullaah, for it will only take two lashes, then after that you won't notice the rest of them strike you.' So it was as if he felt at peace because of this."



¹ Reported by Ahmad, al-Bukhaaree and Aboo Daawood.

YAHYAA IBN MA'EEN, ABOO ZAKARIYYAA, AL-GHATAFAANEE, AL-MURREE THEIR MAWLAA, AL-BAGHDAADEE - he was born in 158H.

Those he narrated from include:

Ibn al-Mubaarak, Hushaym, Ismaa'eel ibn 'Ayyaash, 'Abbaad ibn 'Abbaad, Mu'tamar ibn Sulaymaan, Sufyaan ibn 'Uyaynah, Ghundar, Aboo Mu'aawiyah, Hafs ibn Ghiyaath, Jareer ibn 'Abdul-Hameed, 'Abdur-Razzaaq, Marwaan ibn Mu'aawiyah, 'Eesaa ibn Yoonus, Wakee', Ma'an, Aboo Hafs al-Abbaar, 'Umar ibn 'Ubayd, 'Alee ibn Haashim, Yahyaa al-Qattaan, Ibn Mahdee, 'Affaan and many others in 'Iraaq, the Hijaz, Mesopotamia, Shaam and Egypt.

Those who narrated from him include:

Ahmad ibn Hanbal, Muhammad ibn Sa'd, Aboo Khaythamah, Hannaad ibn Sariyy and others from his contemporaries; and al-Bukhaaree, Muslim, Aboo Daawood, 'Abbaas ad-Dooree, Aboo Bakr as-Saaghaanee, 'Uthmaan ibn Sa'eed ad-Daarimee, Aboo Zur'ah, Aboo Haatim, Ishaaq al-Kawsaj, Hanbal ibn Ishaaq, Saalih ibn Muhammad Jazarah, Ahmad ibn Abee Khaythamah, Aboo Bakr Ahmad ibn 'Alee al-Marwazee, Muhammad ibn 'Uthmaan ibn Abee Shaybah, Mutayyan, 'Abdullaah ibn Ahmad, Muhammad ibn Waddaah, Ja'far al-Firyaabee, Moosaa ibn Haaron and Aboo Ya'laa al-Mawsilee.

He began to write knowledge at the age of twenty. Aboo Haatim ar-Razee said when asked about him, "An Imaam," and an-Nasaa'ee said, "Aboo Zakariyyaa is one of the Imaams of *badeeth*, reliable and trustworthy." Ibn 'Adiyy said, "An old man who was a secretary mentioned to me that he was a close relative of Yahyaa ibn Ma'een, and said, 'Ma'een was in charge of the land-tax of ar-Rayy, and he died

and left his son Yahyaa with a thousand thousand *dirbams*. He spent all of that upon his studies for *hadeeth* until he reached the point that he didn't even have shoes to wear."

It is said his origin was from al-Anbaar and he grew up in Baghdaad. He was the eldest of the group of senior scholars, i.e., 'Alee ibn al-Madeenee, Ahmad ibn Hanbal, Ishaaq ibn Raahawaih, Aboo Bakr ibn Abee Shaybah and Aboo Khaythamah. They used to behave courteously with him, and he was respected and honoured. He would ride upon a mule, and wear good clothes رَجَمَهُ اللَّهُ تَعَالَى.

Ibn al-Madeenee said, "The knowledge in Basrah ended up with Yahyaa ibn Abee Katheer and Qataadah; and the knowledge in Koofah ended up with Aboo Ishaaq and al-'A'mash; and the knowledge in al-Hijaz with Ibn Shihaab and 'Amr ibn Deenaar; and the knowledge of these six was transmitted to twelve men: Ibn Abee 'Aroobah, Ma'mar, Shu'bah, Hammaad ibn Salamah, the two Sufyaans, Maalik, al-Awzaa'ee, Ibn Ishaaq, Hushaym, Aboo 'Awaanah (and) Yahyaa ibn Abee Zaa'idah. And it came to Ibn al-Mubaarak and Ibn Mahdee and Yahyaa ibn Aadam—and the knowledge of all of these came to Yahyaa ibn Ma'een."

'Abdul-Khaaliq ibn Mansoor said, "I said to Ibn ar-Roomie, 'I heard Aboo Sa'eed al-Haddaad say, 'If it were not for Ibn Ma'een I would not have written *ahaadeeth*.'" He said, 'And he was not surprised, for by Allaah, Allaah certainly benefitted us by him. It was the case that a narrator of *hadeeth* would narrate to us only because of his honour. And I was with Ahmad when a man came to him and said, 'O Aboo 'Abdullaah, examine these *ahaadeeth* because there is

a mistake in them.' So he said, 'Go to Aboo Zakariyyaa, he is the one who recognises the mistakes.'" Aboo 'Amr said that he heard Ahmad ibn Hanbal say, "Hearing narrations from Yahyaa ibn Ma'een is a cure for what is held in the chests." Sulaymaan ibn 'Abdullaah, Aboo Muqaatil said, "I heard Ahmad ibn Hanbal say, 'Here there is a man whom Allaah has created for this field, he shows up the lies of the liars,' meaning Yahyaa ibn Ma'een."

Muhammad ibn Raafi' said, "I heard Ahmad ibn Hanbal say, 'Every *badeeth* which is not known to Yahyaa ibn Ma'een is not a *badeeth*.'" Ibn 'Adee, Yahyaa ibn Zakariyyaa ibn Hayyawaih narrated to us: al-'Abbaas ibn Ishaaq narrated to us: "I heard Haaron ibn Ma'roof say, 'A shaikh came to us, so I hastened to him, and we asked him to dictate narrations to us. So he took up the book, and then someone knocked on the door, so the shaikh said, 'Who is there?' So he said, 'Ahmad ibn Hanbal.' So he permitted him to enter, and the shaikh continued as he was and didn't move. Then someone else knocked the door, so he said, 'Who is it?' So he said, 'Ahmad ad-Dawraaqee,' so he permitted him to enter and didn't move. Then the same happened with Ibn ar-Romee and then the same with Aboo Khaithamah. Then someone knocked the door and he said, 'Who is there?' So he said, 'Yahyaa ibn Ma'een ...'—so I saw that the shaikhs hand trembled and the book fell out of his hand."

Ja'far at-Tayaaleesee said, "I heard Ibn Ma'een say, 'When 'Abdul-Wahhaab ibn 'Ataa came, I went to him and wrote down narrations from him. So whilst I was with him, a letter came from his family, so he read it and wrote a reply to them, and I saw it. He had written on the back of it, 'I came to Baghdaad and was accepted by Yahyaa ibn Ma'een, so all praise and thanks are for Allaah, Lord of all creation.'"

'Alee ibn al-Madeenee said, "For forty years when I came to Baghdaad the one who would revise *abaadeeth* with me would be Ahmad. So sometimes we would disagree about something, and so we would ask Aboo Zakariyyaa and he would get up and take it out for us, no one knew where his *abaadeeth* were to be found better than him."

Ibn al-Madeenee said, "I do not know anyone to have written down what Ibn Ma'een wrote down." Ahmad ibn 'Uqbah said, "I asked Yahyaa ibn Ma'een, 'How many *abaadeeth* have you written?' He said, 'With this hand of mine I have written six hundred thousand *abaadeeth*.' I said, "Meaning, including repetitions."

Ibn al-Ghalaabee said, "Yahyaa said, 'I narrate a *hadeeth*, and then I am awake all night thinking about it for fear that I have made a mistake in it.'" 'Abdur-Rahmaan ibn Hamdaan ibn al-Marzubaan said, "Aboo Haatim ar-Raazee said to me, 'If you see a person of Baghdaad loving Ahmad ibn Hanbal, then know that he is a person of the *Sunnab*. And if you see him hating Yahyaa ibn Ma'een then know that he is a liar."

Muhammad ibn Haaroon al-Fallaas said, "If you see a man speaking against Yahyaa ibn Ma'een, then know that he is a liar who fabricates *abaadeeth*. He only hates him because he makes clear the work of the liars." Al-Asamm 'Abbaas narrated to us, "I heard Yahyaa ibn Ma'een say, 'We were in a village in Egypt and we had nothing with us, and there was nothing to buy. So in the morning we awoke to find a basket full of fresh fish, and it was not accompanied by anyone, so they asked me, so I said, 'Divide it up and eat it, since I think that it is a provision given to you by Allaah, the Most High.'" And I heard Yahyaa often saying, 'The Qur'aan is the Speech of Allaah, and is not created. And *eemaan* is saying and action, it increases and decreases."

Ja'far ibn Abee 'Uthmaan said, "We were with Yahyaa ibn Ma'een when a man came who was in a hurry, and he said, 'O Aboo Zakariyyaa, narrate to me something which will cause me to remember you through it.' So Yahyaa said, 'Remember me by the fact that you asked me to narrate to you, and I didn't do so.'"

'Abbaas ad-Dooree said, Yahyaa ibn Ma'een narrated to us, "I attended the sitting of Nu'aym ibn Hamaad in Egypt, and he began dictating a book which he had compiled, and he said, 'Ibn al-Mubaarak narrated to us, from Ibn 'Awn ...' and he mentioned some *abaadeeth*. So I said, 'That is not from Ibn al-Mubaarak.' So he became angry and said, 'You rebut me?' I said, 'Yes, by Allaah, I wish to enhance you.' But he refused to withdraw it, so when I saw that he was not going to withdraw it I said, 'No, by Allaah, you have not heard this from Ibn al-Mubaarak, nor did he ever hear it from Ibn 'Awn.' So he became angry, and those with him became angry, and he stood up and entered his house. Then he took out his manuscript and said with them in his hand, 'Where are those who claim Yahyaa ibn Ma'een is not the *Ameerul-Mu'mineen* in *hadeeth*? Yes, O Aboo Zakariyyaa, I am mistaken. These *abaadeeth* are from other than Ibn al-Mubaarak, from Ibn 'Awn.'"

Muhammad ibn Jareer at-Tabaree said, "Ibn Ma'een went out to make *Hajj*, and he was a person who enjoyed food, so Abul-'Abbaas Ahmad ibn Shaah narrated to me that he was one of those accompanying him. When they came to Fayd, Yahyaa was given some sweetmeat which he had not properly cooked as a present. So we said, 'O Aboo Zakariyyaa, do not eat it for we fear for you.' But he did not pay attention to our saying and ate it. It did not settle in his stomach

before he complained of stomach pains and suffered diarrhoea until we reached al-Madeenah and he was unable to stand up. So we discussed what to do about him, and we could not stop to take up residence along with him due to the *Hajj*, and we did not know what we should do about him. So some of us decided to stay with him and leave the *Hajj*. We entered the night and morning did not come before he had dictated his will and died, so we washed him and buried him.”

Muhammad ibn Yoosuf al-Bukhaaree al-Haafiz said, “We went for *Hajj* along with Yahyaa ibn Ma’een, and we entered al-Madeenah on the night prior to *Jumu’ah*, and he died during the night. Then in the morning word had passed around the people of his arrival and death, so the common folk gathered, and Banoo Haashim came and said, ‘We will take out the planks upon which Allaah’s Messenger (ﷺ) was washed for him.’ So the common folk objected to that and there was a large discussion, so Banoo Haashim said, ‘We have the most right to the Prophet (ﷺ) and this man has the most right to be washed upon that.’ So he was washed upon that and buried on the day of in *Dhul-Qa’dah*.”

Ahmad ibn Abee Khaythamah said, “Yahyaa died with seven days remaining from *Dhul-Qa’dah* in the year 233H, having completed seventy five years and having entered the seventy sixth, and he was buried in al-Baqee.” Muhammad ibn ’Alee ibn Daawood said, “I heard Yahyaa ibn Ma’een say, ‘I wish that I should come across a reliable Shaikh who has a house full of manuscripts, such that I should be alone in writing from him.’”

'Alee ibn al-Husayn ibn al-Junayd said, "I heard Yahyaa ibn Ma'een say, 'We speak critically about a people who perhaps settled in Paradise more than two hundred years ago.' Ibn Mahrawaih said, 'So I entered upon Ibn Abee Haatim when he was reading the book *Al-Jarb wat-Ta'deel* to the people, and I narrated this saying to him, so he wept and his hands trembled until the book fell out of his hands, and he was weeping and asked me to repeat the saying."

'Abbaas ad-Dooree said, "He died and was carried upon the wooden planks of the Prophet (ﷺ), and the proclamation was made before him: 'This is the one who used to repel lies away from the Messenger of Allaah (ﷺ).'"¹



ABOO MA'MAR, ISMAA'EEL IBN IBRAAHEEM IBN MA'MAR AL-HUDHALEE, AL-HARAWEE, THEN AL-BAGHDAADEE, AL-QATEE'EE - he was born between 150-160H.

Those whom he narrated from include:

Shareek al-Qaadee, Hafs ibn Ghiyaath, Ismaa'eel ibn Ja'far, Khalaf ibn Khaleefah, 'Alee ibn Haashim ibn al-Baareed, Hushaym, 'Abdullaah ibn al-Mubaarak, Sufyaan ibn 'Uyaynah, Yahyaa ibn Yamaan, Jareer ibn 'Abdul-Hameed, Marwaan ibn Shujaa', and Ismaa'eel ibn 'Ayyaash.

Those who narrated from him include:

Al-Bukhaaree, Muslim, adh-Dhuhlee, Aboo Daawood, Aboo Zur'ah, Aboo Haatim, Baqee' ibn Makhlad, Saalih ibn Muhammad Jazarah,

¹ *Siyar Alaamin-Nubalaa*, vol. 11, pp. 71-96.

Aboo Bakr Ahmad ibn 'Alee al-Marwazee, Muhammad ibn 'Abdur-Rahmaan Saa'iqah, Aboo Ya'laa al-Mawsilee and 'Abdullaah ibn Ahmad ibn Hanbal, 'Abbaas ad-Dooree, and Ibraaheem al-Harbee.

Muhammad ibn Sa'd mentioned him in *At-Tabaqaat* and said, "Reliable, sound, a person of the *Sunnah* and excellence." Aboo Ya'laa said, "Aboo Ma'mar narrated around two thousand *hadeeth* in Mawsil from memory. Then when he returned to Baghdaad he wrote the corrections to the narrations of his to the people of Mawsil, and had only made mistakes in about thirty or forty *abaadeeth*."

'Abdullaah ibn Ahmad ibn Hanbal said, "I heard Aboo Ma'mar al-Hudhalee say, 'Whoever claims that Allaah does not Speak, nor Hear, nor See, nor be Pleased, nor be Angry, then he is an Unbeliever. If you see him standing by a well, then throw him down it. This is what I hold as my Religion before Allaah, the Mighty and Majestic.'"

Aboo Ma'mar al-Qatee'ee said, "The speech of the *Jahmiyyah* ends up with the saying that there is no God above the heavens." Yahyaa ibn Ma'een was asked about him and said, "The like of Aboo Ma'mar is not to be questioned about. I knew him to write *abaadeeth* when he was still a youth. He is reliable, sound." 'Abdullaah ibn Ahmad ibn Hanbal said, "I heard Aboo Ma'mar, meaning al-Hudhalee, say, 'The Qur'aan is the Speech of Allaah, it is not created. Whoever doubts that it is not created is a *Jahmee*, indeed worse than a *Jahmee*.'" He died in the middle of *Jumaadal-Oolaa*, 236H.¹



¹ *Siyar A'laamin-Nubalaa*, vol. 11, pp. 69-71 and *Taareekh Baghdaad*, vol. 6, pp. 266-272.

ABOO KHAYTHAMAH, ZUHAYR IBN HARB, AL-HARASHEE, AN-NASAA'EE,
MAWLAA OF BANUL-HAREESH - he was born in 160H.

Those he narrated from include:

Jareer ibn 'Abdul-Hameed, Hushaym, Humayd ibn 'Abdur-Rahmaan ar-Ruaasee, 'Abdah ibn Sulaymaan, al-Waleed ibn Muslim, Sufyaan ibn 'Uyaynah, Aboo Mu'aawiyah ad-Dareer, Wakee', Yahyaa al-Qattaan, Aboo Sufyaan Muhammad ibn Humayd, Marwaan ibn Mu'aawiyah, Yazeed ibn Haaron, Hafs ibn Ghiyaath, al-Qaasim ibn Maalik, Ibn Fudayl, 'Abdur-Razzaaq, Bishr ibn as-Sariyy, Rawh, Shabaabah, Ma'an ibn 'Eesaa and Ibn 'Ulayyah.

Those who narrated from him include:

Al-Bukhaaree, Muslim, Aboo Daawood, Ibn Maajah, Aboo Zur'ah, Aboo Haatim, Ibraaheem al-Harbee, Aboo Bakr ibn Abid-Dunyaa, Baqiyy ibn Makhlad, Ahmad ibn 'Alee al-Marwazee, Aboo Ya'laa al-Mawsilee, Moosaa ibn Haaron, and Abul-Qaasim al-Baghawee.

He was declared reliable by Ibn Ma'een, who said, "Aboo Khaythamah is sufficient for a whole tribe," and an-Nasaa'ee said, "Reliable, trustworthy." Aboo 'Ubayd al-Aajurree said, "I said to Aboo Daawood, 'Is Aboo Khaythamah a proof concerning narrators?' He said, 'How excellent his knowledge was.'"

Zuhayr said, "I disputed with Muthannaa, since Muthannaa said that the Qur'aan was created, whereas I said, 'It is the Speech of Allaah.' So Wakee' said, and I was listening, 'It is *kufr*, whoever says that the Qur'aan is created, that is *kufr* ...'" (*As-Sunnab* of 'Abdullaah ibn Ahmad, no. 35). He died on the 7th of Sha'baan 234H.¹

¹ *Siyar A'laamin-Nubalaa*, vol. 11, pp. 489-492.

ABOO 'UBAYD, AL-QAASIM IBN SALLAAM IBN 'ABDULLAAH - he was born in 157H in Hiraat.

Those he narrated from include:

Ismaa'eel ibn Ja'far, Shareek ibn 'Abdullaah, Hushaym, Ismaa'eel ibn 'Ayyaash, Sufyaan ibn 'Uyaynah, Aboo Bakr ibn 'Ayyaash, 'Abdullaah ibn al-Mubaarak, Sa'eed ibn 'Abdur-Rahmaan al-Jumahee, 'Ubaydullaah al-Ashja'ee, Ghundar, Hafs ibn Ghiyaath, Wakee', 'Abdullaah ibn Idrees, 'Abbaad ibn 'Abbaad, Marwaan ibn Mu'aawiyah, 'Abbaad ibn al-'Awwaam, Jareer ibn 'Abdul-Hameed, Aboo Mu'aawiyah ad-Dareer, Yahyaa al-Qattaan, Ishaq al-Azraq, Ibn Mahdee and Yazeed ibn Haaron.

He took his recitation of the Qur'aan from:

Abul-Hasan al-Kisaa'ee, Ismaa'eel ibn Ja'far and Shujaa' ibn Abee Nasr al-Balkhee. And he learned language from Aboo 'Ubaydah, Aboo Zayd and others.

Those who narrated from him include:

Nasr ibn Daawood, Aboo Bakr as-Saaghaanee, Aboo Bakr ibn Abid-Dunyaa, al-Haarith ibn Abee Usaamah, 'Alee ibn 'Abdul-'Azeez al-Baghawee, Muhammad ibn Yahyaa al-Marwazee, 'Abdullaah ibn 'Abdur-Rahmaan ad-Daarimee, 'Abbaas ad-Dooree, Ahmad ibn Yahyaa al-Balaadhuree and al-Bukhaaree and Aboo Daawood.

Ad-Daaraqutnee said, "Reliable, an Imaam, a mountain." Ibn Sa'd said, "Aboo 'Ubayd was a teacher and educator, a possessor of grammar and the language: He sought *hadeeth* and *fiqh*, and he had the post of judge in Tarsus in the days of Emir Thaabit ibn Nasr al-Khuzaa'ee, and that remained with him and his son. He came to Baghdaad and

explained all the difficult words found in the *abaadeeth* (*ghareebul-hadeeth*), and he compiled books, narrated *abaadeeth*, performed *Hajj* and died in Makkah in the year 224H.”

Aboo Sa’eed ibn Yoonus said in his *Tareekh*, “Aboo ’Ubayd came to Egypt along with Yahyaa ibn Ma’een in the year 213H and wrote down narrations.” Aboo ’Ubayd used to say, “I spent forty years compiling this book (i.e., *Al-Ghareeb al-Musannaf*). I would sometimes gain a point of benefit from the lips of men and place it in the book, and I would remain awake that night out of joy at that point of benefit. But one of you now comes to me, and stays here four months or five months, and says, ‘I have remained here for a long time.’”

At-Tabaraanee said, “I heard ’Abdullaah ibn Ahmad say, ‘I presented the book, *Ghareebul-Hadeeth* of Aboo ’Ubayd to my father, and he held it to be good, and said, ‘May Allaah reward him with good.’”

Ibn ’Ar’arah said, “(The Emir) Taahir ibn ’Abdullaah was in Baghdaad and desired to hear Aboo ’Ubayd narrating, and he wanted Aboo ’Ubayd to come to his home and narrate there, but Aboo ’Ubayd did not do so. Rather it was the (Emir) who had to come to him. Then later ’Alee ibn al-Madeenee and ’Abbaas al-’Anbaaree came and wanted to hear the book, *Ghareebul-Hadeeth*, so he used to carry his book every day and come to them in their homes and narrate to them.”

Aboo Bakr ibn al-Anbaaree said, “Aboo ’Ubayd, may Allaah have mercy on him, used to divide the night into three parts. He would pray for a third of the night, sleep for a third, and compile his books for a third.” ’Abdullaah ibn Abee Muqaatil al-Balkhee, from Aboo ’Ubayd, “I entered Basrah to hear from Hammaad ibn Zayd, but

when I arrived I found that he had died. So I complained of this to 'Abdur-Rahmaan ibn Mahdee, so he said, 'No matter what you have been beaten to, do not let anyone beat you to the *Taqwaa* of Allaah."

'Alee ibn 'Abdul-'Azeez said, "I heard Aboo 'Ubayd say, 'The one who adheres to the *Sunnah* is like one grasping onto hot coals. It is in my view better this day than striking with the sword in Allaah's cause.'" Al-Hilaal ibn al-'Alaa ar-Raqee said, "Allaah blessed this nation with four men in their time: with ash-Shaafi'ee who attained knowledge and understanding of the *abaadeeth* of Allaah's Messenger (ﷺ); and with Ahmad who stood firm in the trial - and but for that the people would have become Unbelievers; and with Yahyaa ibn Ma'een who repelled lies away from the *hadeeth*; and with Aboo 'Ubayd who explained the difficult words in the *abaadeeth* - and but for that the people would have fallen heedlessly into mistakes."

Ishaaq ibn Ibraheem al-Hanzalee said, "Aboo 'Ubayd has the most extensive knowledge and the best manners amongst us, and has gathered the most. We have need of him, and he does not need us." Ishaaq ibn Raahawaih said, "The truth is loved by Allaah, the Mighty and Majestic—Aboo 'Ubayd al-Qaasim ibn Sallaam has better understanding and more knowledge than me."

Ahmad ibn Kaamil al-Qaadee said, "Aboo 'Ubayd was excellent in his Religion and his knowledge. He was a wise educator (Rabbaanee). He was an expert in the different branches of knowledge in Islaam; with regard to the Qur'aan, *Fiqh*, the Arabic language and narrations. He was a fine narrator and reliable in transmission. I do not know anyone who has spoken against him in any of his affairs or his Religion."

Ibraaheem al-Harbee said, "Women will be unable to give birth to the like of three people whom I met: I saw Aboo 'Ubayd and I can think of no better example for him than that of a mountain into which life was breathed; and I saw Bishr ibn al-Haarith, and I can think of no better example for him than that of a man who has been crammed full of intellect from head to toe; and I saw Ahmad ibn Hanbal, and it was as if Allaah had gathered together for him the knowledge of all the previous people, so in every regard he could speak or withhold as he pleased."

Ahmad ibn Hanbal said, "Aboo 'Ubayd is from those people who in our view get better and better every day." 'Abbaas ad-Dooree said, "I heard Aboo 'Ubayd al-Qaasim ibn Sallaam, and he mentioned those narrations concerning seeing Allaah in the Hereafter, and that the *Kursee* (Foot-Stool) is the place of the two Feet, and that our Lord laughed, and 'Where was our Lord ...' So he said, 'These are authentic *abaadeeth*, the companions of *badeeth* have conveyed and transmitted them. They are, with us, true, and we do not have doubt about them. But if it is said, 'How does He laugh?' or 'How did He place His Foot?' Then we do not explain that, and we have not heard anyone explaining that."

Aboo 'Amr ad-Daanee said, "He was the Imaam of his time in all branches of knowledge, reliable, trustworthy, a person of the *Sunnah* ..." He died in Makkah, in the year 224H.¹



¹ *Siyar A'laamin-Nubalaa*, vol. 11, pp. 490-509.

FROM MESOPATOMIA

'AMR IBN **KHAALID AL-HARRAANEE**, ABUL-HASAN, AT-TAMEEMEE, OR IT IS SAID, AL-KHUZAA'EE, AL-JAZAREE, AL-HARRAANEE - he settled in Egypt.

Those he narrated from include:

Hammaad ibn Salamah, al-Layth ibn Sa'd, 'Abdul-Hameed ibn Bahraam, an-Nadr ibn 'Arabee, Aboo 'Aqeel Yahyaa ibn al-Mutawakkil, 'Abdullaah ibn Lahee'ah, 'Abdullaah ibn 'Amr, Abul-Maleeh, Zuhayr, Shareek, Bakr ibn Mudar and 'Abdul-'Alaa ibn Abee Musaawir al-Jarraar.

Those who narrated from him include:

Al-Bukhaaree, adh-Dhuhlee, Ibn Maajah, at-Tirmidhee, Yoonus ibn 'Abdul-'Alaa, Ahmad ibn Mansoor ar-Ramaadee, Sammawaih, Aboo Zur'ah, Aboo Haatim, Abuz-Zinbaa' Rawh ibn al-Faraj, Yahyaa ibn 'Uthmaan ibn Saalih, al-Hasan ibn al-Faraj al-Ghazzee, al-Husayn ibn Humayd al-'Akkee, 'Uthmaan ibn Khurrazaadh, Abul-Ahwas al-'Ukbaree, and his sons, Aboo 'Ulaathah Muhammad and Aboo Khaythamah 'Alee.

Ahmad ibn 'Abdullaah al-'Ijlee said, "A reliable, sound narrator of Egypt," Aboo Haatim said, "Trustworthy," and ad-Daaraqutnee said, "Reliable, a proof." He died in 229H, in Egypt.¹



¹ *Siyar A'laamin-Nubalaa.*, vol. 11, pp. 427-428.

FROM WAASIT

'AMR IBN 'AWN IBN AWS, ABOO 'UTHMAAN, AS-SULAMEE, AL-WAASITEE, AL-BAZZAAZ - he settled in Basrah.

Those he narrated from include:

Hammaad ibn Salamah, 'Abdul-'Azeez ibn al-Maajishoon, Shareek ibn 'Abdullaah, Hushaym, Yahyaa ibn Abee Zaa'idah, Khaalid ibn 'Abdullaah, Hammaad ibn Zayd, Hammaad ibn Salamah, Aboo 'Awaanah, 'Abdus-Salaam ibn Harb, Aboo Mu'aawiyah, Shu'ayb ibn Ishaq, Aboo Ya'qoob at-Tawam, Wakee', 'Umaarah ibn Zaadhaan and Hafs ibn Ghiyaath.

Those who narrated from him include:

Al-Bukhaaree, Aboo Daawood, Aboo Zur'ah, Aboo Haatim, 'Alee ibn 'Abdul-'Azeez al-Baghawee, Ya'qoob al-Fasawee, 'Uthmaan ad-Daarimee, Yahyaa ibn Ma'een, al-'Abbaas ibn Ja'far az-Zibarqaan and Ismaa'eel as-Sammawaih.

Aboo Zur'ah ar-Raazee said, "He is reliable, I have rarely seen anyone more sound than him." Aboo Haatim said, "Reliable, a proof, he would store his *abaadeeth* in his memory." Yazeed ibn Haaron said, "He is one of those who get better and better every day," and al-'Ijlee said, "Reliable, a righteous man." Ibn Ma'een once narrated from him, and he praised him highly. He died in the month of *Sha'baan* in the year 225H.¹



¹ *Siyar A'laamin-Nubalaa*, vol. 10, pp. 450-451 and *Tahdbeebut-Tahdbee*.

'AASIM IBN 'ALEE IBN 'AASIM, ABUL-HASAN, OR ABUL-HUSAYN
AL-WAASITEE, AT-TAYMEE, THEIR MAWLAA

Those he narrated from include:

'Aasim ibn Muhammad al-'Umaree, 'Ikrimah ibn 'Ammar, Ibn Abee Dhi'b, Shu'bah ibn al-Hajjaaj, al-Qaasim ibn al-Fadl al-Huddaane, 'Abdur-Rahmaan al-Mas'oodee, his father 'Alee ibn 'Aasim and al-Layth ibn Sa'd.

Those who narrated from him include:

Ahmad ibn Hanbal, al-Bukhaaree, adh-Dhuhlee, Aboo Haatim, 'Amr ibn 'Alee al-Fallaas, Ibraaheem al-Harbee, Aboo Muhammad ad-Daarimee, Hanbal ibn Ishaq, 'Abdullaah ibn Ahmad ad-Dawraquee, 'Alee ibn 'Abdul-'Azeez, Muhammad ibn Ahmad ibn an-Nadr al-Azdee and az-Za'faraanee.

He narrated in Baghdaad for some time, and his students became many, then he returned to Waasit and died there. 'Abdullaah ibn Ahmad reports that his father said, "He is correct in *hadeeth*, making few mistakes." Adh-Dhahabee said, "Ibn Ma'een declared him weak, but what is correct is that he was trustworthy, as said by Aboo Haatim."

Abul-Husayn ibn al-Munaadee said, "His gathering in Baghdaad used to attract more than a hundred thousand people ..." 'Umar ibn Hafs as-Sadoosee said, "... and Haaroon who would read out aloud to the people what was dictated—he would climb the trunk of a crooked palm tree in order to dictate ..." Adh-Dhahabee said, "Aasim رَجَمَهُ اللَّهُ was one of those who defended the Religion during the trial."

Muhammad ibn Suwayd at-Tahhaan narrated, "We were with 'Aasim ibn 'Alee, and along with us was Aboo 'Ubayd, and Ibraaheem ibn Abil-Layth and a group - and at that time Ahmad was lashed. So 'Aasim said, 'Is there a man who will come with me, that we should speak to that man?'" So nobody responded, then Ibn Abil-Layth said, 'I will come along with you, O Abul-Husayn.' So he said, 'O young boy, bring my shoes.' So Ibn Abil-Layth said, 'O Abul-Husayn, let me inform my daughters and leave instructions with them.' So we thought that he went to prepare his shroud and funeral perfume. Then he returned and said, 'I went to them and they wept.' Then a letter came from the two daughters of 'Aasim, from Waasit, saying, 'O our father, it has reached us that this man seized Ahmad ibn Hanbal and lashed him so that he should say that the Qur'aan is created. So fear Allaah, and do not agree to it, for, by Allaah, it would be more beloved to us to hear that you had died, than that we should hear that you had agreed to it.'" He died in Waasit, in *Rajab* 221H.¹



¹ *Siyar A'laamin-Nubalaa*, vol. 9, pp. 262-265 and *Tabdbeebut-Tabdbee*.

FROM MARW

SADAQAH IBN AL-FADL, ABUL-FADL, AL-MARWAZEE - he was born in c. 150H.

Those he narrated from include:

Aboo Hamzah Muhammad ibn Maymoon as-Sukkaree, Sufyaan ibn 'Uyaynah, Ibn Wahb, Wakee', Hafs ibn Ghiyaath, Mu'tamir ibn Sulaymaan, al-Waleed ibn Muslim, Yahyaa al-Qattaan, Ibn 'Ulayyah, Ibn Mahdee, Aboo Khaalid al-Ahmar, Aboo Mu'aawiyah and Mu'aadh ibn Mu'aadh.

Those who narrated from him include:

Al-Bukhaaree, Muhammad ibn Nasr al-Marwazee (who was the last of his students to die), Aboo Muhammad ad-Daarimee, Ya'qoob al-Fasawee, Ahmad ibn Mansoor Zaaaj, 'Ubaydullaah ibn Waasil al-Bukhaaree, Abul-Muwajjih Muhaamad ibn 'Amr and Aboo Qudaamah as-Surkhusee.

Adh-Dhahabee said, "He was an Imaam, a proof, a person of *Sunnah*, one who followed and adhered to the way of the Prophet (ﷺ). It is said that his standing in Marw was like that of Imaam Ahmad in Baghdaad." Al-'Abbaas ibn al-Waleed an-Narsee said, "We used to say, 'Sadaqah ibn al-Fadl in Khuraasaan, and Ahmad ibn Hanbal in 'Iraq.'"

Wahb ibn Jareer said, "May Allaah reward Sadaqah, and Ya'mar (i.e., ibn Bishr al-Marwazee), and Ishaaq, with good for what they did for Islaam. They gave life to the *Sunnah* in the East." An-Nasaa'ee

said, "Reliable," and Ibn Hibbaan mentioned him amongst the reliable narrators and said, "He was a companion of *hadeeth* and the *Sunnah*." He died at the end of the year 223H.¹



ISHAAQ IBN IBRAAHEEM IBN MAKHLAD AL-HANZALEE, (ISHAAQ IBN RAAHAWAIH), ABOO YA'QOOB AT-TAMEEMEE, AL-HANZALEE, AL-MARWAZEE, he settled in Neesaaboor - he was born in 161H in Marw. He heard from Ibn al-Mubaarak at a young age.

Those whom he narrated from include:

Al-Fadl ibn Moosaa as-Seenaanee, al-Fadl ibn 'Iyaad, Mu'tamir ibn Sulaymaan, 'Abdul-'Azeez ibn 'Abdus-Samad al-'Ammee, 'Abdul-'Azeez ibn Muhammad ad-Daraawardee, Aboo Khaalid al-Ahmar, Jareer ibn 'Abdul-Hameed, Sufyaan ibn 'Uyaynah, 'Eesaa ibn Yoonus, Aboo Mu'aawiyah ad-Dareer, 'Abdullaah ibn Wabb, 'Umar ibn Haaron al-Balkhee, Ghundar, al-Waleed ibn Muslim, Ismaa'eel ibn 'Ulayyah, Wakee' ibn al-Jaraah, Baqiyyah ibn al-Waleed, Hafs ibn Ghiyaath, 'Abdullaah ibn Idrees, 'Abdul-'Alaa ibn 'Abdul-'Alaa as-Saamee, Yazeed ibn Haaron, Asbaat ibn Muhammad, Yahyaa ibn Sa'eed al-Qattaan, Aboo Bakr ibn 'Ayyaash, 'Abeedah ibn Humayd, 'Abdur-Rahmaan ibn Mahdee and 'Abdur-Razzaaq and many others in Khuraasaan, 'Iraaq, Hijjaz, Yemen and Shaam.

¹ *Siyar A'laamin-Nubalaa*, vol. 10, pp. 489-490 and *Tabdbeebut-Tabdbee*.

Those who narrated from him include:

Baqee' ibn al-Waleed and Yahyaa ibn Aadam, who were Shaiks of his; and Ahmad ibn Hanbal and Yahyaa ibn Ma'een who were his peers and Ishaaq ibn Mansoor, adh-Dhuhlee, al-Bukhaaree, Muslim, Aboo Daawood, an-Nasaa'ee, Muhammad ibn 'Eesaa as-Sulamee, Ahmad ibn Salamah, Ibraaheem ibn Abee Taalib, Moosaa ibn Haaron, Muhammad ibn Nasr al-Marwazee, Daawood ibn 'Alee az-Zaahiree, 'Abdullaah ibn Muhammad ibn Sheerawaih, his son Muhammad ibn Ishaaq, Ja'far al-Firyaabee, Ishaaq ibn Ibraaheem al-Busstee, Muhammad ibn Ishaaq ibn Khuzaimah, al-Hasan ibn Sufyaan, al-Husayn ibn Muhammad al-Qabbaanee, 'Abdullaah ibn Ubayy al-Khawaarizmee, 'Abdullaah ibn Ahmad ibn Muhammad al-Marwazee, Muhammad ibn Raafi' and the last of them, Abul-'Abbaas as-Sarraaj. Wahb ibn Jareer said, "May Allaah reward Ishaaq ibn Raahawaih, Sadaqah ibn al-Fadl and Ya'mar with good for their service to Islaam, they gave life to the *Sunnah* in the East." Muhammad ibn Yahyaa as-Saffaar said, "If al-Hasan al-Basree were alive he would have need of Ishaaq in many things." Muhammad ibn 'Abdul-Wahhaab al-Farraa said, "May Allaah have mercy upon Ishaaq, none had better knowledge and understanding than him."

'Abdullaah ibn Ubayy al-Khawaarizmee said, "I heard Ishaaq al-Hanzalee say, 'Khuraasaan brought out three who have no equal in innnovation and falsehood, Jahm, 'Amr ibn Subaih, and Muqaatil.'"

Al-Haakim said, "Ishaaq ibn Raahawaih was the Imaam of his time in memorisation and *Fatwaa*. He settled in Neesaaboor and died there. It is said that he was in origin from Marw. He went out to 'Iraaq in the year 184H at the age of twenty three."

Harb al-Karmaanee said, "I said to Ishaaq:

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ
مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ سَادِسُهُمْ
وَلَا آدْنَى مِنْ ذَلِكَ وَلَا أَكْرَبُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا أَنَّهُمْ يُخَيَّبُهُمْ
بِمَا عَمِلُوا وَيَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Have you not seen that Allaah knows whatsoever is in the Heavens and whatsoever is on the earth? There is no secret counsel of three, but He is their fourth, nor of five but He is their sixth, nor of less then that or more, but He is with them wheresoever they may be. And afterwards on the Day of Ressurrection He will inform them of what they did. Verily, Allaah is the All-knower of everything.¹

'What do you say about it?' He said, 'Wherever you are He is nearer to you than your jugular vein, and He is separate and apart from His creation, and the clearest thing in that regard is His Saying:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

The Most Merciful ascended above the Throne.²

¹ Soorah al-Mujaadilah (58):7.

¹ Soorah Taa-Haa (20):5.

Sulaymaan ibn Daawood al-Khaffaaf said, "Ishaaq ibn Raahawaih said, 'There is consensus (*ijmaa'*) of the scholars that He, the Most High, ascended upon the Throne, and He knows everything within the lowest depths of the seventh earth.'"

Nu'aym ibn Hammaad said, "If you see a person of Khuraasaan speaking ill of Ishaaq ibn Raahawaih, then doubt his Religion." Ahmad ibn Hanbal said, "No one the like of Ishaaq crossed the bridge into Khuraasaan, and even though he differed with us in some things, then the people will not cease having some disagreements."

When Ishaaq died, Muhammad ibn Aslam at-Toosee said, "I do not know anyone who had more fear of Allaah than Ishaaq. Allaah, the Most High, says:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

It is only those who have knowledge among His slaves that fear Allaah.¹

And he was the most knowledgeable of the people. If Sufyaan ath-Thawree had been alive, he would have needed Ishaaq."

Ahmad ibn Sa'eed ar-Ribaatee said, "If ath-Thawree and the two Hammaads were alive, they would have had need of Ishaaq in many things." Aboo Muhammad ad-Daarimee said, "Ishaaq excelled the people of the east and west in his truthfulness and sincerity."

¹ Soorah al-Faatir (35):28.

Aboo Nu'aym al-Haafiz said, "Ishaaq was the companion of Ahmad, and gave full importance to the narrations, and destroyed the people of deviation." Ahmad ibn Hanbal was asked about Ishaaq ibn Raahawaih and said, "The like of Ishaaq is asked about, Ishaaq is with us an Imaam." He also said, "I do not know anyone in the world equal to Ishaaq."

An-Nasaa'ee said, "Ibn Raahawaih is one of the Imaams, reliable, fully sound. I heard Ibn Dhuwayb say, 'I do not know anyone upon the face of the earth like Ishaaq.'" Ibn Khuzaimah said, "By Allaah, if Ishaaq had been amongst the *Taabi'een* they would have acknowledged his memory, knowledge and understanding." Ishaaq said, "I never heard anything except that I memorised it, and it is as if I can see before me seventy thousand *hadeeth*, or more, which are written in my manuscripts."

Aboo Daawood al-Khaffaaf said, "I heard Ishaaq ibn Raahawaih say, 'It is as if I am looking directly at the hundred thousand *abaadeeth* contained in my books, and thirty thousand which I can recite exactly in order.' He said, 'And Ishaaq dictated eleven thousand *abaadeeth* to us from memory. Then later he read them to us—and he did not add a single letter, nor delete a single letter.'" Ishaaq said, "I have never heard anything except that I memorised it, and I have never memorised anything and forgotten it."

Ahmad ibn Salamah said, "I heard Aboo Haatim ar-Raazee say, 'I mentioned the memory of Ishaaq ibn Raahawaih to Aboo Zur'ah, so Aboo Zur'ah said, 'No one with better memory than Ishaaq has been seen.' Then Aboo Haatim said, 'And what is amazing is his precision,

and freedom from making errors with the memorisation he has been granted.' So I said to Abou Haatim, 'He dictates the *Tafseer* from memory.' He said, 'This is yet more amazing, since memorising the *musnad* chains is easier than precision regarding the chains and texts of *Tafseer*.'"

Qutaybah ibn Sa'eed said, "The great memorisers of Khuraasaan are: Ishaq ibn Raahawaih, then 'Abdullaah ad-Daarimee, then Muhammad ibn Ismaa'eel (i.e., al-Bukhaaree)." 'Abdullaah ibn Ahmad Shabbooyah said, "I heard Ahmad ibn Hanbal say, 'Ishaq did not meet anyone the like of himself.'"

Abou Haatim said concerning Ahmad and Ishaq, "I do not know in any time or age the like of those two men." Abou Yahyaa ash-Sha'raanee said, "Ishaq died in the year 238H, and he رَحِمَهُ اللهُ تَعَالَى used to dye with henna. And I never saw a book in his hand, since he would narrate only from memory. And when I revised the knowledge with Ishaq I found him to be a singular ocean. But when it came to worldly matters he had no opinion."

Ahmad ibn Salamah said, "I heard Ishaq al-Hanzalee رَحِمَهُ اللهُ تَعَالَى say, 'There is no difference between the people of knowledge that the Qur'aan is the Speech of Allaah and not created. How can something which proceeds from the Lord, the Mighty and Majestic, be created?!'" Abou Daawood said, I heard Ibn Raahawaih say, "Whoever says, 'I do not say that it is created, or that it is not created,' is a *Jahmee*." It was related that one of the people of rhetoric said to Ishaq, "I disbelieve in a Lord who descends from one Heaven to another." So Ishaq said, "I believe in a Lord who does whatever He wishes."

Adh-Dhuhlee said, "I came together with Ishaaq ibn Ibraaheem, our companion, in the year 199H, and the leading scholars of *badeeth* gathered together. Amongst them Ahmad ibn Hanbal, Yahyaa ibn Ma'een and others, and the gathering was headed by Ishaaq and he was the one who spoke."

Moosaa ibn Haaron al-Hammaal said, "Ishaaq ibn Raahawaih dictated to us that *eemaan* is speech and action, it increases and decreases."¹

Ishaaq ibn Raahawaih said, "Allaah is the All-Hearing, with Hearing. The All-Seeing, with Sight. The All-Powerful, with Power."

He died in *Sha'baan* in the year 238 after the *hijrah* of the Prophet

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¹ *Siyar A'laamin-Nubalaa*, vol. 10, pp. 489-490 and *Tabdbeebut-Tabdbee*.

² *Al-Eemaan* of Ibn Taymiyyah, p. 292.

GLOSSARY

Ahlu-s-Sunnah wal-Jamaa'ah: the people who follow the *Sunnah* and the way of the *Salaf*, hence being the saved sect of the Muslims.

'Aalim: a scholar of Islaam, a person of knowledge.

Aayaat: plural of *ayah*.

Aayah: a line or small collection of letters from the Qur'aan; a sign; something marvellous.¹

'Allaamah: a highly learned scholar of Islaam.

'Aqeedah: the firm belief of a person, usually in the context of the correct belief concerning Allaah and His *Deen*.

Ash'aree: one who follows the '*aqeedah* and *manhaj* that was held by Abul-Hasan al-Ash'aree, which was very similar to that of Jahm ibn Safwaan. [Refer to the entry for *Jahme*]. Al-Ash'aree later repented from these beliefs, and thus the scholars of *Ahlu-Sunnah wal Jamaa'ah* praised him for this repentance.

Bayyinah: any proof that makes the Truth apparent and manifest.

Bid'ah: an innovation - any new worship added to Islaam; something that leads astray to the Hellfire;² a heresy; something new.

Daa'ee: a person who does *da'wah*.

Dajjal: the one-eyed deceiver who will cause great *fitnah* on the earth, and who will be killed by 'Eesaa عَلَيْهِ السَّلَام.³

Da'wah: call; invitation; preaching [Islaam].

¹ See Ibn Katheer's *Tafseer al-Qur'aan al-Adbeem* with Shaykh Muqbil's footnotes (1/18).

² See *Sabeeh al-Jaami' as-Sagheer wa Ziyaadatib* (vol. 1, no. 2549), *sabeeh*, related by Ahmad, Aboo Daawood and others

³ See *Riyaadh as-Saalibeen* (Eng. Trans., vol. 2, no. 1808 etc.).

Deen: Islaam; way of life.

Dhikr: remembering, mentioning and praising Allaah; remembering, mentioning; any act that is pleasing to Allaah.

Du'aa: supplication [to Allaah]; informal prayer; call.

Dunyaa: this world; this worldly life; lowest.

Eemaan: the correct Islamic belief, and the correct action of the heart, tongue and limbs;¹ faith; firm belief.

Fiqh: the science of Islaam that deals with deriving rulings from the Revelation; understanding.

Fitnah: trial; test; tribulation; temptation.

Gheebah: saying something bad [which is true] about a Muslim.²

Haafidh: a scholar who is a master of *hadeeth*; preserver; memoriser.

Hadeeth: a narration detailing what the Prophet (ﷺ) said and/or did; speech.

Haraam: an action that puts one under the threat of being punished by Allaah; forbidden; sacred.

Hasan: an authentic grade of *hadeeth*; good.

Hijrah: migration; migration to a place where Islaam is more established and easier to practise.

Iblees: the Devil.

Idlaa: refer to the Advice of 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ concerning Judging Between the People and Giving Rulings (p. 51).

Ihsaan: to worship Allaah with the knowledge that He is watching you; goodness; excellence.³

Ikhlaas: sincerity; worshipping Allaah with the intention being to please Him alone.

¹ See Muslim (Eng. Trans., vol. 1, No. 1, 55, 56 etc.).

² See *Riyaadh as-Saaliheen* (Eng. Trans., vol. 2, no. 1523 and pp. 737 onwards, to know when *Gheebah* is permitted and obligatory).

³ See Muslim (Eng. Trans., vol. 1, No. 1).

Imaam: an eminent scholar; a leader; a ruler.

Injeel: the scripture revealed to 'Eesaa عَلَيْهِ السَّلَام.

Islam: the *Deen* chosen by Allaah for all of mankind, being the only one acceptable to Him.¹

Jabaan: a desert area.

Jabaanah: a word that means the same as *Jabaan*.

Jahannam: one of the names of Hell.

Jahme: one who follows the ideas of Jahm ibn Safwaan, who propagated the belief that Allaah's Names and Attributes are not real, and so their most apparent meanings need to be twisted and changed and denied. The *Salaf* never had these beliefs and refuted Jahm and his followers.²

Jannah: one of the names of Paradise; Heaven; garden.

Jinn: another creation of Allaah, which will be judged for their deeds, and who are ordered to worship Him. They are created from smokeless fire.

Kalaam: rhetorical speech involving intellectual discussion concerning the *Deen*, but not upon any correct Islamic principles.

Kalimah: the title given to 'Eesaa عَلَيْهِ السَّلَام, denoting that he was created by the Word of Allaah "Be" [i.e. the command of the verb "to be, to exist"]; a word.

Khaleefah: the legitimate leader of the Islamic State; successor.

Khaleel: the title given to Ibraaheem عَلَيْهِ السَّلَام and Muhammad (ﷺ), who were chosen by Allaah to be His close friends; a close friend.

Khilaafah: the legitimate Islamic State.

Khulafaa: plural of *Khaleefah*.

¹ See Soorah Aali-'Imraan (3):19 and 85, and Soorah al-Maa'idah (5):3.

² See the book *Foundations of the Sunnah* – Imaam Ahmad ibn Hanbal, published by Salafi Publications.

See Soorah an-Nisaa (4):171, and Dr. Muhsin Khan's footnotes concerning this *ayah*.

Kunyaa: a title, denoting the relationship with respect to one's children. For example, the *Kunyaa* Aboo 'Abdullaah, denotes that Ahmad was the father of 'Abdullaah.

Manhaj: the correct methodology in understanding and applying the *Deen*. (One simple example of this is that we look at all the Islamic proofs in determining a ruling, and we do not look at some proofs out of context); methodology; programme.

Marfoo': a narration quoted as being an action or statement of the Prophet (ﷺ).¹

Matrook: a narrator who has been abandoned by the Scholars of *Hadeeth* such that they do not accept the narrations he relates, as he is accused and suspected of lying.²

Mawlaa: a slave; a slave of a tribe or person, who was freed, and so he adopts the name of that tribe or person; lord and master.³

Mu'dal: a narration where the chain of transmission has two continuous links missing.⁴

Muhaajiroon: the Muslims who migrated from Makkah to the Islamic State of Madeenah. Allaah promised them a huge reward.⁵

Muhaddath: the title given to 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ, who's inspired feelings were highly likely to coincide with the Truth.⁶

Muhkam: the best of the Qur'aan, because nothing has abrogated it. Or, that which is other than the *mutashaabih* because its meaning is made clear by it alone, without need of the explanation of anything else.⁷

¹ This is one particular aspect of the technical meaning for this word. See Dr. Mahmood at-Tahhaan's *Tayseer Mustalah al-Hadeeth* (pp. 128-129).

² *Ibid.*, (pp. 94-95).

³ See Lane's Arabic-English Lexicon (2/3061) and Soorah al-Baqarah (2): 86.

⁴ See Dr. Mahmood at-Tahhaan's *Tayseer Mustalah al-Hadeeth* (pp. 75-76).

⁵ See Soorah at-Tawbah (9):100 and 117 and Soorah al-Hashr (59):8.

⁶ See al-Bukhaaree (Eng. Trans., vol. 5, no. 38).

⁷ See Ibn al-Atheer's *An-Nihaayah fee Gbareeb al-Hadeeth wal-Athar* (1/419).

Muhsin: a person who practises *Ihsaan*.

Mu'min: a person who has *Eemaan*.

Mu'minoon: plural of *Mu'min*.

Munaafiq: a hypocrite; someone who outwardly holds to Islaam, but inwardly rejects and denies it.

Munkar: evil; wrong; a *hadeeth* which is weak and contradicts more authentic *hadeeth's*;¹ a narrator who transmits such *hadeeth's*.

Mustafaa: the title given to Muhammad (ﷺ), being Allaah's chosen one.

Mutashaabih: the part of the Qur'aan, which has a meaning that can not be directly derived from the wording. It is of two types:

i Where the meaning can be known by referring to a *mubkam aayah*; or

ii Where knowing the reality and full details is impossible, – hence the one who follows this type simply desires *fitnah*.²

Nameemah: spreading what people have said, in order to spread evil and corruption.³

Naseehah: refer to the Author's Introduction.

Qiyaam: refer to the Advice of 'Umar رضي الله تعالى عنه concerning Judging Between the People and Giving Rulings, p. 63.

Qiyaas: making analogies between two similar matters, in order to give them the same ruling and status. Refer to the Advice of 'Umar رضي الله تعالى عنه concerning Judging Between the People and Giving Rulings, p. 53.

Rabbaanee: upright; learned; teaches the people correctly and with wisdom. Refer to the Advice of 'Alee رضي الله تعالى عنه.

¹ This is one particular aspect of the technical meaning for this word. See Dr. Mahmood at-Tahhaan's *Tayseer Mustalah al-Hadeeth* (p. 96).

² See Ibn al-Atheer's *An-Nibaayah fee Ghareeb al-Hadeeth wal-Athar* (2/442) and Soorah Aali-'Imraan (3):7.

³ See Ibn al-Atheer's *An-Nibaayah fee Ghareeb al-Hadeeth wal-Athar* (5/120).

Rooh: the Angel Jibreel¹; soul.

Rukoo': the bowing posture performed during the *Salaah*.

Saabiqoon: the foremost people; the forerunners².

Sabr: patience; abstinence.

Sahaabah: plural of *Sabaabee*.

Sahaabee: any person who met or saw the Prophet (ﷺ) and died as a Muslim.³

Saheeh: an authentic *hadeeth*; correct.

Sajdah: the prostration posture performed during the *salaah*.

Salaah: the formal prayer that is obligatory five times a day.

Salaam: peace; a short form of the Islamic greeting, "May Allaah's Peace and Security be upon you."

Salaf: the *Sabaabah*, then those who followed after them and then those who followed after them.

Sayyid: a noble, excellent person.

Seerah: the life of the Prophet (ﷺ) and [early] history of Islaam.

Sharee'ah: Allaah's Law.

Shayaateen: evil men or *Jinn*.

Shaykh: a scholar; a term of respect for an elderly man.

Shaytaan: the Devil; an evil man or *Jinn*.

Siddeeq: an extremely truthful person, who testifies to the Truth; the title given to Aboo Bakr رضي الله تعالى عنه.

Soorah: a formal collection of *aayaat* in the Qur'aan, grouping these, like the walls of a city would group together and bind the buildings that are within it.⁴

¹ See Soorah al-Baqarah (2):87.

² See Soorah at-Tawbah (9):100.

³ See al-Bukhaaree (Eng. Trans. beginning of vol. 5).

⁴ See Ibn Katheer's *Tafseer al-Qur'aan al-Adbeem* with Shaykh Muqbil's footnotes (1/18).

Sadooq: honest; trustworthy.

Sultaan: a person who has authority; a ruler.

Sunan: plural of *Sunnah*.

Sunnah: the way of the Prophet (ﷺ); Islaam; that which is a correct aspect of Islaam [as opposed to *bid'ah*]; recommended acts of worship; way of behaviour.

Taabi'ee: one of the *Salaf* who studied under or met the *Sabaabah*.

Taabi'oon: plural of *Taabi'ee*.

Tafseer: explanation.

Taqwaa: fear, awareness and consciousness of Allaah, and keeping one's duty to Him; fear.

Tasbeeh: saying that Allaah is far from any imperfection.

Tawaasee: refer to the Author's Introduction.

Tawrah: the revealed book sent to Moosaa عَلَيْهِ السَّلَام.

Tayyib: good; pure; clean.

Tazkiyah: the testification of someone [often a scholar], that another person [often another scholar], is good, trustworthy and competent.

Thawb: a garment of clothing that resembles robes.

Thiqah: trustworthy, reliable.

'Ulamaa: plural of *'aalim*.

Ummah: nation; the Muslim nation.

Wasat: just and the best.

Was-Salaam: "... and I finish with the greeting of *Salaam*."

Wijaadah: relating a *hadeeth* or narration by reading it from a book of a scholar, without having the permission of that scholar to do so.¹ An example of this is when any of us now, read out a *hadeeth* from a published copy of, for instance, al-Bukhaaree.

¹ See Dr. Mahmood at-Tahhaan's *Tayseer Mustalah al-Hadeeth* (p. 165).

Yaqeen: certainty; being certain about the truth of Islaam and the *Sunnah*.

Zaahid: a person who practises *zuhd*.

Zakaah: one of the fundamental acts of worship that a Muslim must perform, which involves giving one-fortieth of one's maintained wealth to specific categories of poor and needy people.

Zuhd: abstinence; abstaining from the world and being moderate in taking from it.

OUR CALL

1 Judging according to the Noble Qur'aan and the Authentic and Purified *Sunnah* in every affair of life.

2 Every issue of *'aqeedah* (creed), *'ibaadab* (worship) or *manhaj* (methodology) which the Book of Allaah and the *Sunnah* has not provided a text for and upon which the Companions never agreed is falsehood, vain and innovated.

3 Affirming what is established in the Book and the authentic *Sunnah* in every issue of the issues of *'aqeedah* and not resorting to *ta'weel* (figurative interpolation) with respect to any of it and not delving into argumentation regarding it in that for which there is no place for the intellect.

4 Not arguing with the People of Innovations and Desires, or sitting with them, listening to their words or presenting any of their doubts (to others).

5 The Prophetic *manhaj* which is found in the Qur'aan, the *Sabeeb* of Bukhaaree and Muslim and the remaining books of the *Sunnah* and the sayings and actions of the *Salafus-Saalib*, not the various new and pretentious methodologies.

6 Acquainting the Muslims with their true religion and calling them to act in accordance with its teachings and rulings and to adorn themselves with its excellencies and its noble manners, which will guarantee for them the pleasure of Allaah and which will bring into reality both happiness and glory.

7 Warning the Muslims from shirk in all its different manifestations, and warning them from innovations, all strange and false thoughts and rejected and fabricated *badeeth*, all of which have mutilated the beauty of Islaam and have prevented the advancement and progress of the Muslims.

8 Eagerness for bringing about the *Jamaa'ah* of the Muslims and uniting their word upon the truth and in the truth. And the multiplicity of contemporary groups and parties have divided the Muslims and have mutilated the beauty of Islaam.

9 It is a duty upon every Muslim, *Muwabbid* to restore and offer the rights that the *Sharee'ah* has upon him with respect to the Scholars, the Senior Shaikhs—torespect them, honour them, give them their due recognition and estimation, taking knowledge from them, refraining from attacking them and their intentions. So do not be a helper to the criminals by abandoning the Scholars of the *Sunnab*, and (so) by this action of yours, make people flee from them, from their lectures and gatherings and forsake them, leaving them as booty for the *Du'aat* (callers) of political agitation and incitement or leave them neglected as prey for the various parties and groups.

10 Getting closer to Allaah, the Mighty and Majestic, by giving obedience to whomever Allaah has placed over our affair and not to rebel against him.

11 Following the truth, absolutely and unconditionally in both narration (*riwaayah*) and opinion (*ra'i*) without specifying a specific person or group besides the Messenger (ﷺ) as someone to be followed in all circumstances.

12 We love every Muslim to the extent of what he possesses of obedience, following (of the *Sunnab*) and we hate him to the extent of what he possesses of disobedience and opposition (to the *Sunnab*). And we love the one who aids the *Sunnab* and its people and we hate the one who helps Innovation and its people.

13 We love the Companions of the Messenger of Allaah (ﷺ) and we detest everyone who speaks ill about them. And when you see a man speaking bad about a single one of the Companions of Allaah's Messenger (ﷺ), then know that he is a *Zindeeq* (heretic).

14 We believe that the Qur'aan is the Speech of Allaah, it is not created and we do not declare anyone from the people of the *qiblab* to be a disbeliever on account of a sin that he committed, so long as he does not declare it to be permissible.

15 We reject those who divide the religion into two categories (i.e.,) trivial and important matters, and we know that this is a destructive call. We reject those who desert the knowledge of the *Sunnab*, acting by it and separating what is authentic from what is inauthentic.

16 *Tasfiyyah* (purification of the religion in terms of *'aqeedah* and *'ibaadah*) and *Tarbiyyah* (nurturing and cultivation upon the pure religion) upon the Straight Prophetic Methodology and the guiding understanding of the *Salaf*.

17 Refuting every opposer [to the *Sunnah*] regardless of the methodology he ascribes to, his status or the level of his error. Using the principles of Islaam [and taking into consideration the one being refuted] to explain the error regardless of whether it occurred deliberately or by mistake, so that this noble religion retains its purity and innocence and so that the people can drink from it, certain of its sweet taste.

18 Speaking the truth, not fearing the censure of those who blame and rebuke, holding onto the *Sunnah* with the molar teeth amidst all the controversies and differences—until the affair of Allaah is established